

Commemorative Book

*Buddhist Contributions to  
Good Governance and Development  
2007*



The 4<sup>th</sup> International Buddhist Conference  
on the United Nations Day of Vesak  
and the Auspicious Occassion  
of His Majesty the King's 80<sup>th</sup> Birthday Aniversary  
at Buddhamonthon, Nakhon Pathom  
and United Nations Conference Center, Bangkok, Thailand  
26-29 May 2550/2007



*His Majesty King Bhumibol Adulyadej*





*His Holiness Somdet Phra Phutthachan preside over the ceremony*





*His Holiness Somdet Phra Maharatchamongkhalachan offers  
the Buddha statue to Her Royal Highness  
Princess Sirivannavari Nariratana*

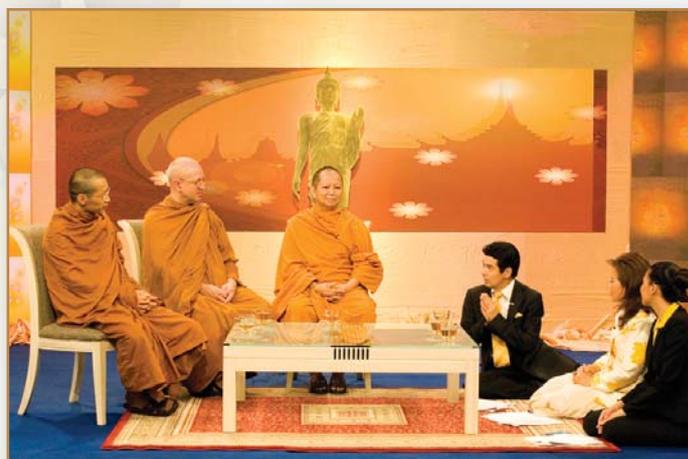




*Her Royal Highness Princess Sirivannavari Nariratana  
lights candles and incenses in honour of the Triple Gem*



*Press conference*

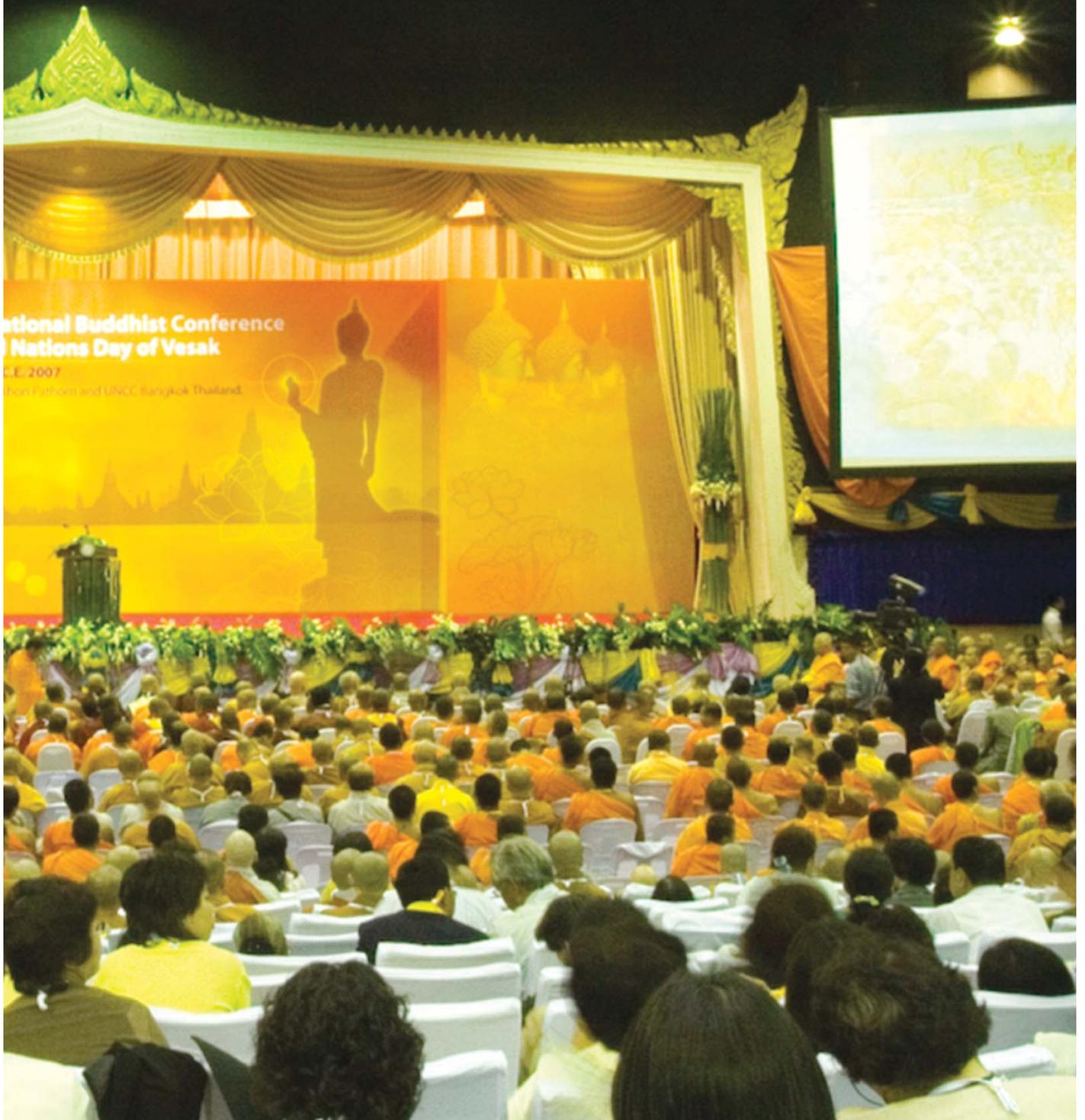


*Arrival of distinguished guests*



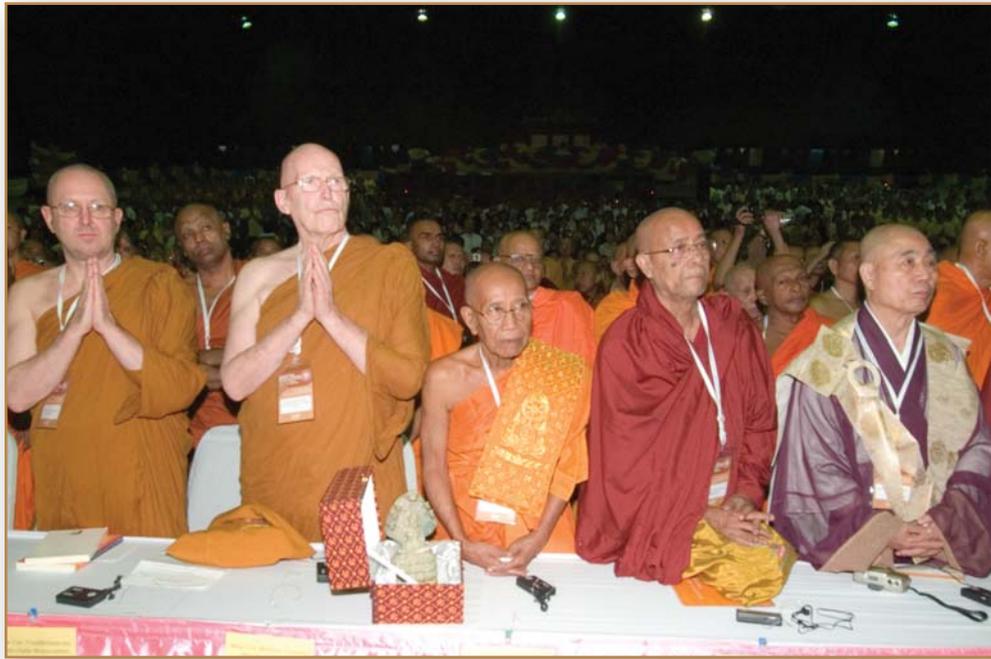


*Conference Atmosphere at Buddhamonthon Auditorium*



*Arrival of His Holiness Somdet Phra Phutthachan at Buddhamonthon*







*His Holiness Somdet Phra Phutthachan leads the congregation  
in Paying homage to the Triple Gem*



*Ven. Prof. Dr. Dharmakosajarn Reports to His Holiness  
Somdet Phra Phutthachan*



*His Holiness Somdet Phra Phutthachan delivers a speech*





*Her Royal Highness Princess  
Sirivannavari Nariratana  
lights candles and incenses  
in honour of the Triple Gem*





*Inaugural speech by Her Royal Highness  
Princess Sirivannavari Nariratana*



*Her Royal Highness Princess Sirivannavari Nariratana offers  
the Buddha statues to monks from various countries*



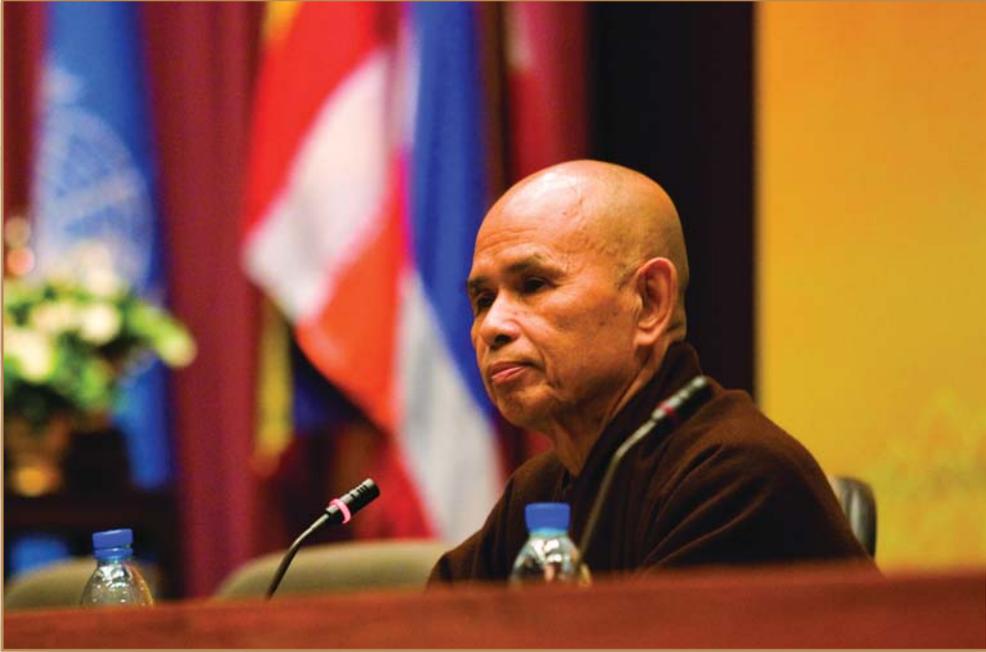
*Conference atmosphere at UNESCAP Hall*

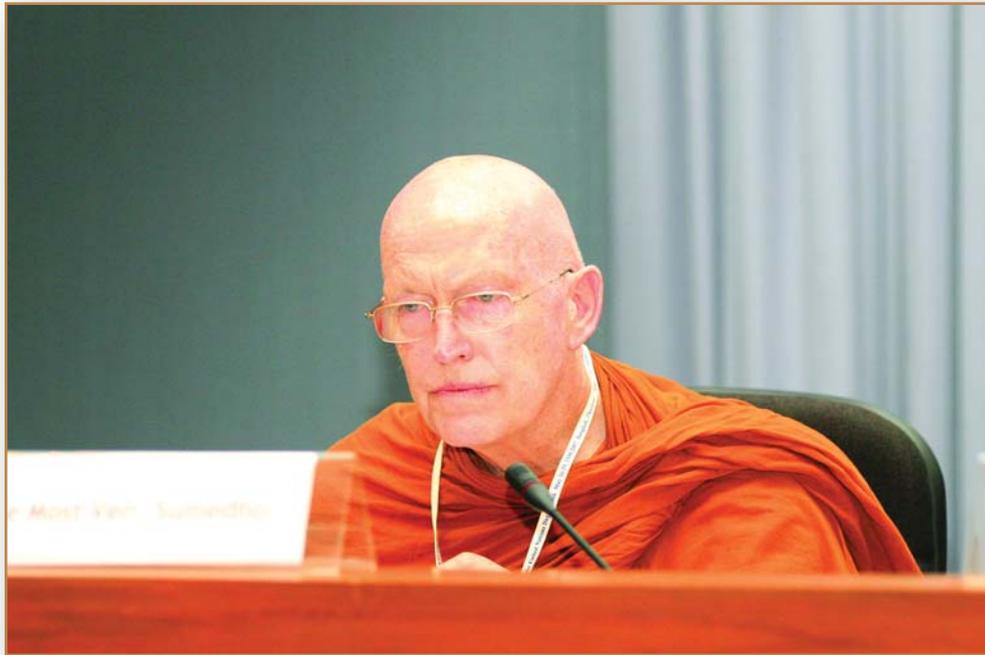


*Speeches*





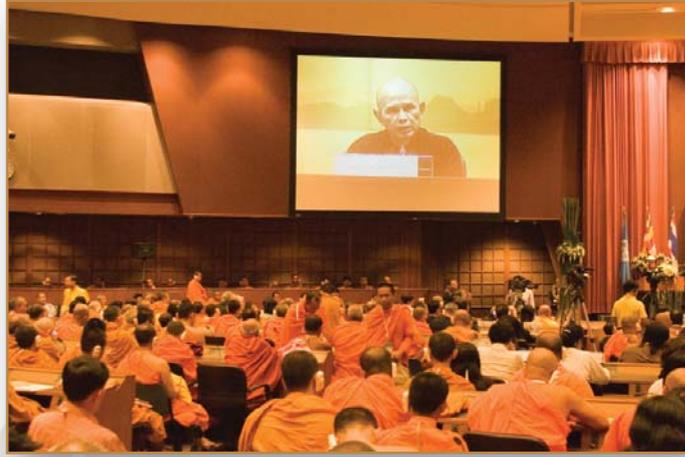








*Conference atmosphere*

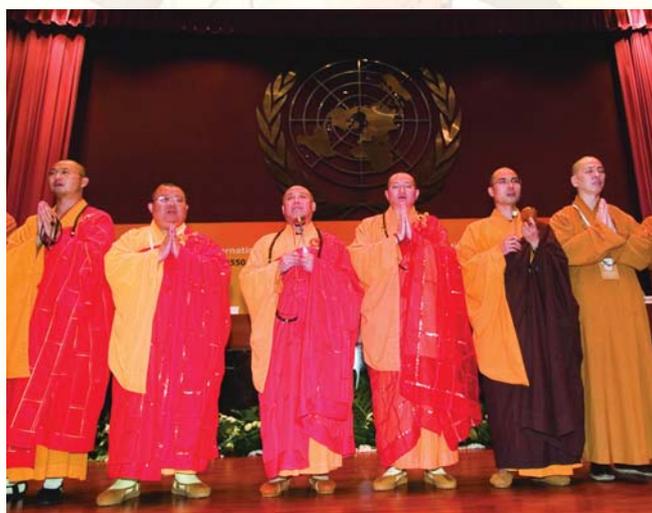


*Group Chanting*





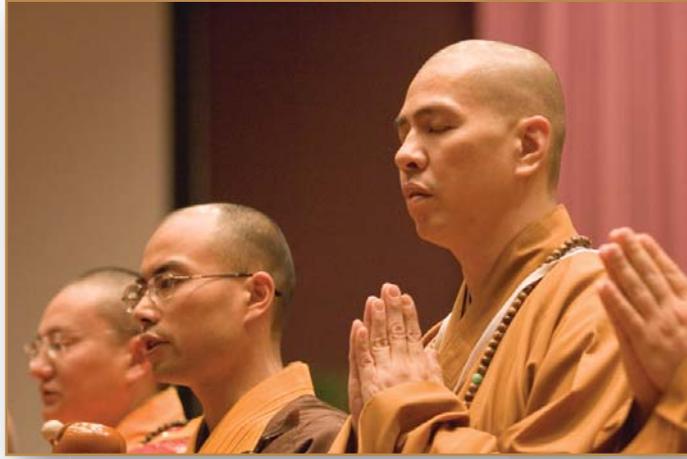
*Group Chanting*



*Group Chanting*



*Group Chanting*



*Group Chanting*



*Group Chanting*



*Chanting at the Temple of the Emerald Buddha*

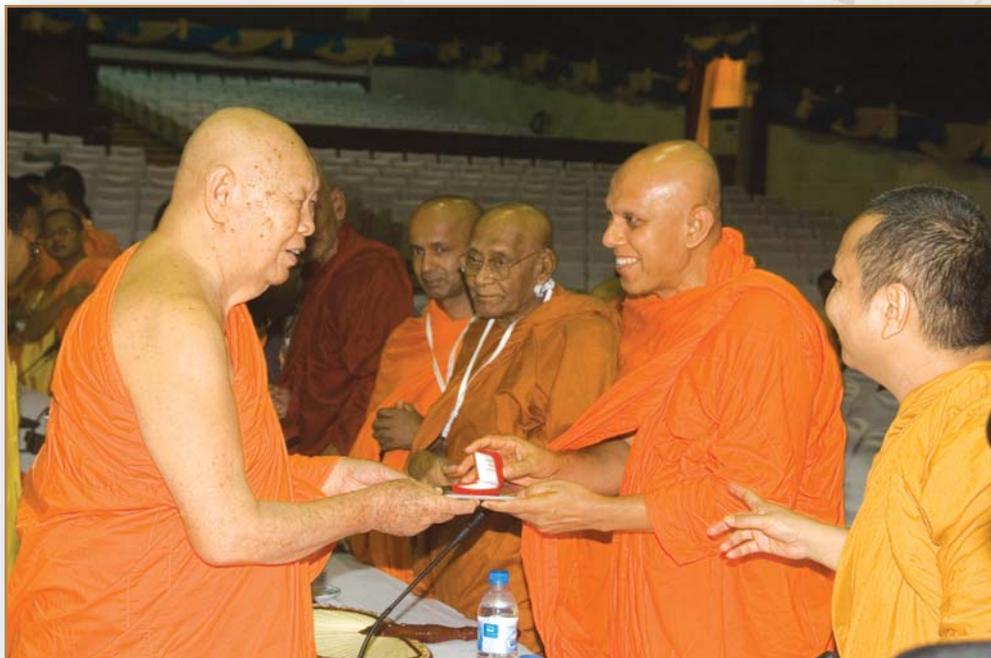




*Candle-lit Procession at Buddhamonthon*

*Luncheon at Government House*





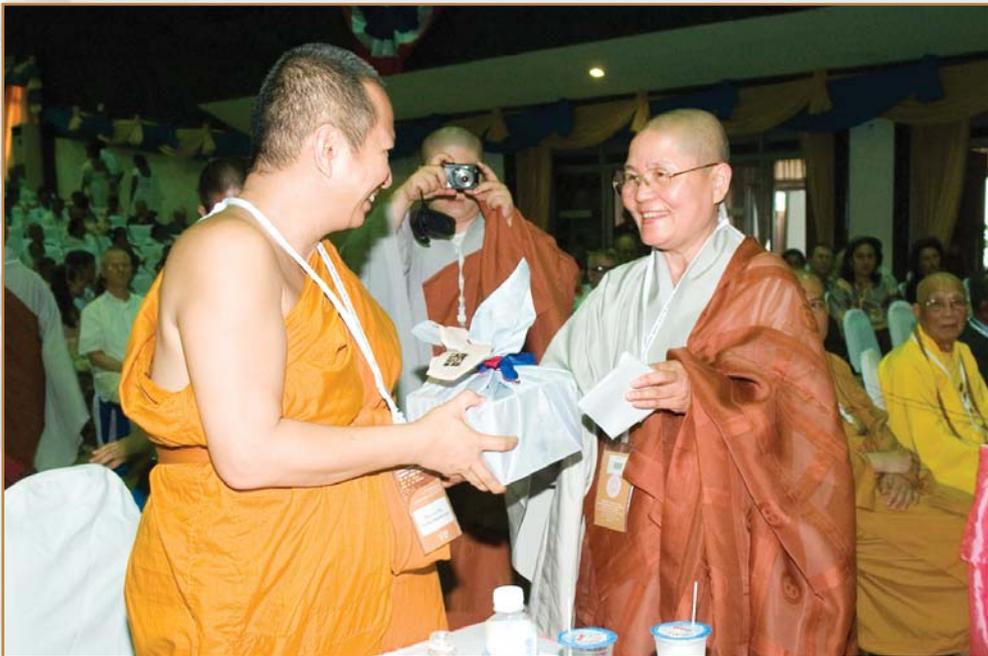
*Exchanges of Souvenirs*



*Exchanges of Souvenirs*



*Exchanges of Souvenirs*



*Conference atmosphere*



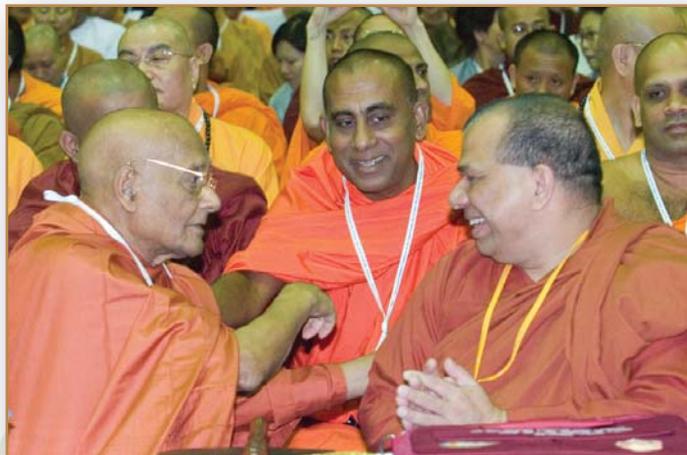
*Conference atmosphere*



*Conference atmosphere*



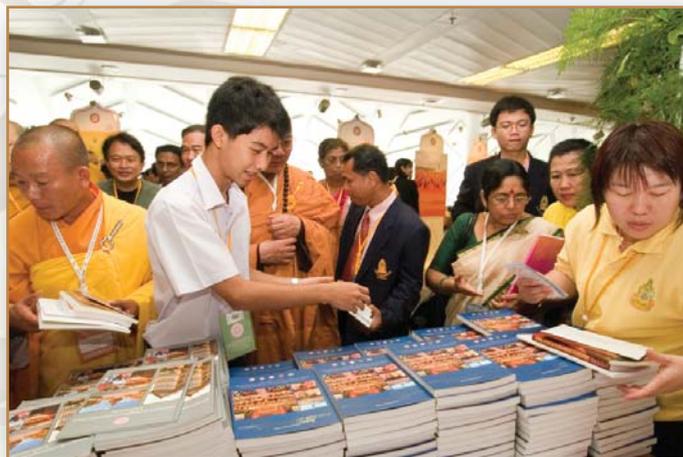
*Conference atmosphere*



*Group Photos*



*Books Distribution*



*Volunteers*



*Exhibition on the United Nations Day of Vesak*



*Exhibition on the United Nations Day of Vesak*



*Cultural Shows*



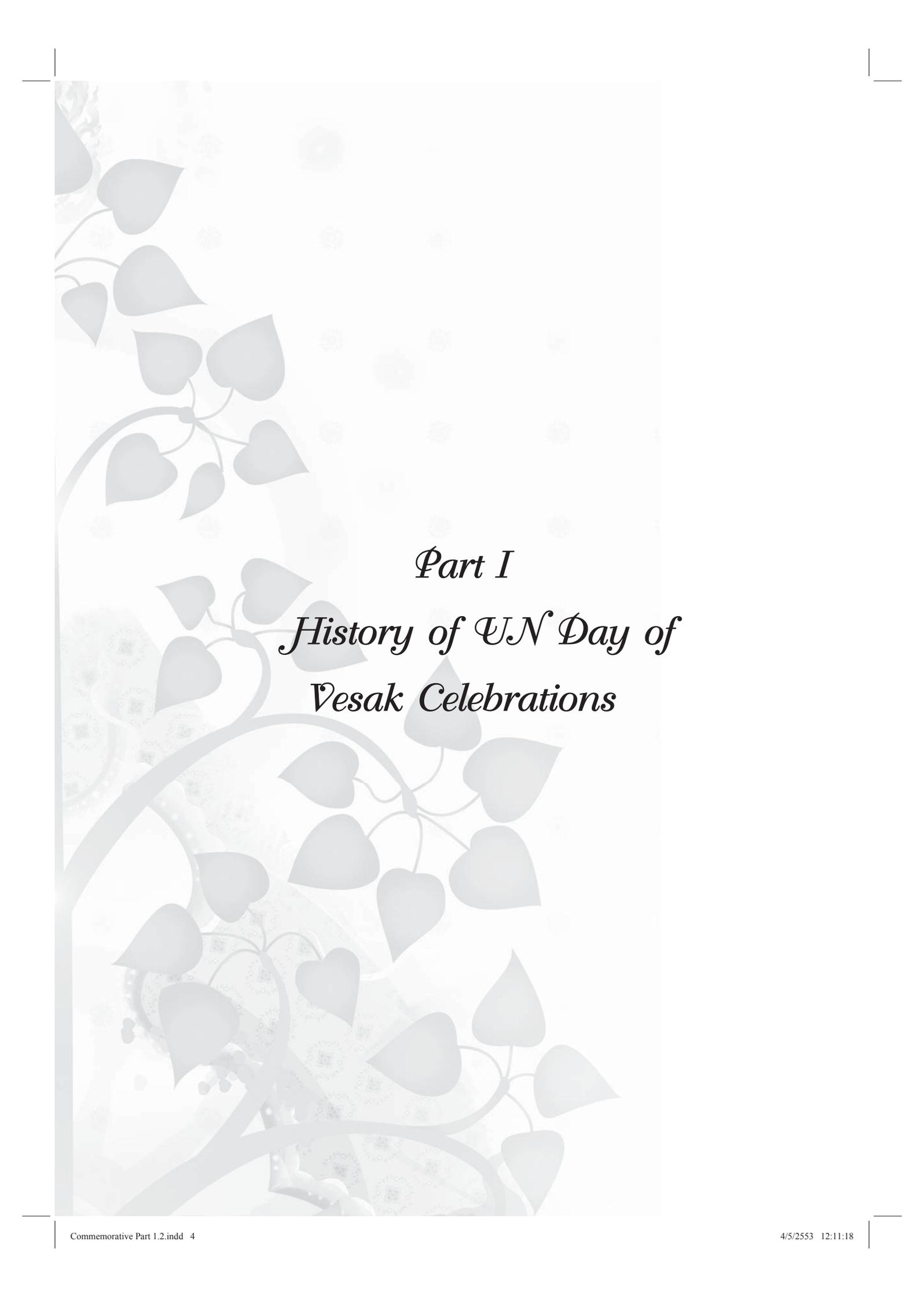
*Cultural Shows*



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*Part I*  
*History of UN Day of*  
*Vesak Celebrations*

An International Buddhist Conference held in Sri Lanka in November 1998 expressed the hope that the United Nations would accord the Day of Vesak international recognition.

The International Buddhist Conference also hoped that the Day of Vesak would be accorded the status of a holiday of the United Nations. However, we are informed and appreciate that a number of difficulties of an administrative, budgetary and other nature would arise if the General Assembly were to seek to create an additional annual United Nations holiday.

We would, in the circumstances, request, as an alternative, that the General Assembly considers the adoption of a resolution that would;

(a) Recognize that the Day of Vesak, the Day of the Full Moon in the month of May each year, is the day most sacred to Buddhists, who commemorate on that day, the birth of Buddha, his attainment of enlightenment and his passing away;

(b) Permit appropriate arrangements, without cost to the United Nations, to be made (in consultation with the relevant Offices of the Secretariat and the Permanent Missions that also wish to be consulted) for international observance of the Day of Vesak at United Nations Headquarters and other United Nations Offices.

The draft resolution clarified the need to obtain international recognition of the Day of Vesak celebrations by United Nations:

### **Draft resolution**

#### **International recognition of the Day of Vesak at United Nations Headquarters and other United Nations Offices**

*The General Assembly,*

*Acknowledging* the hope expressed by the International Buddhist Conference, held in Sri Lanka in November 1998, that the Day of Vesak, the Day of the Full Moon in the month of May each year, be internationally recognized and, in particular, at United Nations Headquarters and other United Nations Offices,

*Recognizing* that the Day of the Full Moon in the month of May each year is the day most sacred to Buddhists, who commemorate on that day, the birth of the Buddha, his attainment of enlightenment and his passing away,

*Considering* that international recognition at United Nations Headquarters and other United Nations Offices would constitute acknowledgement of the contribution that Buddhism, one of the oldest religions in the world, has made, for over two and a half millennia, and continues to make to the spirituality of humanity,

(Signed) Khenthong Nuanthasing Chargé d'affaires a.i. of the Permanent Mission of the Lao People's Democratic Republic to the United Nations	(Signed) Inocencio Arias Permanent Representative of Spain
(Signed) Hussain Shihab Permanent Representative of Maldives	(Signed) John de Saram Permanent Representative of SriLanka
(Signed) Jargalsaikhany Enkhsaikhan Permanent Representative of Mongolia	(Signed) Asda Jayanama Permanent Representative of Thailand
(Signed) Win Mra Permanent Representative of Myanmar	(Signed) Volodymyr Yu. Yel'chenko Permanent Representative of Ukraine

The item was considered and passed through the General Assembly without putting to a vote. During a press release GA/9686, the General Assembly has decided to observe Buddhist' Sacred Day at United Nations. Following are some of the comments made by the representatives of the General Assembly:

**VORAVEE WIRASAMBAN** (Thailand) said the universal message of peace, goodwill and compassion preached by Lord Buddha more than 2,500 years ago had never been more relevant than today. Buddhism had always stressed the peaceful resolution of disputes, whether between individuals or communities. Buddhism was synonymous with peace. Moreover, tolerance was one of its central tenets. In Thailand , tolerance, particularly religious tolerance, was enshrined in the constitution and ingrained in the Thai way of life. Buddhism preached moderation, he said. The sense of moderation served as a foundation for the actions of Buddhists towards others and guarded against those excesses that all too often manifested themselves in the global village. The international recognition of the Day of Vesak would go a long way towards according recognition and respect to Buddhism and millions of Buddhists world wide and reaffirming the United Nations strong commitment to the principle of respect for diversity.

**CHRISTINE LEE** ( Singapore ) said the recognition of Vesak Day was an appropriate mark of respect for the Buddha. It was one of four major festivals celebrated in Singapore , whose population was one third Buddhist. She commended the initiative because it was in accord with the General Assembly having proclaimed the Year 2000 as the International Year for Culture of Peace and declared

Lumbini one year ago had declared it to be a fountain of peace. Vaishakh Purnima, or Vesak Day, was recognized in Nepal also as Lumbini Day and observed as a national holiday, an official day of non-violence.

**INAM-UL-HAQUE** ( Pakistan ) said the northwest of his country was the home of the Buddhist Gandhara civilization, which had flourished in the first century B.C. The period had also seen the birth of Gandhara art through a fusion of Greco-Roman art and Buddhist traditions. The contribution of Buddhism to the culture, art and civilization of the peoples of South Asia and beyond had been profound. The message of peace, compassion and truth given by Buddha was shared by most religions and belief systems. The recognition of the Day of Vesak by the United Nations would be a befitting acknowledgement of the contribution of Buddhism to the spiritual development of humankind.

**KAMALESH SHARMA** ( India ) said that the impact of Buddhism on the spiritual, moral and ethical values of the world made it fitting for the Day to be earmarked, honoured and observed by the Assembly. The core of the Buddha's teachings had touched millions of lives with salvation and hope, he continued. His country hoped to participate actively in the observance of Vesak in the United Nations.

Lesotho, Nicaragua and the United States joined as sponsors of the draft resolution. The draft on the Day of Vesak was adopted without a vote.

Since 2000, Buddhist countries have been honored to sponsor the Vesak activities at the UN. In 2004, In 2004, the Thai Sangha coordinated and led by Mahachulalongkornrajavidyalaya University to organize the celebrations at the UN

From 2004, the International Buddhist Conferences on the United Nations Day of Vesak have been held instead at the United Nations Conference Centre (UNCC), Bangkok, Thailand and at Buddhamonthon, Nakhon Pathom Province. Subsequent celebrations were held in conjunction with the 60<sup>th</sup> Anniversary of the Accession to the Throne of His Majesty King Bhumibol Adulyadej and the Auspicious Occasion of His Majesty the king's 80<sup>th</sup> Birthday Anniversary respectively.



*Royal Address*

*From*

*Her Royal Highness Princess Sirivannavari Narirattana*

*At the Opening Ceremony of the International Buddhist Conference Vesak Day  
2550/2007*

*At Buddhamonthon Auditorium, Nakhon Pathom*

*Saturday, May 26, 2550/2007*



*H*is Royal Highness the Crown Prince of the Kingdom of Thailand has very kindly asked me to represent Him in the opening ceremony of the International Buddhist Conference on the International Vesak Day 2007/2550

Buddhism offers, at the most basic level, principles to lead a peaceful and harmonious life on daily basis and at the highest level, the ultimate truth, which is the deliverance from suffering. The Lord Buddha who has given us those principles was born, attained full enlightenment and passed away on the Full-moon Day of Vesak. Therefore the utmost prominence has been given by Buddhists all over the world to this sacred Vesak Full-moon Day. The United Nations has also recognized Vesak as a very important day of the world.

The Celebrations of the United Nations Day of Vesak this year are being made more significant because at the same time Buddhists from as many as sixty countries from the five continents, participating in the International Vesak, have also joined the Celebrations on the Auspicious Occasion of His Majesty the King's 80<sup>th</sup> Birthday Anniversary 5<sup>th</sup> December 2007. His Majesty King Bhumibol Adulyadej Himself is a true exemplary Buddhist who has firm faith in the Lord Buddha's teaching and has practiced accordingly.

I am extremely pleased that many Buddhists from various nations are here to celebrate the sacred Vesak together in Thailand and also discuss ways and means to propagate the teaching of the Buddha. I rejoice in the faith that everyone has demonstrated in the effort sacrifice that everybody has made in all these undertakings.

In the name of His Royal Highness the Crown Prince of the Kingdom of Thailand, I hereby open the International Buddhist Conference to celebrate the World Vesak Day 2007.



Vesak, and it assigned Mahachulalongkornrajavidyalaya University as the principal organizer.

Participating in this International Buddhist Conference on the United Nations Day of Vesak 2007, are the Chairman of the Executive Committee for the Supreme Patriarch of the Thai Sangha, and Sangha Mahanayaka and leading venerable monks and other clerical and lay representatives from 5 continents and 61 nations throughout the world. Altogether, there are 1,280 participants from abroad and 1,500 participants from Thailand, for a total of 2,780 participants. The purposes of this conference are: to collectively present the Buddha Dhamma as a significant teaching for the world through educational activities, homilies, ceremonial and community efforts; to demonstrate unity of intention among Buddhist groups and organizations of national and international standing, in accordance with the wishes of the Thai government; and to display Thai Buddhist art and culture to the world.

Moreover, this year is a very auspicious year for all Thai people. This is the year of ceremony to celebrate on the Auspicious Occasion of His Majesty the King's 80<sup>th</sup> Birthday Anniversary. Therefore, this year's UN Day of Vesak Celebrations have been organized on a much larger scale.

Now, at this auspicious time, I would like to make a humble request to your Royal Highness to graciously open the International Buddhist Conference on the United Nations Day of Vesak 2007, as well as to offer commemorative presents to Their Holinesses the Supreme Patriarch and other Sangha leaders from 61 countries and regions throughout the world.



the kingdom with Dasa-rajadhamma, “the ten kingly virtues”, and the development projects He has initiated and involved many decades have been so numerous that the United Nations and other countries have regarded him as the role model of Good Governance and Sustainable Development.

To follow the Resolution of the 54<sup>th</sup> Session of the United Nations General Assembly and also the agreement from the last year conference, the Royal Thai Government has sponsored the 4<sup>th</sup> International Buddhist Conference on the UN Day of Vesak held from May 26-29, 2007 at the auditorium of Buddhamonthon, Nakhon Pathom and at the UN Conference Center, Bangkok. The theme of the conference is on Buddhist Contribution to Good Governance and Development to be regarded as one of Vesak activities in celebrating the Auspicious Occasion of the King’s 80<sup>th</sup> Birthday.

In this 4<sup>th</sup> International Buddhist Conference on the UN Day of Vesak 2007, there are Supreme Patriarchs, Heads of the Sangha, Buddhist Leaders and scholars as well as observers from overseas, 1,280 in number, from 61 countries. HRH the Crown Prince has assigned HRH the Princess Sirivannavari Narirattana to be his representative to preside over the Opening Ceremony of the International Buddhist Conference today.

This is the auspicious time, I would like to invite Your Holiness Somdet Phra Phutthachan to kindly give a word of commendation and bless the International Buddhist Conference on the UN Day of Vesak 2007 for the success and happiness of everyone.



I personally believe that the teachings of the Buddha can guide us to a peaceful and just society. For over 2,500 years, the Buddha's message of peace and the threefold principles of training, namely moral ethics (sila), meditation (samādhi) and clear comprehension of life and its true nature (paññā), have offered light to mankind. And the threefold training, as we all know, serves to remove elements that defile human heart, delude his mind and complicate his speech and action. With a peaceful heart, peaceful actions will become a real possibility for individuals and for a peaceful society at large.

Meanwhile, the Dhamma helps us achieve a just society. The Five Precepts, which are the basic moral codes, emphasize the respect for life, property and family; responsible speech; and mindful consumption of food and drink. A just society is also one in which there is no divine right for one group over another; all are considered equal in terms of the law of kamma.

We Buddhists already embrace this message. But as we celebrate the United Nations Day of Vesak, we need to examine both the theory and practice of Buddhism. As Buddhism's power comes from the Buddha's teachings, we need to see how we can make the Buddha's message more accessible, more widely known, and have universal application. This is why I very much value this ongoing dialogue and cooperation, and look forward to learning from the collective wisdom of Buddhist leaders and scholars.

Ladies and Gentlemen,

The theme of this Conference is related to the Buddhist contribution to good governance and development. This is a topic of interest not only for Buddhists, but for the whole world. Indeed, I do believe that the dhamma can help us achieve good governance and development in the modern world. Before this learned audience, let me make some humble observations:

First of all, the concept of governance is not new. It is as old as human civilization. The concept of good governance is not new either, and it is neither Buddhist nor non-Buddhist in character. It is the common interest of everyone and of all civilizations. In the Pali Buddhist scriptures, for example, the concept of cakkavatti appears as a global righteous ruler who rules through dhamma for the people. We also know that good governance is an ideal which is difficult to achieve in its totality. This, however, does not mean we cannot make efforts towards this ideal. Indeed, it is what many nations, including Thailand, have been doing.

Over the centuries, the teachings of the Buddha, particularly on the law of kamma, have had an enormous influence on the culture and life of the Thai people. In the late 13<sup>th</sup> and early 14<sup>th</sup> century, one of our most able rulers, King Ramkhamhaeng the Great, began building what might be regarded as a society based on dhamma. Following the model of the Buddhist Emperor Asoka of India, King Ramkhamhaeng strove to ensure a peaceful and just kingdom. Accordingly, respect

“Sufficiency Economy and Human Development”. This initiative pays tribute both to the efforts of His Majesty the King and the spiritual underpinnings of “Sufficiency Economy”. Most importantly, it has served to spread the philosophy’s message, particularly that of good governance and sustainable development, to the wider international audience it deserves.

Ladies and Gentlemen,

It is clear from the foregoing comments that the teachings of the Buddha are in tune with, and have contributed to, the practice of good governance and the promotion of development. As the “Middle Path” continues to inspire us toward new paradigms of sustainable development and building peaceful and just societies, all of us are enjoined to help ensure the ongoing contribution of Buddhism to uplifting the spirit of humanity.

On behalf of the Royal Thai Government, may I once more extend my heartiest welcome and thank all of you for your active contributions to this Conference. I also would like to express my thanks to the International Organizing Committee and the National Organizing Committee for their excellent work in preparing this international Buddhist event. I wish the celebration of the United Nations Day of Vesak 2007 a great success, and hope that your deliberations will serve to further advance the Buddha’s message of compassion for all mankind.





*Keynote Speech:*

*By*

*Most Venerable Phra Visuddhisamvarathera (Ajahn Brahmavamso),*

*Australia*



Being a monk who has lived the past 24 years in the West, or perhaps I should say in the South - because Australia is about as far south as you can go; because, if you go any further south there is only penguins!

In Australia, for many years, we have been trying to spread the Dhamma; and part of my concern as a senior monk, traveling to western countries, is how we can use these great principles of the Dhamma to influence: the leaders of our governments, the leaders of our corporations, and the leaders who also make decisions which affect the daily lives of all people on this planet. Fortunately, we have had some success, and the first story that I am going to tell, is:

In Australia, I live in the west of Australia, what I call the western paradise; and in the west of Australia, the government is a federal system in Australia, and

a few years ago the leader of that government was a man called Dr. Jeff Gallop, he was the premier of western Australia and I got to know him very well. He was what we call a closet Buddhist, and I heard from the Minister of Planning from that government that whenever there was an argument in the cabinet, it was Mr. Gallop, the premier, who would thump his fist on the table, and tell his colleagues, “Be quiet we should be more Buddhist about this!” Already the Buddhist principles of listening to each other, of tolerance, are very well established.

You might not know this, but during the Second World War, the Prime Minister of England-UK, was Winston Churchill. He had a statue of the Lord Buddha by his bedside throughout the Second World War, and his wife Clementine, had a statue of the Goddess of Mercy Kuan-Yin, by her bedside. It was as if those great leaders would use the symbolism of peace, compassion and wisdom - which they saw in the Buddhist statues next to their bedsides – to take them through those years of conflict, to find peace, to find a way forward in those difficult times. And I would love to see the principles of Buddhism, being used more, in especially, the worlds of our western leaders.

I already have mentioned the ex-Premier of Western Australia, Dr Gallop. He is a Buddhist, I would say now. He has come out and said that he uses meditation and also Buddhist principles in his life. And I have managed to be very successful, with him being a patron of a meditation center, which I am building in Australia. He is not just an ex-premier, Mr. Gallop is also a best friend of Tony Blair, the [ex] Prime Minister of the UK. So much so that Dr. Gallop, the Buddhist from Australia, a patron of my meditation center, so much so that Mr. Gallop was the Best Man at the wedding of Mr. Tony Blair and Cherry. So I am hoping that once Mr. Gallop comes to my meditation center to learn meditation, that he will also bring his best friend, Mr. Tony Blair to learn meditation; and maybe Tony Blair can bring his best friend, Mr. Bush, and then Buddhism will save the world.

[Loud Applause from the Audience!]

...however, back to real life!

I'm not quite sure we can go that far yet, but there are many principles that we can use in Buddhism, and once those principles become more mainstream in our world, I think we will have a much better world. Unfortunately that I found out and my impression is that governments listen to the Islamic community out of fear, they might listen to the Christian community because they have a loud voice; but too infrequently, and not often enough they do not listen to the Buddhist community. I know the Buddha once said that it is the small streams which make all the noise, and the big rivers flow silently. It is unfortunate that Buddhism being the big river, flows maybe too silently in our world, and I think without being aggressive, we can be more assertive. The talk I am giving today shows some ways that we can be more assertive, by putting the principles of Buddhism into the principles of good governance.

We all know that we should have a more peaceful and harmonious world, but how do we achieve that. In this talk, I am going to be using three categories: of leadership skills, decision-making, and problem-solving – by the how we create a better governance in this world.

Starting with leadership skills, because we have to assume that leadership, so that we can assertively allow these principles of Buddhism to be disseminated into our world.

There are three types of leaders which I am going to talk about, and all of these things that I am saying here today are based from the Buddhist scriptures, and especially on the Buddhist Vinaya. I am saying the Buddhist Vinaya, because it is the rules of conduct of the Sangha which has kept our traditions alive for the last 2500 years. I often say that the Sangha, the community of monks and nuns of all traditions, is the oldest multinational corporation in the world, and it is still growing. We see here the leaders of our many countries, the CEO's who have franchises in Myanmar and franchises in Thailand, people who are spreading this word; and because of its success - there are principles that we can learn from the Buddhist teachings, which can also bring stability and success in the different communities of our world where leadership is so important to our fellow human beings who are being.

So those three leadership skills, the three types of leaders: the leader by example, the leader with authority, and leaders by kindness – it is actually how we lead. Of those three, I put leading by example as first, because as Buddhist leaders, we can talk, talk, talk, and unless we actually act by example, we can never really influence strongly, the people of our world. I have always looked to such leaders, such as: Nelson Mandela or Gandhi - for inspiration, which is wider than the Buddhist texts on how elders do influence people, and influence our history, too.

The leaders by example, are some people who will inspire us into action. I always remember one of the stories of the great Indian statesman, Gandhi, when he was still a student in London, many years ago. As a poor man, he was staying in a boarding-house, and in that boarding-house, his land-lady once asked him to speak to her son, because her son was eating too much sugar. Children in the west, and increasingly, children in Asian countries like Thailand, are beginning to not listen to their parents. This young man would not listen to his mother, but his mother said that he respected this guest from India, Mr. Gandhi. So she asked Mr. Gandhi: “Will you please speak to my son? I think what you say might have an influence on him.”

Mr. Gandhi agreed.

About two weeks later, the land-lady asked Mr. Gandhi: “Why have you not talked to my son yet?”

Mr. Gandhi said: “I have talked to your son, but only this morning.”

The land-lady asked: “Why did you wait until this morning before talking to my son about eating so much sugar?”

Mr. Gandhi replied: I had to wait until this morning, Madam, because it was only yesterday that I have given up eating sugar!

Now if we asked our disciples or members of our government to give up arguing, we Buddhists must give up arguing first. [Loud Applause] If we must ask others to give up bad speech or bad actions, we must give it up first of all, because without leading by example, the leadership is ineffective.

Fortunately, in the Vinaya, which was laid down by the Lord Buddha, to be a leader - an acariya, an upajaya – someone who gives precepts, that we do have certain requirements, certain standards we have to meet, and if we do keep those standard, then as leaders of the Sangha - we do have influence and we do create a much better world. So the first things is that we have to lead by example.

The second way of leadership is through authority and that type of authority, I split into three types of authority. It is what we call:

- A Conferred authority
- A Inherent authority
- A Assumed authority

A conferred authority is when the leadership position is given to you, and a lot of the times it is given in some election or some democratic process. Now, I do get frustrated sometimes with western historians, because again and again, I read the assumption that democracy started in Greece, but anyone who has read the Buddhist scriptures would know that in the time of the Buddha, which was before the time of Socrates, there were already established democracies in India; long standing democracies, such as in the Vajjian Republic. If we believe the word of the Buddha, and I have no reason to doubt that word of the Buddha, that those democracies, at the time of the Buddha were already ancient. It does seem that democracy appeared in our world, in two different occasions, with probably no contact with each other at the time - in India, and also in Greece; and it was the Greek model that the Sangha adopted, and that Sangha model is one of the reason that the Sangha has lasted for such a long period of time. If we have authority which is conferred upon us by our peers, members, by the people we represent; then that conferred authority also demands that we listen and represent the views of those we represent. I will be coming to that later on, because leadership which pays no account to the people they represent is also an ineffective leadership. So, a conferred leadership has to be representative.

There is also a class of leadership, which we call inherent leadership. Inherent leadership is where a person has some authority, moral authority, or

intellectual authority - because of their natural abilities. We do see people in this world who have abilities which are greater than the average. People whose abilities and natural talents give them a special type of authority, who are then do not need to be elected or need to take on that authority - they have a natural authority. Certainly in the Buddhist world, those people who, have, through: their conduct, their meditation, through their insights - those people who have seen deeply into the Dhamma, they do have a natural authority, in the Sangha. In the Same way, that in the leadership positions in the world, there are some people who are naturally gifted leaders, people whose skills at listening, skills at communication, people who skill at conflict management, and whose skills at giving inspirational leadership seem to be inherent in them. They have had these skills maybe from the previous life and now they are manifested - they do have an inherent authority.

The last type of authority is what we call the assumed authority. Of all those three types of authority, this is the one that is the most unstable. An assumed authority is where people take that authority unto themselves, without permission of the people they represent - sometimes even through violence. I think that it is very easy for us to understand that it is assumed authority, out of all authorities, which is the most unstable, which creates the most problems in our world. Assumed authority is highly unstable. As the former Prime Minister & President of Russia, Mr. Boris Yeltsin, once said: "You cannot sit for long on a throne made of swords." This is a very invocative statement. A throne of swords is too sharp to sit upon for long. So if we have an assumed authority, it is unstable.

In the Buddhist tradition, we always understand, that an assumed authority was something attempted by Devadatta, who tried to take over the Sangha by force, but failed miserably. I think it is assumed authority which we have to reject. It is temporary at best.

So those three types of authorities, the conferred, inherent and assumed... most people have a combination of the conferred authority and inherent authority. When that authority is given to us by our peers, and we deserve it, because of our abilities, then that is leadership which does have power. So we lead by example, by authority – but, we also have to learn how to lead through kindness. It is compassionate kindness which is so strong in Buddhist traditions, I would say, having known other traditions - being brought up as a Christian, that compassionate Buddhism is much, much stronger than any other tradition that I have known. It is also how we manage to express that compassion and kindness, and how that works in exercising authority.

One of my favorite stories was from the Chinese Art of War, where there was a General in the Imperial Army that had the most perfect discipline amongst all of his soldiers. The Emperor wanted to find out his secrets: "How do you lead the army with such perfect discipline?" The General told the Emperor: "My soldiers always do what they are told because I only tell them what they want to do."

Now that might sound very simple, obviously if you tell them to do what they want to do, they will follow orders, but the point of that saying was: before he even gave that order, the soldiers already were motivated to follow it. In other words, that General had spoken to his soldiers and motivated them through patriotism or through idealism: to get up early in the morning, to work hard, to train hard, they were even motivated enough to go into battle at the risk of their lives. They never were needed to be forced, because they were motivated. Through motivation you can tell a person to do something and they will want to do it. Our problem is that we don't motivate people enough, we don't motivate other people enough – because of that, our leadership, again, becomes ineffective. We have to tell people what they want to do, to be motivated first of all, and then we will follow.

A good example of this: this talk which I am giving is very timely, because last month I went to the United Kingdom to give a master-class at a conference. That particular conference was not a Buddhist conference; it was a business conference - a major business conference where we had managers from Intel, Price-Waterhouse, Coopers, Ministry of Defense and British Airways... I was telling them how to make more money in their business, but also to make more happiness at the same time, because I wanted to make sure Buddhist principles were not just going into governments, but also into corporations where decisions are made which are probably more important to our well-being than what happens in cabinet-rooms in our world.

I quoted a story of an engineering firm in the UK, which won an award, for the best business practices two years ago. This particular business was in engineering for building maintenance. In twelve months, this business trebled their turnover and doubled their profits. They achieved this success in a very simple way: they banned overtime at work; everybody had to arrive by 8:30 am and leave at 5:30 pm; but, could not take work home and had to leave. That simple strategy of kindness to people working in the office meant that the people who went home did not go home stressed, did not argue with their families out of tiredness. They were rested for when they went to work the following day. They performed well because they had a good rest, and also because they were motivated to try and that make that company even more successful. That simple procedure of banning overtime in a modern UK company, was a way to motivate the staff, caring for the staff, to make sure they worked at a higher level. Not the length of time, but the efficiency of the time they spent at the computer. As such, they trebled their turnover, doubled their contracts, and the staff turnover over went down. In other words, no one wanted to leave such a company that was being kind and compassionate towards them.

That is an example of kind leadership. Kindness is not something that we just practice in a Buddhist monastery or in a conference, it is something that actually does work in the corporate world, in the business world, in the political world - and it does solve problems. So leadership skills by example with authority and through kindness...

I am going to tell another digressing story here, because I am in Thailand, and because I was a monk in this country for nine years, living in the forests. At that time, it was almost the time of the end of the Vietnam War; and living at that time of Northeast Thailand, there were plans to evacuate us at any time, because we did think that the communists troops would actually invade Thailand. The northeast of Thailand was going to be first to fall. At that time, I was fluent in Thai - so I could comprehend what many of the Thai Generals would mention on their visits to my master, Ajahn Chah – talking about the problems in the country. I got the first hand account of what the problems were. Those problems were not the communist-troops outside of Thailand. The biggest problem at that time, around 1974-1976 – the biggest problem of the time were the Thai students, in this country, who had rebelled against the government, were living in the jungles in the northeast. We called these many areas ‘pink areas’ at the time, because they were heavily infested with indigenous rebels. That was the biggest challenge to the government. They were being supplied with arms from outside, and they were being supplied with food from disaffected villagers, poor people in the Northeast.

Now, how did the Thai government at that time, solve that problem? I know it was a problem at that time, because at that time, was the year when I walked through the jungles, on what we call in Thailand, ‘tudong’... when we go wandering, as a monk. I used to run into the army patrols, in Thailand. They would put down their M-16’s against the trees and would come up and pay respects, then we would teach them Dhamma. They would never bring a gun into the presence of a monk. They would warn me – I remember many times, going into the far Northeast, to the mountains, known as Phu Hua; and they would tell me: “Please do not going into that mountain, the communist insurgents are there and they will kill you.” Monks were killed and tortured, at that time. They would say that in this other mountain there were caves, it is safe, and is a wonderful place to meditate. I had to depend upon their advice and was surprised if you know that the communists are there and they are attacking your government, why do you not go in there with your gunships, with your soldiers, with all your armament... they would never do that. At that time, the Government of Thailand had a policy, of three parts:

Nonviolence – because they understood, as Buddhists should understand – if you react with violence to violence done to you, all you are doing is making more enemies. For every one of those insurgent you kill, they will have brothers and friends; you will make two or three more insurgents for the cause. Even if soldiers are killed... I remember going to Khao Wong District - after about two weeks after a truck load of Thai soldiers were ambushed and killed - the government would not exercise any reprisals. They would forgive; they were leading by example. So there was non-violence and also...

Amnesty – at that time, the amnesty was unconditional, anytime, any of those students, poor people, insurgents wanted to give up their weapons, they could.

They would, then, just go back to their universities or to their villages, or to their jobs, no questions asked.

At the same time, although this word is over-used, the Thai governments were addressing the root problem: poverty and inequality. His Majesty the Thai King, as you all know, built many irrigation projects in the poor parts of Thailand. By bringing water, roads, and electricity came schools, medical establishments, there became better prosperity. So those poor areas were getting good support from the central government. They were becoming more prosperous, and because they were becoming more prosperous, one of the soldiers at the time told me: “I know who those communist insurgents are fighting our country – but I never need to shot them.” He said: “all I have to do is show them my new ghetto-blaster” – if you remember what those where, and, “I show them my new watch. That is all I need to do when they come done for rice into the villages.” So they see the prosperity, which is growing. Because of that prosperity the insurgents - the ‘radicals’ lost their support.

One by one, those insurgents gave themselves up because of non-violence, forgiveness or amnesty, addressing the root problem of poverty; and in my lifetime, here in Thailand – I remember reading in the Bangkok Post, an article, an enterprising young Thai man would take tourist to the caves, in the jungles, where these insurgents were threatening the government, a few years before. They had all given themselves up. The problem had been solved. The most wonderful part of that good governance, of the Thai government of the time, was what happened to the leaders of that insurgency – what we would call terrorists, today. The leaders of those terrorists, when they gave themselves up, they got a little bit something different than just amnesty. What happened to them: they were not put up against the wall and shot, they were not imprisoned for life – immediately they were granted very good jobs in the government civil service. Why waste people who are highly motivated, who are courageous, who work hard, who are trying to sacrifice themselves for something they think is good – why waste that, let’s bring that inside!

When I told that story in Sydney about four years ago, the Thai Ambassador to Australia, told me that two of those insurgents, who were threatening the very existence of the Thai government, were at that time – three or four years ago, ministers in this government of Thailand, serving their country. What a wonderful way of solving a problem, through non-violence, through amnesty or forgiveness, and through addressing the root problems. That is what leadership should be doing, and that is a wonderful, inspiring example of how it worked. At least two people, instead of being shot, managed to serve their country. So this is leadership through examples, leadership by authority, and leadership through kindness - but also, leaders have to make decisions.

Those decisions which people make which affect so many thousands of people – the Buddha actually taught, never make any decisions after what he called, the four agatis:

A never out of desire or selfish desire

A never out of ill-will

A never out of delusion

A never out of fear

...our leaders need to remember that we should always be careful of those four things which stop good decisions from being made. We all sometimes complain about the bad decisions of Mr. Bush, of Mr. Blair, or the government of this or your country – and sometimes how can we stop those decisions – let's make sure that the decision-making process is done well. Firstly, not out of selfish desire. So, we have to be selfless if we are a leader.

Once, some years ago, I was called at my temple in Perth, by a Polish woman. The Polish woman said: "Are you giving a talk tonight?"

I said: "Yes, Madam."

She said, "How much do you charge?"

I said: "Nothing, Madam."

She paused, and she said: "You don't understand me, how many dollars do I have to pay to get in?"

I said: "Madam, this is a Buddhist talk, you don't have to pay anything to get in."

She was silent for about a minute and then she shouted out, on the phone: "Listen! Dollars! Cents! How much do I have to cough up to get in?"

I said, very quietly: "Madam, you don't have to cough up anything to get in, and you don't have to pay to get out either!" [Loud Audience Laughter!] "We won't take your name, we won't give you Buddhist propaganda, ... we all do this, just, for free."

But then she asked: "Well, what do you guys get out of this?"

I said: "We just get happiness, happiness from giving. Happiness from serving."

Then she understood what we were meaning, so we have to give and be leaders without any self-interest – not trying to get fame, fortune, or anything out of our leadership – otherwise the leadership becomes corrupt.

Secondly, we should never make decisions out of ill-will. I remember when Nelson Mandela took over the premiership of South Africa, after serving 27 years in prison... It was a wonderful opportunity for him to take revenge on people who had stolen his youth – but, he forgave. He was not going to lead that country

from ill-will. Even, Gandhi, who once said, I can see a thousand reasons for giving my life for a just cause; but I can never see one reason for taking the life from another. It is a wonderful statement – a thousand reasons for giving your life, for goodness, for kindness – for a better world; but, not one reason for taking the life of another. That is what we mean by a leadership with no ill-will, at all; especially for those who have caused you harm in the past.

Nor should we make decisions out of delusion, out of stupidity, we have to get all of the answers, all of the information first of all. I think many of you would have known the great story of the elephant and the seven blind men? In the Udāna Sutta: I will say it very briefly, but it is the ending of the story which is important here. An emperor, many years ago, had a problem with his cabinet-ministers, who were always arguing, as politicians often do. In order to teach them a lesson, he brought an elephant into the center of an arena, and brought seven men who have been blind since birth.. and taking the first blind man's hand on the elephant's trunk, saying blind man, this is an elephant.

The blind men had never seen an elephant; they knew the name, but never had the experience. The first blind man was allowed to feel the elephant's trunk; the second blind man was allowed to put his hand on the elephant's ear; the third on the tusks; the fourth on the head; the fifth on the body; the sixth on the elephant's legs; and the seventh, on the elephant's tail.

After they felt the elephant for a while; they asked the first man, who felt the trunk, what is an elephant? He said: "I am sure the elephant is a snake, a python."

"No way", said the man who felt the tusks, "it is a plow that the farmers use to dig the earth." "You idiot", said the guy who felt the ears, "how can you dig the earth with this it is too soft, too flat – an elephant is a fan, [which people use to keep themselves cool, because that is what the elephant's ear felt like]." "No, it is not, it is a pot", because that is what the head felt like to the one who felt the head. "It can't be a pot", said the one who felt the body, "It is a big rock." "No, it isn't", said the one who felt the legs, "It is a tree trunk." "You are all wrong", said the one who felt the tail, "It is a fly-wisk."

Now, every one of those men were correct in their own way, according to their experience, that is what it felt like. According to the story, they had a fight – how blind men could fight each other, I am not quite sure, but that is what the story said; and that is what, sometimes, our politicians and leaders do! However, what those blind men should have done, instead of arguing over their differences, they should have sat down, and combined their experiences. Then they would have come to the conclusion that an elephant is a big rock, on four tree-trunks, with a pot on the front, on either side of the pot are two fans, a snake in the middle, two plows just under the fans, and a fly-wisk at the back – and that would be a pretty accurate description of an elephant to someone who had never seen one! What we are saying there, is:

when we argue about our differences, whether in Buddhism: which type of Buddhism is the best; or, which type of religion is the best; or, which type of politics are the best? Why can't we listen to each other and combine our experience and understanding—instead of arguing? Because, by combining our collective experiences, we are learning more, getting a bigger picture – and then we are not making decisions out of limited knowledge.

Lastly, the Buddha said, not to make a decision out of fear. Fear always amplifies things. I remember as a monk in the forest-jungles, once I was sitting in meditation in the jungle, at night – and that is the time when tigers come out! At that time, in the Northeast, there were still some tigers. I was sitting there, in the evening; it was quiet, and that was when I heard the rustle of the leaves and twigs. I had my eyes closed; I was mindful; I was alert – but when I listened to that sound, I thought: “Is that a big animal, or a small animal? It sounded like a small animal, so I disregarded it, and carried on meditating. Then it started coming closer to me; without opening my eyes again, I thought: “Is that a small animal; it doesn't sound like a small animal. It sounds like a medium size animal! But it is too small to be a tiger!” So, I carried on, meditating.

Well, when it came closer, it sounded, not like a medium sized animal – it was making such a noise that only a large jungle-animal could make. That was a tiger, or an elephant, or something big – and it was coming straight towards me! I was afraid. I opened my eyes to see the tiger, and all I saw was a tiny mouse, about four feet in front of me! [Audience Laughter!] It was fear, which made a mouse sound like a tiger! Now this is a problem when we act out of fear, we are acting out of delusion!

The Buddha said there are four things we should make sure that we don't do. Make sure we don't act out of self-interest; out of ill-will; out of delusion; out of fear – and in that way, we can have good governance. Also we have to make sure, that when we are a leader that we know how to solve problems; to be able to give and take feedback – because in modern business, we call this performance assessment. Any leader must look towards those people who help them, and to find out whether the people who are helping him are doing their job or not doing their job. The problem with leadership is that we do not know how to give positive criticism. The general rule inside psychology is when you are going to criticize someone because they are not doing their job, is that you have to praise them five times, first of all.

Tell your workers what wonderful workers they are; how much you value them; what a great job they are doing; and how they are such an important part of your company or organization. Then, when you have softened them up, then you can hit them with the criticism. In other words, if we are going to be criticized, we have to feel valued, first of all. Otherwise, we do not receive the feedback. When people do not receive the feedback very well, our leaders get afraid to give that feedback. When we do not give that feedback, we have people in our

organizations, on our governments, who are just simply: not performing – and that is bad for the organization, bad for the government, and bad for the country.

So, in order to talk to people: praise them five times, first of all, then you can actually tell them part of the problem which is causing difficulties. Always remember, it is not their problem, it is always ‘our’ problem. When it is our problem, then you – the leader, have the responsibility of helping them, solving that problem. Whether that is giving time off, or that is giving them some more education – whatever it is, you have to take responsibility for that problem.

Also when we are receiving feedback, humility is very important. I was always inspired by the Buddha’s Chief Disciple, the Venerable Sariputta: one day when he was walking on alms-round, he was walking badly-dressed. A little novice told him, that he was badly-dressed. Instead of Sariputta, the great disciple of the Buddha, being so proud and saying: “You little-fellow, what are you to tell me, I am a great monk, you are just a little novice...” No! Sariputta looked, first of all, to see if that criticism was right. He saw that it was right, that he was badly dressed. He went behind a bush, he adjusted his robe. He came out afterwards, and he called that novice his teacher! The humility of even the most venerable in this auditorium, here, it does not matter how venerable you are, it is wonderful to receive advice and criticism, even from the smallest novices, or men and women in this auditorium. A leader has to be humble, in order to actually hear what they need to hear. Unfortunately, our politicians and leaders sometimes forget humility, and they don’t listen anymore – and when they don’t listen, they cannot get feedback.

Lastly, the job of a leader, of good governance to remember the big picture. The big picture, I think for Buddhism is actually healing the problems in our world; creating a bigger Sangha to look after each other, no matter what part of Buddhism you are; solving the divisions, taking down the Berlin Wall which separates our traditions and countries; to create more harmony – thereby more growth. That is the very big picture that Buddhist leaders should have – the world leaders too, have to take down the walls which separate their countries, their religions, and their cultures. Only with this peace and harmony can we create a better future. We have to, as leaders to keep the bigger picture in mind, while we look after the smaller details.

Also, as mentioned by Prime Minister of Thailand, General Surayud Chulanont, we have to take upon this responsibly ourselves! We cannot just pray to a god, we just cannot pray to a figure in the sky, we cannot just hope that things will go right. The law of kamma means we are all, each responsible and our leaders have to accept that responsibility, more than others. If we can’t take that responsibility upon ourselves, the Buddha said it is possible to have a good world. The ideal of the world-turning monarch suggested such a perfect world is possible. It is a long journey for some to reach such a good world; but even though it is such a long journey, it doesn’t mean we shouldn’t take the first steps. We are leaders, we should exercise

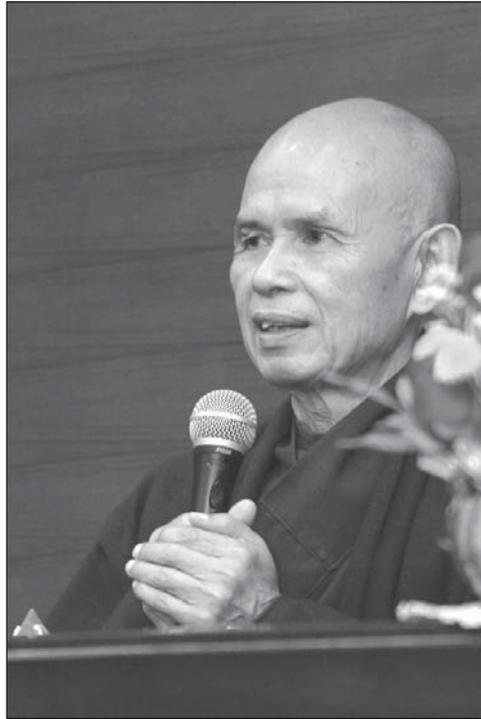
that leadership, in these ways by noticing: leadership skills, by getting better decision-making, by solving the problems in our world – through giving feedback, taking criticism, creating a meaningful agenda... In that way, these Buddhist principles which have kept the Sangha of Buddhist monks and nuns going for so many years – they can be imported and transferred into the governments, to the corporate world, as it is beginning to be done to create more prosperity, more stability, more peace and more happiness in our world. Thank you, very much.

**Responses to Floor Question – By Ven. Ajahn Brahmavamsa:**

One of the problems with terrorism is misunderstandings and those misunderstandings occur because there is no harmony in our schools. We separate children from an early age in schools into being Buddhists, Catholics, Protestants, Sunni's, Shi'ites... and we keep them apart for such a long time, that they cannot see any other side, except their own. They go to high schools of their own religion, they go to universities of their own sect, and they marry other people of their own religion, there even isolated communities. Someone said there are apartheid schools – madras's for Islam, or even Buddhist schools. Sometimes a separation of communities at an early age leads to skewed ideas of the community. I think this is one of the causes of the misunderstandings between religions and terrorism that come from the extremists who misunderstand. What a wonderful thing now is that we did have arguments before between the Theravada, Mahayana and Vajrayana, but because we did come together, because we don't have this separation anymore, we can live in harmony. We can meet together and talk together. Because religions from an early age, especially in school – we are separated out. This type of religious apartheid is one of the core reasons that we have the problems today. That is one way to stop terrorism - by having harmony through getting to know each other and stopping these religious schools.

From personal experience, from Australia if Buddhists unite with a single voice governments are likely to listen to you, but if there is fragmentation – the government doesn't know who to listen to or who represents the communities, so organize yourself and represent your community and learn what your community wants. Be assertive to the government. Buddhists are here and you need to listen to us. Government-ministers are desperate for new possibilities the government is likely to listen to it. Buddhism has huge resource of problem-solving techniques, which haven't been employed yet: neo-liberalism is dead, socialism hasn't really worked, fascism never worked. Many people are looking for a different way with a spiritual-elements in their politics. Buddhists need to organize themselves – that speaks with a common voice. We all know what Buddhism teaches but we do not express it to those in power.





*Keynote Speech:*

*by*

*Most Ven. Zen Master Thich Naht Hanh*



We, the people, we citizens, would like our political leaders and economic leaders to bring a dimension, a spiritual dimension to their life. If they have a spiritual dimension in their life they will be able to solve their difficulties. They will be able to transform their suffering, they would be able to have more joy, more peace, more love in order to serve their country, their people and the world.

I have in the past offered mindfulness retreats for politicians, businessmen, and even police-officers. I know that the life of politicians, business-leaders, police-officers are very hectic, there is a lot of tension, a lot of suffering – and, many of them are not capable of living deeply, in each moment of their daily life.

They don't have time to take care of themselves, and to take care of their beloved ones. They don't have time to love and live their life deeply. Many of them have a lot of worries, angers and craving that make them suffer, that make them not capable of serving the country and the people as they wish. We cannot govern, we cannot lead, we cannot develop our country unless we have some power.

But very often we misuse our power. We abuse our powers and it makes the people and ourselves unhappy. We make the people around unhappy. But, everyone of us has some power. As a teacher, you have the power of a teacher and you may abuse your power and make yourself suffer, and your disciples and students suffer. As a father you have some power, and if you don't know how to use that power you make your son or your daughter suffer, and you make yourself suffer. As a policeman, you also have some power, but if you misuse your power, you also suffer and you make the people around you suffer.

When we have money and fame, and power, we may find ourselves in a very difficult or dangerous situation, because of we do not have some spiritual power and then we are likely to misuse our power. And that is why, we the people, citizens – would like our leaders, our business-leaders to have a spiritual path to be able to cultivate the spiritual dimension in their life so that they can fully stop suffering. They will be able to have the kind of energy and capacity to make their family and community, their people, their country – happy.

In Buddhism there are teaching and practices that help politicians and business leaders. If we practice according to the teaching of the Buddha we will be able to release the tension in our body, the pain in our body. The practice of mindful breathing, of mindful walking can help tremendously in releasing the tension within the body, the pain in the body – and also the tension in our feelings, and in our emotions.

In a retreat offered to congressmen in Washington D.C., we have provided retreatants with a methods like mindful breathing, mindful walking – so that congressmen will be capable of releasing the tension within their body and their mind. They will be able to embrace and recognize their emotions, their suffering in order to release their emotions in their suffering. These politicians, also, learn the way how to transform their suffering and anger, their anxiety. They also have learned how to use loving speech, and deep listening in order to restore communication with the people in their own family and then with the people that work in the same office and with the people who work in the same government, or the same party. With that practice of mindful speech, loving speech and deep listening – they can transform their government, the parliament, into a kind of family – where people can listen to each other and learn from each other, and work as a body, with harmony and compassion.

There are now congressmen in Washington D.C. who know how to practice mindful walking, mindful breathing - to release their tension and their suffering. One congressman wrote me, from the office where he works, to the place where he has to cast his vote he always applies the techniques of mindful breathing to release the tension to stop thinking and he finds the practice of walking meditation wonderful.

In the retreat we offer for police-officers in Madison, Wisconsin – we found out that the life of a policeman is full of stress and suffering. The number of police officers who abuse their guns to commit suicide is more, is larger than the number of police-officers shot dead by gangsters and criminals – because their stress and suffering is so huge. One day they want to stop that stress, their suffering, so they take their own guns to kill themselves. You may imagine that police-officers practicing walking meditation, mindful breathing, learning how to release the tension in their body and in their feelings – and feel they are able to serve the goals of peace in their town and in their city. I have a disciple who is a police-officer in the United States of America. She said that in the beginning she was full of energy, she wanted to be a police-officer in order to help the goals of peace, but very soon she found out that there is a lot of suffering in her department. She began to drink and smoke to forget the suffering. Finally, she was able to attend a retreat of mindfulness and learned how to release the tension, the suffering, embrace her despair – and finally was able to train many police officers to do the same, in order for them to suffer less and to serve more... more, better, in the life of a police-officer. She has helped to organize retreats of mindfulness for police officers, for officers of correctional houses, judges, and other people who serve in the role of peace-keeping. She is now responsible for the training of police-officers of correctional houses, in the whole state of Wisconsin – and her practice demonstrates very well that Buddhism can be applied in our daily life – even in the hectic life of a police-officer. She has trained so many police-officers who are capable of smiling, of dealing with situations with more calm, more compassion.

We may become victims of our own power if we do not have a spiritual life. If we look around us, we will see that so many famous people, so many powerful people have become victims of their own power, and suffer very deeply, because they have misused their power. In Buddhism, the practice of the Dhamma can help us cultivate three kinds of spiritual power that will help us to be happy and allow us to help so many people.

The first kind of power is called the power of cutting off. We should know how to cultivate the kind of power that would allow us to cut off our craving, our hate, our anger. We know that so many political leaders are caught up in their cravings, especially craving for sex, and have made a lot of scandals – not able to continue with their leadership in their country. There are political leaders who are not capable of cutting off their hate, their anger, and that is why they have made themselves suffer, their country and their people suffer. So the first virtue that we can cultivate with the practice of the Dhamma – is to cut off this kind of negative habit. Cut off our craving, our hate, our anger.

The second type of spiritual power that we can cultivate is insight [pa—a]. Buddhism is not only a religion but a source, a tremendous source of wisdom. If we get into that source of wisdom, we have the capacity of solving so many difficulties in our life, and the life of our family, our community, our country – with that

kind of wisdom. With that wisdom, the insight of impermanence, of no-self, of inter-being – we can undo many difficulties in our mind, our heart. We can transform our anger, our suffering, our despair. We can help transform the wrong perceptions, the anger, the hate in other people in our own country, and in other countries as well. If you have that kind of wisdom you will not suffer because it is so easy for you to undo that anger, to undo the craving, to undo the hate or the despair. When people with despair, anger and confusion come up – you just offer your insight in order to help the other person to remove their confusion, their anger, their despair. That is the second source of spiritual power that we can cultivate by living the Dhamma.

The third source of spiritual power is called the power to love, the power to forgive, to accept – and to love. When we are inhabited by the energy of hate and anger – we suffer. We make the other person suffer. But once capable of accepting or forgiving, of loving, we feel wonderful, and we make the other person feel wonderful at the same time. That is the third kind of spiritual power that we can cultivate.

I am sure that if our political leaders, our economic leaders – if they have some of these three powers – they will never misuse their powers, their political power, their money, their position in the society, in the corporation. My desire is that every citizen could practice this spiritual path, and they will advise and demand that their leaders practice the same. Individually, I would like everybody to vote for the man or the woman, who has a spiritual life, who practices the five precepts or the equivalent of the five precepts.

I remember one day, Mr. Gorbachev organized a quorum in the city of San Francisco – the State of the World Forum. He invited heads of states, scientists, and others to come and discuss the future of the planet. I was invited to give a speech, and that day I only spoke about the five mindfulness techniques, the five precepts – as the way out.

The first one is to protect life: the practice of protecting life. The second one is to practice generosity: protecting our planet; not to over-exploit the resources of our planet; to leave and develop our life in such a way that our children and their children will have a future. The third mindfulness training is to avoid sexual misconduct: this destroys us as individuals, as a family, as a community; trying our best to protect couples and children from sexual abuse – because not practicing this precept creates a lot of suffering for us and for society – especially, when our political leaders don't practice that precept. They make the whole country suffer. The fourth precept is using loving speech and deep listening in order to help people to express themselves, to suffer less, and to convey your experiences, your information in such a way that people can accept. The practice of loving-speech and deep listening can help restore communication, bring about reconciliation and happiness in the life of a couple, in the life of a family, between a husband and wife, between a father and son/mother and daughter. The fourth precept is wonderful.

In a conflict, like the one between the United States and Iraq: we see that our leaders believe more in the power of the bomb than the spiritual power of the precepts. Terrorism is born from hate, from anger, from wrong perceptions - wrong perceptions about one's self and wrong perceptions about the other person, the other nation, the other religion. In order to uproot terrorism we have to practice the true dialogue, deep listening, compassionate listening and loving speech in order to help the other person who suffers to have a chance to express his/herself as why they have conducted like that – why have they done such a thing as to kill people, to bomb people.

During a session of deep listening we may find out that we might be unskillful in saying things and in doing things that have given other people the impression that we wanted to destroy them as a religion, as a culture, as a people. We might have a chance to ensure them that we would never say such things again. We will never do such things again, so that they may misunderstand us and think that we may have the intention to destroy them as a religion as a culture, and as a people. In the process of deep listening, we may find out that the other party has a lot of wrong perceptions. Later on, we may have a chance to offer the kind of information in order to help them to correct their perception – the wrong perceptions. The whole problem is with perceptions.

Hate, anger and despair, violence, terrorism – they all come from wrong perceptions. In order to remove wrong perceptions, you cannot use the Army or the bomb – you have to use compassionate listening enough to really understand, and to help remove the wrong perceptions. You, yourself, have wrong perceptions, unused, on yourself and on them. They do have their wrong perceptions on them and on you. The practice of the fourth precept help remove wrong perceptions and that is the basic way, the radical way of uprooting terrorism, violence and conflict.

Our political leaders have not been trained in this discipline: of mindful breathing; of mindful walking – in order to release their tension in their body, in their feelings, in their emotions. They have not been trained sufficiently in the art of loving speech, compassionate listening and that is why they have made our countries suffer and they have made other countries suffer, also. So as citizens, as the people, we like very much, we want very much, for our political leaders, our economic leaders to bring into their daily life a spiritual dimension – a spiritual practice. As citizens, as the people, we can support our leaders. We would like to tell them, that if they do not practice according to the five precepts or something equivalent if they don't belong to the tradition of Buddhism; because in Judaism, in Christianity and in Islam – there are equivalents of the five mindfulness trainings, the five precepts. We expect them, as our leaders to practice this spiritual life in order for them to not misuse their power, their position that we want to confer to them. This is why the people have the power and will not feel helpless when their leaders go in the direction that we don't want them to go, bringing a lot of suffering, confusion and despair to our own country and to the people of other countries.

I remember in the retreat that we offer to congressmen in Washington D.C., I proposed four steps for political leaders to follow.

The first step is to go back to your self, and to take care of yourself as political leaders; because, you may have been motivated by the desire to succeed in your political career – that is why you have neglected yourself completely. You have tension, you have pain in your own body. You have many blocks of suffering, despair, anger in your self; and yet, you do not have the time to go back and take care of yourself. The teaching of the Buddha, especially like the teaching of mindful breathing as presented in the Anapanasati-sutta is very up-to-date, is very relevant for everyone. If you know how to practice according to that teaching you will be able to release the tension in your own body, embrace your feeling, transform your feelings. If you can do that much less, you can smile, you are happy now, and you can take the second step.

The second step is to help the members of your family to do the same - your wife, your husband, your children. The second step is to go back to your family and restore good communication and harmony in your family. If you are not happy as an individual, if you are not happy as a family, how can you serve us: the people, and the nation? That is why I expect you to be happy, as an individual. We expect you to be happy as a family, and when we vote for a leader – we want to ensure that that leader is happy as a person, as a family – so that we can trust. A suffering person cannot offer happiness to other people. A person without love for himself, for his family, cannot offer love to his nation and the world. As voters, we need to make sure that we vote for the right people. We should have the chance to learn about the candidate for elections.

The third step, when you are already a happy person and family – you can bring the practice to your corporation, to your government, to your party – you have something to offer, you have a spiritual path, and you would like to help the people in the same cabinet, the same parliament, the same corporation – to do like you so that they can suffer less. You can help transform them, the cabinet, that parliament, that corporation, into a real family where people know how to take care of themselves and take care of each other.

I remember, one day, I spoke with the Vice-Prime Minister of India, Mr. Narayanan, and he had the chance to speak about how to practice loving-speech and deep-listening in the Parliament. We were able to propose to him that the every time that the atmosphere that in Parliament got too heated and then the chairperson might invite the bell, so that every one can stop talking and shouting and to practice mindful breathing to calm themselves. The talking and the listening would resume after the calm has been re-established in the Parliament. We spoke about that. Later on, the Chairperson of the Parliament of India has established the Committee of Ethics for the Parliament – and he invited me to come and give a speech on the issue of spiritual practice. He later became the president of India. I know this - I noticed in

him, the element of spirituality.

The first moment when I met him I said: “Thank you Mr. Chairman, you are very busy today, I know that you have to restore many members of the cabinet, and still, you have the time to see a monk.”

He said, smiling: “I always have time to see a monk!”

It is possible to transform the parliament, the congress, into a family – where people can listen to each other, where people can use loving-speech. As a politician, as a member of congress, you are expected to work in harmony with other members of the Congress. You just don’t fight for your idea if your ideas are superb. If you listen to people, especially other people who belong to another party, the opposite party – you might improve your idea; because the people in the country expect their elected people to bring together all of the wisdom all of the experiences in order to make the kind of decision the kind of law that would allow the country to be more free, more happy, and that is why it is our duty to listen to each other, especially if the other member does not belong to the party. If you only fight for your party; if you only have to vote for your party or in the line of your party, you are not using all of your experience and your wisdom – and that is not for the profit, benefit of the nation, of our people. That is why we have combined our wisdom. We have to take into account the wisdom of other people, even if they do not belong to the same party. By listening to each other with compassion, with calm, by expressing ourselves with the language of loving-kindness, loving-speech – we can transform our parliament into a family where brotherhood and sisterhood are possible; and that is the best way to serve the country.

The fifth mindfulness training is about mindful consumption – not just to avoid drinking alcohol, but to avoid consuming any kind of drugs, any kind of items that can bring violence and war and ill-being into our body, into our mind. Mindful consumption is the way out. We, ourselves, and our children consume a lot of craving, a lot of violence, of hate, of anger, in our daily life – by listening to television programs, radios, reading books, consuming music that has the power to water the seeds of violence, hate and despair in us, in our children. That is why practicing mindful consumption is to protect ourselves as individuals, as families, as communities.

We should be able, in the name of happiness, in the name of freedom to refrain from producing the kind of items that will pollute our bodies and our mind – including films, and music. In the name of freedom, people produce a lot of cultural items that water the seeds of violence, of fear, of hate within us. People cannot, in the name of freedom, do such a thing to us or to our children; therefore, we must have the kind of law that can protect us and our children, from that kind of production and consumption. If only we know how to consume mindfully, we would be able to protect ourselves, as individuals, as families, as communities, and

as nations. We will not destroy our planet by consuming, by producing, what we don't really need.

Development and governance should be understood, should be directed in the direction of true happiness. If development does not bring happiness; if development can only bring more suffering, confusion, hate – and the consumption does not allow us to have the time to take care of our selves and to love, to take care of our beloved ones; if consumption, power, money and fame do not bring true happiness: what is the use of running after these objects? What is the use of development? That is why it is very important that we understand governance and development in the light of happiness.

There are people who are truly happy without having a lot of power, money, fame and sex. Many of us believe that happiness will not be possible without some power, without some fame, a lot of money and sex. So the practice should be able to show us that happiness is something possible without too much running in the direction of fame, of wealth, of sex – that will destroy ourselves as persons, as families, as communities, as a nation. What is the use of development if that does not bring happiness? True happiness cannot be possible without peace and love. When we look into our daily life we should ask the question, whether we have enough peace in our daily life. Do we have the time to love, to take care of our selves and our beloved ones? If not, then all of our attempts, our activities, are not bringing us happiness at all. We are being carried away to the future. We lose our capacity of living deeply and happily in the present moment.

I remember one day, the businessman, Anāthapindika, came to the Buddha with five-hundred business leaders. That day the Buddha gave a speech, a discourse on living happily right in the present moment... He knew very well that business leaders think too much about the future. That all their time and energy, investing in the future – thinking always of success that satisfies the present moment for the sake of the future. They don't have the time to take care of themselves, their wife, their children, their husband – and that is why the Buddha proposed the practice of living happily in the present moment. In that discourse, he repeated the expression of living happily in the present moment – five times! That teaching of the Buddha has been ignored by many of us who call ourselves Buddhist!

When we breath mindfully, bringing our mind back to the present moment – we become fully present in the here and the now. You are in the position to get in touch with the wonders of life that are available in the present moment. The blue sky, the beautiful cloud, the beautiful trees, the songs of the birds, the beautiful face of a child, and everything that can be nourishing and healing.

We have an appointment with life and death takes place in the present moment – and if we miss the present moment we miss our appointment with life. That is why the Buddhist practice is first of all to bring our mind back to the body

and to be established right in the here and the now. We have to be there, in order to be alive, to live our life. We have to be there in order to love, to be able to take care of our beloved ones. If you keep being pulled away by the future, by your projects, you are not there for you, you are not there for your beloved one's. That is why: going home to the present moment is a very important, basic practice, and this is repeated by the Buddha in several discourses, beginning with the Bhaddekaratta Sutta – the better way to live alone in the present moment. When we come back to the present moment, we can realize that we have enough conditions to be happy in the here and the now. When we come back to the present moment, we feel the need of the people we love. We have the chance to embrace them with our attention, our understanding, our love, and to make them happy – right, today.

When we are in the present moment we can get in touch with the healing, nourishing elements of life within, and around in order to be happy, When we are back to the present moment we notice the presence of our fear, of our anger, our stress – so that we can take care of them. The Buddha advised us to recognize our suffering, to embrace our suffering dearly, to release our tension, the density of our suffering – and finally to transform them. Recognizing our suffering is the First Noble Truth. Looking deeply into the nature of our suffering in order to see the roots of our suffering is to seek out the Second Noble Truth. In our civilization, most of us don't want to look at our suffering. Most of us don't want to look deeply in order to find out the roots of our suffering. Most of us are trying to run away from our suffering, by the way of consumption.

When suffering begins to emerge within us, we try to run away from that suffering. We don't know how to handle that suffering. We pick up a book to read in order to fill up our consciousness with something else, so that we can forget our suffering. We turn on our television we take a car to go somewhere; we pick up the telephone to talk to someone – there are many ways we use in order to run away from our suffering. If you keep running away from your suffering, you have no chance to understand your suffering, and to transform your suffering. That is why going home to the present moment, is: you have the chance to recognize your suffering, embrace your suffering tenderly with the energy of mindfulness, and begin the process of healing, transforming your suffering.

I remember, last time, when TIME Magazine interviewed me. After a long interview, the journalist asked me this question: "What is your message for everyone, now - if you have a message?"

I said: "Go back, and take care of your self."

I noticed that when she said goodbye to the people in the room, someone asked her: "Where are you going now?"

I overheard her, saying: "I am going home to take care of myself."

Our politicians, our business leaders should do the same. They have to go home, to take care of themselves, to take care of their families, and then they will be able to bring the practice, the happiness to their community, to their government, their congress, their corporation. The magazine, *Fortune*, in the United States of America, publish each year, a list of one-hundred corporations who are on the top. When we study the common characteristics of these corporations, we see that there are a number of things in common. These corporations have the time, the money, and the resources, in able to take care of the people within the corporation. They focus their attention also on the ecology, the environment; they take into notice in their program of action the protection of the ecosystem. They have the time and energy, and resources in order to take care of individuals who work for the corporation, take care of the children of the employees, when they are sick, when they have mental problems. By doing so, they make the corporation into a kind of family where people know how to take care of themselves and take care of each other – and that is why they can be listed among the first one-hundred.

The Buddha does not forbid us on, on our way of development, from getting rich. He only advised us: without the spiritual dimension, without compassion, and mindfulness, you will misuse your power. You will make yourself suffer. You will make the people you serve, suffer also. If you have these spiritual powers, the power to cut off craving, and hate and violence, the power to have the insight to solve problems for yourself and for the people in your country. The power to accept, to forgive and to love, and then you will never misuse and abuse your power – and you will be a happy leader, whether you are a politician, or a businessman.

Of course, in the course of development you know how to protect the planet; because to protect the planet is to protect ourselves and to protect our children and their children. Without efforts to protect our planet we will not have any future, for us, for our children and their children.

Venerables, gentlemen, ladies, dear friends... Thank you for listening to me.

Thematically Summarized Symposium Comments by Various Audience Members:

[From Israel] Why do we continue to live our daily life as slaves of a conditioned mind? We need to develop as human beings. We hope to have a dialogue with Dhamma-friends with delegates from the Middle East, rather than this monologue. The 'bhavana-house' in Tel Aviv is a sanctuary, a Dhamma-center, open for anyone to practice equanimity in the midst of great turbulence. The Angulimala Sutta is recommended to the leaders of the Middle East: to move beyond the mental-conditioning of hate, ill-will and violence – to develop as human-beings. Stop, give-up – not to be an Angulimala; stop attacking others, because when you do – you attack yourself. Being an Angulimala is not fate. The Buddhadhamma points to the possibility for a change – we are not doomed to be in a bad situation. Extremism on both sides is the illness of the Middle East. The Middle Way of the Buddha

needs to be brought to the Middle East. We hope to meet other Arab/Buddhist delegates from the Middle East next year for a dialogue in Vietnam, next year. There are Dhamma friends in Lebanon and Egypt – and perhaps they can be invited for next year.

[From Sri Lanka] Buddhist meditation should be directed towards Nibbana, not for happiness in daily life. Why jhana is not explored... why samatha and vipassana – some people do not understand the basic terms, and agree to yoke them together. Jhana is manifold in the Dhammasangani – as samatha and vipassana are yoked together. South Vietnamese claim to be over 95% Buddhist, but don't know how to do meditation – don't know how to work with their minds. Only old people go to the temples, young people believe they are too young to practice. People claim they are Buddhist, but don't know the teachings and practices – children should be taught these techniques.

[Unknown] Buddhism monuments are disappearing. Is there any means for preserving these monuments other than UNESCO – beautiful artifacts in Pakistan and Afghanistan are disappearing. In November, in Pakistan, a Buddhist Conference will be conferred to explore preservation of Buddhist Arts. Also Buddhist monuments in former Soviet areas – the Communists protected these, but now, after the dismantling of the system – Muslims in power are not looking after the artifacts. Invite delegates in Kalmykia – the European Buddhist Nation – so they are not isolated. How and why have we Buddhists lost these monuments? Are other religions losing their monuments? Why Buddhists? Why in some nations, Buddhists cannot practice or display heritage in the open – why are celebrations only held inside? Maha Bodhivihara in Bodhi-gaya, India is under control of Hindus, and not under Buddhist control.

[Unknown] On sufficiency economy: because of the global crisis of global heating – this is on the global agenda of Buddhists. Responsible consumption is what Buddhists promote.

[Unknown] We should find ways to address the misrepresentation of Buddhist ideas, and websites that try to convert people from Buddhism into other religions. A reliable and standardized network must be set up and screened by this network – to make an official network – a cyber community of Buddhism. We always talk, but there is no action. A conference will be held soon in Malaysia, concerning this issue. Security issues should be taken seriously.

[Unknown] May we request for the next future conference to include the Buddhist Youth, because most in the room are old adults, and younger people are the future of Buddhism.

[Delegate from Armenia] – I am a representative from a small nation where Buddhism is only now penetrating. For the few people who are interested in Buddhism, Armenians would enjoy the chance to hear the Dhamma. A former

monk from Tibet has come to Armenia and there is a Zen center, but people consider Zen ‘boring’. The basic problem is the lack of a qualified teacher, and we wish to establish contacts who can assist us with eliminating our problems, and help familiarize Armenians with Dhamma. We prefer a well-known Buddhist monk to come and deliver teachings, and enable Buddhist literature to be available, perhaps in the Russian and Armenian languages even though many understand English.





*Keynote Speech:*

*by*

*Most Venerable Phra Ratchasumedhachan (Ajahn Sumedho)*



Over the past fifty years I have been aware of the growth of Buddhism, especially in the western world. Fifty years ago, I remember when it was very rare to meet another European or non-Asian person who has any knowledge or interest whatsoever in Buddhism, much less, any kind of understanding or insight into the teachings of the Lord Buddha. I felt very much alone in the world, because I have a very strong interest in the teachings of the Buddha. Now of course, as we see in this conference, these past three days the amount of interest world-wide - a growing interest and a growing commitment in the Asian Buddhist countries also - seeing the importance of bhavana, of development, of cultivating - practicing the teachings of the Lord Buddha. Even thirty years ago, I remember when I first went to live in the UK, Ajahn Chah was quite critical of the Thai Buddhists, and he was saying that the Thai's, they like to - what they call: "Tam Bun" [make merit] - but, they never want to practice the teachings. Thirty years later, I don't think he could really justify this statement, because here in Bangkok, my experience is the amount of growing interest in and amongst the lay Buddhist communities in Buddhist meditation.

Many people ask me: “Why is there this interest; is it just another fashion the Thai people take up and lose interest in; or, is there something more profound, more deeply connected with this interest?” Of course, in a country like Thailand, it is a basically, Buddhist country. It’s culture is very intertwined with Buddhism. So there is this possibility at any time in a culture such as this one too, no matter how life advances or how intimidating western science, western education, western ways might be to a country like this, inevitably the foundation of the culture has these roots in Buddhist wisdom. Now this we don’t find in our own cultures in the western world. We don’t come from a culture that has roots in wisdom.

From my own experience, coming originally from the United States, which has, in a very profound sense, a great degree of idealism – carrying ideas to their ultimate perfection. I was brought up in this very idealistic way of how the world should be, how human-beings should think, how they should react; what a country should be like, what a man and a woman; what a father and mother, husband and wife, and all of the rest – these were perfect ideals of how things should be. Another thing that really awakened me to the value of Buddhist meditation was awakening to recognize things for how they are. In Buddhist meditation, this reiteration of how the way it is, is not a kind of passive resignation to imperfection or mediocrity, corruption or anything else. It is a noticing, and awakening state of consciousness in which we begin to look at the world that we are actually experiencing in the present. Recognizing that in terms of what it really is, not in terms of its quality [whether it is good, bad or what ever it should or shouldn’t be] – but, it is the way it is.

Of course, in the vipassana movements that have become so strong in the western world at this time, there is always this continuous reference to impermanence, to really develop an inner sense of knowing all conditions are impermanent. Now this is not just an intellectual grasping of a Buddhist idea, but a real kind of profound, deep insight, into the nature of all conditioned phenomena. At a conference like this of course, we have so many different traditions, from so many different countries; and now the different forms of Buddhism, the Mahayana, Vajrayana, Theravada – are beginning to come together to talk to each other, to listen to each other. Basically, the very essence of any Buddhist tradition is in the teachings of the Lord Buddha – the teachings of the Four Noble Truths. So, this teaching is very... I consider it, a very perfect teaching; because, if this was all we had left of Buddhism, at the present age, and all of the rest of the literature, and so on, and all of the commentaries were lost, and there was just this one teaching left – this would actually be sufficient from freeing oneself from delusion. This is an extremely accurate roadmap of consciousness and how to deal with the causes of suffering, what to do with the causes of suffering and how to recognize the way of non-suffering. Now, when we talk about ‘good-governance’ and development – of course, these are very modern terms that we use in the present, worldly way of thinking. So we talk about globalization, we talk about governance, we talk about a global village,

and so forth, because there is a growing sense of awakened awareness of a oneness that we share - not in terms of a concept anymore, but an intuition.

This very intuitive sense of oneness; then, is the very essence of all religion. It is all to realize or recognize, or directly know oneness through our own direct experience, not through some type of belief system or faith in scriptural teachings, or in what someone else tells us. Now, even though this is a very simple sense of knowing, it is very profound – and therefore, we very often miss it. We don't notice, we are not really mindful – we are always operating from cultural biases, social biases, gender biases, sectarian prejudices, and our own particular kammic dilemmas. So consciousness as we experience always tends to be distorted through our own clinging, attachment to the cultural conditions that we acquire after we are born.

Now, the Buddhist teachings is to awaken, to get beyond the conditions of the mind, the thoughts, the memories, the perceptions that we bind ourselves to, even the concept of the human body, as the concept of oneself, this is questioned. All emotional experiences: love, hate, fear, jealousy – all emotions, no matter how trivial or no matter how passionate that they might be – they are still conditions that we can recognize and see in terms of Dhamma; in terms of sankharas: as all sankharas are impermanent.

In my experience living in the UK, for the past thirty years, and I appreciate this opportunity; because, in the UK, in England, where I have spent most of my time – there is a tremendous sense of religious tolerance. So, being a Buddhist monk in a state that has a national religion, I have never felt, in any way, diminished or persecuted by the government or the religions that exist in that country. So, my ability to live as a Buddhist monk and to follow the Theravada Buddhist tradition, the Vinaya, and trying to live within the essence of Thai Forest monastic life that I learned from the Venerable Ajahn Chah many years ago – this has all been possible, even though before I went to England, when many people doubted whether this would be - I would be able to maintain such a lifestyle in a country, whose Buddhist roots were very weak, and whose major population had no knowledge or understanding of Buddhism. But today, Buddhism has a reputation, a very good reputation worldwide. In England for example, even though many British people may not have any direct knowledge of Buddhism, except for maybe just the word – you ask them: “What does Buddhism represent, to you?”

They generally say “peace” or “world peace”, “mediation” – words like this. These are the words that people long for in a very stressed and difficult time. Now, life in Western Europe, as well as probably anywhere else, these days, the main complaint, the main problems are around mental, emotional, and physical stress. This English word ‘stress’ – you hear constantly. Fifty years ago, I don't remember hearing it very often, it wasn't a word that was used very much; but it is a word used now, that people use to generally describe their state of mind, generally speaking.

Now this is very interesting, because stress can be put into that category of the “First Noble Truth” – ‘dukkha’, or this suffering that the Buddha pointed to in the very first teaching he gave after his enlightenment.

This stress has reached consciousness in a very obvious way in the modern life. Here in Bangkok, it has become a very stressful environment. Forty years ago, Bangkok wasn’t a very stressful environment; but forty years later it has become increasingly stressful – just looking from the ride, from where I am staying on Sukhomvit Road, to the United Nation’s Center takes an incredibly long time, considering it is quite a short distance. Of course, the traffic, the rush – all the conditions to create this tension in the mind. In Bangkok for example, many Thai people are becoming interested in the actual practice of mediation. Beginning to see that within their own culture – this is a part of their cultural heritage - whereas, in the West, we can’t make this claim, we can’t say that this is a part of our cultural heritage, per say. I feel that in Bangkok people are beginning to awaken to the profundity of their own religion, more and more, out of this experience of stress, as their lives become increasingly more complicated. They become more distant, more remote from the actual conditions and forces that they used to be much more in touch with in their daily life. Now our lives are much more in control by technology, by laws, and by various other complications and complexities that create this tension. Now in Buddhist meditation of course, this tension is addressed. It is not something that we suppress or deny, but recognize. In this very active, willing recognition of suffering, the suffering ceases; because, suffering is caused by conditions. And as long as we are blind to those conditions then we feel this tension or what we call stress.

Now, stress can also be seen as a messenger, a warning sign. Instead of complaining about it, or wishing for the good old days, or somebody to come along and take away this stressful situation, many people are beginning to use their experience of stress for awakening to the Dhamma. So, this Pali word: “Dhamma” – it really means the truth of the way it is, awakening to the natural laws or natural forces, to the reality of our own conscious experience within the limitations of our particular human form.

As long as we do not practice meditation or do not develop this teaching, then of course, no matter how much we try to manipulate the condition ground, it inevitably takes us to the stress, the suffering, the despair that is a natural part of conditioned phenomena – just as birth is the very cause of death.

So, when our only refuge is in technology or in idealism – ideas of how things should be – or in worldly causes or ideas, no matter how benevolent or wonderful that those ideas may be, it is not to deny the beauty of idealism but to be able to recognize its limitations. And no longer come from where how things should be, which only creates a sense of despair at the end of the day, because life at this very moment is not what it should be, according to an ideal, but it is what it is.

In my own experience in England, for example, building a Buddhist monastery, ordaining western people as bhikkhus, as nuns – training them, teaching, developing, cultivating this way of the Buddha, there is an ideal that we have – of how it should be. But there also has to be the acceptance of the way that it is, the limitations that we find for ourselves, the culture that we are living in, the climate, the society, the limitation of the individuals that are part of this endeavor. This doesn't mean just endlessly trying to adapt and change according to all of the myriad needs and differences that exist, but learning to awaken in a grander way, to be able to accommodate, to allow, to recognize conditioned phenomena without having to criticize it, want to get rid of it, want to hold onto it – but merely a way of being able to use conditions, conventions, skillfully, out of wisdom rather than out of habit, out of one's own preference.

Now, when people ask me why I developed the path in the Theravada Buddhist tradition, because my original introduction to Buddhism was through the Zen Buddhism of the 1950's, in the West Coast in the United States – was my introduction to the teaching of the Buddha. It was much later that I became interested in the Theravada school, merely because I found myself living in Southeast Asia. I was teaching English in Malaysia. This brought me into the Theravada world of Thailand and because I quite like the climate and the country, itself, I decided to give it a try. Now this is a convention. When we talk about Theravada, or Thai Buddhism, or Thai forest tradition – whatever label you put on your tradition, or your meditation technique, or whatever – remember – it is only just a convention. It is there for awareness, not for grasping, not for identification.

In the Western World, it is good to see a growing kind of openness towards other religious groups, other religious traditions, not only the different Buddhist traditions, but all the other religious traditions. In this open sense, of recognizing goodness and encouraging skillfulness in daily life; rather than just trying to convert, convince, justify one's own by criticizing and diminishing other people's traditions, or religion. Now we can see in England for example, how many English people do not like to identify themselves as Buddhists, and you ask them, why – why don't you want to call yourself a Buddhist?" I have always been proud of the fact that I am a Buddhist, so this is not a problem for me. But for many people that I have met this is a problem, because their experience of religion is that it is a very divisive condition. If you join a religion, that means you have to subscribe to a teaching, to kind of diminish, criticize or look down on other religions, by affirming your own. So, religion has a bad reputation, generally speaking, in the western world, because we tend to bind ourselves to religious conventions.

So, I would like to emphasize, that the religious conventions that we find ourselves with, are very skillful ones, admittedly – like I feel a sense of gratitude and appreciation for what I have received in this Theravada convention that I have chosen. But I also recognize limitations; it is only a convention. It is not to be grasped as an end in itself, or to seek one's identity within that convention. Because

the awakening is the essence of Buddhist teachings is outside the conventional realm, it is not a convention in itself. It transcends the limitation of conditioned phenomena. So, this is to be recognized, realized and to be developed in our lives as we live through our lifetime – through old age, sickness and death.



***Panel Discussion***

***Buddhist and Good Governance and Development***



***Prof. Dr. Ian Harris***

***University College of St. Martin, Lancaster, England***

*The* first question that is important to tackle is what good governance means. The definition needs to be tightened up. It would be very difficult to find someone who supports bad governance; nearly everyone, except anarchists, think it should be good.

To think about the specifically Theravada Buddhist example of good governance: The Aggañña Sutta from the Digha-nikaya provides the mythological origins of human civilization. When humans first populate the new world there are no social distinctions and there is no need for governance – all good things are available, people live in harmony with each other, and no crimes are committed. This is like a sort of primitive, or golden-age of communism. But in time there is decline and divisions – division of wealth, sex, beauty, and property. At some stage, once distinctions become too great, the people come together to elect the Mahasamata: the Great Elect [like a king] – but this is not a heredity figure or someone who exercises coercive power. If he doesn't perform well, the people can select someone else, or can dispose of him.

But there are other forms of government in the Tipitaka... hereditary monarchs are present and are indeed, a separate tradition. But Ajahn Brahmavamso mentioned earlier that there is an ancient constitution in the Vajjian country. The Sangha offers a different model – but is not like the society at large, but a group of renunciates that enter into a different stage of life – but Buddhist texts don't tell us which style of government is preferred. In the Samannapala Sutta - there is also the domain of the Sangha, and the Sangha does not impinge into the domain of the king, but there is the possibility of an exchange of advice.

From the Cakkavatisihanadha Sutta and the Sāmaññaphala Sutta – the old social contract undergoes a transformation – under King Asoka: he can impinge on the domain of the Sangha. He can use coercive power, purify the Sangha, dictate what they should/should not read, marginalize groups that do not accept his sphere of authority - if people don't do what he wishes. This has been the final model of Buddhist stasheship – and continues into various South and Southeast Asian nations into the present-day. Buddhamonthon in Thailand is a sort of an Asoka-like presentation, but with the King of Thailand as the head. Today, only Cambodia and Thailand are the only Buddhist kingdoms left – and under constitutional monarchies – neither exercise any form of power. Many people think now that there should be a disestablishment of church and state. The Dalai Lama will do something similar if he ever returned. Is it time in the Theravada nations to disestablish the Sangha from modern political governance?

### **Q&A Response to Floor Question:**

I was struck by the importance of example, the influence that Buddhism can have on another branch of the nation – the influence is directed in that direction. But are Buddhists good examples of good governance, because how can they influence the government. There are two spheres: the spiritual and secular. There is an overlap of creative tension. Ven. Gunaratana stated that each one needs to be able to criticize the other. But in the national forms of Buddhism, the overlap is too great - certainly in Thailand and Cambodia. The best way is to establish a greater type of communication – to pull the Sangha and State apart - to have more creative tension. It is difficult for monks to advise people they are close too.

Additionally, there needs to be a distinction between good government and good governance. For example, the development of Buddhism in Cambodia is unique – no other nation has suffered problems across the board like Cambodia has – and the development of Buddhism is at an early stage.

**Prof. Dr. Oliver Abeynayake**

**Sri Lanka**

Summary:

The origin of the state can be found in the Aggañña Sutta from the Digha Nikaya and it is unique in the history of religions. It gives us a different picture of Kingship – how it originated. As you know, in theistic religions, it is said that the kingship is created by the omnipotent god. There is also a chapter in the Mahabharata – kingship was created and tested in the heavens first, functioning – and then later it was decided to give this model to the human realm. Buddhism defers from this, and states that there is a contract between the elect and the elected. This is how democratic principle have influenced Buddhism to introduce contract-versions of government

There are seven organs/principles used to create a state – all used to come together to form government:

- A Geographical Area
- A A person with undisputed authority
- A The power of punishment
- A Authority to maintain armed forces
- A Centralized legislative power
- A Officialdom
- A Organized by principles based on morality

According to Buddhist suttas, these principles need to come together to form a government. During the time of the Buddha there were two forms of government: monarchial and republican. It is believed that the Buddha preferred the monarchial system, because the republican system was dying. The Ariyans introduced the republican/tribal system. The Licchavi's did not have their own system of government... a republic goes against the concepts of totalitarian forms of the state. The advice the Buddha gave in the Mahaparinibbana Sutta is misunderstood. The Buddha gave the conditions for a republican form of government to survive or progress, but this does not advocate the principle of republican government. The republican-governments were dying away. Buddhism then tells us that central administration is well substantiated, under the rajachakkavarti. What does the universal-king do?

Indian society, shattered into different societies was united under the concept of Rajachakkavarti. He could unite the entire Indian peninsula. There are many conflicts and warfare to deal with this problem, so the Buddha introduced the concept of the universal king. The suggested is to have a centralized administrative state-system to handle the fragmentation of society.

There are three discourses that discuss the ideal ruler: from the Anguttara-nikaya. There are 15 qualities to be fulfilled through going to the highest level. The ideal ruler must look after the people and beings in the state, give mutual care, shelter [housing and clothing should be provided by the state]; and another role is the protection to its people as well as look after private property. Buddhism is not humanistic or nationalistic, rather Buddhism thinks greatly of other beings – and the rajachakkavartin provides with righteousness. Buddhism has a social philosophy, ascetic system, legal system, an ethical philosophy, doctrinal analysis – everything that a philosophy should have – and a well fortified Buddhist picture of the state.

#### **Q&A Response to Floor Question:**

All of the republics disappeared within 15 years of the Buddha's death. Kingships were suggested by the Buddha, because societies wanted republican systems pushed aside – but we read the canonical texts, wrongly.

His later comments and Notes on the Workshop on the theme of Buddhist Contribution to Good Governance:

Leadership qualities are recognized in Buddhism

Democratic tendencies are articulated in the discourses and various narratives.

The five-precepts, which guarantee the right to live; to earn and look after private property; to select a partner of his or her own choice; to maintain trustworthiness and transparency in society; and to contribute to the welfare of others to the best of one's ability

Four modes hospitality, generosity, defilements, meaningful behavior, and equality

Four sublime abodes: loving-kindness; compassion; altruistic joy; and equanimity

Ten principles of administrative responsibility: giving, discipline, charity, honesty, tenderness, restraint, non-hatred, non-violence, forbearance, and non-confrontation.

Four principles of a noble code of ethics to be practiced by the ruler: protecting all living beings; eradication of wrong-doing; consultation of experts; and disseminate wealth amongst the poor.

Material and spiritual development are suggested in Buddhism.

Buddhist emphasis on moderation, simplicity and satisfaction with what we have.

Economic principles and good governance principles that have been talked about in the discourses:

The general opinion is that these discourses are dealt with scantily, and therefore are not coherently developed into a theory of good governance which attracts the modern world. This conference draws our attention to fill this back-work. Lastly, good governance is a term coined by the western world, based on the criteria that it has imposed on it. The time has come to replace it with the term “righteous governance” – based on Buddhist principles.

### **Mr. Phallop Thaiarry**

#### **Thailand**

Summary:

I wish to develop three points:

- What is good governance?
- Why do we need good governance?
- What is good governance from a Buddhist Perspective?

When we compare good governance and what the Buddha teaches – normal Thai people think only of the simple ways of what the Buddha teaches – on what forms of employment we wish to undertake. What we are going to be, what are we good at, what do we like – because the Buddha taught things simply for each person. When good governance exists then humanity would respect priorities for democracy, maintain human rights, have social and economic solidarity, and equal opportunities for everyone to access universal education... but professional statuses in society change the balances and respect for each and every citizen, and to maintain the rights and dignity of every citizen – for good governance.

But if the voices of citizens were respected then we would have better governance: because the world has many problems, ranging from poor food distribution, hostilities, degradation of environment, social and professional inequalities, etc., the gap between have and have-nots is expanding and there is often racial intolerance and other problems. Many member states suffer because they fail to establish peace in their countries. Unfortunate situations like internal and

external conflict, violence and religious wars and territorial disputes happen across the world.

To resolve conflict we should remember that the Buddha was not interested in politics, and admitted that the republican forms of government possibly maintain peace, harmony, solidarity and friendship, etc. Those in positions of authority should maintain solidarity and equality and opportunity to all people, respect cultures and religious diversity, as well as promote sufficient economic principles. These are prominent in Buddhist teachings.

**Mrs. Claudine Shinoda**

**President of European Buddhist Union of France**

Europeans are latecomers to the history of Buddhism. In troubled times, when humans feel threatened, when looking at the future of our planet and development of humanity. Conscious of the beneficial influence of practicing the Buddha's teachings and following in the glorious footsteps of our elder Asian Buddhist brothers and sisters – we assume our responsibilities as members of Buddhist communities, for the part we can play in the future – because he should us the way for ethical and spiritual perfection.

Buddhism offers a concrete and efficient way to better oneself or transform oneself and transform the world. The Buddha teaches us not to blindly believe in the teachings or to enforce us to venerate him, but invites us to practice and achieve for themselves the truth of his own experience. This is necessary to rid the human spirit of discrimination and intolerance and gives wisdom and compassion to humans enabling them to see how powerful they really are. Each person coexists with good and bad qualities – the reality of existence. However, Buddhism advocates action through commitment with others to understand the truth. We should realize that all beings can attain enlightenment – from the most humble to the most venerable. If everyone was granted equal access to education – each young man and woman can harmoniously develop their consciousness and goodness to reach their spiritual potential. Buddhism advocates the education for solidarity for everyone to develop their personal autonomy. By respecting diversity and circumstances whatever the values or ethics of power everyone wants peace in the world.

**Closing remarks by Ven. Khammai Dhammasami:**

The more developed we are and the more developed the society is, the more advanced that technology is, we place greater emphasis on good governance. From all the different speakers, we learn that we are not just limiting good governance to the political aspects; we are not just talking about how to run nations and states, but also corporations and committees. In Thailand, you have the Supreme Sangha Council... different people are in charge of different segments, so everyone feels they are treated equally. But we are talking about a religion founded 2,500 years ago – how could it contribute to modern society?



*Symposium*  
*Buddhist University Symposium*



**Opening Speech**

*by Most Ven. Dr. Phra Dharmakosajarn*



Our intention and the theme here, is to get to know each other – and try to make a joint effort to do something together. If possible: we expect to see a new phenomenon – to create a common platform where we can come to meet with each other to share our ideas, to have dialogues – to enable us to share with and support each other. Developed institutes can help our Buddhist friends who are not quite so developed, to provide better education to the members of the Sangha and Buddhists throughout the world. As we will discuss in our Buddhist Contribution to Good Governance and Development, man is the center of development. If we want to see development in our religion of Buddhism, the most important factor to be developed now is not to construct new temples, but to develop manpower, that is our monks, nuns and laypeople. What would be the best way to develop them by means of Buddhist education? So far we have to accept the fact that although we have good messages of the Buddha to convey, the means and ways to train our people need to be developed. I expect those that have experience in this field, who have successes in running educational institutions can tell our friends here how to achieve that and what would be the complementary role that we expect from our friends – that is to think about the exchange programs, visiting professors, and whatever else there is. Before we achieve that we expect to invite all of you to come here and think about setting up a platform for that purpose. From my own conviction, I think this is possible, and having seen all of our faces here I hope that we can achieve something from this symposium and meeting.

The point is that if we have that platform of the International Association of Buddhist Universities, we need to organize it with good governance. What are the main factors of good governance?

The first thing is participation. We expect that participating universities and colleges will come forward to join our movement. It is not on an individual basis, but on the basis of institutions. We want to draw as much participation as possible from the existing institutions in the world. Maybe in the future you have to be open for new members to discuss in our platform.

So participation is the first factor of good governance. Participation not only from the far developed institutions, but for whatever possible ways we can help each other we open our platform, we open our hearts to welcome [all members] – and to pledge for the developed institutions to help us, to guide us, so that we can have something to provide support to each other.

The second aspect of good governance in our association would be accountability. If there is any difficulty and someone asks for our help, this association must be ready to provide assistance, not to avoid the crying voice to help us here or there... In poor countries, we must be ready to help them, to develop them. If possible we can set up information technology or computer networks – networking our institutions together – so that we can have teleconferences or whatever is necessary and possible through information technology. The way that our Venerable Friend from Australia, Panyavaro can set up a Buddhist E-Library can serve our purpose here. That is for accountability.

The other factor of our platform would be transparency. Our working together must be transparent, we must have check and balance, so that we can have confidence in each other. That means whatever we are doing we must be doing it with concentration, with contributions from our friends within equal rights to know what we are doing.

The last factor that we expect from the new platform is efficiency – invest less, put less money, less energy and effort with more productivity. We don't have to spend much time, much money to run this platform, but with our contributions from each institution we can have something “more multiplied” – that is, efficiency.

So, if we have these guidelines in our minds in the Buddhist way, we expect that our association will continue to serve our purpose with much success. So, If I may join you, I think that it is necessary to lay down these guidelines of good governance to run our own association and also societies, so that we can invite newcomers into our association and work together on equal terms, with the aspects of Buddhism helping each other, not to exploit [each other], not to do anything [that is] against Buddhist principles.

Maybe institutions in rich countries can have independent bodies without relying on others, but according to the law of *paticcasamuppada* – dependent origination – we have to depend on each other for our survival in the present-world. The Buddha has taught us this, and we ask you all here, according to the law of dependent origination that we will stick to the law and work it with discipline. I hope we can achieve our objectives, of coming here and doing something together. With this, I open the meeting and welcome you to this symposium.

Thank you!

***Ven. Bhikkhuni Dr. Yifa***  
***Chair, Department of Religious Studies,***  
***University of the West, L.A, USA***



I have been a nun for most of my life, almost thirty years. My monastic life are almost centered in academics, either I was learning and receiving education or now teaching and working at colleges. I have joined an order called Fo Guang Shan (which means ‘Buddha’s Light Mountain’) Monastery. This order has established more than ten Buddhist seminaries and three universities. Among three universities, one is in the United States, formally called Hsi Lai University, and now renamed as the University of the West; and the other two are in Taiwan respectively called Fo Guang University and Nan Hua University. These three universities are not limited to Buddhist Studies, they are more like secular universities, but just founded by a Buddhist order.

Today, I would like to share some very short ideas with you, why a Buddhist temple or organization would need to establish a university; and what is the difference between a university founded by the Buddhist order and a secular university.

My teacher, Venerable Master Hsing Yun, pertaining to money and the economy, has always said: money and resources comes from the ten-directions – from the public; then they need to be back to the ten-directions and used for the public. So through establishing three universities, we think that within fifteen years we can return the resources back to the public. A Buddhist organization can act as an agent of distribution of resources in our society.

Secondly, we understand that most secular universities are focused on training people to have a technique, training students how to get a job. However, for a university founded by a Buddhist organization, we do not only provide for training students in a skill, but also provide them a holistic education for being a person – our universities encourage a whole-person education. Our education that we provide is for life, not just for a job.

Nowadays, we are facing and living in a society or age of materialism and individualism; and in an age of information and high-technology, as well. I have four points which I am going to share with you – and this is my personal, very humble, opinion – about how Buddhism has to face the modern challenges to provide students a holistic education.

First, for Buddhism to face the modern society we have to adopt high technology. Most people feel it is hard to reconcile as we see on TV commercials

depicting monk or nuns with PDA or with a cellular phone or sitting in front of a computer. For the public cannot match monks with high technology. People seem to forget that Buddhism is in fact a religion of science. If you look at Buddhist doctrine, for example, when Buddhism talks about time, it always talks about kalpa, which is incalculable. He also talks about space in the concept of trichiliocosm - three layers of a thousand worlds, which is unlimited. Scientists try to study life outside of this planet, but Buddhism 2500 years ago already mentioned that there are sentient beings beyond this earth. According to Mahayanist texts all the Buddhas, except Gotama, Amitabha Buddha, Medicine Buddha and the like – they are all considered as E.T., extraterrestrials or beings beyond this earth. There are lots of ideas or concepts already about the scientific nature of Buddhism; therefore it just depends on how we are going to understand the message behind the language in texts.

In addition, all Buddhist traditions are now working on the digitalization of the Buddhist canon. For example, the CBETA for Buddhist canon in Chinese– many scholars already show their appreciation to the CBETA system, and the temple I come from, Fo Guang Shan, also tried to digitalize the Fo Guang version of the canons, as well. At the University of the West, we have also developed a Sanskrit project – we are trying to put the Sanskrit Scripture into the computer and on-line, and make it available as well. Of course, right now, with the website, internet, we can make it much more accessible for Buddhist information.

The second point I would like to make is Buddhism should develop the engaged approach toward social issues, such as environmental issues, bioethics issue, or even conflict resolution. After 11 September, people started to wonder “Why do we need religions? If religions bring a lot of conflict, do we still need religions at all?” I wonder whether you are also aware of this phenomenon. Now, the young generation prefers to use the term “spirituality” rather than “religion.” Also, because I spend more time in the United States, if we look at the academic approach toward Buddhism, you can say that most [universities] hold a historical or textual approach. If we look those Ivy League universities, most scholars are focused on historical and textual studies and they are considered mainstream. But nowadays a group of Buddhist scholars and practitioners start to bring Buddhist values to social engagement in those issues I just mentioned: environmental issues, bioethics, or conflict resolution issues. These are the new trends, the new tendencies for studying Buddhism.

Thirdly, Buddhist education should pursue truth, ethics and beauty through studying science and technology, religions and philosophy, art and literature. Traditional Buddhist education tends to discourage or even condemn the study of secular subjects. But I don’t see there is a conflict between religious education and secular one. We need to use secular science or social science as expedience or skillful means, as Mahayanists say, to approach Buddhism as well.

The fourth and final point: I think we need to make Buddhist education accessible and affordable. If we turn on the computer, it is so amazing that we can get a free e-mail address through Google or Yahoo – all free. There is so much information on-line – most of them are free, maybe because of commercial, money behind them. I was wondering if we could adopt the same concept and make education more affordable, even free. Finally, in order to achieve these goals, we need to have great collaborations from all Buddhist universities or even organizations from all of the traditions – and this goal won't be too far, won't be too far away. Thank you so much.

***Dr. Tamas Agocs***

***Foreign Relations Manager & Director of  
East –West Research Institute Budapest Buddhist  
University, Hungary***



In contrast with most Asian countries represented in this symposium, Europe does not have a tradition of Buddhist education. This is not surprising. The Dhamma actually arrived to Europe fairly recently, just about one century ago, which is not a very long time for the Dhamma to take root. Every beginning is difficult – and one-hundred years can only be considered as a beginning. Even the very concept of Buddhism is quite problematic in the Western setting. It is generally characterized as a religion, but as the Venerable Dr. Yifa also said: many western Buddhists are uncomfortable or are getting uncomfortable with that classification and they prefer to treat Buddhism as a science, psychology or philosophy. These western concepts, whether we talk about religion or science, do not do justice to Buddhism, because it seems to cut across all of these conceptual categories.

Individual people who practice the Dhamma may overcome these conceptual distinctions and realize that the Buddha's teaching is a method to see through dukkha [pain/suffering]. Nevertheless, Buddhism cannot be considered a scientific method – in the western use, or western sense of the word, because it comes from a completely different cultural background – with quite different suppositions.

But when we consider Buddhism as a religion, it can be basically studied in two ways: from within, or from without. Non-historical religions, in the European sense, those not rooted in the European culture are traditionally studied from without – that is, scientifically, objectively – without any emotional or personal involvement. As Europeans started to become fascinated with the [East] about two

or three centuries ago, the eastern cultures became objects of scientific investigation. Consequently, European universities developed the tradition of oriental scholarship, focusing mainly on the study of texts. Insofar as these texts are Buddhist, we may speak of the study of Buddhism in those institutions. However, these studies come under the rubric of linguistics or philology, or history of religion, and thus cannot be considered as examples of Buddhist education in the traditional sense – with textual studies as only part of the training. More recently, based on the study of various Buddhist sources and combining methods of philology and cultural anthropology, the science of Buddhology developed, which aims to study Buddhism in its historical context. Though these studies may greatly enhance our understanding of Buddhism, they do not go beyond the academic style of objective inquiry and, hence again, cannot rightly be characterized as Buddhist education. Individual development in a mental or spiritual sense, which is the ultimate goal of traditional Buddhist training, is clearly outside the scope of Western academia, which, thus cannot be expected to host Buddhist educational programs.

Now, Buddhism can also be studied from within in Europe, in different Dhamma centers, but their training programs do not have any academic accreditation; and, thus, do not qualify as higher education, however high their academic standards may otherwise be. So we come to the conclusion here that Buddhist education, Buddhist higher education is virtually non-existent in Europe.

Now, about why it should exist. First, a fully qualified Buddhist education in Europe must meet two quite different sets of criteria: one set by the Buddhist tradition and another by western scholarship. These two are not easy to bring into line. Generally speaking, Western standards are based on the objective measurability of one's knowledge and skills in a certain area, without much concern for the rest of the person's demeanor. In the Buddhist sense, however, the development of skills and understanding goes hand in hand with personal advancement with morality, concentration – and these mental skills are not easy to measure. But more significantly, academic commitment demands impartiality towards one's object of study which is in striking contrast with what is expected in a traditional Buddhist school. So the basic difference between these two sets of expectations seems to lay in their respective understanding of the use of knowledge, that is: what knowledge is good for – that is, why we study. In Europe, it is shown by some post-modernist thinkers that knowledge is power, in the first place; so, it is a means to control and manipulate the world around us, ourselves, and the environment, and by objectifying one's field of study – rendering it manageable. Also, we define ourselves in relation to that object. Learning in the Buddhist sense is something quite different. It cannot be used to control or manipulate. (Quite on the contrary, it reveals the futility of these human concerns.)

All of this goes to show that Buddhism does not conform to our western categories and expectations of what a religious or scientific discipline should look like. This distinction between science and religion is a European cultural heritage,

which can be traced to a split in between reason and faith – as Christian dogma failed to accommodate the findings of scientific observation. As the scientific method proved more and more successful in predicting the behavior of objects in the natural world, religious modes of understanding came to be discredited or relegated to a transcendent world. These two seem to have no relation to each other. This characteristically western duality is reflected in the epistemic compatibility between objective scientific study and subjective religious experience.

When Buddhism is considered as a religion, it is reduced to a belief system; when it is treated as a science, it tends to be divested of its devotional aspect. So, institutionally speaking, the challenge for Buddhist education in Europe, in the 21<sup>st</sup> century, seems to be to develop an institutional framework, which is free from the academic/religious distinction, and we should also devise programs which avoid one-sided emphasis on either intellectual or spiritual training, thus helping to restore the integrity of human experience. This is one of the main messages which I would like to put across, here: let us try to get rid of this duality!

Spiritually speaking, our main challenge seems to be to heal that very split, in the western mind, or psyche, which makes the categorization of Buddhism so difficult. It is the dominance of reason, resulting from that split that lies at the heart of the so called ‘evils’ of modern society and what we associate with globalization. But from its internal dimension, the divided western mind sought to control its surroundings and set out to conquer the outside world – intellectually by developing science, economically by applied technology, and physically through imperialism. The technical revolution, which changed the face of the Earth so drastically, also derives from the dominance of the rational ego. Starting out from Europe, the white-man colonized the people of other races, exploited their natural and human resources, and still continue to do so, albeit in a different guise. So thinking along those lines, we can see that Buddhism can give us key insights into the re-evaluation of our culture, and from a Buddhist perspective the history of western civilization can be seen as a series of unsuccessful attempts to resolve basic sense at insufficiency arising from tanha [or the craving for substance]...

*Prof. Dr. Chisho M. Namai, Former  
President & Director of*

*The Research Institute of Esoteric  
Buddhist Culture, Japan*



*T*hank you for letting me have the honor to speak at such a precious occasion. I would like to report, as a participant from Japan, the contemporary Japanese situation related with education of Buddhism within the higher educational institutions, because we need a mutual understanding of each other's situation and their traditions in preparing a platform of such an internationally cooperative project of Buddhist Universities.

In the 6<sup>th</sup> century, Buddhism was introduced to Japan officially by missionaries from the Korean peninsula. Then, in the Nara and Heian periods Japanese emperors would send monks to China to study Buddhism. Since then to the first half of the 13<sup>th</sup> century, whenever Japanese monks experienced a new Buddhist movement in China – such as Tiantai, Huayan and Zen Buddhism – they introduced it to Japan. After that period, Buddhism in Japan continued to develop into original Japanese Buddhism until the 19<sup>th</sup> century. In these periods, Japanese Buddhist studies were promoted and practiced by monks as part of their monastic life.

Buddhist priests and temples gratefully served the education of the Japanese people in general, in the long cultural history of Japan. Kukai (774-835) is well-known as the founder of the first private higher educational institution system not only for the students from high, noble society, or Buddhist novice, but open also to the ordinary Buddhist layman.

At the end of the 19<sup>th</sup> century, when the higher educational system was introduced from the western world, the Japanese government founded some universities. At the same time, Buddhist universities were established by traditional Buddhist schools to transmit their traditions to their inheritors. Some Buddhist schools sent young monks to Europe to learn modern methods of academic studies of Buddhism. They studied how to study Buddhism through the original Tipitaka using Sanskrit, Pali, and Tibetan languages beside the already accustomed Chinese. The monks who studied Buddhism in European universities came back to Japan and introduced new method of studies of Buddhism – especially in national universities, such as Tokyo Imperial University and etc. Some Buddhist universities also came to introduce these methods of Buddhist studies. However, that type of educational

system has deviated from the traditional style of original Japanese Buddhist studies, which contained the instruction of practices in Buddhist monasteries. The Japanese educational institutions of Buddhism began to incline toward scientific or academic studies without paying attention to the importance of the subjective, practical instructions handed down traditionally in everyday monastic life.

As a consequence of Japan's unique historical development of Buddhist studies, higher education of Buddhism in Japan has developed into three types of institutions: (1) purely academic and scientific research of Buddhism; (2) traditional monastic institutions of Buddhist studies; (3) general education of people to promote Buddhist spirituality.

After the Second World War the Japanese government adopted the policy of separation of religions from politics. Thus, religious education was limited only to private educational institutions. So, national universities and other public universities were prohibited to give education in any special religion. They were only allowed to provide academic studies concerning the historical, social or philosophical aspects of religions in general. Some private universities, even those founded by traditional Buddhist schools, came to lay less emphasis on their ideal to educate people as Buddhists. Now they proceed not only ideally for the education of Buddhist people, but also have their mission of higher studies in general: technology, economics, laws, social sciences and so on. So, being universities, even if based on Buddhist foundations, Buddhist traditional systems of practice or training, such as meditation, became to be excluded from their curriculums. Traditional studies are instituted not by the higher educational institutions of humanities, as for example a university, but rather by institutions called "monastic ashrams". Newly established Buddhist schools also founded their universities – especially promoting internationalization of higher Buddhist educational studies. In these circumstances, purely academic and scientific Buddhist studies are emphasized in Japanese universities in collaboration with western universities.

Associations of academic Buddhist studies were promoted by the major national universities, such as Tokyo Imperial University etc. in association with traditional school-founded universities. These academic associations of Buddhist studies have a long history of successful development, hold conferences and publish journals annually. Numbers of scholars in these associations are coming not only from Buddhist universities, but also major national universities and newly formed Buddhist universities. The most authoritative association is the Japanese Association of Indian and Buddhist studies.

Some major Buddhist private universities formed cooperative organizations to pursue the project of editing the index in the succession of the publication project of the *Thaisho Tipitaka*. Such kind of cooperative systems came to be integrated into the Input project of Electronic Text of the *Tipitaka*. Based on their cooperative association of the research project of Buddhist universities,

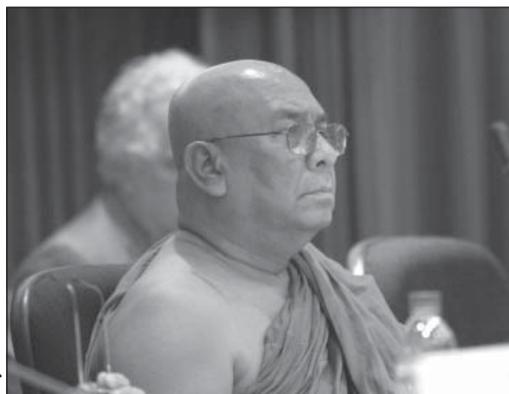
in 1994, the Japanese Association of Buddhist Universities was established. This association consists of ten core member universities with fifty-eight associate member universities. Annual meetings were held once at each of the core member universities. The proceedings of the meetings have been published every year. In 2000, the association published a book in Japanese in order to publicize their activities in Japanese higher education. The representative office of the association is now at Komazawa University, succeeding after six years committee management of the Ryukoku University. The information about the association can be referenced in a book, which is brought to the committee office at this occasion, however, unfortunately published in Japanese only. Anyway, national universities and newly established universities are not joining this association now.

The other is the Union of the Graduate Schools; most of the member universities of that association are located in Kyoto and are also the member of the above mentioned Japanese Association of Buddhist Universities. About this association called as the Kyoto Graduate Union of Religious Studies—a short booklet is also published in English; I bring it for this occasion. The office of the Union is open internationally, welcoming for researchers and associations for international cooperative academic exchanges in graduate-level studies and education of Religion.

*The Most Ven. Dr. Ashin Nyanissara,  
Chancellor,*

*Sitagu International Buddhist  
Academy, Myanmar*

[Greetings]



In this symposium, all Buddhist universities aim to ensure the future of Buddhist scholarship – as mentioned in the first circular. The aim is that it should continue to grow; its quality should continue to rise; and its importance should be evermore widely accepted. This is the aim and objective of our symposium, and our organization on Buddhist universities. So I would like to only discuss this matter. Later on, we have to discuss many different thing, about: how to organize, how to form the organization, how to lay down the rules and regulations later, etc.

Nowadays, the whole world is needy. The Buddha said: “The whole world is needy.” Therefore, we need to fill it – what does one need today? According to a Buddhist scholar, we should fill this needy world with education. For example: we need to try to educate the people in the Buddha’s teachings. Here, we shall understand we shall never try to convert wanting people from their own religion to

the Buddhist religion – we never try to convert. But we should be trying to convert the ignorant to enlightenment; we must try to convert from evil to good; from jealousy to joy; from competition to satisfaction, etc. This is Buddhist conversion. We should be trying to educate the people to understand this task. The whole world is full of problems, but some people – I think many people, do not understand the sources of the problems in the world. Buddhism teaches, to understand the true nature of life. Without understanding the truth, it is very difficult to solve the problems of the world. Without understanding the truth, it cannot be possible to be: real humans or Buddhists. For example, as you know, in the Eightfold Noble Path, the first factor is: sammaditthi – true understanding, understanding the truth... So, when we are facing the problems in the world today, we must search for what is the problems or origin of the problems. What is the solution, what is the origin of the solutions, etc. In his the opening speech, the Venerable Phra Dharmakosajarn said: dependent origination – everything is dependent on origin – we should search for origins of the light. This is why we are going to organize the International Association of Buddhist Universities.

In the university, we are going to educate the people. Students that come to the universities, after their matriculation, passing of the matriculation classes – a lot of educated people come to the university – most of the people cannot come to the university. I want to tell you one thing, a very brief story:

In 1982, when I was in the United Kingdom – this was my first visit to the United Kingdom, my teacher Sayadaw U Thittila, he spent 16 years in the United Kingdom – even within the Second World War... Sayadaw and me, we stayed in a village named Alton St. Lawrence, near Oxford. It was a very beautiful place. In this village, some very pious and devout Buddhist members of the Pali Text Society – they founded their own library in their house. My teacher, Sayadaw U Thittila stayed there almost one year to translate the Vibhanga from Pali, the second book of the Abhidhamma, translated into English. Then, in this library, I had a lot of time with my Sayadaw. After a brief ceremony, one morning, I walked around the whole village with my teacher. My teacher was almost eighty years old! After my Sayadaw came back from the walk and took a rest in the house, he went out again to visit the surrounding villages.

OK, in the middle of one of the villages, I saw a church, a Roman Church – very big, very old – almost a one-thousand year old church. On a Saturday, very early in the dark morning, they would ring the bell [ding, ding, ding, ding...] – very noisily for almost one hour. Around ten o'clock very few, very old ladies and gentlemen come in slowly, slowly – and enter, into the church. Not more than twenty! But in this village, there are over eight-hundred houses. I followed after these old ladies and gentlemen and sat behind them in the church – teaching and teaching and teaching in a different way. I listened behind them. After that class, the Roman clergyman came to me and asked me one question:

“Hello, from where, are you from?”

“I come from Burma.”

“Hey, this is a Burmese person!”

“Yes”

“Why do Burmese people come in like this, wearing a dress?”

He had never seen a Buddhist monk. Later, I explained that I am a Buddhist monk, etc. And then in many discussions, only one question:

“You ring the bell for almost an hour from nine o’clock to ten o’clock –yet very few people, only old people come into your church, none of the young people, and with over eight-hundred houses in the village – nobody comes here?”

This clergyman said: “Venerable Sir, nowadays in the modern world, in the west, the young generation is trying to become liberated from religions.”

Therefore, we need to educate young generations on how to live together with religion. Thank you very much.

***Venerable Prof. Geshe Ngawang  
Samtenm Director/Rector,***

***Central Institute of Higher Tibetan  
Studies, Sarnath, India***

[Greetings]



The Buddha has addressed all of the challenges that humanity faces. So long as samsara exists, and so long as beings suffer, Buddhism is relevant and quite useful for elevating them from suffering. Buddhist education is not for immediate purposes – for providing jobs or other things like that; Buddhist education emancipates beings from suffering. Therefore, first of all, I think it is extremely important to understand that Buddhist education now being provided around the world, in many of these institutions, just like any other modern discipline – they do not have the characteristics of being Buddhistic in nature. Buddhist education is quite different from what is being provided in the modern education.

The modern world is facing many problems, fundamentally, due to the development of its education system. The modern education is totally extroverted, and the people who are trained through this process of education cannot introvert themselves – cannot understand their life. They cannot understand themselves or the world around them – becoming a mere biological machine.

So I would like to quote one statement from His Holiness, the Dalai Lama, which has become quite popular and sometimes printed on t-shirts and in many articles – about the paradoxes that modern society faces: “We have bigger houses but smaller families, more conveniences but less time; we have more degrees but less sense; more knowledge but less judgment; more experts but more problems; more medicines but less healthiness; we have been all the way to the moon and back but we have trouble crossing the street to meet a new neighbor; we build more computers to hold more information than ever but we have less communication; we have become long on quantity but short on quality; these are the times for fast foods but low digestion; tall men but short character; steep profit but shallow relationships...”

I think these paradoxes that we face at the moment are at the global stage or global level. Such paradoxes are primarily, as I had said earlier, because of the existing education systems that we all have. Therefore, I really want to urge all of our Buddhist universities, scholars, teachers and students to not be infected by the disease of modern educational systems. Our Buddhist education should not be infected, rather the Buddhist educational system should give directions to the modern education system.

In Buddhism, education, as I have said earlier, is not for an immediate purpose, but for the total emancipation from suffering. Therefore, the very motivation behind the entire education system and the people who come to give education and who come to receive education should have the motivation of bringing peace into a person and bringing transformation into a person rather than obtaining some information – just as modern education is completely based on the transformation of data rather than the realization and transformation of the person. Buddhist education is primarily based on the transformation of the person. In Buddhism, we have the three [trainings], in the real sense – this is education. How can these transformations be brought about? The Buddha has rightly pointed out, and he has given during his lifetime, the [three trainings]. This is why we have the Tipitaka – the three vessels, the three containers of these three [trainings].

First of all, the person should have moral ethics, proper understanding of moral ethics. They should abide by the moral ethics; and thereafter, they can have meditational processes. Meditation processes do not necessarily mean the person has to go to a remote forest-cave for meditation, but mediation can be done at any time, can be done by lay people, can be done by students while they are attending their classes. So therefore, Buddhist education is all about transformation; and through meditation, one can realize the reality of external and internal phenomena -worlds – and through that, one can understand reality and further develop and cultivate wisdom. Therefore, the core element of Buddhist education is transformation, and as the Buddhist education should not be confined to the written walls of Buddhist institutions and Buddhist society. It should have

a better interaction with other disciplines. In the past, in ancient Nalanda and other great Buddhist monastic universities – the great scholars interacted with the leading, prevalent, different disciplines in India. Similarly, now we should have interactions with different, other disciplines: science, western philosophy, social sciences, and many other things – so that we can have these similar interactions.

Buddhism does not need to fear from science, Buddhism does not need to fear from post-modernism. Whatever is based on rational ground is acceptable for Buddhism, and can have interaction. So, therefore, as His Holiness, the Dalai Lama has been having interactions constantly for the last twenty years with the scientists, and the scientists accept that Buddhism has given science a new direction for the world of science.

Finally, Buddhism can provide lots of proper direction to various sciences: ecology, economics, and as we have been discussing, to governance, to bring real peace to society. Real peace is possible only through transforming individuals within the society; and this transformation can be brought out through proper education and training of the students – and for that, in Buddhism we have different criteria for teachers and for students. Students should also ponder upon these subtle issues, so that Buddhist education can become a unique in itself, which can provide directions to the other disciplines around the world.

*Prof. Dr. Le Mahn That,  
Acting Rector,  
Vietnam Buddhist University,  
Ho Chi Minh City, Vietnam*

[Greetings]

We are here, talking about the Buddhist education, especially at the higher level – that means, at the Buddhist universities. We hear some of our panelists talking about whether Buddhist education would train people for jobs or train people for ending suffering. So, I feel like I am living good in real life, and we think that in the case of Vietnam, Buddhist education has a long tradition.

Actually, in the first millennium, the Buddhist temples were our own schools. Some of our kings, Vietnamese kings, graduated from the Buddhist temple education – and they did a good job, at leading the nation, the setting up of the Vietnamese nation.



And then in 1069, they set up the first Vietnamese university – they consider that higher learning in Vietnam began at that time. Now, if you come to Hanoi, you will see what they call the Temple of Literature. That temple, they revere Confucius, as an educator. But that temple was built by a Vietnamese Buddhist king. He was at the same time founder of Vietnamese Zen School in Vietnam. So that means from the Buddhist education – now the Buddhist education secularized formerly in the temple. Most of them study in order to have knowledge to lead the nation, to work for the nation, to lead – what ever they learned, they learned it from the temple.

But then, in 1069, the government secularized, they set up a new university, under the guidance of the government. So we see that Buddhist educators, and they call themselves ‘Buddhists’ – even at that time, they studied Confucius - that means the Confucian literature and books. Of course, at that time, they studied the Tipitaka, also. They had examinations for these things. So we see that the Buddhist education in the case of Vietnam – they have two tasks: one task is the nation-building task; and the second is for protecting or for spreading Buddhism – something like that [propagation?].

We have the Sangha University. They train Buddhist monks. In Vietnam, we train Buddhist monks and nuns for educating people about Buddhism and the other is the ordinary Buddhist university for training young people not only for a job, as Dr. Yifa said, but for also knowing about what Buddhism is.

So, within that, this first circular here – we set up the aim of our Buddhist education is to further Buddhist scholarship and that scholarship is first of all, to let young people understand and practice Buddhism; and the second thing is to make contributions, to the meeting of challenges to humanity. That means, trying to meet the challenges of their own nation, first.

So in Vietnam, when, after the 1963 Buddhist movement moved against the government at that time – they set up a full university, we have Van Hanh University. Within, ten years, to 1975, we have 10,000 students, we have five faculties. Besides the Faculty of Buddhist Studies, now we have the Faculties of: Humanities; of Letters; of Science; of Social Science; of Education; of Engineering.

After 1975, of course, the Communist Nation or government, took over the education – and they let us just have the Buddhist Studies Program. They let us have or carry out our translation of the Pali Tipitaka into Vietnamese – and now we have the Pali Tipitaka translated into the Vietnamese language, already.

I went on to study the Buddhist history of Vietnam – the history of Buddhism in Vietnam – and taught people about Sanskrit and Tibetan. Then in 1984, they allowed us to take in students, but only monks and nuns. This year, after almost 25 years – we again, begin to have a full university. So that means the Buddhist education in Vietnam, we have a special case – and here we submit this to the delegation for our meeting here to deliver.

We should think about: what kind of Buddhist university should we have? Of course, when we make the association here, we would like to discuss and would like to have the contribution from all of the members of the Buddhist University circles.

***Prof. Dr. Richard Gombrich,  
Emeritus Professor &  
Academic Director***

***Oxford Centre for Buddhist  
Studies, Oxford University, UK***

[Greetings]:



*I* am going to begin by being completely out of order. Today is the 27<sup>th</sup> of May 2007. This will be a red-letter day, in the history of Buddhism; not, I am afraid, for what we are saying in this room. This very afternoon, in Bombay, half of a million people are formally being converted to Buddhism. There are hardly any other days in the history of mankind when so many people have joined Buddhism, and I think it would be a pity if we did not take any notice of this interesting fact – something that is perhaps more interesting than all of the interesting things that we are telling. Why? Of course, the setting up of an International Association of Buddhist Universities would be a very important step – and I would link the two things.

Just as I think it would be significant that we don't take any notice of half a million people convert to Buddhism in one day in India – because Buddhist communication is still very poor. So Buddhist communications are still very poor at the university level. One has to ask: what is going to happen to those half a million people who have embraced Buddhism formally today – where will they get their information from? Where will they learn about Buddhist books; about what they can learn from Buddhism from the internet, and so on?

Ultimately, these things have to trickle down from universities. These universities are concerned first and foremost with higher education – but higher education in the end has to set the tone for the whole society. It was Christian universities, which gradually improved the standard of Christians in their own religion. The same has to be true of Buddhist universities. So what happens in the wider world to Buddhism is extremely relevant to today's topic.

Now the wonderful, venerable, learned speakers, who have addressed us – have very largely, been telling us things that I think everyone of us would agree with, because we wouldn't be here if we didn't. Namely, that the world would be a much better place if more people were Buddhist and more people understood and followed Buddhist principles. But I think my brief is to speak on perhaps a narrower field, and that is what can be expected and hoped from an association of Buddhist universities?

I think it is a wonderful project – and I think it is very important that from the outset one or two principles should be understood and followed. Firstly, I think that this association should be as inclusive as possible and not exclusive. It should not be difficult for an institution to prove that it deserves to come into this institution. I have in mind, particularly two dimensions of inclusivity. We would like this institution to operate with the consensus of as many Buddhists, and indeed even non-Buddhists in the world as possible. And there is still a danger in certain parts of the Buddhist world where we do not think of the female gender. I think it would be a very good idea, indeed, if we could be conscious, even at the level of enshrining it into the constitution - of the necessity, to include women in the study and propagation of Buddhism. I would go so far as to say, and I would go so far to suggest that it might be a good idea to say that at least one member of the council should be a woman.

[Applause]

Well, I am glad to have some applause – and no apples thrown!

The second point is that in other contexts of course, people are rather fond of saying: 'Well, we don't associate with such and such, because they are not really good Buddhists.' This is, of course, the history of religion, the formation of new sects. Who would have thought that when Henry VIII, of England decided to take his country out of the Roman Catholic Church because he wanted to get divorced and the Roman Catholic Church wouldn't allow it – that we would end up with the Church of England, which wasn't just a minor side-show, but actually, nowadays seems to be utterly respectable. So, today's renegades may be tomorrow's mainline.

I don't want to be controversial by naming names, but I think that we can all think of major Buddhist movements in Buddhist countries which are frowned on by the establishment. Some of these major Buddhist movements may in fact do have their own universities. I have no particular interest in forwarding their doctrine or their particular practices – but I think it would be a great mistake if an attempt were made by Buddhists to cut out other people on the grounds that they are not really very good Buddhists or this is a new kind of Buddhism or a funny kind of Buddhism. So, I am in favor of inclusivism as much as possible. We should take the history of sectarianism as a warning, here.

There is another danger, and that is that Buddhist universities may come to look rather like Christian seminaries. Christian seminaries are taken very seriously by Christians, and of course they are necessary for the continuation of the Church – but they are not, on the whole, taken very seriously by the rest of the world and by secular authorities.

We heard a lot from our panel about the relationship between what a Buddhist institution does and what a Buddhist university does. I think there is little to worry about, but I would define a university – of course, a university in the modern world often gives training for jobs. That is a great deal of what it does – but the essence of the university is about the pursuit of truth. You pursue truth – that is the morality of being at a university – to dedicate yourself to the truth, and to follow that trail wherever it leads you, however uncomfortable it may be. So, the one discrepancy that I see that might arise is between being Buddhist and being a university is that at a university you must have the courage to doubt everything and not to prohibit any line of inquiry.

What could this association do? It could do many things, but I mentioned about the half of a million people converting to Buddhism today. Another thing that has happened in India over the last days is that in Uttar Pradesh, which has more than three hundred million inhabitants – the first minister has just signed a decree to set up a Buddhist university. She is a lady who is herself, a Buddhist. That sort of thing is happening with increasing speed, all over the world. You can bet your bottom dollar, or the last scrap at the bottom of your rice-bowl that there is nobody in Uttar Pradesh that has any idea on how to go about this. If there were an association of Buddhist universities, that would be the obvious reference point for a newly created university to come to in the world, to say, how do we do this, how do you advise setting up a curriculum, how do we set up a library, what are the resources for e-texts, what are the resources for books, and so on? And it can serve as the gathering point for information and making it incredibly much easier to start a new institution on decent lines – and such institutions are going to proliferate.

So, my final brief-point is that, I was the founding member of the International Association of Buddhist Studies; I am the President of the UK Association of Buddhist Studies; I was President of the Pali Text Society, and so on – I can assure you that none of those institutions comes anywhere near performing the kind of function that this International Association of Buddhist Universities can and will perform. I think that whatever reservations one may have in principle about this or that clause of the constitution, in the end we should sink our differences, because this is so important. It must go forward, and go forward as soon as possible.

*Dr. Thomas Coburn*

*President, Naropa University Boulder, Colorado, USA*

[Greetings]

Thank you for the opportunity to speak to this august gathering this afternoon. I have two introductory comments about the context in which I offer my remarks, and then two metaphors to describe what I think we are about.

The first setting of context comments are these: my training is as a historian of religion, and the simplest way to capture this meaning is to recall an examination that I took, some thirty-five years ago – consisting of: walking into the room, and finding three dates on the chalkboard. The assignment was to discuss the religious situation in the world at one of the following dates. It was a terrifying exam to prepare for, but it also constructed in me a way of thinking about the world’s religious history that has remained with me ever since.

The second context is that of serving, for the past four years, as the President of Naropa University, in Boulder, Colorado [in the United States]. The former of those contexts has encouraged me to look for broader, sweeping patterns in the world’s religious history. Some of those patterns are obvious to all of us. Things like the Axial Age [the era when many ancient religions were founded, from Plato, Gotama Buddha, Confucius, Zoroaster, Judaism, etc.] – that produced the Buddhist religion that we know so well, but also produced other religions as well – none of which had the broad historical sweep in the world, that the Buddhist religion had. But certainly, those centuries of the 5th-6th BCE were momentous, for the world as a whole.

That sweeping pattern enables us to look at movements like the western pattern of colonialism and the age of exploration, whose effects are still with us. Let me suggest that there is another sweeping movement that is underway that is part of what this conference is all about, an aspiration for a Buddhist consortium. I think there is evidence beyond this particular conference of course that I think clamors to be taken account of – a colleague has just noted one of those. But as I look at the currents in higher education in the West, I see things like the movements for women’s liberation, also apparent outside of the West, that has really changed the face of the academy in one single generation. Similarly, the environmental movement has more recently encouraged us to think about our experience as a whole – about our relationship to nature.

I see today’s, tomorrow’s, and yesterday’s events as part of that revolution of consciousness, that invites us to think about our own particular heritages, as part of something revolutionary, in a global context. So, what I see going on here,

is something certainly Buddhist, but it is also larger than Buddhist. I see it as something that is educational, but also larger than educational.

The second setting that I see in which I find myself speaking, is that of the President of Naropa University. Rather than rehearse for you the features of that institution you should find on your desks some brief handouts dealing with that, including the mission statement that the board of trustees has revised, just within the last year or so.

The metaphor... here is the first of my two metaphors. The metaphor that I started using to describe Naropa's work when I became President, four years ago, was that we find ourselves in this little institution in Boulder, Colorado, at the confluence of two rivers that had their origins deep in history. One of them is in the experience of Sidhattha Gotama, the Buddha, in India, 2500 years ago. That experience spawned a movement that each of you know across cultures, transforming every culture that it came into contact with – it now finds itself flowing through Boulder, Colorado. There was also another Buddhist river, our institutional heritage – that had its headwaters, not in classical India, but in the classical Mediterranean – what we know as classical Greece and the birth of the liberal arts tradition. That tradition too has flowed over many cultures, always enrichening them. It too, now, finds itself flowing through Boulder, Colorado. Never before in human history has that confluence happened. It is that excitement that drew me there some years ago.

The institution was born in 1974, as the brain-child of our founder, Chögyam Trungpa Rinpoche. Trumpta Rinpoche is one of the great founders, one of the great missionaries in bringing Buddhism to the West. It was understood as a Buddhist movement, but if you look at the mission statement that I have handed out, you will also see that it is broader than Buddhist. It is described as Buddhist inspired, ecumenical, and non-sectarian. The vision that Trungpa Rinpoche had was that what Naropa was exposing, exploring, was what happens when one draws upon the inner resources that every person in this room knows through meditation and contemplation into interaction with the disciplines of higher education – the conventional liberal arts disciplines. His metaphor was that what Naropa was about in bringing that experiential component to bear was that it was re-igniting the pilot light in all contemplative traditions, all religious traditions, and all educational traditions that had often gone out. What I think he was referring to was that aberration that a number of people have referred to this afternoon that happened in the western understanding of education around the time of the 'enlightenment'. The assumption that what defined a human being was what was in the head rather than what was in the heart; and it was defined as what was out there rather than what was in here. This afternoon, I have been reminded of the fundamental meaning of the word 'education' – which is 'to draw out'. How can it be, I ask myself, that we in the west have thought that what we are doing was drawing out the inner being, when all we were talking about was the head;

and, much of what we were talking about was the objective world.

So, what I think we are about at Naropa, what I think that the appetite is that I sense is, in this room – is for a more holistic, more rounded understanding of what it means to be human, that includes the whole-heart, as well as the head, intuition as well as intellect. What we are about, therefore, in this enterprise and at Naropa in particular, is the same kind of transformative effect that Buddhism had on Buddhism, on the previous cultures in China, and the previous cultures in Japan. What we are about is something that is Buddhist and therefore larger than Buddhist. Can you imagine Japanese art without Buddhism? What we are about is that kind of transformation of the world.

My second metaphor and my final comment will be to invite us to think about what we are here doing is having had a long out-breath of Buddhism for the last 2500 years, with the decentralization in the spread of Buddhism, what we are about here is the in-breath – drawing ourselves into interaction with one another, engaging in our own particular ways in which I think is the most challenging episode in the 21<sup>st</sup> Century – “How do we get along with people who are not like ourselves?”

What we are involved in here, is drawing Buddhists of all natures, of all nations, to engage that issue of diversity, and it will have a spill-over effect, I believe, for: far outside educational institutions.

My last quotation would be, Naropa was privileged last fall to co-host the visit by the Dalai Lama to Denver, and at the very end of his talk, in response to questions about what one can do about the woe in the world, uniquely so in the 21<sup>st</sup> Century, he said: “Education is the answer.”

*Ven. Weiwu MSc*

*Founder-Chairman, Council of International Buddhist College*

*Hat Yai (Thailand) – Penang (Malaysia)*

[Greetings]:

I really admire each and every one of our panelists, in their ability to be within ten minutes to share with us, many issues. In fact, collectively, they have only 60 minutes, but we hear issues about the modern education versus Buddhist or traditional approach to education – the modern education has emphasis only purely the academic versus the traditional/spiritual dimension – in the traditional approach. As well as the providing of skills or jobs versus development of insights to free oneself from sufferings, the extroverted versus the introverted approach, and so on and so forth. In fact, in our experience in establishing the International Buddhist College, a very new baby, we experience these types of conflict.

There were many people who also advocated that we take a very liberal approach to a Buddhist university or college. Eventually, we got around it by having an academic component that operates exactly the same as what is required by even the government of [Thailand], but to have the traditional approach in terms of our students that need accommodations – so they live in the monasteries. For students who do not like to be confined to this monastic training – we give them the option to stay outside. But I am happy to report to you that with our experience most students have chosen to stay outside. So that is our solution to that.

A few months ago, Professor Gombrich was there, we were in India and Ven. Professor Samten was there – we had a conference on the theme of ‘Buddhism in the 21<sup>st</sup> Century’, and His Holiness, the Dalai Lama – in his opening address, said something quite interesting in terms of the Buddhist teaching of what our Venerable Geshe mentioned, on sila, samadhi and panna. So, His Holiness advocated that we have to have the roots in the tradition in sila and samadhi before following the vinaya and the suttas. But in the histories of the development of Buddhism, in India and subsequently in other places – the ancient masters used theories in Abhidhamma, certainly, had re-expressed the Buddhist wisdom according to the different age-level that people were at. So, H.H. Dalai Lama, said that we are now living in the 21<sup>st</sup> Century, he liked the theme very much, so he advocated that we have to express the Buddhist wisdom in the methodology of the 21<sup>st</sup> Century. I think this is a very practical approach – so there is no conflict, so we can have both.

I would like to see more Asian students being exposed to the western way of academic pursuits – you know, you have all of this doubt in the academic approach but before, the Professor Coburn said, another way is to have western students to come and visit Asia – to see the living tradition. This is better than trying to explain to them the ‘other’ dimension; let them see and experience for themselves. So, I think there is no conflict. There is no conflict, but there is a big challenge that we face – that is our ability to re-express the Buddhist wisdom in the language and methodology of the modern age.

Secondly, I would like to touch on the association. It is very meaningful for us to be here together, with the idea of setting up this platform for Buddhist institutions, the colleges, to get together and be able to share resources.

I was very surprised, of course, pleasantly surprised to hear about the Budapest Buddhist University. Dr Agocs visited us, and from our conversation it is very clear that European Buddhists are struggling very hard in an environment in Europe to establish universities in terms of the financial resources, and also in other resources in terms of staffing, so I feel that this is, besides many things mentioned by Professor Richard Gombrich right now, for Asians – where we have people practicing the tradition of dana – I think we should go ‘all out’ to support our brothers in the West, when they are trying to establish universities and facing financial difficulties. So this is something specific that we can do also.

Lastly, I would like to report one thing: that, only last week I visited China, attended on conference there and I was very surprised that besides looking at the list that the Venerable Dhammasami and his friends have prepared – there are so many other secular Buddhist universities in China that are now providing Buddhist studies – and I am very sure that they would be very happy to join us in this platform. So we can work together in promoting Buddhist education in this modern time.

I am also very happy that Professor Charles Willemen from the IBC. He is a good resource to link us to scholars in China, and will be happy to help do this to get more Chinese scholars to get to join our association.

#### Selected Floor Questions and Comments from the Symposium of Buddhist Universities

##### Statement by Samanapala Galmangoda:

This is not only a comment, but also a suggestion to create a platform for all of the universities, in the world. I think according to the western assumption academically, the Buddhist Studies have gone through three steps:

- A The Anglo-German Tradition, headed by Mr Rhys Davids, etc...
- A The Leningrad Tradition, headed by Stcherbatsky, etc...
- A The Franco-Belgium Tradition

And the first one tried to find what is called early Buddhism, or fundamental Buddhism. But it was not successful. The second tradition, the Leningrad tradition, emphasized the importance of the scholarly works on Buddhism. They have tried to find the technical Buddhist technical terms. They have been successful in that. The third tradition, what they call the Franco-Belgium tradition it emphasized almost all of the Buddhist sources written in [all of the various Buddhist languages].

But I think, academically, we have already made the platform for all of the Buddhists. Nowadays, who are working academically in Buddhist Studies, they use all kinds of sources [from all of the different traditions] – it is no different. We have already made the platform for academically approached Buddhism, commonly. But, unfortunately, we have forgotten the traditional way of learning - as one of the panelist explained. In each country, there are traditional ways of learning then, that, actually, nowadays, very few people are interested in those traditional methods of learning. Therefore, we have to make an institution to train the people in the traditional way of learning. Actually, it is disappearing out of, from our arena.

Therefore, I think it is very important that we cannot take those cultural studies or practical studies into one platform; therefore, in each country, they have their own method, right? In China – the Chinese way of learning, in Sri Lanka – the Sri Lankan way; therefore, we can train people in different traditions, how to

teach traditional – because traditional means no theoretical and practical – no two different things.

Theoretical and practical are both combined together – even in Buddhist sources, we never find the term: adaptana – the most equivalent term for education. Actually, the Buddha has criticized that, in the Aggañña Sutta of the Digha-nikaya: nadani me jauantiyaka – no concentration. Actually, earlier there were, in the Brahmanical tradition there were teachers – they were called adayaka – that means that Buddha defines that as those who went to the forest for meditation, those who were reluctant to meditate – they gave up meditation and they just wrote books to teach others. That means, because absence of concentration is called adaptana – but what the Buddha uses is the term sekha – training. Training has no theoretical and practical aspect separately; both are together.

Therefore, I think we have to train a good number of teachers in the world to understand and practice traditional ways of learning and teaching Buddhism, because actually there was a suggestion that we have to use modern technology – but according to my personal idea we have to give up all of the technical apparatuses to study Buddhism. We have to use human energy, human labor. That is what is practical.

You know, practical means that, actually in [every country] we have such practical ways of learning Buddhism. Therefore, we have to train them; we have to do research in those methods; we have to train such a number of people – to set up a common platform for Buddhist studies. That is my suggestion [the preservation of traditional training].





*Concluding Statement*

*By*

*Most Venerable Prof. Dr. Phra Dharmakosajarn*

*29<sup>th</sup> May 2007*

*UNCC, Bangkok, Thailand*



Your Holiness, Your Excellencies, Respected Members of the Sangha, and Friends in the Dhamma, We have been gathered for four memorable days at this, the Fourth International Buddhist Conference on the United Nations Day of Vesak 2007, held in conjunction with the Celebrations on the Auspicious Occasion of H.M. the King's 80<sup>th</sup> Birthday Anniversary.

This meeting has become a historical event in that it has been attended by 5,258 participants from 61 countries and regions. Among these participants about 1,400 have come from overseas and the rest are local participants. Therefore it is the biggest international Buddhist gathering of the year.

After 4 days of deliberation, we have made great achievement which will become a milestone in Buddhist history.

Our achievements are recorded in the Bangkok Declaration which I will read to you as follows.

***Bangkok Declaration***  
***The Fourth International Buddhist Conference***  
***On The United Nations Day of Vesak***  
***May 26-29, 2007 (B.E.2550)***  
***At Buddhamonthon, Nakhon Pathom and***  
***The United Nations Conference Centre, Bangkok, Thailand***

We, the participants from 61 countries and regions of the International Buddhist Conference on the United Nations Day of Vesak at Buddhamonthon, Nakhon Pathom and at the United Nations Conference Centre, Bangkok from May 26-29, 2007 (B.E. 2550), gratefully acknowledging that the Conference has been generously supported by the Royal Government of Thailand and the Supreme Sangha Council of Thailand when the entire Kingdom of Thailand is joyfully celebrating the 80<sup>th</sup> Auspicious Birthday Anniversary of His Majesty King Bhumibol Adulyadej, have unanimously resolved the following:

With full reference to the resolution approved on 15<sup>th</sup> December 1999 at the General Assembly of the United Nations, Session No. 54, Agenda Item 174, a joint proposal by representatives from 34 countries, that Vesak, which falls on the Full Moon day in the month of May, be internationally recognized and observed at the United Nations Headquarters and its Regional Offices from the Year 2000 onwards, the United Nations Day of Vesak will be jointly celebrated by all Buddhist traditions;

Furthermore, to consolidate mutual understanding and cooperation amongst all Buddhist traditions, organizations and individuals through ongoing dialogue between Buddhist leaders and scholars,

It has been decided to disseminate the following message of peace based on the Buddha's teaching of wisdom and compassion.

Having explored the issues concerning Buddhism and the World, the Conference has agreed upon the following:

(1) to further enhance cooperation between all schools of Buddhism to strengthen unity and solidarity among Buddhists;

(2) to acknowledge the generosity of and the crucial role played by the Kingdom of Thailand in hosting the United Nations Day of Vesak in the past four years, and to approve and support the Socialist Republic of Vietnam as the host for 2008;

(3) to reaffirm Mahachulalongkornrajavidyalaya University as the permanent venue of the International Secretariat for the International Organizing Committee for the United Nations Day of Vesak;

(4) to promote through Buddhist principles socially engaged actions and urge the Buddhist leaders to take a leading role on moral and ethical issues, in particular, on social justice, respect equal opportunities, good governance and transparency;

(5) to acknowledge the inspiration that many countries and regions, and in particular, the Buddhist world and the UNDP, have towards His Majesty the King of Thailand on good governance and development throughout His Reign over sixty years;

(6) to support the 2<sup>nd</sup> World Buddhist Forum to be held in China in 2008;

(7) to continue the electronic Buddhist library project, started initially last year as a partnership between Buddha Dharma Education and BuddhaNet and Mahachulalongkornrajavidyalaya University, and to record the strong interest in the project by the many Buddhist Higher Institutions present at this conference;

(8) to continue the project of compiling an informed work on Buddhism to be freely distributed to hotels worldwide;

(9) to reiterate the appeal to all parties, the United Nations, UNESCO and concerned governments and agencies to preserve both the tangible and intangible cultural heritage of Buddhists, and to encourage visit to Buddhist holy sites as part of their revitalization;

(10) to record the historic formation at this conference and support the function and growth in every means possible of the International Association of Buddhist Universities (IABU), comprising over eighty Buddhist Higher Education Institutions from twentytwo countries and regions;

(11) to hold the 2<sup>nd</sup> symposium of the International Association of Buddhist Universities (IABU) to be hosted by Mahachulalongkornrajavidyalaya University in 2008 in Bangkok and to rejoice in the generosity of the same university for undertaking to fund, at least for one year, the International Secretariat of the IABU; and

(12) to highlight at every level the effective and scientific values of Buddhist meditation in human development, and to encourage both traditional means and modern technology in dissemination of the teaching of the Buddha, and to also raise awareness of on using the Buddha images. Dated: May 29<sup>th</sup> 2007/2550.

Our success is a result of support given to us by various persons and organizations of to whom I would like to express my vote of thanks.

First of all, we are grateful for the presence of Her Royal Highness, Princess Siriwannawari Narirat, at the Opening Ceremony at Phutthamonthon, on behalf of the Crown Prince, and to Her Royal Highness, Princess Somsawali, for presiding over the chanting ceremony at the Temple of the Emerald Buddha.

We are thankful to the Prime Minister of Thailand, H.E. Surayud Chulanont, for delivering his speech here.

We are also very fortunate in having His Holiness Somdet Phra Phutthachan, the President of the Executive Committee for the Supreme Patriarch of Thailand, for presiding over both the Opening and Closing Ceremonies.

I would like to thank H.E. Mr. Kim Haksu, Executive Secretary of UNESCAP for allowing us to use the UN Conference Center and delivering his welcome address.

The preparations for this Conference took many months to complete. My staffs in MCU have been working very hard for the success of the Conference. All my staffs of MCU and volunteers deserve our special thanks. To express your appreciation, please give them a big applause.

My special thanks go to all the members International Organizing Committee (IOC), who have all worked hard, day and night, throughout the entire meeting for the sake of Buddhism. Without them, we could never have achieved the result we have.

Friends in the Dhamma, After we have celebrated the United Nations Day of Vesak here in Thailand for the last 3 years, we have made a brandname of UN Day of Vesak. It has become a common platform of Buddhist Unity where Buddhist leaders and scholars come here to celebrate the Buddha's threefold sacred event and to work hard together. I am certain that the spirit of a Buddhist unity will continue to grow in the years to come. We thank to Vietnam Government and the Buddhist Sangha of Vietnam for being the host of next year Vesak celebrations.

We have established the International Association of Buddhist Universities (IABU) as a worldwide network of all Buddhist universities and colleges. I am personally thankful to founding members for selecting MCU to be its headquarters.



*Part III:  
Appendix*

*Bangkok Declaration 2004*  
*Joint Communiqué*  
*World Buddhist Leaders Conference*  
*On International Recognition of the Day of Vesak*  
*At Buddhamonthon, Nakhon Pathom, Thailand*  
*May 25, 2004 (2547)*



We, the participants of World Buddhist Leaders Conference on International Recognition of the Day of Vesak, from Bangladesh, Bhutan, Cambodia, People's Republic of China, Indonesia, Malaysia, Mongolia, Myanmar, Nepal, Singapore, Sri Lanka, and Thailand, having met at Buddhamonthon, Nakhon Pathom, Thailand on May 25, 2004 (2547),

Acknowledging that the Day of Vesak, the Date of the Full Moon in the month of May each year, the internationally recognized and, in particular, at United Nations Headquarters and other United Nations offices, in accordance with the Government and the Supreme Sangha Council of Thailand's initiative to celebrate the Day of Vesak in 2004 (2547) both in New York and Bangkok,

Recognizing that the Day of the Full Moon in the month of May each year is the day most sacred to Buddhists around the world, who commemorate, on that day, the birth of the Buddha, his attainment of enlightenment and his passing away; moreover, they may, at the same time, observe his virtues in his great compassion, his wisdom, and his purity as an ideal way of living in harmony.

Considering that international recognition at United Nations Headquarters and other United Nations offices would constitute acknowledgement of the contribution that Buddhism, one the of oldest religions in the world, has made for over two and a half millennia, and continues to make to the spirituality of humanity; therefore, Buddhism should vitally be protected and promoted in order to maintain its course.

Resolves that, without cost to the United Nations, appropriate arrangement shall be made for international observances of Vesak at United Nations Headquarters and other United Nations offices, in consultation with the relevant United Nations offices and permanent missions that also wish to be consulted. In the year of 2004 (2547), Thailand has been appointed to coordinate with other Buddhist countries to celebrate the Day of Vesak both at the United Nations in New York and its regional office.

Therefore, we hereby agree to the followings:

1. We will endeavor to maintain and protect Buddhism, objects of worship and holy places worldwide.
2. We will endeavor to deliver the noble messages of the Buddha to the hearts and minds of the people of the world through Buddhist studies and practice to ensure propagation of Buddhism.
3. We will endeavor to promote peace, harmony and understanding among the people of the world through Buddhism.
4. We will endeavor to collaborate and to celebrate, on the international scale, the Day of Vesak at United Nations Headquarters, its regional offices and especially at the UNESCAP office in Bangkok, Thailand



*Bangkok Declaration 2005*  
*The Joint Communiqué*  
*The Second International Buddhist Conference*  
*On The United Nations Day of Vesak*  
*May 18 – 20, 2005 (B.E. 2548)*  
*At Buddhamonthon, Nakhon Pathom, Thailand*  
*and the United Nations Conference Centre, in Bangkok, Thailand*



We, the participants from 41 countries and districts to the International Buddhist Conference on the United Nations Day of Vesak at Buddhamonthon, Nakhon Pathom and at the United Nations Conference Centre in Bangkok, Thailand from May 18<sup>th</sup> to 20<sup>th</sup>, 2005 (B.E. 2548), being aware that the Conference was supported by the Government of Thailand and the Supreme Sangha Council of Thailand, unanimously resolved the followings:

In accordance to the resolution adopted by General Assembly of the United Nations in 1999 (B.E. 2542) to have the Day of Vesak, the Full Moon day in the month of May, being internationally recognized and observed worldwide, this Celebration will be continued jointly by all Buddhist traditions;

Furthermore, to promote mutual understanding and co-operation between all Buddhist traditions, organizations and individuals through ongoing dialogue and cooperation of Buddhist leaders and scholars,

It has been decided to disseminate the message of peace based on the Buddha's teachings of wisdom and compassion,

Having explored the issues concerning Buddhism, the Conference has agreed the followings:

1. Decided to increase and enhance cooperation amongst all schools of Buddhism to promote unity and solidarity among Buddhists,
2. Agreed to develop education so as to promote mutual understanding, respect and inner peace amongst individuals and communities,
3. Noted to create a spiritual network by using modern science and technology for strengthening moral and ethical development among all young Buddhists,

4. Ensured to work for humanitarian and social development without prejudice for the benefit of humanity,
5. Endeavored to protect Buddhism and its sublime teachings in order to maintain its universal values,
6. Agreed to support other countries and districts to hold International Buddhist Conferences, and support the World Forum on Buddhism to be held in China .
7. Decided to continue United Nations Day of Vesak Celebration in Thailand, with Buddhamonthon to be recognized as a Centre of World Buddhism, and Mahachulalongkorn Rajavidyalaya University to be continued as a coordinator of the Celebrations.



*Bangkok Declaration 2006*

*Joint Communiqué*

*The Third International Buddhist Conference*

*On The United Nations Day of Vesak*

*May 7-10, 2006 (B.E.2549)*

*At Buddhamonthon, Nakhon Pathom*

*and the United Nations Conference Centre, Bangkok, Thailand*



We, the participants from 46 countries and regions of the International Buddhist Conference on the United Nations Day of Vesak at Buddhamonthon, Nakhon Pathom and at the United Nations Conference Centre, Bangkok from May 7-10 2006 (B.E. 2549), gratefully acknowledging that the Conference has been generously supported by the Royal Government of Thailand and the Supreme Sangha Council of Thailand when the entire Kingdom of Thailand is joyfully celebrating the 60th Anniversary of His Majesty King Bhumibol Adulyadej's Accession to the Throne, have unanimously resolved the following:

With full reference to the resolution approved on 15<sup>th</sup> December 1999 at the General Assembly of the United Nations, Session No. 54, Agenda Item 174, a joint proposal by representatives from 34 countries, that Vesak, which falls on the Full Moon day in the month of May, be internationally recognized and observed at the United Nations Headquarters and its Regional Offices from the Year 2000 onwards, the United Nations Day of Vesak will be jointly celebrated by all Buddhist traditions;

Furthermore, to strengthen mutual understanding and cooperation amongst all Buddhist traditions, organizations and individuals through ongoing dialogue between Buddhist leaders and scholars,

It has been decided to disseminate the following message of peace based on the Buddha's teaching of wisdom and compassion.

Having explored the issues concerning Buddhism and the World, the Conference has agreed upon the following:

1. To further increase and enhance cooperation between all schools of Buddhism to promote unity and solidarity among Buddhists.

2. To promote socially engaged actions to create dharmic societies through the emphasis of the central role of inner peace development, and by addressing the motivations that drive feelings/thought, speech and action that creates discord.
3. To set up more Buddhist meditation centers throughout the world and for that purpose to nurture more meditation teachers.
4. To promote the creation of consistent and easily usable educational materials for children, adolescents and adults through the establishment of an e-library as the central repository of Buddhist content in electronic medium, initially as a partnership between Buddha Dharma Education and BuddhaNet and Mahachulalongkornrajavidyalaya University.
5. To compile and publish an informed work on Buddhism to be freely distributed to hotels worldwide as part of the effort to disseminate Buddhism and, in order to facilitate that, to form a sub-committee of the Joint International Organizing Committee to carry on the work.
6. To create an international body to deal with public relations for Buddhism.
7. To urge all parties, the United Nations, UNESCO and concerned governments and agencies to preserve both the tangible and intangible cultural heritage of Buddhists.
8. To promote practices that transform the inner being, manifesting themselves in qualities of self-discipline, volunteerism, simplicity and skilful consumption as well as proactive efforts contributing to social activism and partnering in the development of new economic paradigms.
9. To encourage a holistic approach to sustainable development, based on the Buddhist central teaching of the Middle Way, which is exemplified in the philosophy of “Sufficiency Economy” put forward by His Majesty King Bhumibol Adulyadej of Thailand.
10. To acknowledge the urgency of improving gender status in order to bring to an end the detriment to individuals, communities and ecology of inequitable and unbalanced development, and to redirect our efforts towards sustainable development based on the inter-dependent integration of economic and ecological concerns and towards peace and security.
11. To record the success of the First World Buddhist Forum held in April in Zhou Shan, China, the convening of which was supported in the 2005 International Buddhist Conference on the United Nations Day of Vesak in Bangkok, Thailand, and to affirm that Falungong is not in accordance with the fundamental teachings of Buddhism.

*Commemorative Book*

12. To encourage other countries and districts to hold International Buddhist Conferences, and to hold the Fourth International Buddhist Conference on the United Nations Day of Vesak Celebrations in Thailand in 2007 (B.E 2550) in honor of the 80th Birthday Anniversary of His Majesty King Bhumibol Adulyadej, and.
13. To continue to entrust Mahachulalongkornrajavidyalaya University with responsibility for coordinating the International Secretariat of the Joint International Organizing Committee in order to facilitate necessary follow-up actions and for the Fourth International Buddhist Conference on the United Nations Day of Vesak.



*Bangkok Declaration 2007*  
*The Joint Communique*  
*The Fourth International Buddhist Conference*  
*On The United Nations Day of Vesak*  
*May 26- 29, 2007 (B.E.2550)*  
*At Buddhamonthon, Nakhon Pathom*  
*And the United Nations Conference Centre, Bangkok, Thailand*



We, the participants from 61 countries and regions of the International Buddhist Conference on the United Nations Day of Vesak at Buddhamonthon, Nakhon Pathom and at the United Nations Conference Centre, Bangkok from May 26-29, 2007 (B.E. 2550), gratefully acknowledging that the Conference has been generously supported by the Royal Government of Thailand and the Supreme Sangha Council of Thailand when the entire Kingdom of Thailand is joyfully celebrating the 80th Auspicious Birthday Anniversary of His Majesty King Bhumibol Adulyadej, have unanimously resolved the following:

With full reference to the resolution approved on 15<sup>th</sup> December 1999 at the General Assembly of the United Nations, Session No. 54, Agenda Item 174, a joint proposal by representatives from 34 countries, that Vesak, which falls on the Full Moon day in the month of May, be internationally recognized and observed at the United Nations Headquarters and its Regional Offices from the Year 2000 onwards, the United Nations Day of Vesak will be jointly celebrated by all Buddhist traditions;

Furthermore, to consolidate mutual understanding and cooperation amongst all Buddhist traditions, organizations and individuals through ongoing dialogue between Buddhist leaders and scholars,

It has been decided to disseminate the following message of peace based on the Buddha's teaching of wisdom and compassion.

Having explored the issues concerning Buddhism and the World, the Conference has agreed upon the following:

1. To further enhance cooperation between all schools of Buddhism to strengthen unity and solidarity among Buddhists;

2. To acknowledge the generosity of and the crucial role played by the Kingdom of Thailand in hosting the United Nations Day of Vesak in the past four years, and to approve and support the Socialist Republic of Vietnam as the host for 2008;
3. To re-affirm Mahachulalongkornrajavidyalaya University as the permanent venue of the International Secretariat for the International Organizing Committee for the United Nations Day of Vesak;
4. To promote through Buddhist principles socially engaged actions and urge the Buddhist leaders to take a leading role on moral and ethical issues, in particular, on social justice, respect equal opportunities, good governance and transparency;
5. To acknowledge the inspiration that many countries and regions, and in particular, the Buddhist world and the UNDP, have towards His Majesty the King of Thailand on good governance and development throughout His Reign over sixty years;
6. To support the 2nd World Buddhist Forum to be held in China in 2008;
7. To continue the electronic Buddhist library project, started initially last year as a partnership between Buddha Dharma Education and BuddhaNet and Mahachulalongkornrajavidyalaya University, and to record the strong interest in the project by the many Buddhist Higher Institutions present at this conference;
8. To continue the project of compiling an informed work on Buddhism to be freely distributed to hotels worldwide;
9. To reiterate the appeal to all parties, the United Nations, UNESCO and concerned governments and agencies to preserve both the tangible and intangible cultural heritage of Buddhists, and to encourage visit to Buddhist holy sites as part of their revitalization;
10. To record the historic formation at this conference and support the function and growth in every means possible of the International Association of Buddhist Universities (IABU), comprising some eighty Buddhist Higher Education Institutions from twenty-two countries and regions;
11. To hold the 2<sup>nd</sup> symposium of the International Association of Buddhist Universities (IABU) which will be hosted by Mahachulalongkornrajavidyalaya University in 2008 in Bangkok and to rejoice in the generosity of the same university for undertaking to fund, at least for one year, the International Secretariat of the IABU; and

12. To highlight at every level the effective and scientific values of Buddhist meditation in human development, and to encourage both traditional means and modern technology in dissemination of the teaching of the Buddha, and to also raise awareness on the proper and respectful use of Buddha images.



*Charter of the International Organizing Committee of  
the United Nations Day of Vesak*



*Foreword*

In 1999, the General Assembly of the United Nations adopted the resolution to recognize the Vesak Day as an International Day of Recognition of Buddhists and the contribution of the Buddha to the world. Since then, the Thai Royal Government has played a crucial role to help fund the celebrations while Mahachulalongkornrajavidyalaya University was assigned to be the organizer of the celebrations, seeing the birth to the International Organizing Committee or more affectionately known as the IOC.

From 2004 to date, we have come a long way in the celebrations and we are happy to be the host and organizer, but it is time for the celebrations to grow and evolve. The United Nations Day of Vesak celebrations is coming to maturity, with four celebrations under our belt, much experience gained, it is time now to share this with others. So, we are formulating this charter as a guideline for all future celebrations. There will always be room for growth and development and we are elated to see it grow.

The teachings of the Buddha see no boundaries, the minds of all are alike, the sufferings of all are similar and truly, the liberation of all is the same. We are happy to initiate the process, develop the scope and now it is time for others to follow in footsteps similar, evolve the celebrations into a truly international event that can be shared with the Buddhists and NonBuddhists alike.

We like to thank all those who have contribute to the success of previous celebrations and wish all the future celebrations be successful. Let the Dhamma of the Buddha be the beacon to the world, shredding away the ignorance of our hearts, bringing development into sustainable capacity for humanity and more importantly, peace and harmony to the world.

May all beings be blessed!



Most Ven. Prof. Dr. Phra Dharmakosajarn

Rector, Mahachulalongkornrajavidyalaya University

## **Chapter 1 – Establishment of the Organization**

### 1.1 Name of Organization

1.1.1 This international Buddhist community celebrating the United Nations Day of Vesak shall be known as the International Organizing Committee hereinafter is to be referred to as ‘the IOC’ or ‘the organization’.

### 1.2 Establishment of the IOC

1.2.1 The IOC comprises of representatives from all Buddhist traditions from different countries aiming at observing and celebrating the United Nations Day of Vesak (hereinafter to be referred to as “UNDV”), annually in accordance to the resolution approved on 15<sup>th</sup> December 1999 at the General Assembly of the United Nations, Session No.54, Agenda Item 174.

1.2.2 The United Nations Day of Vesak is to recognize the Thrice Sacred Event of Vesak, celebrating the Birth, Enlightenment and Passing Away of the Buddha, as the International Day of Recognition of religion and culture.

### 1.3 The Organizational Seat

1.3.1 The headquarters of the IOC shall be located wherever the Chairman of the IOC resides.

1.3.2 The Office of the IS shall be permanently situated at Mahachulalongkornrajavidyalaya University.

### 1.4 Use of the Name

1.4.1 The use of the name shall be limited to the members of the committee whose affiliations are duly recorded by the IOC.

### 1.5 Affiliation Rules

1.5.1 All members who are affiliated to the IOC are required to use only the words ‘International Organizing Committee’ or ‘IOC’, followed by the name of the region or country in their names.

### 1.6 Forfeiture

1.6.1 The right to use of the name shall be automatically and forthwith forfeited on termination of any member’s affiliation or any such group’s formal recognition.

## **Chapter 2 – Definitions**

- 2.1 The following words and expressions have the following meanings unless contrary to the context:
  - 2.1.1 ‘Committee’ shall mean the International Organizing Committee of the United Nations Day of Vesak;
  - 2.1.2 ‘Chairman’ shall mean the Chairman of the International Organizing Committee of the United Nations Day of Vesak;
  - 2.1.3 ‘Member’ shall mean a member of the International Organizing Committee of the United Nations Day of Vesak;
  - 2.1.4 ‘Rules’ shall mean these Rules and all amendments, additions, deletions or replacements from time to time in force and effect;
  - 2.1.5 ‘Regulation’ shall mean the regulation of the International Organizing Committee of the UN Day of Vesak as made and amended from time to time;
  - 2.1.6 ‘IS’ shall mean International Secretariat;
  - 2.1.7 ‘IOC’ shall mean the International Organizing Committee;
  - 2.1.8 ‘UNDV’ shall mean the United Nations Day of Vesak.
  - 2.1.9 ‘IBC’ shall mean the International Buddhist Conference.

## **Chapter 3 – Declaration of Principles and Purpose**

- 3.1 Declaration of Principles
  - 3.1.1 The Principles of International Organizing Committee are based upon a belief in:
    - 3.1.1.1 Faith in the Buddha, Dhamma and Sangha, or the Triple Gem.
- 3.2 Purpose of the IOC
  - 3.2.1 To internationally recognize and observe the Day of Vesak, the thrice sacred day commemorating the birth, the enlightenment and the passing away of the Buddha, as the day of religion and culture.

- 3.2.2 To promote, foster and maintain collaborations between the different Buddhist traditions and schools, in order to foster and support Buddhist Culture, Philosophy and Practice for the well being and happiness of humanity.
- 3.2.3 To organize conferences, workshops and forums to discuss academic, social and religious issues.
- 3.2.4 To encourage Buddhist academics and scholars to dialogue and contribute to promotion of Buddhist studies and philosophy.
- 3.2.5 To encourage the practice of Buddha-Dhamma and to meet the challenges of the world that is faced by humanity.
- 3.2.6 To discuss matters relating to the general welfare of the World Buddhist Community and to deliberate on the issues which may arise from time to time.
- 3.2.7 The IOC in affirming its Joint Communiqué recognizes the fundamental goals of the founding members commits itself to strive for peace in the world.

## **Chapter 4 – United Nations Day of Vesak Celebrations**

### 4.1 Program

- 4.1.1 The celebrations and conference shall include:
  - 4.1.1.1 Meetings and discussion groups of the IOC.
  - 4.1.1.2 Meetings of the outgoing and incoming members of the IOC (inclusive of handling over and reporting).
  - 4.1.1.3 Meetings of the outgoing and incoming members of the IS (inclusive of handling over and reporting).
  - 4.1.1.4 Conferences, forums and other activities centered around the United Nations, Buddhism and especially Vesak Day (which shall be the focal point of the celebrations).
  - 4.1.1.5 Others like symposiums, workshops and meetings of direct interest to observers attending the celebrations and to encourage maximum participation from all delegates.

4.2 Date and Place

4.2.1 The UNDV Celebrations should be held every year in the month of May. The date and place of each celebration shall be decided upon by a simple majority vote by the members of the IOC.

4.3 Handling and Taking Over

4.3.1 The government of the intended-host-country shall write a formal letter to the appropriate authorities to express their willingness to host the next UNDV Celebrations.

4.3.2 The original copy of the letter shall be couriered to the Government of the current host, to the liaison in charge of the current UNDV Celebrations. Another copy shall be couriered to the Chairman of the current IOC.

4.3.3 The Chairman of the current IOC must submit the application to the IOC board for selection and endorsement. The result shall be announced and to send to the Government of the current host country for endorsement.

4.3.4 The necessary preparations shall be made, duly recorded into the Vesak Declaration and announced at the closing ceremony of the UNDV Celebrations.

4.3.5 There will be a handling over ceremony from the current host to the next host. The Vesak symbol (which may be a plaque or a Vesak Day flag), shall be handed over by the current Chairman to the representative of the next host country.

4.3.6 The representative shall be current member of the IOC who is also the representative of the next host country.

## **Chapter 5 – International Organizing Committee**

5.1 Recognized Authority

5.1.1 The International Organizing Committee shall continue the authority to direct the affairs of UNDV Celebrations and the IBC.

5.2 Exclusive Prerogatives

5.2.1 The IOC shall have the exclusive prerogative to vote on any and all of the following matters:

- 5.2.1.1 Election or appointment of new members to the IOC, unless the next host for UNDV Celebrations is a new host.
  - 5.2.1.2 Approval of appointments of persons to hold positions in the IS, unless the next host for UNDV Celebrations is a new host.
  - 5.2.1.3 Approval of preparatory meetings and working visits to be held leading up to the UNDV Celebrations.
  - 5.2.1.4 Determination of the next host country for UNDV Celebrations.
- 5.3 Specific Responsibilities
- 5.3.1 The IOC shall:
    - 5.3.1.1 Receive and act upon reports from the Chairman and Deputy Chairman.
    - 5.3.1.2 Receive and act upon reports and general policy recommendations from the members of the IOC.
    - 5.3.1.3 Receive and act upon activities and project recommendations from the IS.
    - 5.3.1.4 Sub Committees for the Celebrations (e.g. steering committee, declaration drafting committee, events and program coordinating committee).
- 5.4 Meetings
- 5.4.1 The meetings of the IOC shall be held at the time as when need to ensure the smooth planning of the UNDV Celebrations and IBC participation. Special meetings may be called by a majority vote of the IOC on a mail ballot or electronic mail.
  - 5.4.2 The quorum for any meeting shall be at least 1/3 of the members present.
  - 5.4.3 If the quorum is not met, then the chairman is to be given the authority to form an ad-hoc committee to conduct the function.
- 5.5 Observers
- 5.5.1 All past members of the IOC attending an IOC meeting shall be seated as observers without voting rights except as may be provided in this Constitution.

## **Chapter 6 – Office Bearers**

### 6.1 Selection of the Chairman

6.1.1 The election of chairman must be a member of the current IOC.

6.1.2 If there is more than one member from the same host country, then:

6.1.2.1 The next host country members shall select amongst themselves the next Chairman and announced to the members of the IOC.

6.1.2.2 Upon conflict of interest and the next host country members are unable to come to agreement, then the election of the Chairman shall be given to the members of the IOC to decide through balloting. The current Chairman shall conduct the Ballot.

6.1.3 The Chairman shall have the power to restructure in consultation with the IOC and to fill any vacancy in the committees or in any other sub-committees until the next UNDV Celebration.

### 6.2 Elected Officers

6.2.1 The membership of the IOC shall amongst themselves elect members capable of holding and carrying out the duties of the office to serve as officers of the IOC. The elected officers of the IOC shall be:

6.2.1.1 Six (6) Deputy Chairman.

6.2.2 The elected positions shall be held by the monastics.

6.2.3 At least two (2) Deputy Chairman must be filled from the host country.

### 6.3 Appointed Officers

6.3.1 The Chairman shall appoint from the members not holding the above office of 6.2 to the following working positions under the direction of the Chairman. These officers shall be deemed capable of holding and carrying out the duties of the office to serve as officers of the IOC. The appointed officers of the IOC shall be:

6.3.1.1 One (1) Secretary General.

- 6.3.1.2 Four (4) Assistant Secretary Generals.
- 6.3.2 One Assistant Secretary General must be from Mahachulalongkornrajavidyalaya University and at least two (2) Assistant Secretary Generals must be from other countries.
- 6.4 Immediate Past Chairman
  - 6.4.1 The Immediate Past Chairman shall be given the position of Honorary Chairman in the next host country IOC.
- 6.5 Key Duties of the Office
  - 6.5.1 The Office of the IOC shall:
    - 6.5.1.1 Carry out duties assigned by the Chairman.
    - 6.5.1.2 Make recommendations to the IOC through the Chairman with respect to their assigned duties.
    - 6.5.1.3 Attend all meetings of the IOC.
    - 6.5.1.4 Promote the purposes of the IOC.
    - 6.5.1.4 Conduct in a manner befitting Office of the IOC.
- 6.6 Elections
  - 6.6.1 The officers named in 6.2 shall be elected by the members of the International Organizing Committee.
- 6.7 Majority Vote
  - 6.7.1 A simple majority of the votes cast must be obtained by each officer to be elected.
- 6.8 Terms of Office
  - 6.8.1 The term of office of each officer shall be for one (1) calendar year to commence on the day after the UNDV Celebrations following his election or appointment, and shall continue for the entire year for which he was appointed (or elected) until the completion of the next UNDV Celebrations.
  - 6.8.2 Unless the next host country is still the same country, then the IOC shall meet only to endorse the existing officers and office they hold in 6.1, 6.2, 6.3 and 6.4.
  - 6.8.3 Members are allowed to step down from office and either election of new officers must be conducted as in 6.2 or appointment of officers as in 6.3.

6.9 Emergency

6.9.1 In the event of the cancellation of an annual UNDV Celebrations, the officer may remain in office beyond the term set out in 6.8 until elections can be held as prescribed in 6.7.

6.10 Vacancies

6.10.1 Vacancies in all offices, other than that of the Chairman, may be filled by appointment by the Chairman with the approval of the IOC.

6.11 Remuneration

6.11.1 All officers shall serve without financial remuneration, except that when funds become available, the host organization shall provide financial remuneration for any officer working on the project by covering the round trip airfare, food, accommodations and transportation.

## **Chapter 7 – Chairman**

7.1 Duties

7.1.1 The Chairman shall serve as Chief Executive of the IOC.

7.1.2 To make recommendations and appointment of new members to the IOC with the approval of the IOC.

7.1.3 To invite respectable Buddhist dignitaries to be Patrons of the IOC.

7.1.4 To ensure the funds of the IOC are utilized in the best possible manner.

7.1.5 To raise funds for the IOC and request for grants from the Government or any other authorities.

7.1.6 Other Duties of the Chairman

7.1.6.1 He shall preside at all meetings of the IOC.

7.1.6.2 He shall supervise the preparation of the Plan of Action for his term, shall direct the overall operations of the IOC and if may, shall travel on its behalf.

7.1.6.3 He shall report to organization the progress of the UNDV Celebratory preparations.

7.1.6.4 The Chairman may delegate the chairmanship of any meeting to another officer designated by him.

7.2 Qualifications

7.2.1 The Chairman shall have served one (1) full term as a member of the IOC.

7.3 Vacancy

7.3.1 Succession: Upon the death, disability, resignation or other disposition that shall prevent the Chairman from serving, the Deputy Chairman of the host country shall automatically become Chairman and shall serve until a duly qualified successor has been elected as hereinafter provided.

7.3.2 Effective Date: The person so elected shall assume the office of Chairman immediately.

## **Chapter 8 – Honorary Chairman**

8.1 Selection

8.1.1 The Founder Chairman shall be the Honorary Chairman of the IOC.

8.2 Duties

8.2.1 To act as the overall adviser to the current Chairman of the IOC.

8.2.2 To exercise authority as the executive Chairman of the IOC.

## **Chapter 9 – Deputy Chairman**

9.1 Duties

9.1.1 The duties of a Deputy Chairman shall be to communicate with other IOC members.

9.1.2 Reporting to the members of the IOC.

9.1.3 Coordinating, supervision and chairing his assigned meetings.

9.2 Qualifications

9.2.1 Except for the host country, a Deputy Chairman shall have served for at least one (1) term as a member of the IOC.

## **Chapter 10 – Secretary General**

10.1 Appointment

10.1.1 A Secretary General and Assistant Secretary General shall be appointed by the Chairman.

10.2 Duties

10.2.1 Administrator: The Secretary General shall be the chief administrative officer of the IOC. He shall report directly to the Chairman, and shall be responsible for the operation of the IOC and the implementation of policies according to the direction of the Chairman. The Secretary General shall chair the IS.

10.2.2 Finance: The Secretary General shall have authority to receive and disburse funds within the limits of the budget and as directed by the appropriate authority, and shall maintain complete records covering all operations of the IOC.

10.2.3 Other Duties: The Secretary General shall have other duties as follows:

10.2.3.1 Carry out duties assigned by the Chairman.

10.2.3.2 Make recommendations to the Chairman with respect to the assigned duties.

10.2.3.3 Attend all meetings of the IOC.

10.2.3.4 Promote the purpose of the IOC.

10.2.3.5 Conduct in a manner befitting the IOC.

## **Chapter 11 – Members**

11.1 Selection

11.1.1 The selection of members of the IOC shall be predicated

on the experiential capacity.

11.1.1.1 The member shall be elected into the office of a national, regional or local Buddhist organization.

## 11.2 Nomination and Approval

11.2.1 Process to apply to selection of new members after determination of a new host country.

11.2.1.1 Names of prospective candidates shall be submitted to the new Chairman who will personally verify credentials and capacity for performance.

11.2.1.2 IOC members will review information and without objection, shall verify selections by majority vote.

## 11.3 Duties

11.3.1 Members shall assume responsibility to identify Key Buddhist organizations, educational institutions, their leaders, scholars and teachers within their areas.

11.3.2 Members shall serve as a conduit for information between the respective parties as to planning and functions, including travel, accommodations and other significant data relating to IOC programs.

## 11.4 Termination

11.4.1 Membership to the IOC shall cease in the following events:

11.4.1.1 Members who are unable to contribute to the IOC during his tenure and suitable replacement are found capable of performing the duties as in 11.3.

## **Chapter 12 – Working Committee of IS**

### 12.1 Selection

12.1.1 The IOC shall appoint its members to the IS.

12.1.2 The appointed officers of the IS shall be:

12.1.2.1 Five (5) Committee Members.

12.1.3 The Secretary General shall be included into the list of four

committee members and to hold the IS Chair.

12.1.4 The other positions are assigned by the IS Chair to committee members.

## 12.2 Duties

12.2.1 The officers of the IS shall:

12.2.1.1 Carry out duties assigned by the Chair.

12.2.1.2 Make recommendations to the Chair with respect to their assigned duties.

12.2.1.3 Attend all meetings of the IOC and IS.

12.2.1.4 Promote the purposes of the IOC.

12.2.1.5 Conduct in a manner befitting officers of the IOC.

## 12.3 Preparation

12.3.1 The officers of the IS shall form the following portfolio, liaise and coordinate with the local planning body of the host for the UNDV Celebrations.

12.3.1.1 To create a benchmark of performance list for the celebrations to be completed successfully after making an initial survey within the first three months of the successful completion of the previous UNDV Celebrations.

12.3.1.2 To organize the Pre-conference planning portfolio from ninth to the sixth month before the celebrations:

12.3.1.2.1 Invitation Portfolio.

12.3.1.2.2 Media and Public Relations Portfolio.

12.3.1.2.3 Editorial Portfolio.

12.3.1.2.4 Logistic and Budgeting Portfolio.

12.3.1.2.5 Celebrations and Conference Planning Portfolio.

12.3.2 To establish the following sub-committees to manage the conference details from third month to the celebrations:

12.3.2.1 Volunteer Training and Management

12.3.2.2 Detail committee activities to manage the celebrations and conference (e.g. Transportation, Accommodations, Reception, Security, Publications, Performance, Secretariat, Destination Management, Editorial, News and Media, Technology, Crisis Response, etc.).

12.3.3 To establish the following committee to manage the post conference review and establish new standards and advisories for future UNDV Celebrations.

12.3.3.1 To set up a post-celebration review committee to evaluate the performance of the celebrations.

12.3.3.2 To establish surveys and questionnaires auditing and assessment of UNDV Celebratory performance.

12.3.3.3 To compile and publish the commemorative publication.

12.3.3.4 To follow up and hand over the duties of next host IS team, unless the individual is retained by the next host IS team.

12.4 Terms of Office

12.4.1 The term of office of each officer shall be for one (1) calendar year to commence on the day after the UNDV Celebrations following his election or appointment, and shall continue for the entire year for which he was appointed (or elected) until the completion of the next UNDV Celebrations.

12.4.2 Unless the next host country is still the same country, then the IOC shall meet only to endorse the existing officers and office they hold in 12.1.

12.4.3 Members are allowed to step down from office and new officers must be appointed.

12.4.4 Members who are not unable to performance, the Chair shall exercise the right to replace the committee member with request to the Chairman of the IOC to elect new members to join the IS.

12.5 Emergency

12.5.1 In the event of the cancellation of an annual UNDV

Celebrations, the officer may remain in office beyond the term set out in 12.4.

## 12.6 Remuneration

12.6.1 All officers shall serve without financial remuneration, except that when funds become available, the host organization shall provide financial remuneration for any officer working on the project by covering for the round trip airfare, food, accommodations and transportation.

## **Chapter 13 – IS Chair**

### 13.1 Duties

13.1.1 The Secretary General of the IOC shall serve as Chair of the IS.

13.1.2 Planning: To organize the UNDV Celebrations in accordance with guidelines from the preparatory meeting.

13.1.3 Forecasting: Writing a performance plan and timeline of activities leading up to the celebrations.

13.1.4 Budgeting: Working out the budget for planning, meetings and celebrations.

13.1.5 Administrating: To delegate or assign portfolios to the members of the IS.

13.1.6 Reporting: To report on the progress of the UNDV Celebratory preparations.

### 13.2 Vacancy

13.2.1 Succession: Upon the death, disability, resignation or other disposition that shall prevent the IS Chair from serving, the assistant secretary from the host country shall automatically become IS Chair and shall serve until a duly qualified successor has been elected as hereinafter provided.

13.2.2 Effective Date: The person so elected shall assume the position of Chair immediately.

## **Chapter 14 – Amendments**

- 14.1 Any proposals for amendment to these Rules and Regulations shall be presented in the IOC meeting and circulated to the members at least 15 days in advance.
- 14.2 Any amendment to these Rules and Regulations shall require two-thirds votes of members present at the meeting.
- 14.3 Amendments shall be effective when written notice of the adopted changes is sent to the IOC members. Such notice must be given within two weeks of the date the amendments have been adopted.



## *International Association of Buddhist Universities*



### **Constitution**

#### **Preamble**

1. The Institutions, whose names are set forth in the First Schedule below, are united in their aspiration to promote the Buddha-Dharma. Building on the great Buddhist heritage of higher education, they are determined to ensure that:

- A The brightest and best of each new generation will gain a profound understanding of the Buddha-Dharma and will be motivated to apply that understanding fully in every area of their lives and work.
- A The quality of scholarly work in Buddhist Studies will continue to rise, and its importance for other areas of scholarly endeavour will become ever more widely understood.
- A The international Buddhist community, Sangha and lay, will make a vital contribution to meeting the challenges that face human society worldwide.

Accordingly, they are agreed to give concrete form to their unity by constituting the Association of Buddhist Universities.

## **Definitions**

2. In this Constitution, unless the context otherwise requires:

‘University’	shall mean	any institute of Higher Education, whether a University, College, Academy or whatever, or a substantially autonomous component thereof;
‘the Association’	shall mean	the Association of Buddhist Universities;
‘the Council’	shall mean	the Council of the Association;
‘Members’	shall mean	‘Universities’ which are Members of the Association;
‘Associate Members’	Shall mean	‘Universities’ which are Associate Members of the Association;
‘Additional Members’	Shall mean	‘Universities’ which are Additional Members of the Association;
‘Member Countries’	Shall mean	countries in which Members are located;
‘Representatives’	shall mean	individuals nominated by Members or Associate or Additional Members to represent them in the Association;
‘the Statutes’	Shall mean	the Statutes of the Association for the time being in force;

Words in the singular number shall be understood as including the equivalent words in the plural number and vice versa; words importing the masculine gender only shall be understood as including the equivalent words in the feminine gender; and words importing persons shall be understood as including Corporations.

## **Objects**

3 The object of the Association is:

- A to support the Members and facilitate collaboration and cross-fertilisation between them, so that all humanity can benefit from the richness and variety of the multinational Buddhist tradition; and, to that end,
- A to provide a framework within which the Members can:
- A better understand each other's policies and activities and be better understood regionally and internationally;
- A collaborate in administration, teaching, research and outreach;
- A recognise each other's qualifications. Accordingly, the Association will facilitate exchanges between Members. In order to do so, it will develop its administrative capacity. Specifically, the Association will:

## **Exchanges**

- i. facilitate the interchange of students and teachers between Members;
- ii. arrange conferences and congresses and otherwise facilitate communication and the exchange of information among the Members, and between them and other Universities, public bodies (including international organizations) and all sorts of learned institutions and societies;
- iii. print, publish and circulate journals, handbooks, circulars, leaflets and other publications with a view to disseminating information about and encouraging interest in the Buddha-Dharma, in Buddhist studies and in the objects, work and activities of the Association;
- iv. collect and distribute information from time to time on matters of interest to Members;
- v. co-operate with other associations having similar objects with a view to promoting the objects of the Association;

## **Administration**

- vi. establish and maintain a central office in Bangkok to serve as a secretariat for the Association;
- vii. invite and collect subscriptions and donations to the funds of the Association by any lawful means;
- viii. undertake, execute and perform any trusts or conditions affecting any property of any description acquired by the Association and act as trustee

of any such property held for purposes connected with the objects of the Association;

- ix. invest the moneys of the Association not immediately required for the purposes of the Association in such manner as the Council may from time to time think expedient;
- x. do all such other things as may be thought calculated to promote the interests and well-being of Members.

### **Membership requirements**

4. Any University is eligible for Membership of the Association which:

- A has the power to award degrees either in its own right or via a higher-level institution; and
- A either: has a specific mission to educate students to understand and practise the Buddha-Dharma;
- A or: operates according to Buddhist values, helping individuals work to improve and transform the quality of experience;
- A promotes Buddhist principles, in favour of peace within and without; and
- A has a significant commitment to academic Buddhist Studies

### **Members**

5. The Members shall be:

- i. the Universities named in the First Schedule below; and
- ii. such other Universities as may from time to time be admitted to Membership by the Council in accordance with such regulations as may from time to time be made by the Council for this purpose.

### **Associate and Additional Members**

6. Subject to and in accordance with the provisions of the Statutes, the Council may admit to such privileges and benefits of the Association as may be determined by the Council, excepting always the right to vote at general meetings of Members:

i. Universities, which do research in Buddhist Studies and award degrees either in Buddhist Studies or to students whose work has been exclusively in Buddhist Studies.	as Associate Members; and
ii. other Universities which teach and do research in Buddhist Studies.	as Additional Members

### **Loss of qualification**

7. Any Member, Associate Member or Additional Member, which shall cease to have the appropriate academic status, or to be incorporated, shall forthwith and without notice cease to be a Member, Associate Member or Additional Member as the case may be.

### **General Meetings**

8. There shall be held a General Meeting of the Association once in each calendar year (hereinafter called 'the Annual General Meeting') and Special General Meetings at such times as may be necessary or desirable, in every case in accordance with the provisions of the Statutes.

### **Council**

9. There shall be a Council of the Association composed of persons elected among the Members. The Council shall come together twice yearly to review progress and formulate policy. Council members shall be Representatives of Members or of Associate Members; they shall be elected at an Annual General Meeting of the Association or at a meeting specially called for the purpose; once elected, they shall serve as members of Council in a personal capacity rather than on behalf of their respective institutions.

The Council shall comprise:

- A a Chairman, who shall undertake to give at least 2 days a week to this task;
- A a Vice-Chairman, who shall undertake to assume the duties of the Chairman as and when this may be necessary;
- A a Treasurer, who shall undertake to give up to 2 days a month to this task;

- A a further six Council members. The first Council of the Association shall comprise the persons whose names appear in the Second Schedule below.

### **Income and property**

10. The income and property of the Association shall be applied solely towards the promotion of the objects of the Association set forth in this Constitution.

11. Subject to the provisions of this Constitution and of the Statutes, the Council shall have the management and control of the Association and the administration of all its property and income, with power to delegate all or any of their powers to committees or sub-committees from amongst their own number or otherwise appointed for the purpose, provided that no resolution passed at a meeting of a committee or subcommittee shall take effect unless a majority of the persons present at such meeting are Council members or the resolution is confirmed by the Council.

### **Statutes**

12. The Statutes set forth in the Third Schedule below shall be the Statutes of the Association until the same shall be amended as provided below.

### **Amendment of Statutes**

13. Subject to the provisions of this Constitution, the Council shall have full power to propose to a General Meeting of the Association, convened by notice specifying clearly the subject of such proposal, Statutes or amendments to Statutes relating to the government, administration and management of the Association; and these Statutes or amended Statutes shall come into force once approved by a resolution to that effect passed by a majority of not less than two-thirds of those present and voting at a General Meeting of the Association.

### **Audit of accounts**

14. True accounts shall be kept of the income and expenditure of the Association. There shall be an audit of the accounts of the Association made every year by one or more duly qualified Auditors to be appointed by the Association in General Meeting. The Auditors shall make a report, a copy of which shall be circulated to Members

together with a copy of the audited accounts, not less than 21 days before the Annual General Meeting at which they are to be approved.

## **Dissolution**

15. If two consecutive Special General Meetings resolve to wind up the affairs of the Association, the Council shall be empowered to do so as directed by such Special General Meetings (or, in default of such directions, as the Council shall think it expedient having due regard to the liabilities of the Association for the time being). If, upon the winding-up or dissolution of the Association, there remains after the satisfaction of all its debts and liabilities any property whatsoever, the same shall be paid or transferred to a Buddhist educational charity.

## **Amendment of Constitution**

16. The Council may amend or add to this Constitution by a resolution to that effect which is:

- A passed at any Council meeting by
- A a majority, of not less than two-thirds of the members of the Council present and voting, which also constitutes
- A an absolute majority of all members of the Council; and is
- A confirmed by a majority of not less than two-thirds of the Representatives of the Members present and voting at a Special General Meeting held not less than one month nor more than four months afterwards.

## Schedules

### **1. Member Universities as at May 2007**

*Republic of Cambodia*

University of

*Union of Myanmar*

University of

*Et cetera.*

University of

### **2. Members of Council**

#### **Chairman**

The Most Venerable Professor Phra Dharmakosajarn Rector,  
Mahachulalongkornrajavidyalaya University, Thailand

#### **Vice Chairmen**

1. Venerable Xue Chen, Vice President, Buddhist Association of China & Buddhist Academy of China
2. Prof. Dr. Chisho M. Namai, Former President & Director of the Research Institute of Esoteric Buddhist Culture, Koyasan University, Japan
3. Prof. Dr. Le Mahn That, Acting Rector, Vietnam Buddhist University, Ho Chi Minh City, Vietnam

#### **Executive Secretary**

Venerable Dr. Khammai Dhammasami, Oxford Centre for Buddhist Studies, University of Oxford, UK

#### **Assistant Secretaries**

1. Venerable Dr. Kim Misan, Joong-Ang Sangha University, Korea
2. Dr. Tamas Agocs, Foreign Relations Manager & Director of Research Institute of East and West, Budapest Buddhist University, Hungary

3. Associate Prof. Dr. Phramaha Somjin Sammapanyo, Pro-Rector for Academic Affairs, Mahachulalongkornrajavidyalaya University, Thailand

### **Members**

1. Venerable Bhikkhuni Dr. Yifa, Chair, Department of Religious Studies, University of the West, L.A, USA
2. The Most Venerable Dr. Ashin Nyanissara, Chancellor, Sitagu International Buddhist Academy, Myanmar
3. The Most Venerable Ching Hsing, Ching Cheuh Buddhist Sangha University, Chinese-Taipei
4. Venerable Prof. Geshe Gnawang Samten, Director/Rector, Central Institute of Higher Tibetan Studies, Sarnath, India
5. Venerable Prof. Tepsattha Sovanratana, Vice Rector, Preah Sihanouk Raja Buddhist University, Cambodia
6. Prof. Sumanapala Galmangoda, Director, Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya, Sri Lanka
7. Dr. Eko Legowo, Principal, Kertarajasa Buddhist College, Jawa, Indonesia
8. Dr. Rabindra Panth, Director/Rector, Nalanda University (Nalanda Mahavihar), India
9. Prof. Philip Stanley, Chair, Department of Religious Studies, Naropa University, Colorado, USA

## **3. Statutes**

### **Members**

1. (1) Any University desirous of becoming a Member of the Association shall apply under seal to the Secretary (see below) with such evidence as may be required to satisfy the Council that the University's principal mission is to educate students to understand and practise the Buddha-Dharma. The Council may make such regulations governing applications and admission to Membership as may be required from time to time.  
(2) Every Member shall appoint a person to act as its Representative in the manner provided by the Bye-Laws. The Representative of

a Member may nominate a deputy from time to time by notice in writing to the Secretary, and in these Statutes 'Representative of a Member' includes a deputy so nominated.

(3) Any Member may withdraw from the Association upon giving notice under seal to the Secretary in the manner indicated in the Bye-Laws.

(4) Any Member, which ceases to be a University, or to be incorporated, shall forthwith cease to be a Member.

(5) The rights of a Member shall be suspended upon failure to pay the annual subscription within twelve months of its becoming due and unless the Council otherwise determines shall be restored only upon payment of all arrears of subscription.

(6) In these Statutes the word 'Member' or 'Members' used alone shall not include an Associate Member or Associate Members nor an Additional Member or Additional Members.

#### **Associate Members and Additional Members**

2. (1) Subject to the provisions of Article 6 of this Constitution, the Council may admit such Universities as Associate or Additional Members as it may from time to time decide and the Council may for this purpose make such regulations as it deems necessary.
- (2) Paragraphs (2) to (5) inclusive of Statute 1 relating to Members shall apply with such modifications as may be necessary and appropriate to an Associate or an Additional Member.
- (3) At no time shall an Associate Member or Additional Member have any right to vote, but it shall have such other privileges and benefits as may be allowed to it by the Council.

#### **Subscriptions**

3. Every Member, Associate Member or Additional Member shall pay such minimum annual subscription respectively as may be fixed from time to time by the Association in General Meeting.

#### **Notices**

4. A General Meeting shall be called by the Secretary who shall issue notices of such Meeting by post or otherwise not less than twenty-eight days before the Meeting. The accidental omission to give such notice or the non-receipt of such notice by a Member, Associate Member or Additional Member shall not invalidate the proceedings of any Meeting.

## **Meetings of Members**

### **The Annual General Meeting**

5. (1) The Annual General Meeting of the Association shall be held once in every year, at which the business to be transacted shall include the consideration of the accounts, the reports of the Council and of the Auditors, and the election of members of the Council as requisite. Any Representative of a Member desiring to bring any matter or proposal before the Annual General Meeting shall give 14 days prior written notice thereof to the Secretary.

### **Special General Meetings**

(2) The Council may whenever it thinks fit — and shall upon a request made in writing and signed by Representatives of not less than one-tenth of the Members having at the date of the request a right to vote at General Meetings — convene a Special General Meeting. The Secretary shall at any time, when required by the Chairman (or, in his absence, by the Vice-Chairman) summon a Special General Meeting. If upon request the Council shall fail to convene or the Secretary to summon a Special General Meeting within 21 days of receipt of the request, then a Special General Meeting to be held within 3 months may be convened by not less than half of those making the request.

### **Chairman of General Meetings**

(3) The Chairman of the Association shall be the chairman of all General Meetings and Council Meetings; in his absence the Vice-Chairman shall preside but, if neither be present, then the Representatives of Members present shall choose some one of their number to be chairman of such Meeting.

### **Quorum**

(4) At every General Meeting, ten Representatives of Members present in person at the commencement of business and entitled to vote shall be a quorum. If, within half-an-hour from the time appointed for the Meeting, a quorum is not present, then:

- A if the Meeting has been convened at the request of Representatives of Members, it shall be dissolved;
- A in any other case, it shall be adjourned to a place and a date not earlier than two weeks nor later than one month from the date of the original Meeting as may be fixed by the chairman of

such Meeting. If at such an adjourned Meeting a quorum is not present within half an hour from the time appointed for the Meeting, then the Representatives of Members present, entitled to vote and being five or more, shall be a quorum.

**Adjourned Meetings**

(5) The chairman of any Meeting may, upon the resolution of that Meeting, adjourn it from time to time and from place to place, but no business shall be transacted at an adjourned Meeting other than the business left unfinished at the Meeting from which the adjournment took place.

**Voting**

(6) At any General Meeting unless a ballot is demanded by two or more Representatives of Members, a declaration by the chairman of the Meeting that a resolution has been carried or has been carried unanimously or by a particular majority or lost or not carried by a particular majority shall be deemed to have been so carried, lost or not carried as the case may be.

**No ballot in certain cases**

(7) No ballot shall be demanded on the appointment of a chairman or on a question of adjournment of any Meeting.

**Chairman's discretion**

(8) If a ballot is demanded by two or more Representatives of Members, it shall be taken in such manner as the chairman of any Meeting may direct and he shall have power to take the ballot at once at the meeting or to adjourn the meeting for a reasonable time for the purpose of taking a postal ballot, and the result of such ballot shall be deemed to be the resolution of the Association in General Meeting.

**Minutes as evidence**

(9) Minutes of all resolutions and proceedings at General Meetings signed by the chairman of the Meeting at which such Minutes were signed as correctly recorded shall be conclusive evidence of the facts therein stated.

**Chairman's casting vote**

(10) A Representative of a Member or Associate Member present shall have one vote at every meeting and the Representative of every Member or Associate Member shall have one vote on

a postal ballot. The chairman of any Meeting, in the case of an equality of votes, shall have a second or casting vote at that meeting and on a postal ballot.

### **The Council**

6. (1) The members of the Council shall be nine in number chosen from among the Representatives of Members in such manner as may be prescribed by the Bye-Laws. Membership of the Council will reflect the spread of Member Countries. No more than two members of the Council shall come from a single Member Country; at least five Member Countries shall be represented on the Council.

### **Deputies**

Any ordinary member of the Council may appoint a deputy to act on his behalf at a meeting of the Council, and in these Statutes 'a member of the Council' includes the deputy of such member when present at a meeting.

### **Election**

(2) Representatives of Members shall be elected at a General Meeting to be members of the Council until the next General Meeting, when they shall be eligible for re-nomination and re-appointment, with the proviso that:

- A no person shall serve for more than five consecutive annual terms as an ordinary member of the Council;
- A no person shall serve more than five consecutive annual terms as a Chairman, Vice-Chairman or Treasurer; and
- A no person shall serve more than ten consecutive annual terms as a member of the Council. If there shall be less than the statutory number of nominations, then the General Meeting shall have power to elect without prior nomination sufficient Representatives of Members to be members of the Council to complete that number.

### **Vacancies**

(3) The office of a member of the Council shall ipso facto be vacated if his appointment as a Representative of a Member is withdrawn by that Member; or if the University or University College appointing him ceases to be a Member or an Associate Member as the case may be, or if he has already served 5 consecutive years as a member of the Council.

(4) Casual vacancies shall be filled by the Council from amongst the Representatives of Members.

(5) No act or resolution of the Council shall be invalidated by reason of the existence of any vacancy or vacancies among members of the Council, but if the number of members (including officers) of the Council shall be reduced below six, the continuing members may act for the purpose only of filling vacancies or summoning a General Meeting for that purpose.

### **Powers and duties of the Council**

#### **General**

7. (1) Subject to the provisions of the Constitution and these Statutes the Council may exercise any of the powers of the Association. Any decision of the Council may be overruled by a resolution of the Association in General Meeting but any such resolution shall not affect the validity of anything done in accordance with that decision before the date of the General Meeting.

#### **To appoint Committees**

(2) The Council may, in consultation with appropriate groups of Universities, appoint special Committees to study and report on questions of interest to the Universities and may provide the necessary secretarial assistance for such Committees.

(3) The Council may, either by means of special Committees or otherwise, study and report on any question referred to them by any Conference or Congress of Universities.

(4) The Meetings and proceedings of every Committee and Sub-Committee shall be governed by the provisions of these Statutes for regulating the meetings and proceedings of the Council so far as they are applicable thereto or the Council shall not otherwise direct.

#### **To appoint a Secretary and other officers**

(5) The Council may from time to time appoint a Secretary of the Association and any other officers or servants who may be required for the performance of its business. The Council may from time to time appoint a temporary substitute for the Secretary.

## ***Bye-Laws and Regulations***

### ***Bye-Laws***

#### **I: Appointment of Representatives**

1. The appointment of its Representative by a Member, Associate Member or Additional Member must be made in writing, deposited with the Secretary.
2. A Member, Associate Member or Additional Member may from time to time in writing revoke the nomination of the Representative and appoint in accordance with this Bye-Law another Representative in his/her place.
3. Any Member or Associate Member, which has an officer such as Principal, President or Vice-Chancellor whom it recognises as its executive head shall appoint that officer to be its Representative. If a Representative so appointed by virtue of being the executive head of a Member or Associate Member ceases to hold the office by virtue of which he/she was appointed he/she shall cease to be the Representative and his/her successor in that office shall subject to these Bye-Laws be the Representative of the Member or Associate Member.
4. Three months before an Annual General Meeting, the Secretary will compile a list of Representatives and Representatives' Deputies. If any Member, Associate Member or Additional Member has not by then notified the Secretary of its Representative, and where relevant Deputy, he will ask them to do so within at most one month's time. Two months before the Annual General meeting, he will circulate to all Members, Associate members and Additional Members a complete list of Representatives and Deputies.

#### **II: Election of members and officers of Council**

1. At the last meeting of the Council to be held three months or more before any Annual General Meeting,
  - A the Chairman shall ask all members of the Council who under the terms of Statute 6 (2) above are eligible for re-election to the Council whether they wish their names to be submitted for re-election to membership of the Council for the following year;
  - A in the case that one or more of the Chairman, Treasurer or Vice-Chairman either has come to the end of his allowable term under the terms of Statute 6 (2) above or has indicated that he does not wish to be considered for reelection to membership of the Council,

A the Chairman shall

- call for nominations to any office that is consequently falling vacant and
- confirm that those nominated would be willing to serve in such office; and then

A the Council shall if possible proceed to elect a member to each vacant office, subject to endorsement by the Annual General Meeting.

2. Three months before the Annual General Meeting, the Secretary shall write to all Representatives:

A to inform them of the proceedings of the last meeting of the Council;

A to ask that they inform him within one month:

A whether they wish to nominate any other Representative from their Member Country for election to the Council;

A whether, if nominated, they would be willing to serve as members of the Council and, if so,

A whether they would be willing in principle, if nominated and chosen, to discharge the office of Chairman, Vice-Chairman or Treasurer.

3. If more than one Representative from a Member Country has been nominated and has indicated his willingness to serve as a member of the Council, then two months before the Annual General Meeting, the Secretary shall conduct a postal ballot of the Representatives from that Member Country in order to determine which candidacy has the greatest support among those Representatives, and which has the second greatest support.

4. One month before the Annual General Meeting, the Secretary shall write to all Representatives to inform them

A which Representatives are candidates for membership of Council;

A which Representatives who are candidates would be willing in principle, if nominated and chosen, to discharge the office of Chairman, Vice-Chairman or Treasurer; and

A in the case that two Representatives from a Member Country are candidates, which is the first candidate from that Member Country.

5. At the Annual General Meeting, the election of Council Members for the following year, and of officers from among those members, shall proceed as follows:

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- A The Chairman shall first put to the Meeting a motion to re-elect all those members of the council eligible and available for re-election. If that motion fails, the Chairman shall put to the Meeting separate motions to re-elect each individual member of the council eligible and available for re-election.
- A If there remain vacancies on the Council, the Chairman shall then put to the Meeting a series of motions to fill those vacancies by electing to membership of the Council candidates whose names have been advised to Representatives as per Clause 4 above of this Bye-Law. The Chairman shall choose among those candidates in such a way as always:
  - A to conform with the terms of Statute 6(1) above; and
  - A if he chooses two candidates from a Member Country, to choose first the first candidate whose name has been advised to Representatives as per Clause 4 above
    - 1. If there remain vacancies on the Council, the Chairman shall then put to the Meeting motions to fill those vacancies by electing to membership of the Council Representatives whom he shall nominate at his own discretion, subject only to the need to conform with the terms of Statute 6(1) above
    - 2. The Chairman shall then put to the Meeting a motion to endorse the officeholders elected by the Council as per Clause 1 above of this Bye-Law.
    - 3. If any offices on the Council remain vacant, the Chairman shall then put to the Meeting motions to fill each vacancy in turn by electing members of the Council whom he shall nominate at his own discretion.

## **Regulations**

### **I: Admission to Membership**

1. The Secretary shall provide any university which intimates to him/her its wish to become a Member with a form of application for execution by it under seal. The form will require the university to enter into an undertaking to be bound by the provisions for the time being in force, or at any time thereafter to be duly brought into force, of the Constitution and of the Statutes, Bye-Laws and Regulations of the Association and to name the person to be appointed its Representative in the event of its admission as a member.
2. The application shall be accompanied by:
  - i. a copy of the constitution of the university
  - ii. a copy of the instrument incorporating it under the law of the country in which it is situated. This should normally comprise either a Government decree or an attestation from a regulatory body itself established in law for the purposes of overseeing the development of higher education. It shall be clear from the aforesaid documents that the applicant university is empowered to award its own degrees
  - iii. a copy of the most recent audited Income & Expenditure/Profit & Loss Account, and Balance Sheet.
3. The applicant university must also tender to the Secretary at the same time a remittance for a sum equal to the annual subscription to the Association: if the university is admitted to membership this sum will be treated as its subscription for the financial year of the Association in which it is so admitted.
4. If it appears to the Secretary that the foregoing requirements have been complied with, he/she shall make a report to this effect to the next meeting of the Council or of the appropriate committee thereof and shall submit the application for its consideration.
5. The Council or appropriate committee may direct such further enquiries as it thinks necessary or appropriate.
6. If the Council decides to admit the university as a Member, its admission shall be effective from such date as the Council specifies. The Secretary shall notify the new Member.
7. A list shall be submitted to each Annual General Meeting of the Association of the new Members admitted by the Council since the previous Annual General Meeting.

8. Until otherwise provided by regulation, the foregoing provisions of this Regulation shall mutatis mutandis govern the procedure for applications for the admission by the Council of Associate Members or Additional Members.

## **II: Admission to Associate/Additional Membership**

Without prejudice to the generality of Regulation I, an applicant for Associate or Additional Membership, must, to be admitted:

1. offer degree courses for which at least half the work that is required of a student and is tested in the relevant examination and/or dissertation/thesis is in the field either of Buddhism or of Pali language;
2. have a significant number of postgraduate students registered up to doctoral level;
3. be involved in some significant research activity.



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***The 4<sup>th</sup> International Buddhist Conference on***  
***the United Nations Day of Vesak 2007***



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