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BUDDHA VOICE ON LOVING KINDNESS

Let none deceive another,
Or despise any being in any state.
Let none through anger or ill-will
Wish harm upon another.
Even as mother protect with her life
Her child, her only child,
So with a boundless heart
Should one cherish all living beings;
Radiating kindness over the entire world
Spreading upwards to the skies,
And downwards and to the depths;
Outwards and unbounded,
Freed from drowsiness,
One should sustain this recollection.
This is said to be the sublime abiding.
By not holding to fixed views,
The pure-hearted one, having clarity of vision,
Being freed from all sense desires,
Is not born again into cyclic existence.

(from Metta sutta)



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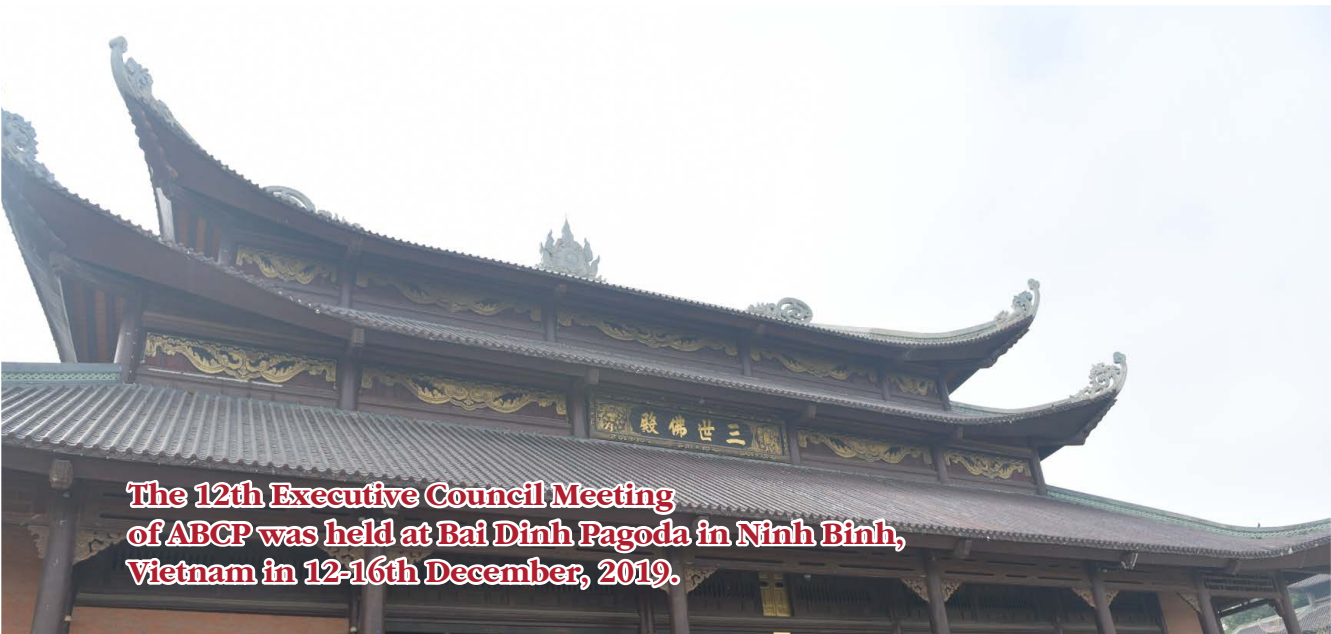
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Photo News of the 12th Executive Council Meeting of ABCP



The 12th Executive Council Meeting of ABCP was held at Bai Dinh Pagoda in Ninh Binh, Vietnam in 12-16th December, 2019.



ASIAN BUDDHIST CONFERENCE FOR PEACE EXECUTIVE MEETING
December 2019, Bai Dinh Pagoda, Ninh Binh Province



News from ABCP Bangladesh National center

The New Executive Committee of ABCP Bangladesh National Center has been formed in an election at the Annual General Meeting held at National Press Club Dhaka Bangladesh on 16.02.2020.



D P BARUA
PRESIDENT



JIBANANANDA BARUA
EXECUTIVE PRESIDENT



GOUTAM ARINDAM BARUA
SECRETARY GENERAL

The new EC Committee is as follows:

President	: D P Barua	Treasurer	: Manash Barua
Executive President	: Jibananda Barua	Social Welfare Secretary	: Jharna Barua
Vice President	: Hiralal Barua	Office Secretary	: Dipta Barua
Vice President	: Dibbendu Bikash Chy. Barua	Asstt. Office Secretary	: Rubel Mutshuddi
Vice President	: Shakya Priyo Barua	Women's Welfare Secretary	: Sangeeta Barua
Secretary General	: Goutam Arindam Barua	Members	: Sarajit Barua Ruru
Joint Secretary	: Riton Barua		: Rupayan Barua
	: Rinku Barua		: Debarakkhit Barua
			: Samiran Barua
			: Alok Barua
			: Jiban Bikash Barua



Sangeeta Barua, Women's Welfare Secretary of ABCP Bangladesh National Center, presenting flower bouquet to Mr. D P Barua, President of ABCP Bangladesh National Center, in the Annual General Meeting of the National Center. Mr. Jibanananda Barua, Executive President, and Mr. Goutam Arindam Barua, Secretary General, are also seen in the picture.



The members of the new Executive Committee of ABCP Bangladesh National Center are seen in the picture.

International academic conference “Bogd Khaan-150: History, Culture, Heritage” organized under the Auspices of Battulga Khaltmaa, the President of Mongolia

On 24 October, 2019, Battulga Khaltmaa, the President of Mongolia, issued a decree number 9 to announce the 150th birth anniversary of the 8th Bogd Jevzundamba Khutagt, the King of Mongolia, to be celebrated nationwide.

In the scope of implementing the decree of the President of Mongolia, on 11-12 October, 2019, International academic conference “Bogd Khaan-150: History, culture, heritage” for the 150th birth anniversary of the 8th Bogd Jevzundamba Khutagt, the King of Mongolia, has been co-organized by the Office of the President of Mongolia, Ministry of Education, Culture, Science and Sports, The Academy of Sciences, Institute of International Studies, Institute of History and Archaeology, Institute of Philosophy, Institute of Language and Literature and Bogd Khan Palace Museum at the Parliament House successfully.

In the opening ceremony of the international academic conference which were organized in the Parliament House, Z.Enkhbold, Chief of Staff to the President of Mongolia, Yo.Baatarbileg, Member of the State Great Hural, the Minister of Education, Culture, Science and Sports and the Chief of the Working Group of Event Organising, D.Regdel, the President of The Academy of Sciences and Academician and His Eminence Gabju D.Choijamts, the Abbot of Gandantegchenling Monastery and the Head of the Center of Mongolian Buddhists, made speeches.

In the conference, in total 33 well known Mongolists, researchers and professors from Russia, Japan, Germany, Hungary, Poland, China and Mongolia made report and discussion on the issues of Mongolian history, culture, religion, art, literature, the life of Bogd Khaan, politics, religious activities of the beginning of the 20th century, Bogd Khaan and political figures of Mongolia, the Government of Mongolia of Bogd Khaan, its activities, internal and foreign policy, the implementation of military policy and archive source of Bogd Khaan.

The President of Mongolia Kh.Battulga mentioned that the birth anniversary of Bogd Khaan, the leader of the National Liberation Movement of 1911, is being celebrated for the first time by the decree of the President and expressed his gratitude to Mongolists participating in this important conference which emphasized the historic evidences. Furthermore, he requested them to pay special attention to researching the complicated issues of Mongolian history and promoting the research work and evidence which define the historic reality to the descendants and exchanged ideas and discussed with the Mongolists regarding these issues.

On 12 October, 2019, Mongolian and international researchers who have participated in the international academic conference were introduced to Battsagaan Temple, which was newly opened in Gandantegchenling Monastery, and the special exhibition for the 150th birth anniversary of Bogd Khaan.





600th Anniversary of Bogd Tsonkhapa

The Inauguration ceremony of the 600th anniversary of the great master Second Tsongkhapa's attainment of nirvana and International academic conference "Buddhism and the Mongols" was organized at Battsagaan Grand Assembly Hall of Gandantegchenling Monastery during December 7-8, 2019. Buddhist delegates, monks and devotees from Buryat, Tuva, Khalimag, Altai, Uighur, Shiliin Gol, Kharchin Khosuu and Khukh Nuur of Inner Mongolian Autonomous Region of China participated in this event.

On 7th December, 2019, which is the 11th lunar day of the first pig month of earth pig year of the 17th sixty year cycle, His Eminence Khamba Lama Gabju D.Choijamts, Abbot of Gandantegchenling Monastery and the Head

of the Center of Mongolian Buddhists, taught his teachings and gave instruction of migtsema to devotees and fellows who participated in the international academic conference.

The monks of Gandantegchenling Monastery recited migtsema mantra with the devotees continuously from the evening to the morning of the next day. The inauguration ceremony started by the monks chanting Bogd lamiin chogo (ceremony in honor of Tsongkhapa) in Battsagaan Tsogchen Temple of Gandantegchenling Monastery, the Center of Mongolian Buddhists and His Eminence Khamba Lama Gabju D.Choijamts, Abbot of Gandantegchenling Monastery and the Head of the Center of Mongolian Buddhists, taught his teachings to all guests, delegates and devotees.



A special exhibition was staged during this event, which attracted the attention of guests and delegates.

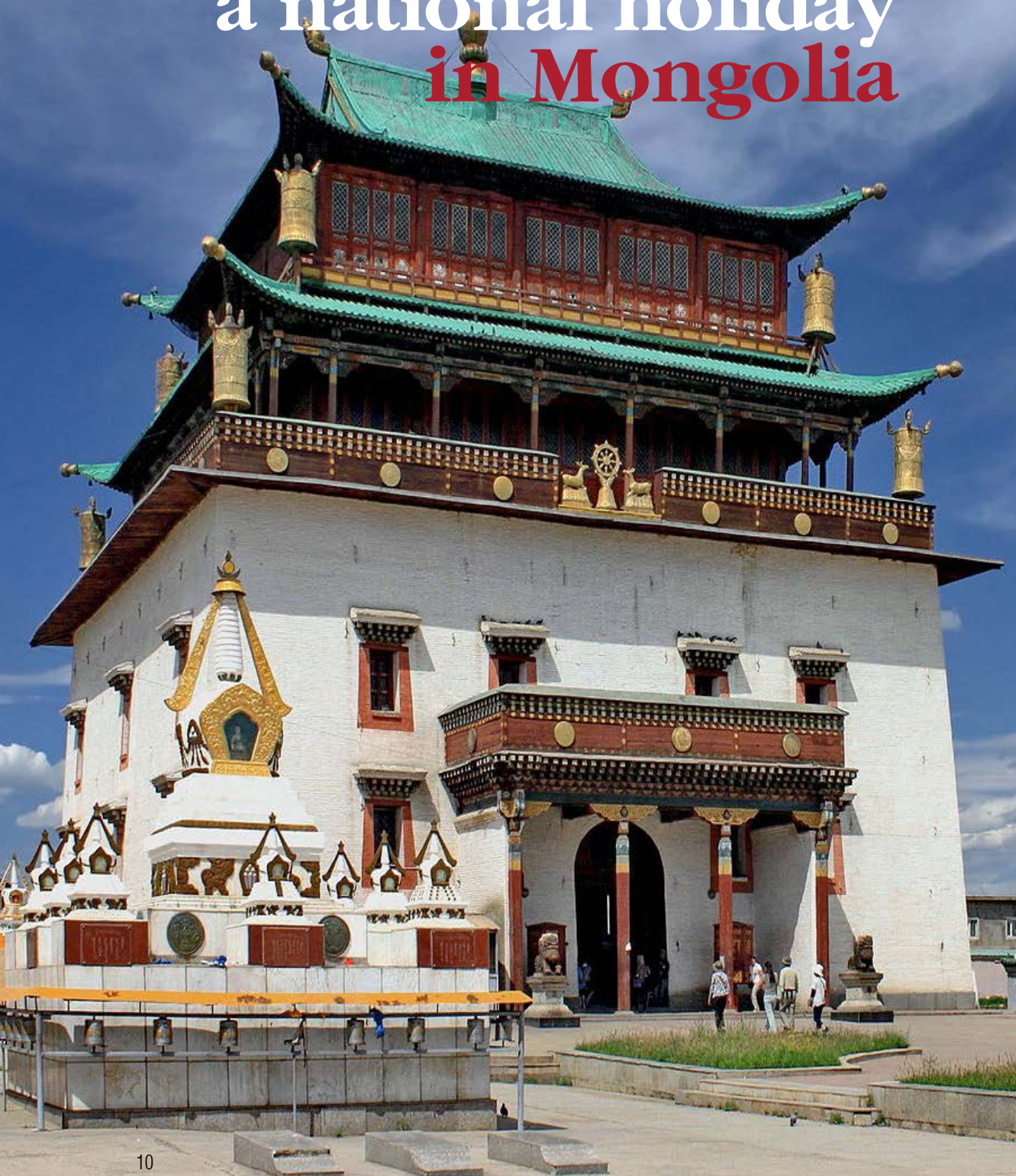
During the international conference, representatives, researchers and scholars participated and many interesting presentations were discussed. It has become an historic event which was held for 2 days and has accumulated wealth of virtue in which the Mongols celebrated together the 600th anniversary of Bogd Tsongkhapa's attainment of nirvana. His Eminence Khamba Lama Gabju D.Choijamts, Abbot of Gandantegchenling Monastery and the Head of the Center of Mongolian Buddhists, held a banquet dinner for all guests and delegates participating in the inauguration ceremony.

Mongolian Buddhists celebrated the 600th anniversary of Bogd Tsongkhapa's Parinirvana together and offered mandala to the veneration of Buddha, Bogd Tsongkhapa and Undur Gegeen Zanabazar. During the inauguration ceremony, monks of Dashchoimbol, Gungaachoinlin and Idgaachoinlin colleges of the Mongolian Center of Buddhists, Gandantegchenling Monastery offered tsoglan.

Essay competition "Buddhism and the Mongols" to mark the 600th anniversary of Bogd Tsongkhapa's attainment of nirvana was organized among the students of universities and colleges and the winners of the competition were awarded.



Vesak day has been made a national holiday in Mongolia



“Vesak”, the Day of the Full Moon in the month of May, is the most sacred day to millions of Buddhists around the world. It was on the Day of Vesak two and a half millennia ago, in the year 623 B.C., that the Buddha was born. It was also on the Day of Vesak that the Buddha attained enlightenment, and it was on the Day of Vesak that the Buddha in his eightieth year passed away.

Vesak is celebrated by Buddhists all over the world. Mongolia has been celebrating Vesak Day since 1990, but still it hasn't been pronounced as an official holiday. On Vesak Day, social and public activities such as fasting, abstaining from the use and sales of alcoholic drinks, abandoning non-virtuous deeds of body, speech and mind, helping others and offering donations, organizing promotion of peace events and planting trees and cleaning are propagated.

Buddhism was considered an important facet towards restoring intellectual heritage carried over hundreds of years and has continued to play a major role in the unification of the people. It has been already accepted as the state religion of Mongolia and the majority of the population over 15 years of age defining themselves as Buddhists acknowledges that Mongolia is a Buddhist country.

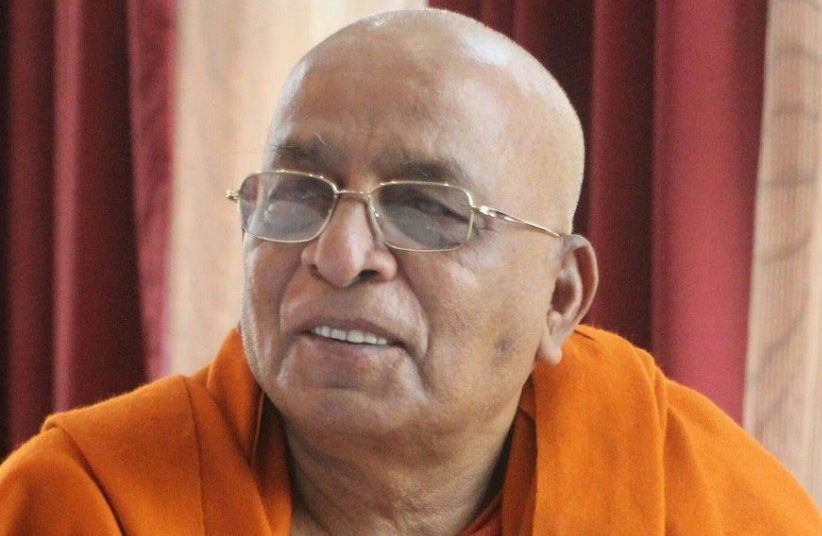
On October 2, 2019, Members of Parliament presented draft act “Amendment to the Act of public holidays and celebrations” to the Speaker of the State Great Hural to mark Vesak Day as a national holiday. The initiators of the act pointed out that by approving the act, the tradition and culture of national history, language and religion could be restored and developed, the unity of Mongolians could be strengthened and there could be positive economic and social impact towards promoting human rights and freedom.

The amendment to the “Act of public holidays and celebrations” were deliberated during the meeting of the Standing Committee and was approved by the Assembly of the State Great Hural on December 20, 2019. Through this Act, national public holidays of Mongolia have been added by one.

Mongolia will celebrate Vesak Day as a national holiday. This comes after Parliament approved a bill on amendments to the Law on Public Holidays. Vesak Day, also known as Purnima, falls on the 15th day of the first month of summer each year, according to the Buddhist calendar. In 2020, the holy day falls on 5 June.

During the discussion, Members of Parliament pointed out that Vesak Day should be celebrated as a day to encourage compassion, empathy and kindness and promote love for mother nature, parents and family.

According to Member of Parliament D.Oyunkhorol, the majority of the adult population of Mongolia are Buddhists; over 300,000 people have signed a petition to mark Vesak Day at the Gandantegchenling Monastery, which is the most important spiritual centre in the country. In 1999, the United Nations General Assembly adopted a resolution, giving ‘international recognition to the Day of Vesak at United Nations Headquarters and other United Nations offices’.



**Obituary
on His Holiness
Suddhananda
Mahathero**

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BANGLADESH BOUDDHA KRISTI PRACHAR SANGHA

ESTD : 1949

(Regd. No.974, G.P.O. Box No. 4142, Dhaka)

BUDDHIST RELIGIOUS AND SOCIO-CULTURAL ORGANIZATION

(Regional Centre of the World Fellowship of Buddhists in Bangladesh & Asian Buddhist Conference for Peace, Bangladesh Centre)

HEAD QUARTERS : Dharmarajika Maha Vihar, Atisha Dipankar Road, Sabujbag, Dhaka - 1214

BANGLADESH

Ref :

Date :

03.03.2020

OBITUARY

With profound grief, we would like to inform you that our vertex leader, His Holiness Sanghanayaka Suddhananda Mahathero, President of Bangladesh Bouddha Kristi Prachar Sangha, Honorary Vice-President of World Fellowship of Buddhists, Vice-President of World Buddhist Sangha Council, President of ABCP Bangladesh National Chapter and founder of many institutions and Chief Priest of Dharmarajika Buddhist Monastery, Dhaka, Bangladesh passed away today (3rd March, 2020) at 7.45 a.m. at Lab Aid Hospital, Dhanmondi, Dhaka, Bangladesh. His Holiness was 88 years old.

The dead body is being kept at Dharmarajika Buddhist Monastery Campus until the formal cremation later on.

With Metta,

(P. R. Barua)

Secretary General

Bangladesh Bouddha Kristi Prachar Sangha

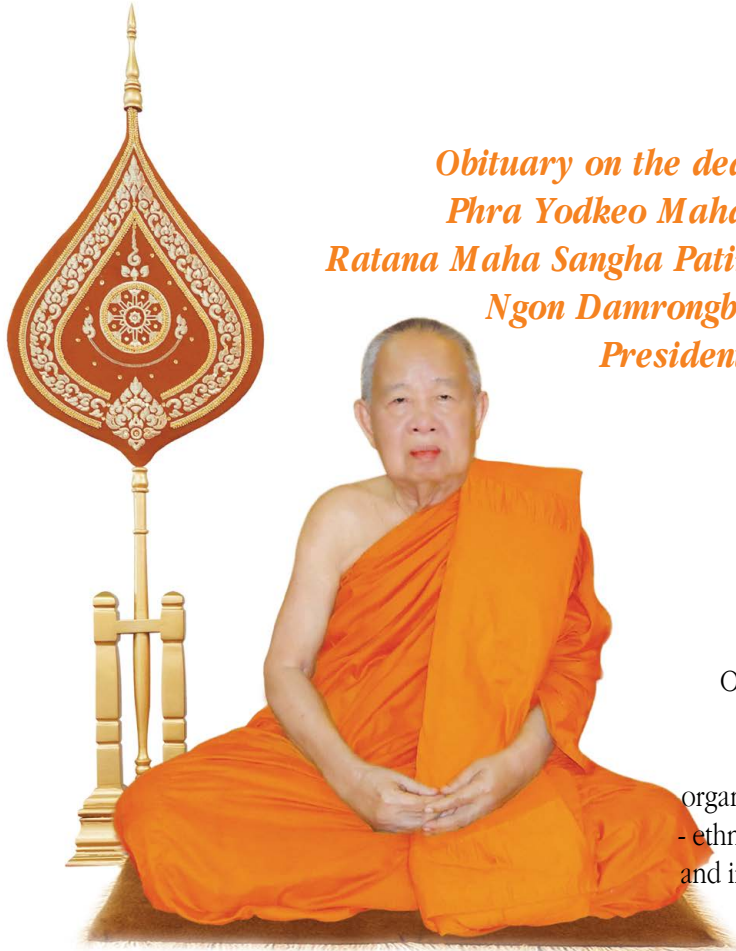
Dharmarajika Buddhist Monastery

Atisha Dipankar Road, Sabujbag

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*Obituary on the death of the Supreme Patriarch
Phra Yodkeo Maha Sangha Sudhammadhibodhi
Ratana Maha Sangha Patimokkha (His Holiness Maha
Ngon Damrongboun) and the Most Venerable
President of the Central Lao Buddhist
Fellowship Organization*



The Central Lao Buddhist Fellowship Organization condoles the saddest grief (deepest condolence) to inform the Party and Government leaders, mass organizations, Venerable Sangha, Lao multi-ethnic Buddhists nationwide and overseas and international Buddhist organizations as follows:

The Supreme Patriarch Phra Yodkeo Mahasangha Sudhammadhipati Ratana Maha Sangha Pamokkha (His Holiness Maha Ngon Damrongboun) and the Most Venerable President of the Central Lao Buddhist Fellowship Organization of Lao PDR passed away on Tuesday, 24 March B.E. 2562 (2020) at 07:30 h local time at the Central Lao Military Hospital 103 in Vientiane Capital at the age of 91, 91 days and 71 years of His Holiness devotion.

At present, his body has been enshrined on the 2nd Floor of National Dhamma Assembly Hall at Thatluang Neua Temple, Saysettha District, Vientiane Capital from 24 March 2020 for a period of 03 months, and a funeral ceremony is expected to be held from 26 – 28 June 2020 in Vientiane Capital.

Background of the Supreme Patriarch Phra Yodkeo Maha Sangha Sudhammadhibodhi Ratana Maha Sangha Patimokkha (His Holiness Maha Ngon Damrongboun) and the Most Venerable President of the Lao Buddhist Fellowship Organization:

- His Holiness was originally given name as Ngon and surname as: Damrongboun, born on 10 February B.E. 2473 (A.D. 1930) at Nakala Village, Songkhone District, Savannakhet Province.
- His Holiness Maha Ngon Damrongboun was ordained as a novice in B.E. 2486 (A.D. 1943) at Nakala Village, Songkhone District, Savannakhet Province.

- His Holiness became a monk in B.E. 2493 (A.D. 1950) at the Shrine of Oupmong Temple, Lahakhok Village, Songkhone District, Savannakhet Province.
- His Holiness Educational Qualifications: Completion of General Education (High School), Dhamma Study, Advanced Level and Pali Scholar, Level 7.
- Leadership Duties:
- In B.E. 2518 (A.D. 1975), His Holiness was appointed as a Committee of the Central Lao Buddhist Fellowship Organization.
- From B.E. 2521 - 2550 (A.D. 1978 - 2007), His Holiness was appointed as the President of the Lao Buddhist Fellowship Organization of Savannakhet Province.
- In B.E. 2554 (A.D. 2011), His Holiness was appointed as the 1st Vice President of the Central Lao Buddhist Fellowship Organization, in charge of 5 southern provinces in the Lao PDR.
- In B.E. 2558 (A.D. 2015), on 17 December 2015, His Holiness was appointed as Phra Sangha Badhanadhibodhi Sakala Maha Sangha Patimokkha (the Supreme Patriarch) and the 5th Most Venerable President of the Central Lao Buddhist Fellowship Organization.
- In B.E. 2562 (A.D. 2019), on 29 July 2019, in compliance with the Monks' Administrative Constitution, ref. no. 37/PM, dated 05 February 2019, His Holiness was commemorated and known as Phra Yodkeo Maha Sangha Sudhammadhibodhi Panchasivisutta Utama Bodhikhunna Vibunnadhamma Ratanayanayaka Tripitakakosanaviraj Putthaborisatthakaravasathana Ratana Maha Sangha Patimokkha (His Holiness Maha Ngon Damrongboun) and the Most Venerable President of the Central Lao Buddhist Fellowship Organization.

His Holiness Publications:

- The Buddhist Prosperity
- The Homilies of the Supreme Patriarch
- The Dhamma Practicing is to heal the world
- The Preaching Book for 50 Offerings for a Sermon
- The Victorious Dhamma of the Buddha

For more detail of function, contact coordinator:

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News from ABCP Indian National Center

Memorial prayer meeting on the passing away of the 28th Sanghanayaka of Bangladesh Late H.H. Suddhananda Mahathero



ABCP India National Centre organised a Special Prayer ceremony to pay homage to the Late His Holiness 28th Sanghanayaka Suddhananda Mahathero, a Patron of Asian Buddhist Conference for Peace who passed away on 3rd of March at 8 a.m. local time at Lab Aid Hospital, Dhaka, Bangladesh. He was 88 years old. HH Sanghanayaka Mahathero was also the Chief-Abbot of Dhammarajika Monastery and President of Baudha Kristi Prachar (BBKPS) Dhaka, Bangladesh. He was a dedicated member of ABCP movement and had dedicated his entire life in the service of Buddha Dharma. He contributed immensely in the development of Buddhism in Bangladesh and remained active until the very last moment of life.

Prayers Service was organized by (ABCP) Indian National Centre, New Delhi and Bangladesh Buddhist Monastery, Bodhgaya. It was held on 18th March 2020 in the Prayer Hall of Bangladesh Buddhist Monastery, Bodhgaya and was attended by heads of all Buddhist monasteries in Bodh Gaya and other dignitaries. Shri N. Dorje, Member Secretary, Bodhgaya Temple Management Committee was the Chief Guest on the occasion. Mr. C. Burenbayar, Minister Counselor of the Embassy of Mongolia in New Delhi, academicians and other dignitaries attended the ceremony. Mr. Sonam Wangchuk Shakspo, Deputy Secretary General of ABCP and Secretary of ABCP Indian National Center and Mr. K. Ashok Wangdi, Member of ABCP Executive Council was present on the occasion.

Most Venerable Dr. Kalyan Priya Bhikkhu, Abbot of Bangladesh Buddhist Monastery, Bodhgaya, Bihar, India while welcoming the gathering also recalled the illustrious life of Late

His Holiness 28th Sanghanayaka Suddhananda Mahathero. He expressed his gratitude to the ABCP Indian National Centre for organizing the memorial event.

On the occasion, Ven. Sumanananda Bhikkhu, Senior residents Monk of Bangladesh Buddhist Monastery, Bodhgaya, read out the life of Late His Holiness 28th Sanghanayaka Suddhananda Mahathero. This was followed by Offering of floral tribute flowers and Khada to Late Sanghanayaka by Senior Sangha, the senior members of the holy Sangha and distinguished guests.



Condolences messages received from His Holiness 14th Dalai Lama, and Most Venerable Khamba Lama D. Choijamts, President of ABCP and Abbot of Gandantegchenling Monastery, the Centre of Mongolian Buddhists, Ulaanbaatar, Mongolia on the passing away of the Late Sanghanayaka Suddhananda Mahathero were read out by Mr. Sonam Wangchuk Shakspo, Deputy Secretary General of ABCP.

Speakers paid glowing tribute to the late supreme Buddhist leader of Bangladesh and also described his dedication to the cause of Buddha Dharma and his arduous efforts and struggle in preserving the Buddhist heritage in Bangladesh. Among those who spoke on the occasion were:

- Most Venerable Bhikkhu Pragyadip Mahathero, General Secretary of All India Bhikkhu Sangha, Bodhgaya.
- Most Venerable Anuruddha Mahathero, Director of Panchasila School, Bodhgaya.
- Most Venerable Dr. Ven. Varasambodhi Bhikkhu, Vice-President of Mahabodhi Society of India, Bodhgaya.
- Most Venerable Sumitananda Bhikkhu, Vice-President of Mahabodhi Society of India, Bodhgaya.
- Most Venerable Buddhananda Mahathero of Mahabodhi Mahavihara, Bodhgaya.
- Most Venerable Kassapa Mahathero, President of Mahabodhi Society of Bangalore, India.
- His Excellency Mr. Chanrav Burenbayar, Minister Councilor, Embassy of Mongolia, New Delhi.
- Mr. Sonam Wangchuk Shakspo, Deputy Secretary General of ABCP and Secretary of ABCP Indian National Centre, New Delhi.
- Mr. K. Ashok Wangdi, Member of Executive Council, ABCP.
- Mr. N. Dorjee, General Secretary of Bodhgaya Temple Management Committee (BTMC under the Government of Bihar), Bodhgaya.
- Prof. Dr. Kailash, Professor of Buddhist Studies Department, Magadh University, Bodhgaya, India.

The Local media correspondents of print and electronic media were present on the occasion. The event was conducted by Ven. Sumanananda Bhikkhu, Senior residents Monk of Bangladesh Buddhist Monastery, Bodhgaya who also presented the Vote of Thanks.





ABCP - Prayer for peace and for an Early end to COVID-19 Coronavirus pandemic

by **Mr. Sonam Wangchuk Shakspo,**

Deputy Secretary General of ABCP, Secretary of ABCP Indian National Centre

The world is facing a serious public health crisis caused by COVID-19 or Coronavirus. WHO has already declared it as a Pandemic. The problem, if not handled effectively and swiftly, could result in catastrophe of unprecedented scale. Taking a cue from His Holiness the Dalai Lama's advice to Buddhists everywhere to prayer and chanting Tara mantra as much as possible, ABCP Indian National Centre took the initiative to organise a Prayer Congregation under the Holy Bodhi Tree at 09.00 Hrs on 19th March 2020.

In a recent appeal, His Holiness the Dalai Lama has emphasised that "Ancient Indian tradition describes the creation, abiding and destruction of worlds over time, among the causes of such destruction are armed conflict and disease, which seems to accord with

what we are experiencing today. However, despite the enormous challenges we face, living beings, including humans, have shown a remarkable ability to survive.

No matter how difficult the situation may be, we should employ science and human ingenuity with determination and courage to overcome the problems that confront us. Faced with threats of our health and well being, it is natural to feel anxiety and fear. Nevertheless, I take great solace in the following wise advice to examine the problems before us: If there is something to be done, do it, without any need to worry, if there's nothing to be done, worrying about it further will not help."

Therefore, in order to bring awareness among believers and the general public about the Pandemic and for nature

conservation, the heads of monasteries in Bodhgaya representing different Buddhist traditions and countries were called upon to join in a prayer ceremony. Strict quarantine protocol issued by the government which prevent large gathering of people and other safe measures were strictly followed. Only heads and senior monks numbering not more than 50 were allowed for the congregation.

Monks representing different Buddhist traditions assembled under the holy Bodhi Tree at Bodhyaya Temple, the sanctum sanctorum of Buddhists where Lord Buddha attained enlightenment more than 2500 years ago. Bodhgaya has been declared as one of the world Heritage site by the UNESCO.

In a brief speech by Mr. Nanzed Dorje, Member Secretary of Bodhgaya Temple Management Committee, emphasised the need for such prayers. He also welcomed the initiative of ABCP in organizing the prayer. Mr. Sonam Wangchuk Shakspo, Deputy Secretary General of ABCP, expressed his sincere gratitude to all the Venerable monks and nuns for coming together for the prayer. He also thanked the Bodhgaya Temple Management Committee for their help in organizing the event at such a short notice. We firmly believe that chanting of sutra from holy Bodhgaya would send a positive and a comforting signal across the world and bring succor and peace to millions.

Most Venerable Loungpoo Veerayutho, The Abbot of Royal Thai Temple, Bodhgaya, led the prayers. This was followed by prayers from Most Venerable Amchila, Head Priest of

Tibetan Monastery, Bodhgaya and Most Venerable Chalinda Bhikkhu, Chief Monk of Mahabodhi Mahavihara, Bodhgaya. Heads of all the Buddhist temples and monasteries in Bodhgaya representing countries such as India, Nepal, Thailand, Bhutan, Bangladesh, Sri Lanka, Cambodia, Laos, Myanmar, Vietnam, Mongolia, Korea, Japan, Tibetan Monasteries, and Taiwan etc. also recited prayers.

ABCP Indian National Centre had made advance information about the Prayer Congregation in Bodhgaya through social media. Millions of Buddhists from across the world therefore could join the prayer which was broadcast live online.

The prayer congregation was organised under tough quarantine regime following all the precautionary measures put in place by the local authorities. Its purpose was to create more awareness and to provide an opportunity to Buddhists worldwide to sit in contemplation and to offer prayers for peace and for freeing the mankind from the Coronavirus Pandemic.

कोरोना से लड़ें

कोरोना वायरस से मुक्ति के लिए बौद्ध वि

एशियाई बुद्धिस्ट काँग्रेस फॉर पीस के वैनर तले **बांग्लादेश** मोनास्ट्री में हुई विशेष प्र

जकारा: सखारवा, जीमडा : मास साहब कडं देशीसो मोनास्ट्री के प्रकरी गो ह्यु शास्त्रि अज • वासाविसा के 28रे सफरसक कुतानर मालात के किरान पर गारुनी मरि मे नो गय

पुसिबाई बुद्धिस्ट किरिसन परर गिरा (एशियासी) के वैनर तले किरान प्रकरी वासाविसा मोनास्ट्री में आर्यासिना सी. किरिसन परर मंगोलिया, कर्मीबा, किरानमा, कर्मीरिया, ह्युअंस, धरुवेल, तडानन, श्रीलंका, नेपाल व बांग्लादेश मोनास्ट्री के प कारी शास्त्रि ह्यु। एशियासी के सर्वक किरिसन वैनर अंगरक व अरक किरिसि मे किरान किर इसा किरिसन पररसकरी मे किरान और अरिया को पुसि पर को हई प्रकरी का पकिम किरि दिखिया। प्रकरीना के या किरान से बौद्ध किरिसुओं ने समस्त मालात जेअर को पला को प्रकरीना को। सय मे किरानादि के 28रे सफरसक सुवादन: मरुसक के किरान के वा

किसा के मुजि के हिरा किरानों को किरान मे अर्यासिना किरान जेअर मे किरान किरि दिखि • अरकरी उनको आर्या को जालि के किरि बुद्धिस्ट किरिसन परर पीस के सर्वक प्रकरी को हई। गीन मा को उनको दि। अरकरी किर, अरकरी को मरुसकरी किरान सय का अरकरी किरान मे किरान हो गय। व किरि किरि मरि मे बौद्ध किरिसुओं को और से गय।



THE DALAI LAMA

30 March 2020

My dear brothers and sisters,

I am writing these words in response to repeated requests from many people around the world. Today, we are passing through an exceptionally difficult time due to the outbreak of the coronavirus pandemic.

In addition to this, further problems confront humanity such as extreme climate change. I would like to take this opportunity to express my admiration and gratitude to governments across the world, including the Government of India, for the steps they are taking to meet these challenges.

Ancient Indian tradition describes the creation, abiding and destruction of worlds over time. Among the causes of such destruction are armed conflict and disease, which seems to accord with what we are experiencing today. However, despite the enormous challenges we face, living beings, including humans, have shown a remarkable ability to survive.

No matter how difficult the situation may be, we should employ science and human ingenuity with determination and courage to overcome the problems that confront us. Faced with threats to our health and well-being, it is natural to feel anxiety and fear. Nevertheless, I take great solace in the following wise advice to examine the problems before us: If there is something to be done—do it, without any need to worry; if there's nothing to be done, worrying about it further will not help.

Everyone at present is doing their best to contain the spread of the coronavirus. I applaud the concerted efforts of nations to limit the threat. In particular, I appreciate the initiative India has taken with other SAARC countries to set up an emergency fund and an electronic platform to exchange information, knowledge and expertise to tackle the spread of Covid-19. This will serve as a model for dealing with such crises in future as well.

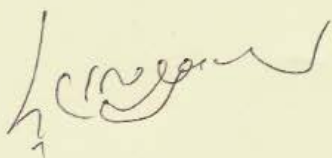
I understand that as a result of the necessary lockdowns across the world, many people are facing tremendous hardship due to a loss of livelihood. For those with no stable income life is a daily struggle for survival. I earnestly appeal to all

concerned to do everything possible to care for the vulnerable members of our communities.

I offer special gratitude to the medical staff—doctors, nurses and other support personnel—who are working on the frontline to save lives at great personal risk. Their service is indeed compassion in action.

With heartfelt feelings of concern for my brothers and sisters around the world who are passing through these difficult times, I pray for an early end to this pandemic so that your peace and happiness may soon be restored.

With my prayers,

A handwritten signature in cursive script, appearing to read "L. H. ...".

2019 NINH BINH DECLARATION

Adopted on the Occasion of the Asian Buddhist Conference for Peace Executive Council Meeting, 12-16th December 2019

We, Buddhist monastic members and laymen representatives of ABCP national centres gathered together at Bai Dinh Pagoda in Ninh Binh, Vietnam for the ABCP Executive Council meeting to review the plans and actions by Standing Commissions. This event was a follow-up from the Eleventh ABCP General Assembly held in Ulaanbaatar, Mongolia in June 2019. We also took time to reconfirm our strong commitments to achieve all goals that have been set and align with the mission, objectives and charter of ABCP.

The focus was on ensuring actions to continue that strongly promote peace, tackle the challenges of sustainable development and preserve Buddhist culture and values.

It has provided the ample opportunity to develop a number of specific actions for implementation and further uphold our commitment to global peace, harmony, unity, equality and environmental consciousness.

At the outset, the Executive Council expresses deep appreciation and gratitude to the Mongolian National Preparatory Committee headed by His Eminence Khamba Lama, Gabju Chojjamts Demberel, President of ABCP for successfully hosting the 11th General Assembly and the 50th Anniversary of ABCP in Ulaanbaatar, Mongolia in June 2019.

The Executive Council also acknowledges and appreciates National Vietnam Buddhist Sangha and ABCP Vietnam National Centre for their warm hospitality and successful hosting of the 12th Executive Council Meeting.

To achieve its objectives, the delegation received update reports from the National Centres on their activities and Standing Commissions which summarized the actions being taken in the following Articles:

1. Prevent conflict, extremism, terrorism and encourage religious co-existence and establish dialogues and cooperations among religions and communities for world peace.
2. Preserve mother earth for the interdependence of nature and welfare of all beings. Educate and encourage people to plant more trees, conserve nature, preserve bio-diversity and survival of all species and implement better recycle management. Focus on global development in collaboration with the UN and other international bodies to implement the planned goals for sustainable development and environment conservation.
3. Promote harmonious unity among different Buddhist schools by ABCP regional national centres.
4. Strive to educate people to refrain from brutal acts and violence.

5. Enhance gender equality and women empowerment to enable women to pursue their career of choice. Encourage women and girls to actively take part in education, training, science and technology activities and to have better employment opportunities.
6. Foster Buddhist traditions and culture to build global Buddhist community and partnership. Utilize new technology to record documents and preserve Buddhist cultural heritage online.
7. Encourage Buddhist organizations to involve more in disaster relief and socially engaged activities.
8. A three year ABCP Development Plan prepared by ABCP Secretariat was unanimously adopted for implementation at all national centres.
9. A plan for activities by each ABCP National Centre and Standing Commissions of ABCP was adopted for promoting its activities in member countries.
10. ABCP Executive Council approves and supports the proposal of Indian National Centre to host the 12th General Assembly of ABCP in India, 2021.
11. ABCP Executive Council recommends the proposal of Vietnam National Centre to host the 13th General Assembly.
12. To propagate ABCP activities, all ABCP National Centres may have their own edition of “Dharmaduta” in their languages. The Executive Council held in Vietnam has approved the following to be members of Editorial Board of Dharmaduta: Most Ven. Dr. Thich Nhat Tu- Standing Vice Rector of Vietnam Buddhist University (Vietnam), Most Ven. Dr. Khy Sovanratana- Acting Rector of Sihanoukrajā Buddhist University (Cambodia), Most Ven. Dr. Woneung Lee Chi Ran- Rector of Dong Bang Buddhist University (Korea), Most Ven. Dr. Maitiṭṭe Wimalasara, President of Sri Lanka National Centre (Wipulasara Chapter), Most Ven. Maitri Bhikkhu –President of ABCP Nepal National Centre and Mr. Sonam Wangchuk- Secretary of ABCP Indian National Centre.
13. Encourage each national centre to have its own website and social media in their respective languages for the propagation of ABCP mission and activities.
14. Each national centre should send its report in English of their activities to ABCP Secretariat twice a year for inclusion in Dharmaduta Journal.
15. ABCP approves an annual membership fee from 1st January, 2020 of \$1000 USD per national centre. ABCP appreciates the contribution of National Vietnam Buddhist Sangha donating \$10,000 USD to a corporate fund donation.

At the conclusion of this successful executive meeting, we the assembled delegates, unanimously adopted this declaration on 15th December, 2019 at Bai Dinh Pagoda, Ninh Binh Province, Vietnam by the ABCP Executive Council.

Bangladesh National Centre 2	Mr. Jibanananda Barua
Cambodia National Centre	Most Ven. Dr. Khy Sovanratana
India National Centre	Mr. Kesang Wangdi
Korea National Centre	Most Ven. Dr. Woneung Lee Chi Ran
Buddhist Fellowship Organization of Lao PDR	Ven. Sayadej Vongsopha
Mongolia National Centre (Gandan Tegchenling Monastery)	Ven. Munkhbaatar Batchuluun
Mongolia National Centre (Dashichoiling Monastery)	Ven. Altankhuu Tserenjav
Nepal National Centre	Most Ven. Maitri Bhikkhu
Sri Lanka Centre (Wipulasara Chapter)	Most Ven. Dr. Maitipe Wimalasara
Sri Lanka Centre (Sumanatissa Chapter)	Most Ven. Prof. Pallekande Rathanasara
Vietnam National Centre (National Vietnam Buddhist Sangha)	Most Ven. Dr. Thich Duc Thien
Vietnam National Centre (Combined Buddhist Universities of Vietnam)	Most Ven. Dr. Thich Nhat Tu

Ninh Binh, Vietnam, 13-15 December, 2019

3 year development plan of Asian Buddhist Conference for Peace (2020-2022)

	Activities	Main organizing bodies	Duration	Explanation
1	2	3	4	5
Strategy 1. Intensifying the activities of the Headquarters				
1	To conduct research on intensifying the activities of the Headquarters	Gandantegchenling Monastery	2020-2022	To conduct research jointly with the administration, researchers and scholars of the monastery
2	To organize meeting of sponsors who support the activities of the Headquarters	Working group of Secretary General	Not less than two times per year	To conduct meeting by specialized program in the capital city and regions
3	To organize training for monks of Gandantegchenling Monastery	In coordination with working group, administration of the monastery and department of human resources	One time per year	To process specialized training program and monitor the implementation
4	To study the possibility of showing tsam dance and other religious and culture production to tourists in the framework of cultural and creative production in Mongolia.	Working group of Secretary General Gandantegchenling Monastery	2020-2022	This will be made jointly with Gandantegchenling Monastery
5	To organize event of introducing aims and activities of ABCP to decision makers and receive promotion from them	Working group of Secretary General	2020-2022 (one time per year)	To conduct meeting and interview by the specialized program
Strategy 2. Expanding the research of peace and sustainability in Asian countries				
1	To define the aims and objectives of ABCP and conduct research on the possibility of their implementation and urgent issues in respective countries	Standing commissions	2020-2022	Each Standing Commission will process and work on research program in view of the peculiarity of respective countries and new conditions.
2	To take measures on exchanging result and experience of research and to make proposal and recommendation	Standing commissions	2020-2022	To introduce to authorized entities of respective countries and conduct training for people along with informing the Headquarters and making proposals and requests.
Strategy 3. Introducing new information technology to the activities of the Headquarters				
1	To operate website of Headquarters	Department of Secretary General	From 2020	The Headquarters, Standing Commissions and National Centers will have open access to this website.

2	To create the opportunity of exchanging experience, advice and results of research between themselves on the website	Gandantegchenling Monastery National Center	2020-2022	It will be possible in 2020
3	To enable the possibility of the centers of ABCP to exchange information online and cooperate efficiently	Working group of Secretary General	From 2020	It will be possible from 2020.
4	To utilize information review of the websites of National Centers in the activities of Executive Council and Headquarters	Working group of Secretary General	2020-2022	To take into consideration the opportunity of reviewing the information put on websites and analyzing and improving the content
5	With the aim of providing information to National Centers, to enable the possibility of reading and studying news, information, books and magazines of international organisations which carry out activities of human rights, health, education, humanity and development.	Working group of Secretary General	2020-2022	It will be possible from 2020.
Strategy 4. Protecting and developing national value, religion and cultural heritage				
1	To make research, implement project and program and conduct training and promotion on the results based on this strategy in the respective countries	Standing commissions and National Centers	2020-2022	To share result, experience and advice of completed work
2	To enable possibility of defining and creatively deal with the direction of this strategy in accordance with peculiarity of respective countries	Standing commissions and National Centers	2020-2022	To help in taking measures and implementing policy based on protecting national religion and culture from culture globalization
Strategy 5. Conflict avoidance and environment protection				
1	To conduct seminar, interview and research on this strategy in the respective countries	Standing commissions and National Centers	2020-2022	To take new measures directed towards the specific social backgrounds and implement them
2	To participate in project and program which implement the objectives of environment protection and sustainable development	Standing commissions and National Centers	2020-2022	To participate actively and initiatively in implementing the objectives of sustainable development in their own respective countries
3	To make contact with small and medium scale technology center in the UK and receive advice and guideline for making research on opportunity of planting fuelwood trees in Mongolia.	Working group of Secretary General	2020-2022	It will help attain sustainable future.
4	To support the implementation of the opportunity for studying the cause of social conflicts and resolving them by peace	Standing commissions and National Centers	2020-2022	To pay attention to neutralizing social conflicts and establishing peace

5	To work in cooperation with Development Program of the UN and other organisations	Standing commissions and National Centers	2020-2022	To take measures on implementing the aims and objectives of ABCP in harmonization with the work of subsidiary organization of UN
Strategy 6. Reducing poverty and social inequality				
1	To take measures on studying the method of reducing poverty and inequality and disseminating the result to others	Standing commissions and National Centers	2020-2022	To take into importance the defining of the cause of income, expenditure and poverty of certain group of population in respective countries and making real proposals and conclusion.
2	To provide equipments, methods, advice, book and information of small and medium scale technology for reducing poverty and improving the livelihood of population.	Working group of Secretary General	2020-2022	For example: information of health, education and composter machine which recycle food waste.
3	To take measures on delivering work results made by this strategy to decision makers of countries	Standing commissions and National Centers	2020-2022	To take into consideration the delivering of research result and the possibility of implementation on this theme to decision makers and cooperate with them
Strategy 7. Providing freedom of religion for people and improving the ethics				
1	To conduct research, training and promotion on this strategy	Standing commissions and National Centers	2020-2022	To take into consideration the processing of work experience and advice and the dissemination of them to others.
2	To organize conference and seminar of theory and practice on this theme	Standing commissions and National Centers	2020-2022	This work will be conducted for the youth and will consider the change in their value and develop them.
3	To organize competition and entertainment events that correspond to specific social backgrounds	Standing commissions and National Centers	2020-2022	The National Centers will exchange information and cooperate with each other.

Explanation: ABCP will implement 25 set of activities directed on 7 strategies mentioned above.

*Processed by the Headquarters
2019.10.28*





Interview

Most Ven. Dr. Thich Nhat Tu

Could you kindly briefly talk about the history of Buddhism in Vietnam?

Buddhism was introduced to Vietnam from India in the first century BC and became the national religion accompanying with the prosperous destiny of Vietnamese politics and society. Therefore, Buddhism has a strong foothold in the heart of the nation and contributes to the protection, construction and development of the country. Buddhism under the Ly and Tran dynasties from the 11th to the 14th century was considered the golden age period of Vietnamese Buddhism which helped the country to become a powerful and independent sovereignty from China following 10 centuries of domination. In 1964, Vietnam Buddhism was unified consisting of 11 different Buddhist schools, opening a new chapter in the history of Vietnamese Buddhism in contemporary era with a social integration of Buddhism. With the introduction of the Van Hanh Buddhist University in 1964 and the system of 158 Bodhi high schools nationwide, the Unified Buddhist Sangha of Vietnam was once again reunited in 1981 with 13 different schools. Today, Vietnam Buddhist Sangha has 4 universities namely Hanoi Buddhist University, Vietnam Buddhist University, Hue Buddhist University and Khmer Academy for Buddhist studies. In addition, there are 9 autonomous Buddhist schools and 36 Buddhist schools for younger monastics. Vietnamese Buddhism is currently in a very strong developing stage and accompanying the country of Vietnam including political and social matters.

What is the current situation of Buddhism in Vietnam?

From 1945 to 1980 in the North and Northern Central Vietnam for the mistaken cultural revolution of the government, Buddhism suffered a severe decline in the North and almost disappeared. After reuniting Buddhism in 1981, Southern Buddhism supported the North in restoring and contributing to the continuation of more than 21 century Buddhist tradition in Vietnam. At present, Vietnam Buddhism is an umbrella system of Sangha with Supreme Patriarch Council and Executive Council. Supreme Patriarch Council is inviting senior monks from the age of 75 or older with a minimum of 55 summer retreats. Currently, there are more than 150 people from the age of 75 to 104 and Executive Council has 165 representatives of the Vietnam Buddhist Sangha including 63 provinces to offer a policy on Buddhism development throughout the country with high unity in policy and religious practice.

At provincial level, the Vietnam Buddhist Sangha has 63 provinces and cities, each of which has 75 representative leaders to take care of all the administrative affairs of the Vietnamese Buddhist Sangha. Below the provincial level, there are districts and quarters administrative offices. Currently the Vietnam Buddhist Sangha has 18,663 official temples and more than 5000 temples to be approved by the government. Currently there are 58,000 monks and nuns nationwide consisting of 10,000 Buddhist Khmer, mainly in the Mekong Delta, and the remaining 47,000 are Kinh monks and nuns. Vietnam Buddhist Sangha advocates harmonious religions. Vietnam is a model of harmonious organization with representatives of 13 Buddhist sects in central councils and provinces to strengthen harmony and development of Buddhism at micro and macro scale.

What policies does the government implement towards the promotion of Buddhism in Vietnam?

Having the realization of inappropriate cultural revolution which has taken place over more than 4 decades, in early 2000s, the government implemented innovative policies on political, economical, cultural, educational, social and religious aspects. According to the new religious policy, a large number of monastic members were able to study again in Buddhist schools and universities with thousands of temples built. As a result, the flow of Buddhism in Vietnam has been revived with the support from the South to the North with an example of the social integration of Buddhism in the social, cultural and civil aspects bringing joy and happiness to the people. At the moment, the Vietnamese Political Bureau consists of 19 highest leaders who are either fond of Buddhism or Buddhist laymen. At provincial level, local authorities have been showing their interests and advocacy in supporting Buddhism to enhance the association of Buddhism and the country. Overall, the government is demonstrating supportive policies on Vietnam Buddhism so that Buddhism can be developed to its fullest to deliver peace and happiness to the people.

Can you share your thoughts with us on the celebration of UN Vesak Day that was held in Vietnam in 2019?

Being an activist bringing UN Vesak Day to Vietnam and a Deputy Secretary-General of Vesak during 2006 and 2007 in Thailand and during 2014 and 2019 in Vietnam and being a General Secretary of Vesak in 2008, it was an honour for Vietnam to host this important event three

times and it opened a new chapter for Vietnam. Thus, the perceptions of Vietnamese politicians and educators towards Vietnamese Buddhism were significantly shifted. The success of Vesak celebrations has exposed a new perception about the role of Buddhism in the field of social, ethical, cognitive, psychological and spiritual role in delivering peace, pleasure and happiness in the community. In other words, with the celebration of Vesak 3 times in a decade, it enhances the growth of Buddhism in Vietnam with a minimum of 15,000 new monastic members and 7,000 temples built and it is an incredible accomplishment of Vietnamese Buddhism. Vesak has been hosted 15 times in Thailand, 1 time in Sri Lanka and 3 times in Vietnam over the last 19 years. During the 3 times that it was held in Vietnam, there were unprecedented full media coverages on television, radio, daily online news, etc. in the history of Vietnamese Buddhism. There were more than 100 television channels, 500 daily newspapers and hundreds of online news channels intensively providing information regarding the sacred and important day to the people to comprehend the Buddhist values to the community's development. Therefore, Vietnam Buddhist Sangha as being the host country, has put all of their efforts and dedication towards the success of the event.

If you look back at the history of industrial revolutions (first, second and third) from the view of the fourth industrial revolution as mentioned in your book “Buddhist Approach to the Fourth Industrial Revolution”?

Over the last 4 industrial revolutions in 200 years, knowledge has been playing a role in improving living standards, civilization, social status and morality of humanity. In each industrial revolution, it was not only aimed to provide better conditions and materials to human's life, but also allows people to spend their precious time on doing the right things. Despite great achievements, many people tend to excessively use the applications offered by the fourth revolution which is not considered as the Middle Path taught by the Buddha. The majority of them gradually become unenergetic while a few of them are with their utmost effort to adapt to the use of artificial intelligence. As a result, there is a lack of creativity and innovation at public scale which is totally going against the moral development of humankind. Therefore, knowledge and wisdom are the two vital elements in the Buddha's teachings so we have implemented the Middle Path approach in dealing with our daily matters. In this manner, we cannot deny how immensely technology and science have transformed our lives and more importantly, we should embrace the modern technologies with caution and strategies to strive for genuine peace and happiness.

You have raised great ideas on developing Buddhism based on modern digital technology in the phase of the fourth industrial revolution. Would you please mention some examples?

In order to develop Buddhism based on the modern digital technology, there are a few considerations:

- a. To establish a system consisting of online temples, lecturers, library and Buddhist meditation practices. In modern days, the human body tends to function as half of a computerised

system which leads to a lack of human interaction. In these irresistible circumstances which many Western countries are facing, it is admitted to say that conducting Buddhist e-classes, e-practice and e-Dharma talk is substantial in effectively introducing Buddhism to the society. The major benefit of this trend is that social media, namely Facebook, Youtube, Twitter and Instagram are totally free to use. Thus, live streaming of Buddhist lectures and other forms of live teachings can be generated and stored in a cloud system for an improvement of Buddhism development at a larger and longer scale.

- b. The modern digital technology benefits the educated such as politicians, businessmen and the youth to pay more respect and interest to Buddhism because the Buddha's teachings during the 5th and 6th century BC were discovered by modern scientists. The more developing the science is, the larger amount of Buddhist followers there are. At the same time, other religions are being challenged by scientific innovations. Accordingly, we need to firmly change our daily Buddhist chanting books which are primarily focused on formalities, prayers, superstitions, etc. International Buddhist leaders need to replace with Buddhists books about world view, universal, interpersonal, social, ethical, political, Buddhist practical and liberational perceptions. Various printed copies, audio books, e-books and mobile applications should be provided for laymen to effortlessly approach the Buddha's teachings.
- c. The international Buddhist community should conduct annual online conferences without having the members to be physically presented with unnecessary equipments for cost and time effectiveness. The annual conferences allow us to share new experiences and skills for inter-religious and inter-philosophical dialogues at international level. Consequently, the fruitful propagational experiences from experienced Buddhist nations can be shared with emerging Buddhist nations to avoid the decline in the number of Buddhist followers in Korea and Japan.

How do you view Buddhism in connection with industrial revolution?

Buddhism is associated with technological science in various ways. Buddhism's primary advocacy is science and there is a close-knit relationship between science and knowledge. Moreover, according to the Buddha's teachings, knowledge acts as a sun shining in early morning like the beginning of all beings' activities. In that manner, the Buddha emphasized the knowledge or wisdom in the Eightfold Path via Right View and Right Thought. This is a rational perception of Buddhism in approaching and resolving the human's sufferings. Therefore, the association between Buddhism and fourth industrial revolution generates a more useful and ethical science offering joy and happiness to humankind. On the other hand, the connection of science and Buddhism acts as a bridge which helps scientists to grasp the Buddha's teachings and Buddhist philosophers are able to provide Buddhist resources to bring more values, peace and happiness to people's life.



Buddhism and Buddhist Heritage of Bangladesh

By Prakrita Ranjan Barua, Secretary General of Bangladesh Bouddha Kristi Prachar Sangha and Secretary General of ABCP Bangladesh National Chapter-1.

Buddhism in Bangladesh is as old as the religion itself. Buddhism teaches the highest possible doctrines of purity, kindness and justice. It makes the lives of the monks and lay people an example of noble virtues. It discourages openly and utterly all superstitions and unscientific teachings. The life is full of sorrow. Sorrow is the salient feature of all sentient beings, body and mind are impermanent and that which is impermanent is liable to suffering. Buddhism is not only an important faith Buddha has given to the mankind, but it is also a way of life. Lord Buddha's scientific teachings are most relevant today as they are based on practical life. It does not only diagnose the disease, but has also the medicine to cure the disease. It teaches salvation from sorrow and sufferings and ways to attain Nirvana or perfect peace and therefore is becoming a dominant spiritual force in the world today.

Lord Buddha, after attaining enlightenment long 2500 years ago, established Bhikkhu Sangha (Buddhist monks) whom he advised to move around and preach his religion. Since then till today, the Buddhist monks had been carrying the teaching of Lord Buddha and his message of peace and harmony throughout the world. We feel proud of our great Buddhist scholar Atisha Dipankar Srijnan, Bhikkhu Silavadra and Bhikkhu Santarakkhit. They represented the Buddhists of this country to the Buddhists of the world long 1000 years ago. Atisha Dipankar Srijnan went to Tibet, crossing the hazardous mountains of Himalaya to preach Buddhism there. Due to this, the peace loving people of Tibet became the true followers of Lord Buddha.

The people of Bangladesh feel proud of this great Buddhist monk who did missionary work for Buddhism long one thousand years before and introduced India and Bangladesh to the world. We cannot forget this great son of this soil. We will remember him for long. Whenever we talk about Buddhism in Bangladesh, we pay rich tribute to Anagarika Dharmapal and Ven. Kripasaran Mahasthvir. Anagarika Dharmapal, a renowned Buddhist scholar of Sri Lanka, established Mohabodhi Society in Kolkata in 1892 and Ven. Kripasaran Mahasthvir, a great Buddhist scholar of Bangladesh, established Bouddha Dharmakur Sabha (The Bengal Buddhist Association) in Kolkata in 1892. Both Anagarika Dharmapal and Kripasaran Mahasthvir had absolute dedication to the cause of Dharma for which they plunged themselves in to action. Both of them contributed a lot for the revival of Buddhism in the then India, during their lifetime.

Both of them visited Bangladesh and attended Buddhist congregation where they contributed much for the cause of Buddhism in our country. In this way, Buddhist monks have been carrying peace message of Lord Buddha and they are preaching the teaching of Gautam Buddha to the Buddhists of the world. In this context, we may recall the contribution made by Ven. Sangharaja Samedha Mahathero, well versed in Theravada system of Buddhism who came from Arakan of Myanmar in 18th century and stayed in Chittagong. He taught Dhamma and Vinaya to the monks of different areas. As a result of his initiative and guidance, a few dedicated leaders of Sangha were engaged in the work of regeneration and reformation of Saddharma in Bangladesh.

Now I would like to mention here about Buddhist heritage of Bangladesh. Lord Buddha during his lifetime himself preached his religion in Bangladesh. He visited Pundrabordhan (Mahasthangar) of Bogra district. He stayed in Vasu Vihara under Shibganj Police station of Bogra district for a considerable period of time and preached his religion to his disciples. Lord Buddha also visited Ramu under Cox's Bazar district and stayed two nights and three days in Ramkut Vihara, Ramu as invited by King Chandra-Surya. He went there on foot from Chittagong. Hua-En-Tsang, a renowned Chinese Buddhist scholar who came to the then India for undergoing higher study in Buddhism in 7th century visited Sompuri Bihar at Paharpur of Naogaon district, Salbon Vihara in Mainamati of Comilla district and Pandit Vihara of Chittagong district. He stayed there for two to three years and studied Buddhism.



He also visited Vasu Vihara near Pundrabardhan that is Mahasthangarh and another Vihara named Bihar-Dhap under Shibgonj Upazila of Bogra district and learnt about the visit of Lord Buddha in the above mentioned places.

He also learnt that Lord Buddha's footsteps were preserved in Bihar Dhap temple for long time. After his return to China, he had written a diary where he mentioned all these information. He had also mentioned in the diary that 'at a short distance of Vasu Vihara, there was a stupa built by King Ashoka on the site where Lord Buddha explained his law to the Devas. Near this, there was a spot where Lord Buddha had taken exercise and rested, traces of his foot marks were still to be seen.' Sir Alexander Cunningham identified this great monastery mentioned by Hue-En-Tsang as the extensive brick mound at the village of Vihara and the Ashoka stupa with the present mound at the Village of Vasu Vihara measuring 800 – 700 feet and raising about 30 feet above ground. The meaning of Vasu Vihara probably is 'Splendid Monastery.'

The main Buddhist heritages in Bangladesh are Vasu Vihara, Bihar Dhap Vihara, Gokul Medh, Paharpur Buddhist Monastery, Halud Vihara, Sitakot Vihara, Jogaddal Vihara, Jogaddal MahaVihara, Salban Vihara, Kotila Mura (Vihara), Ananda Vihara, Rupban Mura (Vihara), Lotikot Vihara, Itakhola Mura (Vihara), Voja Vihara and Ramkut Vihara.

Now I would like to point out about the Buddhist architecture, fine art forms of sculpture and paintings that flourished in Bangladesh during the ancient time which are now parts of our national heritage along with its Islamic, Hindu and Secular heritages. Our Buddhist heritage started taking place since Lord Buddha's coming to Bangladesh to preach his doctrine the Buddhism. Buddhist heritage in Bangladesh is amazingly rich but until now, it is little known to the outside world, and even to the general people of our country. Four types of structures are associated with the Buddhist religious architecture. They are: Stupa (place to venerate Buddha's relics), Vihara (monastery), Chaitya (Prayer hall/temple), and Sthambha (Pillar). The simple meaning of stupa is mound.

When Lord Buddha died in 480 BC, his followers divided his cremated remains into eight portions and buried them in eight places, one portion in each of the above mentioned places; and then raised burial mounds/stupa on them. During the 3rd century BC, Emperor Ashoka ordered these eight stupas to be opened, further divided into relics of the Buddha into 84,000 portions, distributed them all over the expanding Buddhist world, and had stupas built over them.

Here I would like to mention about development and promotion of Buddhist heritage sites. In this context, we are to know how Buddhism spread throughout the world. Buddhism spread initially through missionary efforts promoted by King Ashoka of India around the 3rd century BC. Under his influence, Buddhism spread into Southeast Asia in the East and as far as the Mediterranean in the west. Centuries later, Chinese travelers took Buddhism to China via trade routes of Silk Road and from there, it spread to Korea and Japan. Modern travel and communication advancement have helped spread Buddhism all over the world, including Europe and America. Buddhism has never been propagated through violence.

At present, the main two Buddhist heritage sites of Bangladesh are in Sompur Bihara (Paharpur Bihara) situated in Badalgachi Upazila of Naogaon district and Salbon Bihara situated in Mainamati of Comilla district of Bangladesh. These two places were visited by Lord Buddha during his visit to present Bangladesh. UNICEF has declared these two holy places as world heritage sites. The Archeological Department of Bangladesh is the custodian of these two world heritage sites. And, the Government of Bangladesh under the leadership of Prime Minister Sheikh Hasina are taking all initiatives for development and proper maintenance of these places. Hundreds of people including foreigners are visiting these two places almost every day throughout the year.

It gives me immense pleasure to mention here that the Asian Buddhist Conference for Peace (ABCP) is an internationally renowned Buddhist organization with its Headquarter in Ulaanbaatar, capital of Mongolia. This organization was established in 1974 with an ambition to work for maintaining peace and harmony and close tie among the Buddhists of Asia and South East Asia. I feel happy to note here that late Mahasanghanayaka Visuddhananda Mahathero, Founder President of Bangladesh Bouddha Kristi Prachar Sangha (BBKPS), was the founder member of this organization. He attended first meeting of ABCP in Soviet Union in 1975 with two member delegation of Bangladesh Bouddha Kristi Prachar Sangha. Other member of the delegation was the then Secretary General of BBKPS late Head master Sudhangshu Bimal Barua. Since then he attended almost all the meeting and conference of ABCP in different countries along with his most favourite disciple Sanghanayaka Suddhananda Mahathero, the President of Bangladesh Bouddha Kristi Prachar Sangha, and contributed much for all activities of ABCP. Since the inception of ABCP, Bangladesh Bouddha Kristi Prachar Sangha became its affiliated Chapter and worked as Bangladesh National Chapter of ABCP. Due to old age, Mahasanghanayaka Visuddhananda Mahathero expired in 1994. And after that Sanghanayaka Suddhananda Mahathero became President of Bangladesh Bouddha Kristi Prachar Sangha and President of ABCP Bangladesh National Chapter. Since then, he has been contributing and supporting all the activities of ABCP at home and abroad.

I first attended Annual General Conference of ABCP in Lao PDR in 2003 along with Mr. Pramatha Barua, Vice-President of Bangladesh Bouddha Kristi Prachar Sangha. At that time, His Holiness Kushok Bakula Rinpoche, a veteran Buddhist monk and Buddhist leader of India, was the President of ABCP. After that I have attended Executive Council meeting of ABCP in September, 2017 in New Delhi, India with four member delegation of our organization headed by Sanghanayaka Suddhananda Mahathero, President of Bangladesh Bouddha Kristi Prachar Sangha and President of ABCP Bangladesh National Chapter. The other members of the delegation were Mr. Ranjit Kumar Barua, Vice-President, Mrs. Nandita Barua, Vice President of Bangladesh Bouddha Kristi Prachar Sangha and I myself.



In the conference, Sanghanayaka Suddhananda Mahathero during his deliberation made a proposal to hold the next Executive council meeting of ABCP in Dhaka, Bangladesh. It was gladly accepted by the members present in the meeting. Accordingly, the then Secretary General of ABCP of Mongolia Ven. Dr. T. Bulgan requested us to arrange the same in Dhaka. Accordingly, we have arranged Executive council meeting of ABCP in Dharmarajika Buddhist Monastery, Basabo, Dhaka from 1st May to 4th May, 2018. The ceremony was presided over by Sanghanayaka Suddhananda Mahathero, President of Bangladesh Bouddha Kristi Prachar Sangha and President of ABCP Bangladesh National Chapter-1. Mr. Anisul Haque, former Secretary of Religious Affairs Ministry, Government of the People's Republic of Bangladesh, attended the meeting as Chief Guest and also delegates from Mongolia, India, Cambodia, Republic of Korea and Bangladesh attended the meeting. Senior Buddhist Monks, elites of the Society, Buddhist leader and member of ABCP Bangladesh National Chapter-1 and President and members of ABCP Bangladesh National Chapter-2 attended the meeting.

I feel happy to mention here that last June 2019, we the four member delegation attended the General assembly meeting of ABCP at Ulaanbaatar, Capital of Mongolia. Our delegation was headed by Sanghanayaka Suddhananda Mahathero President of ABCP Bangladesh National Chapter-1. Other members of the delegation were Mr. Ranjit Kumar Barua, Vice-President, Mrs. Nandita Barua Vice-President and me Secretary General, ABCP Bangladesh Chapter-1. After that we have arranged a meeting of ABCP Bangladesh National Chapter-1 at Dharmarajika Buddhist Monastery, Dhaka on 14th October, 2019. The meeting was presided over by Sanghanayaka Suddhananda Mahathero. In the meeting, we have discussed various issues including the amendment of the constitution of ABCP which was discussed and finalized in the General Assembly meeting of ABCP held in Ulaanbaatar, Mongolia in June, 2019.





Atisha Dipankar Srijnan: Eye of Asia



By **D P BARUA**,

President of ABCP Bangladesh National Center

Atisha Dipankar Srijnan has been venerated for nearly 1000 years as an outstanding religious personality in Tibet and Asian countries north of the Himalayas. But the great saint-philosopher of Tenth-Eleventh Century was forgotten for centuries in a peculiar twist of history in the land of his birth in Bangladesh as well as in Indian sub-continent till the end of 19th Century.

Scholars in their quest for Bengal's ancient history and heritage as well as its age-old cultural and religious link with Tibet have resurrected an almost forgotten chapter of history

of Buddhism. In the last decade of the 19th century, the name of Atisha Dipankar Srijnan as one of the greatest sons of Bengal and an outstanding religious personality of India was discovered from the rather rusted records of history inscribed in Tibetan Tanjur. A scholar-diplomat Sarat Chandra Das (1849-1917; born in Chittagong, Bangladesh) had visited the forbidden land of Tibet several times in the latter part of the 19th Century as an envoy of the then colonial British Empire.

A fearless explorer, he was fascinated by glimpses into Tibetan religion and culture and risked his life several times as a political suspect in the eyes of the Tibetan ruler while he was visiting remote monasteries and gumpas in rather inaccessible regions to collect materials buried in ancient manuscripts. He returned to India with a vast load of historical treasures. The result of his undaunted exploration was publication of two remarkable books: “Indian Pundits in the Land of the Snows” in 1893 by the Asiatic Society of India and “Travel Accounts of Tibet” by British Geographical Society, London. A forgotten chapter about Tibet’s glorious history and pioneering work done by Buddhist saints of Bengal, particularly Dipankar Srijnan, was brought into limelight for the first time.



The life, activities and contribution of Atisha Dipankar Srijnan were reconstructed mainly by Sarat Chandra Das based on his studies of these Tibetan sources.

Like the Buddha having his lay name as Guatama or Sakyamuni before renunciation, Dipankar Srijnan was born as Chandragarbha in a royal family in 980 or 982 A.D. in the village Vajrayogini of Vikrampur region, Dhaka in Bangladesh. Sarat Chandra Das in his ‘Life of Atisha’ writes: “Dipankar was born in a royal family of Guada in Vikrama(ni)pur of Bengal which is east of Bajrasana. His father’s name was Kalyansri and mother’s name was Prabhavati. His birth place, Vajrayogini reminiscent of a ‘Yogi with Vajra’, a typical

Buddhist name with Mahayana traditions still bears the same name across the long stretch of a thousand years despite many ups and downs in history. Visiting the rather quiet dusty village, a few miles from the shore of mighty river Meghna flowing past Vikrampur, one comes across a mound with a sizeable area identified to the generations of people as “Nastik Panditer Bhita” (meaning ancestral home of atheist scholar). People of successive generations particularly after decline of Buddhism in Bangladesh in 13-14th Century may have forgotten Atisha Dipankar. Yet he had lived in public memory with veneration as a remote anonymous atheist scholar until his birth place was identified by scholars from the life of Atisha preserved in the collections of Tibetan writings.

Tibetan sources about Atisha collected during the last 100 years have brought out the highlights of his life and activities in India and Tibet. In his early years, Chandragarbha renounced family ties and had his early education from contemporary celebrated Tantric teacher Jetari. Proving himself a brilliant disciple, Chandragarbha within a short time acquired knowledge in grammar, Hinayana and Mahayana Buddhism as well as in some Tantric learning.



He acquired proficiency in logic and philosophy and was able to defeat a well-known scholar of another religion in an open debate by strong arguments. Later he studied Tantricism and meditational science under Rahulagupta of Krishna Giri of South India who initiated him into the esoteric system and gave Chandragarbha the name “Guhyajnanavajra” which is evocative of secret Tantric rituals. At the age of 19, he was formally ordained as a monk under the preceptorship of Acharya Shilarakshit, a distinguished teacher of ancient Magadha and Mahasanghika Acharya of famous Odantapuri Vihar of India. During ordination, he was named Dipankar Srijnan.

When Dipankar became 30 years old, he was fully ordained and given the Bodhisattva vows by Acharya Shilarakshit with adequate training in the metaphysical aspects of Buddhism. He also attained proficiency in Tripitaka, Hinayana, Mahayana Buddhism and Tantrayana and acquired thorough knowledge in logic and philosophy. In ancient times, knowledge was not compartmentalised as in the present-day age of specialization. Like Socrates, Aristotle, Plato and Ibne Sina of old days, Dipankar in the context of his own times pursued the totality of knowledge and sought to master not only all schools of Buddhism and the various ramifications of its philosophical thoughts but also astronomy, logic, philosophy, literature and grammar. At 31, he is said to have acquired full mastery of three Pitakas. Yet he felt irresistible urge for further study of classical Buddhism.

In 1012 A.D. at the age of 32, he set out with a party of gem merchants on sea voyage to visit Suvaranadvipa, the most important centre of Buddhist studies in those days, now in Java and Sumatra of Indonesia. After fourteen months of perilous journey across the tumultuous sea in a sail-driven wooden ship, Dipankar reached Suvarnadvipa and studied Buddhism for 12 years under Guru Serilingpa Dharmakirti who was considered the greatest scholar of the age in Asia. On way back home from Suvarnadvipa, he visited Tamralipti, present-day Sri Lanka.

He was about 44 years old when he returned to India. He spent about 15 years in India preaching

the Dhamma and holding very important responsibilities in a number of monasteries before his departure for Tibet. During the 15 years of his stay in India, Dipankar Srijnan devoted his energy in the dissemination of the Dhamma and knowledge in different monasteries such as Vajrasana, Somapuri, Nalanda, Odantapuri, Pandita and Vikramshila Mahaviharas which had developed as seats of learning like Universities inhabited by thousands of monks and scholars for studies and research. Dipankar's dissemination of the Dhamma and scholastic teaching in a new dimension earned him the title "Dhammapala".

When Dipankar Srijnan dominated the religious scene in the 11th Century, the Buddhist Pala Dynasty was reigning in full glory. The adjoining Magadha kingdom along with eastern India came under the magnetic spell of Buddhism. He was Principal of the Vikramshila Vihar founded by great Pala King Dharmapala in Eighth Century. About 8000 students studied in this University under 108 professors who were eminent scholars under the preceptorship of Dipankar Srijnan. The courses of studies included Theravada and Mahayana Buddhism, social sciences, Veda, Vedanta, Upanishad, philosophy, logic, medicine, science, astronomy etc. Students from all parts of India as well as from China, Tibet, Ujjaini, Turkestan and Nepal came to study in this University. At that time, Nalanda was in a declining stage. The Mahayana and Tantric learning which originated in the Nalanda University subsequently developed and enriched in the Vikramshila Vihar and spread to greater parts of Asia with the missionary activities done by Bengal scholars.

When Dipankar Srijnan was the Maha Acharya of Vikramshila Mahavihara, the King of Tibet sent emissaries to invite him to visit Tibet and resurrect Buddhism, then in a decaying condition in Tibet. Dipankar Srijnan was in a dilemma to make his decision. Besides Vikramshila, a number of other big monasteries were being run under his guidance. Yet Dipankar Srijnan despite his pre-occupation in India, advanced age and hazards of journey accepted the invitation to visit Tibet for three years for the cause of the Dhamma and gave this time-frame as condition of his visit so that he could return to Vikramshila Vihara. When Dipankar made his decision, Acharya Ratnakar Shanti, one of the senior Mahanayakas of Vikramshila said: "India will be plunged into darkness without Dipankar. Keys of many Buddhist institutions are lying with him. During his absence, these institutions will be vacant. It seems that the shadows of darkness are around with Turkish soldiers seeking to invade India. I am feeling deeply concerned. Yet I bless Dipankar for his visit to Tibet in compassion and happiness of all beings." On way to Tibet, Dipankar Srijnan wanted to visit Vajrasana in Buddha Gaya and pay his homage to the Buddha. From Vikramshila, he went to Buddha Gaya and other sacred places. He spent a year in Nepal on way to Tibet. From here, he wrote his famous letter to Nayapal, King of Magadha named 'Vimala Ratna Lekhanama' which is considered a classic in his message to King for compassion to all beings, renunciation of evils in thoughts and deeds, conduct of a king in humility, kindness and love to all, cultivation of Bodhicitta and renunciation of force in relations with high or low. This was in essence Buddhist message for peace and harmony within oneself and outside which is so relevant even in the present day context of the contemporary world situation. While in Nepal, he composed his work 'Carya Samgra Pradipa'. The King of Nepal gave him rousing reception.

His journey on foot to Tibet across the snowy mountainous terrains of the Himalayas amidst hazards makes an exciting story. His biographer gave a vivid description of the journey and entrance to Western Tibet. The main route was from Palpa in Nepal to Manassarover (Manas Lake). Through a lot of hazards including attack by dacoits, he reached Western Tibet in 1042 A.D. The Prime Minister of Tibet gave him a rousing reception along with a large number of followers on his entrance to Tibet. In his welcoming words, the Prime Minister said: “You are the wisest and most meritorious savant. You have come from the land of Acharyas in the incarnation of divinity in response to the prayers of the people of Tibet. In this age, you are the representative of Lord Buddha and paragon of Buddhism. All living beings and gods worship you for your purity”.

Dipankar Srijnan was offered the first celestial drink which is tea and was presented with a valuable tapestry inscribed with the image of Bodhisattva Avalokiteshvara. Dipankar Srijnan has since then been venerated in Tibet as Atisha (the greatest one) for the singular role he had played in resurgence of Buddhism. Dipankar’s coming to Tibet is the culmination of a series of events connected with spread of Buddhism there.

The first three years of his stay proved crucial for his reform of religion in Tibet. He devoted his time for dissemination of the true Doctrine and built up the foundation of pure Mahayana Buddhism. The main activities in the first three years may be summed up as follows: (i) Great ovation and loyalty shown to him by the ruler of Western Tibet and devotion shown by Byan chub-'od or Bodhiprabha. (ii) Conversion of 85-year old Rin-chen-'bzhan-po or Ratnabhadra, the greatest scholar of Tibet to his views— (iii) Composition of his famous book 'Bodhi Patha Pradip' through which he succeeded in elevating morality of the people in accordance with Buddha's Doctrine and (iv) Atisha's meeting with Bromston-pa-rGyal-ba'i-byttn-gna who became the foremost of his Tibetan disciples and helped him in successfully organising the Buddhist religious reformation movement throughout Tibet.

With significant success achieved during the three years, Atisha was keen to return to his homeland to take responsibility of Vikramshila Vihar and other Mahaviharas as he had promised to his Indian disciples. But his preoccupation with the task of dissemination of Dhamma in Tibet coupled with obstacles in journey



because serious political troubles in Nepal en route to India prevented him from returning to India.

At this stage, Atisha's principal disciple 'Brom persuaded him to visit Central Tibet and meet hundreds of monks in monasteries of Lhasa and other places. A relentless preacher, Atisha fought against prevailing practices of sacrifices, esoteric rituals and many other debased notions passing in the name of religion and preached the Doctrine of good ethical lives, morality and compassion to liberate the masses of the people from superstitious practices. The whole of central Tibet witnessed resurgence of Buddhism under the spell of Atisha's preaching and his magnetic personality. He imbued the people with basic principles of morality in the teachings of the Buddha and essence of Mahayana Buddhism. Preaching the impermanence or Anicca of the world, he had advocated that real practice of Tantra lay not in rituals but in concentrating mind in meditation. He fought against the degenerated practices of Tantra to propagate moral purity and meditation for emancipation from the shades of sufferings.

His book 'Bodhi Patha Pradip' comprising the essence of Buddha's teachings advocated higher moral life, humility and purity of existence, universal love, non-violence and amity and need for meditation to achieve Bodhicitta, the common name for enlightenment and compassion. This rather small book of only sixty six 'slokas' or stanzas communicated in simple lucid language the basic principles of Buddhist thoughts. Following the lessons of the Mahayana system, he emerged as the preacher of mankind's salvation from the shackles of endless sufferings. He exercised the most profound influence in the religious history of Tibet to awaken the entire masses of people on the path of the Dhamma.



While preaching the Doctrine, he visited all parts of Tibet extensively with Brom who acted as his 'Lochava' or interpreter. A Saint, philosopher and scholar with versatility in all branches of knowledge, Atisha Dipankar, while establishing the pure Mahayana Buddhism, succeeded in reforming the entire Tibetan society by steering them out of superstitious beliefs in ghosts and exorcism, murder, adultery and many other anti-social activities. He indoctrinated them to new moral values emphasized in the teachings of the Buddha.

For the well-being of the people, he employed his engineering skill for construction of a dam for prevention of floods in a place named Thol. He helped in organising irrigation system by digging canals which led to boosting of agricultural productivity. He also wrote a few treatises on medicine for the people. A new era ushered in the life and society of Tibet.

Atisha captured the heart of the masses like those saints in his homeland Bengal preaching in the wide expanse of rural areas with songs and lyrics. Atisha's composition of lyrical books like 'Vajrasana Vajragiti', 'Charyagiti' and 'Vajrayogini Stotra' dedicated to memory of his beloved place of birth were all spiritual songs in original Bengali language which have been lost over the centuries except in Tibetan translations contained in Tanjur. These lyrics containing the message of Buddhism were recited or sung while he had been preaching to the masses of people who must have heard them with rapt attention and devotion. A German scholar named Koppen for the first time in 1859 revealed the myriad-minded greatness of Atisha Dipankar who had elevated the Tibetan people with his moral preaching as well as with songs and lyrics used as the vehicle of his philosophical thoughts.

His preaching electrified the people of Tibet imbuing them with a new concept of morality and religion emanating from Buddhism. Thousands of monks irrespective of sects accepted the teachings of Atisha. It is said that even a shepherd in the plateau of Tibetan landscape used to carry a copy of his books containing the message of Buddhism in simple lucid Tibetan language. To quote a scholar: "To the monks as well as to the common people, the scholar as well as the crowd, in short the whole people of Tibet, Atisha had brought the message of moral purity and selfless sacrifice for others, of the virtuous life and to the adherence to pure Mahayana teachings." People found in him a saint with an exemplary nobility in character whose teachings never contradicted with deeds.

In the midst of his tireless preaching, he found time in immersing himself in deep meditation and also devoting himself to literary activities. His works were counted by some as 79 included in the collection of Tibetan Tanjur and as 175 by still others as their author, translator and revisor bearing eloquent testimony to his versatile genius. His original Tibetan works are divided into four groups: Tantra, Prajnaparamita, Madhayamika and commentary. Through Atisha's religious reformation and philosophical works, the Tibetans found themselves in the midst of a unique religious Renaissance.

Atisha provided the religious and cultural link of Bangladesh and ancient India with Tibet, China and Northern Asian countries. In a historical evaluation of his remarkable contribution in India and Tibet, Nihar Ranjan Roy in his voluminous book 'History of the Bengalees' writes: "Dipankar is among the brightest luminaries of Bengal and India by virtue of his character, scholarship,

erudition and spiritual eminence. Among those who had established bridge of amity and fraternity between Eastern India and Tibet, Dipankar's name deserves to be remembered as the first and foremost. Looking at the contemporary situation, Ratnakar said: 'India will be in darkness without Dipankar'. There is no exaggeration in this statement. In the midst of thickening darkness, Dipankar was the only ray of hope." (English translation from original Bengali).

About Dipankar's visit to Tibet, a scholar writes: "In the 11th Century A. D., Atisha may be said to have brought the lost spiritual impetus from India with the result that Buddhism struck deep roots in Tibetan soil and thenceforward flourished as an indigenous mode of religious and philosophical thought." Buddhism became the national religion of Tibet. Success of Atisha's mission has demonstrated how with crucial intervention of morality and idealism, the religious, social and cultural lives of the people of Tibet was revolutionised by releasing their innate creativity.

Following Atisha's teachings, his main disciple, 'Brom helped in moulding a new form of Buddhism in Tibet and founded the Kadampa Sect based on the essence of Mahayana Buddhism. According to scholars, the religious tradition of old and new Kadampa sect embraces three vows: of individual liberation, Bodhisattva vows and Tantric vows-all harmonised into one.

The Kadampa sect gradually developed into famous Gelugpa sect (Yellow sect) which became in course of time the dominant Buddhist religion of Tibet, China, Mongolia and Siberian regions of Soviet Union. The religious ideals of this Sect based on teachings of Atisha ultimately led to the temporal and spiritual institution of Dalai Lama prevalent in Tibet since 14th Century.

Atisha's overall ideal is one of spiritual enlightenment for well-being of mankind. He advocated that self-cherishing should be relinquished and be replaced by empathy (maitricitta). The following words of Acharya Shantidev, the Seventh Century saint-scholar in his work, 'Bodhi Caryavatar' constituted the model of Atisha's ideals as propounded in his "Bodhi-Patha-Pradip":

"All the happiness that exist
Arises from wishing joy for others
And all the miseries that exist
Arises from wishing happiness for oneself only.
What more need be said? The spiritually immature think of themselves only
The Buddhas think only of others
Look at the difference between the two"

A Western scholar in his book 'Buddhism in Tibet' writes: "Atisha is held to be an incarnation of Manjusri, the Bodhisattva of Wisdom which is only way of stating that he was the greatest embodiment of wisdom that ever visited Tibet."

After 13 years of continuous preaching from 1042 A.D.in Tibet, Atisha passed away at the age of 73 in 1054 A.D.



Buddhism Deterioration and Loss of Reform - Serious Religious Activity Far from Right Dharma



By **Ven. Woneung (Dr. Lee Chi Ran)**,
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President of ABCP Korea National Center

Starting Words

Korean Buddhism has a history of 1,700 years. Buddhism was first handed over to Goguryeo. After that, Baekje came from Dongjin, China. Later, it was delivered to Silla about 150 years later. Silla unified the Three Kingdoms, and Buddhism blossomed in Silla. Silla Buddhism was closely related to Chinese Tang Buddhism. Many Silla monks went to China to study in Tang Dynasty, and

Tang Buddhism tradition spread to Silla strongly. In particular, the idea of Buddhism was conveyed, and the scriptures were accepted.

At this time, Zen Buddhism prevailed in China, and this Zen Buddhism spread to the Korean peninsula in the late Silla. Of course, before that, the Buddhism had a significant position in the peninsula. However, since Zen Buddhism spread so strongly in China, the impact on the Korean peninsula has greatly increased.

As the dynasty changed from Silla to Goryeo, Buddhism gained the status of national religion and Buddhism flourished. The Goryeo Dynasty is between 918-1392 AD. The country was maintained for as many as 500 years. Buddhism also developed under the protection of the state for 500 years. However, the phenomenon of Buddhism had been so corrupt that it was not welcomed by the people.

At the end of the Goryeo Dynasty, it was strongly influenced by the Chinese Yuan (Mongolian Empire) and was a colony. By this time Tibetan-Mongolian Buddhism had influenced. However, Zen Buddhism was also strongly established on the Korean peninsula. Local barons and Zen Buddhism developed in deep bonds. This is called the early Nine Mountain Zen (Seon) schools.

In AD 1392, when the dynasty changed from Goryeo to Joseon, Buddhism suffered a great blow, Buddhism lost its status as a monk, and monks became blamed. During the Joseon Dynasty, Buddhism was persecuted and gradually declined, and Buddhism was exhausted. The number of temples declined and the number of monks drastically decreased, reducing the status of the Buddhist religion.

The Joseon Dynasty was maintained for five hundred years and Buddhism was treated for five hundred years, but after nearly three hundred years of hardship, Buddhism remained barely established. As Joseon collapsed and the Japanese occupation began, Buddhism gradually revived.

Modern Buddhism and Reconstruction of Buddhism

Japanese Buddhism has developed as it spread from the Korean peninsula and China, and Japanese Buddhism has steadily developed because there is no history of being persecuted as much as in Korea. In the Korean Peninsula, Confucianism in the Joseon Dynasty occupied the status of national religion, but in Japan, Buddhism always developed without losing its status. In 1910, Japan played a catalyst in reviving Buddhism with the Korean peninsula as a colony.

During the Japanese colonial period, the country lost its sovereignty and became a colony, but in terms of Buddhism, Buddhism came to a period of revival and maintenance. It lasted for 36 years during the Japanese colonial rule, and Buddhism also developed with some revival. The problem, however, has left a bad custom for Korean Buddhism Sangha, which is the fact that monks got married. As a result, 90% of Korean Buddhist monks form families. Many of the temples were also home to temples of so-called married monks. A monk who lived alone was less than 10% of Korean Buddhist monks.

Korean Buddhism in the 1900s was the result of following Japanese Buddhism as it was, and Buddhist monks were led by monks with families. In 1945, the country became independent and liberated. After liberation, Buddhism faced a new phase, and Buddhism was influenced by politics and society. For about 10 years after liberation, the Korean Buddhist community was swept by the ideological logic of political sway and suffered from the ideological conflict of conservatives and progress.

Then, in the 1950s, the Korean War and the nation and the people were in turmoil, causing the two Koreas to be divided, and today the two Koreas became divided into two countries. Under these circumstances, South Korea was established in the face of political turmoil. The Buddhist world also has a whirlpool of reform, which is the Buddhist purification movement. There was a movement to form families and expel married monks from temples. As this cleanup movement continued for a while, Korean Buddhism began to dispute itself, and in 1962, the fighting ceased in the name of integration. But the aftereffects are so great that the impact still remains, and there are still conflicting temples.

However, Korean Buddhism developed rapidly during the 1970s and 1980s, which was a result of the industrialization of Korea. For about 20 years, Korean Buddhism developed greatly, and temples began to renovate, build new buildings and renovate the environment. Korean Buddhism needs to prepare a lot at this time, and it was so easy to deal with it at that time, it was not enough to see Korean Buddhism after 20 or 30 years.



Necessity of Buddhist Reform

Korean Buddhism is in crisis. The denomination has entered more than 50 multi-denominational eras, and Sangha is in a state of confusion with single monks and family-based monks. It is a situation where the Sangha is divided, the order is destroyed and the Dharma (law) is undermined. The Dharma is breaking down and the Buddha Dharma is running. In addition, Korean society has become a multi-religious era, and the religious population from the West has also increased considerably. This raises the concern that Buddhism will be hit hard and become a minority religion in the future. If this situation lasts for more than 10 years, there is a great concern whether Buddhism will exist in the land of Korea.



The Buddhist phase in Korean society is falling and the Buddhist population is decreasing because Buddhism is obsessed with reforms in the past. This is because it keeps moving away from the original spirit of Buddhism and developing in strange directions. As a result, the status of Buddhism has fallen, and I worry that whether Buddhism will exist in Korea. The problem is that Buddhism responds passively without reforming. The presence of Buddhism is being lost because it is too passive in missionary work or social welfare.

In addition, there is a situation in which the Sangha divides and is difficult to control. This is also a big problem. Most Buddhist temples in Korea are designated as traditional temples and are under state control. Because they own a lot of cultural property, they have to be managed and controlled by the state, and sometimes they need to be intervened by the government. I am worried that the result will be the need to manage traditional temples in the country.

Korean Buddhism must be reformed quickly, and if it is not newly established, it will become more and more declining as time goes by and become farther from the Buddha Dharma. Foreign monks cannot visit the inside of Korean Buddhism after visiting Korea for a while, but they are very worried because Buddhist leaders living inside Korean Buddhism know so well. Most Korean monks are not interested in international Buddhism exchanges, but they do not feel the need for international Buddhism.

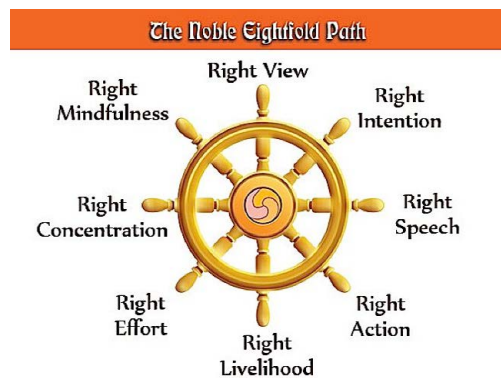
Buddhist Response to Sustainable Development and Social Change

by **P. R. Barua,**

Secretary General of Bangladesh Bouddha Kristi Prachar Sangha and Retired DIG of Police.

Nowadays, we talk much about peace. Sometime we talk about world peace. The people of the entire world are now vocal to see that peace and harmony is maintained everywhere. We know that for this purpose, the United Nations Organization (UNO) was established in 1946. During this time, they established their offices throughout most countries of the world. Not only that, nowadays we see many Non-Government Organizations working on this subject. What is their objective? Their main objective is to ensure that rights of the people are properly maintained. And if this is not maintained, then the violators should be brought to justice and punished as per rule of the nations concerned. If we go through the constitution of a country, we will see that there is also mentioned that all people are equal. There is no difference between man and woman, rich and poor and black and white. All should get equal treatment and equal facility. There should not be any injustice to anybody. But practical situation is different. What we are seeing every day in the news, on television and in the newspapers is that people are suffering in many countries of the world. What are the causes of their sufferings? According to the scholars of the world, there are five main reasons: economic hardship, unemployment, illiteracy, injustice and unequal distribution of

wealth. The basic need of human being is food, clothing, education, health care and habitation. If these basic needs and demands of mankind are fulfilled, then there will be no crisis, no violence, no quarrel, no unhappiness and no law and order problem. So, to maintain peace and harmony in society, in the country and to maintain world peace, we are to meet the basic demands of human being.



When we speak about all these matters, we the Buddhists bow down our head to Lord Buddha. He was not a superman. He was a human being. He was a Prince. His name was Siddhartha Goutam. During his childhood he noticed the sufferings of the people. He felt for them and tried to help them. On one occasion, he saw an injured duck that fell in front of him. He picked it up and nourished it and saved it from death.

Then he freed it into the open sky. On another occasion, he saw the cultivators were plowing in the field with their cows. He found that many small insects were dying, falling under the feet of the cultivators and the cows. He felt great pity to see this. He requested the cultivators to be careful about it and see that no living creature is injured or die due to their activities. On a different occasion, he found one poor man, one old man, one saint and one dead man. On seeing these, he felt much pain and tried to find out the reasons why people were suffering.

His parents King Suddhadhan and Queen Mahamaya became very concerned about him. And, in due time they arranged the marriage of Prince Siddhartha Goutam with a beautiful girl named Gopa. Their idea was to make the Prince homebound. After sometime, Prince Siddhartha was blessed with a son Rahul. In this circumstance, also the Prince used to feel for the poor and neglected people. He asked many people, many scholars what are the reasons of human suffering. But, nobody could give him satisfactory reply. Then he decided that he himself would try to find out the reasons of human suffering and work for salvation of human beings from suffering. With this noble idea and great object, he left his wife, newly born child, his parents and all worldly happiness and moved to the deep forest. He meditated there for six years facing all hazards and obstructions. At last he became successful. He got enlightenment. He became Buddha.

After obtaining enlightenment, he formed Bhikkhu Sangha whom he preached his religion for forty five years. His religion is a religion of peace. He advised people not to kill, not to steal, not to commit illegal sexual activities, not to tell lie and not to take intoxicated substances. These are his main five precepts. He said there are suffering, there are causes of suffering,

suffering can be eliminated and there are ways and means for elimination of human suffering. These are his four noble truths. Then he spoke about his eightfold path which are 1) Right View, 2) Right Thought, 3) Right Speech, 4) Right Action, 5) Right Livelihood, 6) Right Effort, 7) Right Mindfulness and 8) Right Concentration. He advised his disciples to follow all these teachings and try to live a peaceful life. He told people to love each other, to treat everybody equally and to show respect to their seniors. He also advised people not to deprive anybody. He suggested not to be involved in any wrong activities. All these are the main teachings of Lord Buddha which the Buddhist Monks have been preserving, preaching and propagating for the last two thousand and five hundred years. They are carrying the peace message of Lord Buddha and flying the flag of Buddhism throughout the world. That's why people of the entire world like it, appreciate it and accept it.

Now the world has become a global village. Due to rapid development of science and technology, people can move to any places of the world they like within the shortest possible time. They can find out what is happening around the world through internet and electronic media. When they find anything good, they try to appreciate it, they try to follow it and try to accept it. On the other hand, if they find anything wrong and anything bad, they criticize it, they condemn it and they reject it. Nowadays, people want peace in the family, peace in society and peace in their country. They want world peace. So, the leaders, the scholars and the politicians have a great role to play for the people of their sect, of their society and of their country. Lord Buddha said human being is the best creature of this universe. Because they can feel, understand and realize what is wrong and what is right. He said that due to good work, one can reach the highest order of the society.

By this, he emphasized on one's personal contribution. He did not believe in God. He said the world is changeable. So, nothing is permanent here. He said human life is very short. But, within this short span of life, one can be successful if he tries fully with their heart and soul. From this, the scholars of the world found the theme of his religion as most appreciable one that is 'Peace'. He worked for peace, he worked for humanity, and he worked for maintaining harmony between the people of different sects and religions.

Now, the population of Buddhist Community is the highest in the world. China, Japan, Korea, Thailand, Vietnam, Laos, Cambodia, Sri Lanka, Myanmar, Bhutan, Mongolia and Taiwan are all Buddhist countries. Apart from this, there are a good number of Buddhists in India, Bangladesh, Nepal and many other countries of the world. It is true that all the Buddhist countries are now making tremendous development in all respects.

The Buddhists of other countries are also making efforts and trying to make contribution for the overall progress, prosperity and development of their countries. That's why people of all other communities and religion like them, love them and appreciate them. They try to live peacefully with the people of other communities and do not want to create any problem for anybody. This is the main approach and best contribution of Buddhism for the people of the entire world.

I have mentioned earlier that, the world has now become a global village due to terrific development of science and technology. The people of the world also made tremendous progress in their individual arenas. Due to this, we are observing social change everywhere. Now, the people of one part of the world can go to another part within a very short time, stay there, live there and contribute there. In this case, if they found Buddhists response satisfactory, they will love to appreciate it and accept it.






From our experience, we can say that everywhere in the world, people love Buddhists, appreciate them and live with them peacefully. This is the saying of Lord Buddha. He said to the people that they don't need to accept his religion if they do not like it with reasons. He said go through my principle, go through my teaching, argue with it and follow it and accept it if you are satisfied with it. This is the greatness of Lord Buddha.

At present, the main problem for sustainable development is violence and war. If we look back on history, we can predict that violence is going on in many parts of the world. Mostly in Syria, Afghanistan, Iraq, Iran, Libya, Pakistan, Ukraine and in a few African countries. Syria, Iraq, Iran, Libya and Afghanistan faced war a few years back. If we go through the happenings of the Second World War, we can presume how much loss and damage mankind had to face. Sustainable development could not be achieved in those countries where war took place. Due to continuous violence, Libya, Syria, Iraq and Afghanistan could not make sustainable development in their countries.

On the other hand, most of the Buddhist countries have been making continuous progress and prosperity. Because they are following the theme of Buddhism and Buddhists response truly. For the people of the present world, Buddhist Response can help the people of the world for their progress, prosperity and their peaceful life. Buddhism is the only religion which does not involve in any religious violence or any religious war. It teaches the followers to love people and to respect people. It advices people not to do any business dealing arms. Because arms are meant to be used in war which will bring no good to mankind. Lord Buddha directed people to refrain themselves from violence. Because violence will destroy peace, damage our culture and will not bring anything good for mankind. Hence, if we follow Buddhist Response, we can make Sustainable Development and bring Social Change for the benefit of mankind. We can contribute for the peaceful existence of people of different sects and religions. Hence, Buddhist Response has become much more important and essential for Sustainable Development and Social Change of the world in the present day.



A Short History of Theravada Buddhism in Nepal

by **BHIKKHU MAITRI MAHATHERO**

Buddha was born in Nepal in 6th century BC. Lichchavi period was seen as the golden age of Buddhism in Nepal. King Ansuvarma married his daughter Bhrikuti off to Chinese Emperor Srong Tsong Gampo. I have heard that she travelled to China through Vietnam. She took along with her the Buddhist texts, Buddhist teachers and artists to Tibet so that they could help Tibet and China to flourish Buddhism. But later on Malla, Rana rulers and Shankaracharya from India destroyed Buddhist monks and artefacts and forced Buddhism out of Nepal in the 16th century.

In 1941, a Hindu person became a Buddhist monk Maha Pragma in Nepal. Along with him, four other monks who appeared in Nepal were expelled from the country because they changed their religion. Afterwards there were 4 other monks and 4 samaneras who were expelled including Ven.

Pragyananda, Sakyananda, Dhammaloka and Subodahnanda. The four samaneras who were also expelled were Ratanajyoti, Pragyarasa, Aggadhamma and Kumra Kassapa as they didn't listen to the Prime Minister. They were ordered not to hold gatherings of people nor preach the Dharma. In those days, most of the monks were ordained by Bhikkhu Chandramani Mahathera of Kushinagar. They went to live in Kushinagar.

By that time, Ven. Amritananda was in Saranath. Having heard this news, he formed a new organization called "Dharmodaya Sabha" under the chairmanship of Bhikkhu Chandramani Mahathera. As Secretary of the organization, he appealed to the international Buddhist community to bring back the expelled monks to Nepal. He didn't receive any response from anywhere for a long time. So he went to his Upasampada teacher

Most Ven. Pelene Vajiragnana Mahathera in Colombo. His teacher advised him to take a 5-member delegation on a goodwill mission from Sri Lanka headed by Ven. Narada, Ven. Piyadassi, along with Prof. MB Ariyapala, W. Ratanasuriya and Ven. Amritananda.

However, Prime Minister Juddha Shamsher Rana expelled the monks. The goodwill mission arrived in Nepal during the Padma Shamsher Rana premiership. Padma Shamsher refused to bring all the monks at that time as his elder brother Juddha Shamsher had expelled them just a few months before, so Ven. Amritananda requested him to bring at least the elder monk Dhammaloka, which he accepted. Then, during that time, other monks came to the country. Samaneras were sent to Sri Lanka to study Buddhism. Afterwards, since 1943, with the help of the Nepalese government, Wisakha pooja day was observed throughout Nepal.

Monks travelled mostly to Sri Lanka to study Buddhism. Monks also went to Burma, and from 1973, monks were sent to Thailand for Buddhist studies. We now have established relations with three Buddhist countries.

The first Bhikkhu training centre was established in Kathmandu under the chairmanship of Ven. Aswosha Mahathero in 1981, where I was appointed as General Manager. We ordained 10 boys every year and sent to Sri Lanka for 5-year traineeships. Nowadays they are the abbots of most of the Buddhist monasteries in Nepal. They are carrying out activities in their monasteries for the benefit of many.

Regarding Lumbini

Buddha himself told the monks to visit Lumbini, Buddha's birthplace, when he was going to have parinibbana, mentioned in Mahaparibbana sutta.

To obtain more merit, Buddhists should visit Buddha's birthplace Lumbini, Buddhagaya where he was enlightened, Saranath where he gave his first sermon and Kushinagar where he had parinibbana.

However, after 50 years, monks stopped visiting Lumbini. Emperor Ashoka wanted to visit Buddha's birthplace Lumbini. He was accompanied by his teacher Most Ven. Moggaliputta tissa arahanta mahathera following 20 years of his coronation. Emperor Ashoka erected a pillar with inscription in Brahmi script Pali language which mentioned that he came to visit, worshipped and installed a marker stone and reduced the tax for the villagers.

Soon after, many monks started to come and build monasteries in Lumbini. You can see most of the remaining ruins dating back to 3rd century BC to 3rd century AD. Since the 16th century, Hindu influence destroyed Buddhism. Lumbini disappeared until Governor Khadga Shamsher Rana of Palpa Tansen came and found the Ashokan pillar in Lumbini. The pillar was covered with soil, which they unsuccessfully tried to pull by elephant. When he found the pillar, he couldn't understand what it was. So he invited Indian archaeologists to verify. Dr. A. Fuherer came and explained its Ashokan pillar. Then for the first time, an article on Lumbini Ashokan pillar was published in Germany by Buhler.

After the then Education Minister Keshar Shamsher took keen interest to excavate the area and found the ruins of monasteries, ponds and different stupas. Ven. Dhammaloka came to Lumbini in 1945 and took care of Lumbini and Kapilavastu. He also discovered Kakusandha Buddha's birthplace Pillar in Gotihawa Kapilavastu.

In 1956, the general conference of the 4th World Fellowship of Buddhists was held in Kathmandu. During this time, Ven. Amritananda brought all the delegates to Lumbini along with then King Mahendra and prohibited the sacrifice of animals in Mayadevi temple.

Bhikkhu Aniruddha arrived in 1956 and stayed for 45 years. During his tenure, UN Secretary General Uthant, a Burmese national, came to visit Lumbini. Ven. Aniruddha explained to him about Lumbini in Burmese language full of tears. The UN Secretary General compassionately listened to him. Deciding to have to do something for Lumbini, he returned to UN and formed an international committee of 13 countries and requested Prof. Kenzo Tange to design a master plan. After 6 years, the Professor completed the design of the master plan.

After the master plan was handed over in 1976, Lumbini Development Committee was formed to implement the plan. They restored the area and planted trees. In 1986, the Lumbini development trust was formed. They started to allocate the land towards the construction of a hotel, museum, library, pilgrim rest and friendship bridge, which were completed within 4 years.

In 1990, Nepal transitioned to democratic rule. Lumbini also embraced democracy. Demonstration padlock office of the Lumbini development trust was created. By that time, my teacher Ven. Amritananda passed away, after which I came to work with LDT to manage the Sri Lanka pilgrim rest. Due to strike by the local people, it was not easy to work in Lumbini. However, I managed the pilgrim rest and brought meditation camps. Later on, I visited the local people and enquired about their causes and concerns. In order to activate the master plan, 11 villages

were removed. Hopes were not fulfilled as expected. There were no jobs in LDT and there was lack of good health clinic, ambulance, telephone or electricity.

I promised them all if they do volunteer work for me. They agreed and as a result, the International Buddhist Society was established. Free clinics were opened first, followed by safe drinking water system, telephone, electricity, ambulance were provided gradually. Unless we educate the local people and improve their livelihood, it is not possible to develop Lumbini. From 1993, monasteries from different countries signed agreements. Now you can see Thai, Burmese, Sri Lankan, Cambodian and Indian temples were built in Theravada site. China, Korea, France, Germany and Japan further built more temples. Apart from them, there are 2 meditation centres.

Buddha himself announced the monks to go for the benefit of many Caratha bhikkhave carikan bahujana hitaya bahujana sukhaya lokanukampaya etc., when he had 60 disciple monks. Sent One path one monk, that is dhammadoota. I hope you are also trained for dhammadoota work in several places where there is no Buddhism. Arabhatha nikkhamatha yunjatha Buddha sasane. Buddha has said. So we Buddhists all should unite and should learn from each other and have mutual understanding.

Wish you all the best.

Sabbe satta bhavantu sukhi tatta

May all beings be happy.





BOGD TSONKHAPA BIOGRAPHY

by **Nomin Galsandorj**

Bogd Tsongkhapa was born in the 25th day of the first month of winter in 1357 in Amdo province, Tibet. His father was Lubum Ge and his mother was Shingza Acho.

Among the numerous miraculous incidents and omens believed to have taken place surrounding his birth, perhaps the most famous is that when he was born, a drop of his mother's blood fell to the ground, and later a white sandal tree with a hundred thousand leaves grew at that spot.

On each of the leaves, there appeared an image of Buddha Sengei Ngaro, who is the same mental continuum as Buddha Manjushri. This indicates that the child was a manifestation of Manjushri.

A stupa was built in this spot.

He was raised by Dondrub Rinchen. At the age of three, Tsongkhapa took lay upāsaka vows from the Fourth Karmapa Rolpai Dorje and received the name Kunga Nyingpo. Then at the age of seven, he received the novice ordination of a srāmanera, together with the name Lobzang Drakpa, from the master Choje Dondrub Rinchen. Dondrub Rinchen, a great practitioner of Vajrabhairava, had been in contact with Tsongkhapa and his family since the boy's birth, and is said to have received prophecies of the child's importance from his own teacher and deity.

At the age of sixteen, Lobzang Drakpa travelled to U-Tsang, never to return to his homeland. In U-Tsang, he studied with more than fifty different Buddhist scholars. By his early twenties, he had begun composing his most important early work, The Golden Garland, which deals with Prajñāpāramitā. Tsongkhapa would continue to write throughout his life, producing an eighteen volume collection of texts.

Thus in 1402, at the age of forty-six, he composed the Lamrim Chenmo, known in English as The Great Treatise on the Stages of the Path to Enlightenment, undoubtedly his most famous work.

Following the composition of the Lamrim Chenmo, he composed several other works around 1407 and 1408, specifically his commentary on Nāgvrjuna's Fundamental Verses on the Middle Way (M ālamadhyamakakārikā) called The Ocean of Reasoning (rigs pa'i rgya mtsho) and The Essence of Eloquence (legs bshad snying po). In 1415, he composed the Lamrim Dring (lam rim 'bring), known in English as The Medium-Length Treatise on the Stages of the Path to Enlightenment, which is a condensed version of the Lamrim Chenmo.

During his life, Je Tsongkhapa established a great monastery in Tibet called 'Ganden Monastery', and he spread throughout Tibet a pure doctrine that became known as the 'Ganden doctrine'. The tradition of Je Tsongkhapa is known as the 'Gelug', or 'Virtuous Tradition', and his followers are known as 'Gelugpas'.

Tsongkhapa died in 1419 at Ganden Monastery and is believed to have attained enlightenment through yogic practices during the death process, attaining the illusory body. Tsongkhapa designated Gyeltsabje Darma Rinchen as his successor, who in turn appointed Khedrubje Gelek Pelzang as the next throne-holder of Ganden.

Tsongkhapa's death is commemorated with the annual festival of Ganden Ngacho which translates as "The Ganden Offering of the Twenty-Fifth". It is celebrated on the 25th day of the 10th month in the Tibetan calendar. Traditionally a day of light offerings, there are many other practices one can do to celebrate, and create merit, on this special day.

ATISHA DIPANKAR MEMORIAL COMPLEX

(Birth Place of Atisha Dipankar Srijnan)

Bajrajogini, Munshiganj (Bikrampur), Dhaka, Bangladesh.

Founder His Holiness Sanghanayaka Suddhananda Mahathero

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An Appeal



Atīśa Dipamkaraśrījñāna (982-1054 CE) was one of those rare altruistic Buddhist master (guru) who tirelessly spent his entire adult life to compile texts and propagate Dhamma for the sake of boundless beings. His texts were eminently and continue to be highly valued for their subtle, profound and lucid explanations and instructions. They have subsequently impacted and enriched Buddhist Mahāyāna and Vajrayāna Schools both scripturally and doctrinally.

In the development of Buddha Dhamma from India to Central Asia in the eleventh century, the immense contribution of Atīśa was undoubtedly boundless and immeasurable. One of his remarkable decision was to leave the chief (upadyaya) position from Vikramśīla University along with his motherland Bengal in order to restore the light of the Buddha's teachings for Dhamma seekers in Tibet. Various

versions of these teachings transmitted by Atīśa launched a new golden age of Dhamma in the Land of Snows (Currently referred to as Tibet), after the attempted destruction of Buddhism there by their king Langdharma. Eminent Atīśa's Dharma endeavor started from Jambudvīpa (Present Bengal, India and Nepal), then Java (present Indonesia) and subsequently in Tibet. Buddhist followers respectively say that His Highness Atīśa initiated Dhamma renaissance throughout the Asia in the eleventh century, which has been continuing up to this current millennium. His clear and practical methods are taught in places as diverse as India, Central Asia and Europe, USA and Australia at the modern era.

In 1963, Most Venerable Late Mahasanghanayaka Visuddhananda Mahathero, the President of Bangladesh Bouddha Kristi Pachar Sangha, went to China with a three member delegation and arranged to bring some remains and hand written manuscripts of Atisha Dipankar in 1978. The Atisha Dipankar's Ash Relics and hand written manuscripts are presently preserved at Dharmarajika Buddhist Monastery, Atisha Dipankar Sarak, Sabukbagh, Dhaka-1214, Bangladesh.

Bangladesh Bouddha Kristi Pachar Sangha since 1978 has been vigorously working for keeping the name of Atisha Dipankar ever-memorable in the World. For this and in view of maintaining his

memory, they established the Atisha Dipankar Memorial Complex & Relics Stupa at the birth place of Atisha Dipankar Sriygnan, Bajrajogini, Munshiganj (Bikarampur), Dhaka, Bangladesh.

His Holiness the Late Shanghanayka Suddhananda Mahathero, President of Bangladesh Bouddha Kristi Prachar Sangha, established and founded Atisha Dipankar Memorial Complex (Birth Place of Great Scholar Atisha Dipankar, Bajrajogini, Munshiganj, Dhaka, Bangladesh).

At the moment, Atish Dipankar Relics Stupa is under construction in the birth place of Atisha Dipankar Sriyanan and have plan to construct Atisha Dipankara Multiple Project in which Atisha Dipankar Buddhist Monastery, Atisha Dipankar International University, accommodation (Hall) Building, Atisha Dipankar Library, Museum and ritual facilities shall also be incorporated in the birth place of this great saint. Therefore, we offer our humble appeal to all the dedicated to come forward and extend benevolent hands for the cause of our greatest son Atisha Dipankar.

Side by side, we whole–heartly invite the devout Buddhist and followers of Atisha Dipankar of all over the world to come to Bangladesh and visit the holy birth place of Great Atisha Dipankar Sriygnan.

With Metta & Regard

**VEN. KARUNANANDA THERO ABBOTT,
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BUDDHA VOICE ON LOVING KINDNESS

This is what should be done
By one who is skilled in goodness,
And who knows the path of peace.
Let them be able and upright,
Straightforward and gentle in speech.
Humble and not conceited,
Contented and easily satisfied.
Unburdened with duties and frugal in their ways.
Peaceful and calm and wise and skillful,
Not proud and demanding in nature.
Let them not do the slightest thing
That the wise would later reprove.
Wishing: In gladness and in safety,
May all beings be at ease.
Whatever living beings there may be;
Whether they are weak or strong, omitting none,
The great or the mighty, medium, short or small,
The seen and the unseen,
Those living near and far away,
Those born and to be born
May all beings be at ease!

(from Metta sutta)



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