

## CONTENTS

<b>Editorial</b> .....	2
<b>11th General Assembly of ABCP</b>	
- Speech by H.E. Khamba Lama Gabju D.Choijamts, ABCP President .....	3
- Message of His Holiness the 14th Dalai Lama .....	7
- Remarks by Kh.Battulga, the President of Mongolia .....	8
- Speech by Most Venerable Da Lama Kh.Byambajav, ABCP Secretary General .....	10
- Message of Maithripala Sirisena, the President of Sri Lanka .....	13
- Message of Sheikh Hasina, the Prime Minister of Bangladesh .....	14
- Remarks by H.E. Ambassador Inga Rhonda King, the President of the Economic and Social Council, the United Nations .....	15
- Remarks by Yo.Baatarbileg, the Member of Parliament and Minister of Education, Culture, Science and Sports of Mongolia .....	17
- Remarks by G.Zandanshatar, the Chairman of the State Great Hural of Mongolia .....	17
<b>Main documents</b>	
- UB Declaration .....	19
- Communique 11th General Assembly .....	23
- ABCP Charter .....	27
<b>ABCP Articles</b>	
- Report by Khamba Lama Gabju D.Choijamts .....	45
- The Shared Values for Buddhists and the Law of Karma .....	57
- Batsagaan Assembly Hall .....	67
- Samvad news .....	71
- Nur-sultan news .....	73
- News from Sri Lanka National Center .....	75
- Photos of National Centers .....	79
- Thank you message .....	82
<b>CVs of ABCP Office Bearers</b>	
- His Eminence Khamba Lama Gabju D.Choijamts .....	85
- Most Ven. Khensur Rinpoche Jangchup Choeden .....	86
- Most Ven. Thich Duc Thien .....	87
- Most Ven. Damba Ayusheev .....	88
- Most Ven. Da Lama Kh. Byambajav .....	90
- Mr. Sonam Wangchuk .....	91
- Ven. Khy Sovan Ratana .....	92
<b>ABCP National Centers</b>	
- ABCP Japan .....	93
- ABCP CTA .....	98
- ABCP Bangladesh Bouddha Kristi Prachar Sangha .....	104
- ABCP Sri Lanka (Sumanatissa) .....	108
- ABCP India .....	109
- ABCP Bangladesh National Centre .....	123
- ABCP Sri Lanka (Wipulasara) .....	126

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## Editorial

Dear Friends in Dharma,

It gives me great pleasure and privilege to offer and meet you through the page of “Dharmaduta” journal of Asian Buddhist Conference for Peace. It is my earnest hope that “Dharmaduta” would realize its duty and responsibility to fulfill the goal of ABCP movement for peace and dharma.

Taking this opportunity, I would like to wish good health and happiness to the respected Venerables and friends in Dharma who have been devoting their efforts to the success of this organization since the very first day of its foundation. I deeply believe that all their efforts, compassion and aspirations for the well-being and tranquility of all sentient beings will be multiplied in the century, which will eventually lead our movement to future success.

In this respect, it would be grateful if you send and make exchange on materials, articles, essays and information dealing with Buddhist doctrines, teachings as well as activities of the Asian Buddhist movement for peace etc.

I wish all of you all the best and every success in your noble endeavors for the cause of peace and tranquility.

Let the Triple Gem bless you.

Most Ven. Da Lama Kh. Byambajav  
ABCP Secretary General

**Speech by His Eminence Khamba Lama Gabju  
Chojamts Demberel,  
President of Asian Buddhist Conference for Peace (ABCP),  
Abbot of Gandan Tegchenling Monastery,  
Head of the Centre of Mongolian Buddhists  
11th General Assembly of ABCP**

I pay homage to the Three Jewels!

Your Excellency Battulga Khaltmaa, President of Mongolia,  
Your Excellency Inga Rhonda King, President of Economic, Social Council, the  
United Nations,  
Esteemed delegates,  
Honorable ambassadors,  
Most Venerable incarnate lamas,  
Venerable monks,  
Guests and devotees,  
I extend my warmest greetings to all of you with joining my palms together.

Today is the most auspicious day, as we, Buddhist devotees have gathered here  
to increase our collective, virtuous karma for wholesome results.

Asian Buddhist Conference for Peace (ABCP) was jointly established, with  
its headquarters based in Ulaanbaatar, Mongolia, in 1969 by Nomch Mergen  
Khamba Lama Gabju S.Gombojav, Abbot of Gandan Tegchenling Monastery  
the Centre of Mongolian Buddhists, Bandida Khamba Lama Gomboev from  
Buryatia, Russia and Kushok Bakula Rinpoche from India, and religious leaders  
from Sri Lanka and Nepal.

This movement carrying out its activities based on the noble teachings of the  
Buddha is an internationally recognized organization uniting progressionists for  
strengthening world peace and preventing from wars in Asia and worldwide.

In recognition of its valuable contributions, the United Nations registered ABCP  
under the status C of ECOSOC. Most Venerable Nomch Mergen Khamba Lama  
Gabju S.Gombojav and Most Venerable Khamba Lama Kh.Gaadan were elect-  
ed to serve as presidents of this organization. Also Mr.Ch.Jugder and Mr. G.Lu-  
vsantseren were initiatively and dedicatedly working for this organization as  
secretary-general.

Moreover, I should emphasize that many peace-loving religious and social ac-

tivists were extensively engaged in this movement. I wholeheartedly pay tribute to those with dedicating my prayers.

This movement has expressed its strong voice that has made significant contributions to the unified effort for global peace and security at the time when the world was falling into the two distinct political regimes that caused worldwide crisis.

The fought wars led the Mongols to exhaustion. Therefore, they began to uphold the Buddha's noble teachings on contentment and tolerance. Consequently, a raging hatred was pacified by compassionate teachings and harsh conduct was corrected by loving-kindness.

Our ancestors realized that one who wants happiness had to engage in virtuous actions and one not wanting suffering had to restrain from committing non-virtuous actions. Thus, the teachings of the Buddha promoted the ethical values and deepened the knowledge of our people.

But, due to the establishment of the communist dictatorship, Buddhist monasteries and temples were destroyed, and monks and lay-devotees were severely persecuted. The consequences were unbearable and heartbreaking. Thus, because of the limiting policies and mistakes, almost the entire Mongolian Buddhist heritage was lost.

After the communist system collapsed, Mongolia became a democratic country. Consequently, Mongolian people obtained religious freedom and rights. Although our dreams to revive our Buddhist heritage came true, there are still many challenges that we face.

The fact that Mongolians are keenly interested in extensively studying and practicing the teachings of the Compassionate One is rooted in good reasons and is seen as an effective antidote to harmful actions.

Today, people from various faiths and civilizations are adopting Buddhist principles and practices as guidelines by wisdom and compassion. At the meantime, the mutual understanding and close cooperation for the world peace and global security among the world religions will be significantly effective. The religious harmony, peaceful co-existence, mutual understanding, and interfaith dialogues will play important roles in achieving this success.

Today's rapidly changing societies and advancements in technology are consid-



erably affecting the thinking and livelihood of the humankind. The development of economy based on unsatisfying desire and unlimited consumption is leading the mankind to aggressive fights and unethical competitions, and it is stirring disputes.

There is a danger of falling into destitution due to the exhaustion of natural resources. The best way to prevent this danger is to reduce a consumption of luxuries and to lead an economically sound and simple life. With the advancement of information technology, social networks give us various opportunities. But this has created bad side-effects on social relations and individual's characters.

In particular, it is seriously affecting psychological states of children. The uncontrolled use of information technology sweeps away the efforts of parents, and teachers. As it has become a matter of considerable concern, there is the arising of a crucial demand to make the information technology ethical and well-organized.

There are many of narrow-minded people who are preparing for wars with neither a winner and nor a loser. The fact that countries spend most of their resources on strengthening their military threatens the peace and happiness of the mankind. It makes our future look obscured.

It would be wonderful if countries would spend most of their resources on public health, education, and other important matters. Since the peace and security are fragile, they must be protected. We must do a great deal to plant the idea of peace in the minds of all the people, particularly in the minds of the youth.

Radical groups, terrorists, extremists, and haters who are take lives in the name of religion are creating the fatal damage and destructions to peoples and cultures. It is heartbreaking to learn that such radical groups, terrorists, and extremists force women and children to engage in their hateful activities.

As the Universal Declaration of Human Rights and basic rights are often violated, we all have to endeavor to support the equal rights, tolerance, and justice.

This ABCP organization has contributed to strengthening the world peace and harmony and to condemning the war and violence. Today we need to take right initiatives by expanding our movement and strengthening the effort toward peace, harmony and collaboration.

I very much hope that those who cherish peace will support our movement.

The power of pure motivation, action, and prayers can be tremendously effective. Since this movement was founded on the sacred teachings of the Buddha, tranquility, and tolerance, its aims and actions are very pure and boundlessly blessed.

The Asian Buddhist Conference for Peace has a potential to contribute to establishing a peaceful society in the future by supporting the United Nations' Sustainable Development Goals that include social, economic, environmental aspects. We will come together to make right decisions in addressing our common issues and challenges.

The Buddha's teachings on compassion, karma, and interdependent origination can support the principle of sustainable education and contribute to educating the youth as world citizens.

One can attain a genuine tranquility (mental peace) and stability only through studying and practicing the noble teachings of the Buddha. A great Indian pandita once said: "The bodily bliss is obtained through virtue, and the bliss of mind is obtained through wisdom."

Also our particular stand is to collaborate with international organizations that work for the world peace and welfare of the humankind.

I would like to express my sincere gratitude towards all the heads of the ABCP National Centres and their staff initiatives thriving to make the 11th General Assembly happen on the occasion of the 50th anniversary of establishment. May your sacred deeds be always flourishing further!

Also please, kindly allow me to thank all the staff of the ABCP National Preparatory Committee and the monks of Gandantegchenling Monastery, the Centre of Mongolian Buddhists, devotees, individuals and organizations for their tireless effort to make this event happen.

May you all accumulate a boundless merit, live long, and continuously benefit the Dharma and sentient beings!

May everyone swiftly generate the great compassion and wisdom, and may peace prevail across the world!

Ulaanbaatar, Mongolia  
Gandantegchenling Monastery  
The Centre of Mongolian Buddhists  
June 21, 2019

## **Dalai Lama Message to the 11th General Assembly of the ABCP**

I pay homage to the Gautama who moved by his compassion  
Taught the sacred Dharma to rid us of all distorted views

Today the international Asian Buddhist Conference for Peace is being convened in Ulaanbaatar, the capital of Mongolia. I first attended the ABCP Seminar in Mongolia in 1979. I'm glad to know that it is being held there again this time. I offer my greetings to all the participants. To begin with I recited a verse written by the excellent master Arya Nagarjuna, which says:

‘...moved by his compassion  
He taught the sacred Dharma  
To rid us of all distorted views’

These lines remind us that we should not accept the teaching of Lord Buddha merely on the basis of faith. Suffering results from ignorance, which is distorted view of reality. Therefore, we must develop the correct view that counters this misconception. Then our destructive emotions, such as attachment and hatred, which are rooted in ignorance, will diminish. Of course, I respect all the world's religious tradition. However, it is only the Buddha's teaching that reveals that source of our unruly mind is a misconception of reality and that the way to overcome it, that is to say the way to expose (and eradicate) all the faults and shortcomings of the misconception of reality is to understand the interdependent nature of things. The misconception of reality lacks any sound basis and so is unstable by nature, whereas the correct view is based on reason and logic and so, the more you think about it using logic and reason, the more stability it will bring to your conviction.

The unique teaching of the Buddha is dependent arising. Therefore, Nagarjuna and his disciples are very important to the teaching of the Buddha. Their writings very clearly reveal the theory of dependent arising through logical reasoning. So whether you take on earlier (Nyingma) or later (Sarma) point of view, all Tibetan Buddhist traditions explain the view of emptiness based on the system of Nagarjuna and his disciples. There may be minor differences in their use of terminology, but all of them have the same source.

The illustrious master Je Tsongkhapa (a human emanation of Manjushri), in particular, wrote *Essence of Excellent Explanation: A Treatise Differentiating the Interpretable and Definite Meanings of Sutras*, *Ocean of Reasoning: A Great Commentary on the Fundamental Verses of Wisdom on the Middle Way*, and, *An Elucidation of the Intention: An Extensive Commentary on Entering the Mid-*

dle Way. Essence of Excellent Explanation summarizes the two latter treatises. These remarkable works elucidate what Nagarjuna intended in his presentation of the Middle Way View by drawing on and weaving together the explanations of the great Indian classics of the Madhyamaka system.

It is very important for us to study these treatises. With regard to the great nation of Mongolia, since the time of Drogon Choegyal Phakpa, the Sakya tradition of Tibetan Buddhism became first known in your country. Then following the Omniscient Sonam Gyatso (the Third Dalai Lama), the tradition of Je Tsongkhapa spread throughout the country. Consequently, over recent centuries, a great number of Mongolian scholars and accomplished masters appeared.

During my own life, especially in 1958 and 1959, there were many top Mongolian scholars and Geshes in the three Monastic Universities. The erudite works of Mongolian masters like Palden Chojee, for example, have made a remarkable contribution to the Buddha dharma. I am appreciative that this international meeting of the ABCP is being held in Mongolia. However, as far as the Mongolian people are concerned, you should study Buddhist philosophy.

Whether you choose to follow Buddhism or not is your own choice, and yet today even modern western scientists are paying attention to Buddhist philosophy. Please keep this in mind that you should study it too. Likewise, I urge my Japanese, Vietnamese, Korean, Chinese and other Buddhist brothers and sisters not to treat Buddhism just as a matter of faith, but to pay greater attention to the study of Buddhist philosophy. It will definitely bring you benefit. That is what I wish to say, and conclude with the following prayer: With the appearance of our founding Teacher in the world, His Teaching shines brilliantly like the rays of the sun due to goodwill and fraternal harmony amongst the upholders of that Teaching, May the Dharma last for a very long time.

**REMARKS BY KHALTMAAGIIN BATTULGA,  
THE PRESIDENT OF MONGOLIA, AT THE 11TH  
GENERAL ASSEMBLY OF THE ASIAN BUDDHIST  
CONFERENCE FOR PEACE**

“Distinguished delegates of the 11th General Assembly of the Asian Buddhist Conference for Peace,  
Honorable guests and lamas,

Today marks the 50th anniversary of the Asian Buddhist Conference for Peace, first convened under the aspiration and solidarity of Asian countries to uphold

their heritage through spreading Buddhism and the systematic teachings of Buddha and valuing knowledge and compassion in ensuring peace which is the essence of human existence. The decision to establish the Asian Buddhist Conference for Peace was made on July 14, 1969. Historical records show that the first meeting was held in Ulaanbaatar, capital of Mongolia, in 1970. Nomch mergen Kabju, Khamba /Highest ordained head monk/ Samaagiin Gombojav, citizen of Mongolia, was elected as its first President and served for over 20 years.

Mongolia has always supported the Asian Buddhist Conference for Peace, and it has been seen as valuable contribution of Mongolians not only to ensuring peace throughout the world but to maintaining its values which are still valid to this day. Since 1970, the Asian Buddhist Conference for Peace has convened 10 times in different countries, including Sri Lanka in 1972, India in 1974, Japan in 1976, Laos in 1986 and 2003 as well as Mongolia in 1979, 1982, 1990 and 1998. It is worth recalling that this declaration of unified compassion has achieved the audience of the entire world.

Guided by the teachings of the compassionate Buddha, during the difficult times of Cold War, the Asian Buddhist Conference for Peace made its voice heard not only in Asia but throughout the whole world. Moreover, it has presented new opportunities in cultural, educational and economic long term cooperation where human rights, freedom, and unity are upheld. Therefore, the Conference was registered as an observer to the UN's Economic and Social Council in 1988 in recognition of its contribution to the well-being of humanity through its actions for peace.

The Asian Buddhist Conference for Peace is one of the few religious organizations registered with the UN with an advisory status. I hope that the tangible initiatives for Peace will be setting an example for international religious representatives not only in Asia but in the world to become the foundation for nuclear disarmament and vision for a peaceful future.

As Buddhists, we should expand our actions for peace and work together with religious and non-religious organizations, so that we will be able to live in a peaceful world without the threat of nuclear war and conflict.

Mongolia is a peace-loving nation and Buddhism has been the traditional religion of the Mongolian people. Since the Great Mongolian state—the Hunnu Empire—Buddhism has spread three times in Mongolia, protecting the Mongolian nation from foreign aggression and created the conditions for inner unity and

national sovereignty. International scholars unanimously support this historical conclusion. At a certain stage of its development, Mongolian Buddhism has experienced immense suffering, and we lost a great number of human lives due to political repression. This bitter experience must not be forgotten, nor ever be repeated again.

The Government of Mongolia and its highest legislative authority, the Parliament, welcomes the initiative of making Vesak, the 15th day of the first month of summer of the lunar calendar, an official public holiday. The Mongolian people, taking from other Asian countries, are delighted to celebrate a day for cherishing ethics together – a day to respect our history and ancestors, to reflect and purify our achievements and shortcomings through our cognizance of virtue and sin, and to progressively practice our compassionate love for all living beings.

I would like to emphasize that active participation and wealth of knowledge by you, distinguished Buddhists and followers of faith, are crucial for running the state affairs and cherishing the state and civilian harmony that originated from the times of Great Chinggis Khaan. I would like to wish success to the all participants of the 11th General Assembly of the Asian Buddhist Conference for Peace, and Congratulations once again on the occasion of the 50th anniversary our efforts for peace. May Mongolia, the birthplace of the Asian Buddhist Conference for Peace, prosper and progress.”

**SPEECH BY MOST VENERABLE DA LAMA  
BYAMBAJAV KHUNKHUR, THE HEAD  
OF THE NATIONAL PREPARATORY COMMITTEE  
OF THE 11TH GENERAL ASSEMBLY OF ASIAN  
BUDDHIST CONFERENCE FOR PEACE**

I take refuge in the Buddha  
I take refuge in the Dharma  
I take refuge in the Sangha

Your Excellency Kh. Battulga, President of Mongolia,  
Yours Eminence Khamba Lama Gabju Choijamts Demberel, President of Asian Buddhist Conference for Peace,  
Your Excellency Inga Rhonda King, President of Economic, Social Council of the United Nations,  
Distinguished delegates of the 11th General Assembly,  
Esteemed diplomats,

Eminent tulkus and sanghas,  
Guests and lay-devotees,

Please kindly allow me to extend my heartfelt greetings to you all on this special occasion.

Asian Buddhist Conference for Peace (ABCP) – an organization dedicated to peace – whose membership consists of many Asian countries, was established 50 years ago in order to establish and strengthen peace and security in the region under the slogan “May those fighting with arms with each other meet with flowers in hands.”

I wish everyone the Happy 50th Anniversary!

The noble legacy of those who founded Asian Buddhist Conference for Peace based on the Buddha Śākyamuni’s noble teachings on bringing happiness, practicing tolerance, and not harming other sentient beings has been reactivated in order to continue further.

In the work titled Prayers for Stabilizing the Time, His Holiness Jcānavajra, the First Bogd Jevzundamba wrote:

“I solemnly beseech you to make a perfect auspiciousness for the great bliss to prosper,  
To make friends through loving-kindness by illuminating the hatred  
To spontaneously diminish a great fire of various sufferings  
Which ripened in time as a result of afflicted emotions.”

The external chaos, fights, and sufferings are caused by the unstable mind. When the mind is pacified, all these are also pacified. Material development, which is destroying our mental equilibrium and the beliefs that cause harms have become some of the keyfactors in a decline of happiness.

A mental equilibrium and a balanced consciousness are most important for bringing happiness to us all. The individual’s happiness expands to a national happiness. A national happiness grows into a regional happiness, and the regional happiness grows into a global happiness.

In today’s world, some individuals, not distinguishing the good from the bad, are threatening others with their powers. A competition in the power of military forces is escalating. In this way, the peace of the humankind is endangered.

History provides us with evidence that wars are always fatally disastrous. Śāntideva, a great Indian pandita, said: “Those who destroy mental enemies such as anger and other afflicted emotions are considered as glorious heroes. Others who destroy physical enemies are murderers.” Our enemies lay within our own selves. Realizing this truth and fighting accordingly can lead us to genuine happiness.

I am confident that this General Assembly will be successfully reformed and able to clearly delineate its objectives and perspectives on the new era. I wish you all the best of success in the 11th General Assembly. I wish to thank from the bottom of my heart the ABCP National Preparatory Committee for its tireless effort and service.

I especially wish to thank His Eminence Khamba Lama Gabju Chojamts Demberel, the President of ABCP for the slogan “Rejuvenate and the Way Forward,” which he created for the 11th General Assembly and for his constant support and encouragement to make this event happen. I sincerely thank the monks and workers who dedicated their service to this event. I offer my solemn gratitude to various organizations and individuals who uphold our traditional religion and culture. May all your endeavors be successful!

On behalf of the ABCP National Preparatory Committee responsible for the 11th General Assembly meeting and on behalf of our monastery’s sangha, I express to you my gratitude for your presence here. My best wishes are with you. May all be happy!

Gandan Tegchenling Monastery  
the Centre of Mongolian Buddhists,  
Ulaanbaatar, Mongolia  
2019.06.21





ශ්‍රී ලංකා ජනාධිපති  
இலங்கை சனாதிபதி  
**President of Sri Lanka**

**Message**

I am pleased to send this message to the 50<sup>th</sup> Anniversary of Asian Buddhist Conference for Peace (ABCP) in Ulaanbaatar.

As President of Sri Lanka, the center of Theravada Buddhism, I am, indeed happy that this important Conference is held for half a Century and we are indeed grateful to the organizers for their tireless efforts in propagation of the teachings of the Buddha for enhancing world peace.

Sri Lanka is extremely happy to note that since the time of late Most Venerable Dr Mapalagama Vipulasara Nayake Thero, who was one of the pioneers of ABCP, this country was well represented and made a tremendous contribution to the proceedings of every ABCP for the last 50 years.

The service rendered by ABCP over the years to enhancing the skills of the Buddhist intellectuals the world over to assemble and exchange knowledge is laudable.

Furthermore, the ABCP has developed a global network that coordinates the Buddhist activities across countries to make the Buddhist teachings applicable to the modern world while preserving the traditional teaching methods.

This International Conference will be a great opportunity for erudite Bhikkhus to find intelligent solutions and powerful answers to face situations where challenges are confronting the world as well as for those who are travelling throughout the world with the aim of propagating Buddha Dhamma for world peace.

I wish every success for the 50<sup>th</sup> Anniversary of Asian Buddhist Conference for Peace and extend my gratitude to those who contributed in this noble task over years.

**Maithripala Sirisena**

14<sup>th</sup> June 2019



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இலங்கைச் சனநாயக சோசலிசக் குடியரசு  
**Democratic Socialist Republic of Sri Lanka**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



PRIME MINISTER  
GOVERNMENT OF THE PEOPLE'S REPUBLIC OF  
BANGLADESH

7 Ashar 1426  
21 June 2019

## Message

I am happy to know that the 11<sup>th</sup> General Assembly of the Asian Buddhist Conference for Peace (ABCP) is going to be held on 21-23 June in Ulan Baator, Mongolia. It's heartening to note that a delegation of Bangladesh Bouddha Kristi Prachar Sangha is going to attend the conference. I congratulate the participants of the conference.

Today's world is in a great crisis and the humanity is at stake. Threats of war, terrorism, religious and communal conflicts are hindering the establishment of peace, harmony and inter-religious solidarity. We need to practice the message of love and compassion to solve the crises. I hope that this conference will pave the way for establishing peace, progress and harmony.

Bangladesh is a country of communal harmony. Here people of all religions live in peace together and observe their religious activities and festivals in a free and peaceful atmosphere.

I hope that Bangladesh Bouddha Kristi Prachar Sangha delegates will project the genuine Bangladesh at the conference and play a major role in the congregation.

I wish the 'General Assembly of the ABCP' a great success.

Joi Bangla, Joi Bangabandhu  
May Bangladesh Live Forever.

**Sheikh Hasina**

## **Remarks by H.E. Ambassador Inga Rhonda King President of the Economic and Social Council**

Asian Buddhist Conference for Peace  
21 June 2019

I am honoured to join you today, at the 11th General Assembly and 50th Anniversary of the Asian Buddhist Conference for Peace, in my capacity as the President of the United Nations Economic and Social Council. The Council over which I preside—the Economic and Social Council (ECOSOC)—was created by the United Nations Charter in 1945 as one of the six principal organs of the United Nations. It has 54 elected member states from around the world. While our work is less well-known compared to that of the Security Council, it is indeed critical for the smooth functioning of the international system. The ECOSOC brings people and issues together to promote collective actions for a sustainable world.

The adoption of the 2030 Agenda for Sustainable Development was a tremendous achievement of multilateralism. Through a universal, integrated and inclusive process, which included governments and non-governmental stakeholders, Member States worked together in a cohesive, transparent, open and trustful manner to overcome their differences and create the conditions for a people-centered and planet-sensitive future. The 2030 Agenda emphasizes “the responsibilities of all States, in conformity with the Charter of the United Nations, to respect, protect and promote human rights and fundamental freedoms for all, without distinction of any kind as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth, disability or other status”.

This year is a critical year for the 2030 Agenda for Sustainable Development and its 17 Sustainable Development Goals. With the end of the first cycle of the High-level Political Forum for Sustainable Development (HLPF), we will complete the review of all the SDGs. And we will review our overall progress in the implementation of the 2030 Agenda at the SDG Summit in September.

In July, we will review several SDGs which are relevant for the promotion of sustainable development and peace, such as SDG 4 on equitable quality education, SDG 8 on jobs and economic growth, SDG 10 on reducing inequality, SDG 13 on climate change, SDG 16 on peace, justice and robust institutions, and SDG 17 on global partnerships.

As the recent Special Edition of the SDGs Progress Report highlights, we have witnessed progress made in a number of SDGs and targets. Governments and non-governmental actors have embraced the SDGs and have taken bold and transformative action towards their achievement. Despite this, however, for many SDGs, progress has been slow.

With less than 11 years remaining to reach our ambitious goals, it is time to step up our action to shift the world towards a sustainable and resilient path. Challenges facing the world today—from climate change to population movements, to global economic risks, pandemics and technological advances—can only be achieved when we work together to unleash innovative ways of working and mobilizing expertise and resources to address our challenges.

Faith-based organizations have an important role to play in promoting durable peace and sustainable development. The General Assembly has acknowledged the active engagement of the United Nations system with faith-based and cultural organizations in the promotion of inter-religious and inter-cultural dialogue and in bringing together people of different cultures, religions, faiths or beliefs to discuss common issues and objectives.

The Assembly, in resolution 73/129, also invited “Member States to further promote reconciliation to help to ensure durable peace and sustained development, including by working with faith leaders and communities and through reconciliatory measures and acts of service and by encouraging forgiveness and compassion among individuals”.

This is because the values of faith-based organizations are closely aligned with those that are embedded in the sustainable development goals of ending extreme poverty and hunger, promoting gender equality and peaceful societies and protecting the environment. Many of your organizations have already been in the trenches working with Governments, other Non-Governmental Organizations, foundations and community-based organizations in providing access to health, education and other social services, particularly in rural areas.

As we approach 2020, it must be a decade of delivery for the poorest and the most vulnerable. I count you to continue to support the efforts of the United Nations to reach the furthest behind first. The 2030 Agenda is an “agenda of the people, by the people and for the people”. We need everyone’s engagement in the way forward, to ensure no one is left behind. I wish the Asian Buddhist Conference for Peace a successful conference and I wish you all peace profound! Thank you.

## **Speech by Yo.Baatarbileg, Member of Parliament and Minister of Education, Culture, Science and Sports of Mongolia**

Please kindly allow me to express my warmest greetings on this auspicious and utterly joyous day of summer to you devotees, delegates, guests, diplomats and representatives who have gathered for the peace of Asia. I have much pleasure to mention here that the Prime Minister and Members of Parliament of Mongolia wished good luck for this General Conference. It has been 50 years since organizing the first conference in 1970 in Ulaanbaatar and now the General Assembly of Peace is being organized for the sixth time in Ulaanbaatar.

I consider this conference held for 2 days as a very important, timely event in which all the devotees have united and gathered to discuss about how they imagine, reflect on and strive for in the future in the sacred cause for promoting world peace, social justice and decent life for all sentient beings.

On today's conference, the inauguration of Battsagaan Grand Assembly hall is being held which has been built to respect Mongolian Buddhists. And it is very auspicious that the conference and the inauguration ceremony of Battsagaan Grand Assembly Hall are happening at the same time.

I would like to express my gratitude to the Government of Mongolia and His Eminence Khamba Lama Gabju Choijamts Demberel of Gandan Tegchenling Monastery, the Center of Mongolian Buddhists for initiating and implementing this enormous construction and to Members of Parliament of Mongolia and all the devotees for making the establishment of this temple possible on behalf of the Government of Mongolia and the Prime Minister of Mongolia.

## **Remarks by G.Zandanshatar, the Chairman of the State Great Hural of Mongolia**

For the participants of international academic conference "Buddhist Heritage and Values in the 21st century" organized in the framework of the 11th forum of Asian Buddhist Conference for Peace (ABCP).

Honorable guests  
Assembled sanghas  
Scholars and researchers  
Ladies and gentlemen,



Please kindly allow me to express my warmest greetings to you scholars and researchers, assembled sanghas, students and representatives of research-training organization from many countries who are participating in international academic conference “Buddhist Heritage and Values in the 21st century” in the framework of the 11th forum of Asian Buddhist Conference for Peace (ABCP).

ABCP is an international organization which works to deliver, raise and implement the voice, action and goals of Buddhists of Asia on many issues such as durable peace, striving for disarmament and banning use of nuclear and other weapons of mass destruction, environment protection, human rights, freedom, education, preserving and protecting traditional heritage and values.

With the aim of establishing unity, freedom, peace and mutual respect among nations and communities of the world by disseminating Lord Buddha’s noble teaching on compassion and wisdom, ABCP was founded in 1969 and appointed the Secretary General from Mongolia, with the its headquarters seated in Ulaanbaatar. The Mongolian Government has always been supporting the activities of international NGO, Asian Buddhist Conference for Peace.

ABCP has national centers in 11 countries such as Nepal, Sri Lanka, Laos, Cambodia, Russia and Mongolia, which work together for developing qualities like peace and compassion in the world.

We are happy that on these days, ABCP is organizing its 11th forum where high level, secular and religious delegates of Buddhism have united and assembled to renew and establish the objectives, policies and activities of the organization adjusting to the requirement and condition of modern society-history, religion and civilization.

I am deeply sure that in the academic conference “Buddhist Heritage and Values in the 21st century” organized in the framework of the 11th forum of ABCP, ideas and opinions will be exchanged on leading important issues based on research and analysis and new scientific solution, conclusion and appeals will be raised which could contribute in the future activities of Buddhists of the world for developing and disseminating teachings, views, writing and cultural values of Buddha in tune with the times.

The work of preserving and protecting Buddhist texts and cultural values and refining, developing and disseminating their views and contents in tune with the times are intensified in Mongolia and other Asian countries. In the era of technology and information development, the work of translating, publishing

and distributing Buddhist texts are refined and developed countries in Asia are achieving new results on this theme. Furthermore, in various continents around the world such as Europe, America and Australia, Buddhist studies are disseminated day by day and especially the work of unifying and developing Buddhist teachings with modern scientific discoveries are intensified.

I wish the best of luck to the activities of all researchers, scholars, monks and devotees who are participating in the international academic conference “Buddhist Heritage and Values in the 21st century” which reflect and conclude all the modern discoveries and successes of Buddhist studies.

## **2019 ULAANBAATAR DECLARATION**

### **Adopted on the Auspicious Occasion of the 50th Anniversary and Eleventh General Assembly of Asian Buddhist Conference for Peace June 21-24, 2019**

We, Buddhist monks and laymen, representatives of peace-loving Buddhists from Asia, gathered for the Eleventh ABCP General Assembly, coinciding with the 50th anniversary of ABCP, at Ulaanbaatar, the capital of Mongolia, being conscious of new changes and developments taking place in the international arena, more particularly in the recent past, take commitment to uphold global peace, morality, unity, and equality based on the teachings of Buddha Shakyamuni and UN Sustainable Development .

Whereas, as Buddhists what can we do to bring about a qualitative change in the life of the people through sustained spiritual development and moral values in conformity with the noble teachings of Buddha Shakyamuni, who taught us to overcome greed, hatred, jealousy, violence, cruelty and revengefulness by building an attitude of unconditional love, universal brotherhood and contentment.

Now, therefore, at the conclusion of our successful celebrations and meetings we, the assembled delegates, unanimously resolve and adopt this Declaration.

#### **Article 1: Buddhist Response to Peace, Disarmament and Conflict Avoidance**

1.1 All nuclear tests should be banned and anti-proliferation treaties, including

the Treaty on the Prohibition of Nuclear Weapons should be fully implemented. We pray for surviving Hibakushas and the successful outcome of the 2020 Nuclear Non-Proliferation Treaty Review Conference.

1.2 Extremism, radicalization and terrorism in the name of religion, ideology or any other premise should be opposed at all levels.

1.3 Create cultures of peace and justice across civilisations, cultures and religions by co-ordinating dialogue among civilisations and cultures in order to prevent conflicts and support efforts for inter-cultural and inter-religious peace-building.

1.4 Stand for respect of human rights and against discrimination in all forms.

1.5 Build bridges of inter-cultural and inter-religious understanding, dialogue and cooperation to overcome the social, economic, cultural and religious dynamics that increase the risk of wars.

1.6 Develop commitments in all areas of life to building peace and to dissolving potential for conflict.

1.7 Join forces, share new insights and traditional wisdom, coming from a diversity of civilisations and religions can prevent injustices and dangers that threaten our life community on this planet.

## **Article 2: Buddhist Response to Sustainable Development**

2.1 Climate change is causing havoc and poses existential crisis before the only planet we all live in. We call on all nations to work towards sincere implementation of all international agreements, protocols and treaties on climate change.

2.2 Nature Conservation can neither be sidelined nor overlooked as other species who co-habit this planet are being wiped out too due to effects caused by us humans bearing in mind the interdependence of nature and the welfare of all sentient beings.

2.3 ABCP member countries all signatories of global development goals. Given that only 11 years are left before the implementation of these goals, ABCP National Centres commit themselves to work closely with their respective governments in collaboration with the UN and other multilateral bodies to speed up the implementation of these goals for the benefit of all.

## **Article 3: On Interreligious Dialogue and Cooperation**

3.1 Promote unity and harmony among religious groups, further exchanges and cooperation with religious organisations in all countries

3.2. Insist on the principles of friendship, peace, development and cooperation, cherishing peace in the religious organisations.

3.3. Form attitudes of individuals and societies towards the ‘other’ so that there



would be no brutal acts of individuals in the name of religion and violent groups within religious traditions.

3.4. Foster the inspiring and peace-building elements of religions, more effective ways of dialogue and cooperation among religions and between the world of politics and religions.

#### **Article 4: On the Status of Gender Equality**

4.1 Promote equal rights of women in religious practices.

4.2 Promote women's rights, gender equality and empowerment of women.

4.3 Accelerate progress and promote women's enjoyment of their rights in political, economic, social, educational and religious fields.

4.4 Advocate access and participation of women and girls to education, training, science and technology, including for the promotion of women's equal access to full employment and work.

4.5 Eliminate all forms of discrimination and violence against women.

#### **Article 5: On Children and Youth**

5.1 Ensure that the rights, safety, the right to education and well-being of all children and young people are recognised, respected and protected.

5.2 Stand firmly against all forms of child labor, use of children in armed conflicts, sexual exploitation and human trafficking, and support all efforts towards their eradication.

5.3 Bring the views and experiences of children and young people to the attention of government and the community.

5.4 Create child-safety and child-friendly environment, where children and young people with whom we have contact are safe and feel protected.

5.5 Advocate for service responses to meet the needs of marginalised children and young people.

#### **Article 6: On Buddhist Traditions, Culture and Heritage**

6.1 Assist and complement the actions of the member states of ABCP in preserving and promoting Buddhist traditions and cultural heritage.

6.2 Mobilise knowledge, research and reinforce international cooperation on Buddhist cultural heritage for stronger global Buddhist partnerships.

6.3 Safeguard tangible Buddhist cultural heritage such as holy Buddhist monuments, historical buildings and archaeological sites in India, Nepal and around the world, including non-Buddhist countries and maintain their sanctity.

6.4 Work to make the most of digital technology to record, document and pre-

serve Buddhist cultural heritage and make it available online.

**Encourage** the expansion of Buddhist NGOs which actively and substantively engage in disaster relief, social welfare and the attainment of the UN Sustainable Development Goals.

**Declared** on this day the 23rd of June 2019, at ABCP Headquarters at the Gandantegchenling Monastery, the Centre of Mongolian Buddhists in Ulaanbaatar, Mongolia by the heads of delegations of the ABCP National Centres.

ABCP Bangladesh National Centre 1	Most Ven. Sanghanayaka Suddhananda Mahathero
ABCP Bangladesh National Centre 2	Jibanananda Barua
Cambodia National Centre	His Holiness Samdach Preah Tep Vong
Department of Religion and Culture, CTA, Dharamsala	Most Ven. Thupten Ngodup
ABCP India National Centre	His Eminence Lochen Tulku Rinpoche
Japan Religious Persons Council for Peace	Most Ven. Shohaku Kishida
ABCP Korean National Centre, DPRK	Most Ven. Kang Su Rin
ABCP Korean National Centre, Taego Order, Republic of Korea	Ven. Dr. Woneung Lee Chi Ran
Buddhist Fellowship Organisation of the Lao People's Democratic Republic	Most Ven. Khamvan Voradeth
ABCP National Centre Gandan Tegchenling Monastery	Most Ven. Da Lama Kh. Byambajav
ABCP National Centre Dashichoiling Monastery	His Eminence Dr. Ch. Dambajav Khamba Lama
ABCP Nepal National Centre Anandkuti Vihar	Ven. Bhikkhu Maitri Mahthera

Buddhist Traditional Sangha of Russia,  
Ivolginsky Datsan Ulan-Ude, Buryatia

Most Ven. Khamba Lama Damba  
Ayusheev

Russian Federation, Aginsky Datsan  
ABCP National Centre

Ded Khamba Lama Ven. Tsyren  
Dondukbaev

ABCP Sri Lanka Centre  
(Ven. Dr. Sumatissa Chapter)

Ven. Prof. Pallekande Rathanasara  
Mahathero

ABCP Sri Lanka National Centre  
(Ven. Dr. Wipulasara Chapter)

Ven. Dr. Maitipe Wimalasara  
Mahathero

National Vietnam Buddhist Sangha,  
Vietnam

Most Ven. Dr. Thich Duc Thien

Combined Buddhist Universities of  
Vietnam

Prof. Dr. Le Manh That

11th ABCP General Assembly  
Ulaanbaatar, Mongolia  
21-23 June 2019

## **Communique** **Eleventh General Assembly of ABCP**

The Eleventh General Assembly of the Asian Buddhist Conference for Peace (ABCP) was held on June 21-23, 2019 in Ulaanbaatar, the capital of Mongolia in the “Battsagaan” Grand Assembly Hall of Gandan Tegchenlin Monastery, the Centre of Mongolian Buddhists.

The General Assembly was attended by over 300 delegates, guests and observers from 13 national centres: Bangladesh, Cambodia, CTA, Dharamsala, Japan, Democratic People’s Republic of Korea, Republic of Korea, Laos, Mongolia, Nepal, Russia, Sri Lanka and Vietnam.

General report at the General Assembly was delivered by the His Eminence Khamba Lama Gabju Choijamts Demberel, President of ABCP, on the present tasks facing ABCP and the way forward.

The ABCP in its 11th General Assembly adopted the “Ulaanbaatar Declaration” outlining the task facing Asian Buddhist Conference for Peace.

ABCP will strive to work for peace in Asia and in the world and for strengthening Buddhist culture and values. It will also confront with other global issues for which nine Standing Commissions were set up with separate countries given responsibility to run them.

The Standing Commissions are:

1. 'Buddhist Traditions, Culture and Heritage', with its centre in Mongolia,
2. 'Promotion of Buddhist Ethics and Unity, with its centre in Dharamsala, India,
3. 'Human Rights', with its centre in Bangladesh,
4. 'Sustainable Development Goals', with its centre in India,
5. 'Peace, Disarmament and Conflict Avoidance', with its centre in Japan,
6. 'Inter Faith Harmony', with its centre in Russia,
7. 'Women and Gender Equality', with its centre in Sri Lanka,
8. 'Children and Youth', with its centre in Sri Lanka and Vietnam, and,
9. 'Environment, Climate Change and Nature Conservation', with its centre in Vietnam.

H.E. Mr. Khaltmaagiin Battulga, President of Mongolia, attended the inauguration of the 11th General Assembly of ABCP and delivered a message, wherein he emphasised that "Mongolia has always supported the Asian Buddhist Conference for Peace, and it has been seen as valuable contribution of Mongolians not only to ensuring peace throughout the world but to maintaining its values which are still valid to this day."

Singling out the role of ABCP, the Mongolian President said, "The Asian Buddhist Conference for Peace is one of the few religious organisations registered with the UN with an advisory status. I hope that the tangible initiatives for Peace will set an example for international religious representatives not only in Asia but in the world to become the foundation for nuclear disarmament and vision for a peaceful future."

The Mongolian President continued "Mongolia is a peace-loving nation and Buddhism has been the traditional religion of the Mongolian people. Since the Great Mongolian state – the Hunnu Empire – Buddhism has spread three times in Mongolia, protecting the Mongolian nation from foreign aggression and creating the conditions for inner unity and national sovereignty. International scholars unanimously support this historical conclusion. At a certain stage of its development, Mongolian Buddhism experienced immense suffering, and we lost a great number of human lives due to political repression. This bitter experience must not be forgotten, nor ever be repeated again.

The Government of Mongolia and its highest legislative organ, the Parliament, welcomes the initiative of making Vesak, the 15th day of the first month of summer of the lunar calendar, an official public holiday. The Mongolian people, taking example from other Asian countries, are delighted to celebrate a day for cherishing ethics together – a day to respect our history and ancestors, to reflect and purify our achievements and shortcomings through our cognizance of virtue and sin, and to progressively practice our compassionate love for all living beings,” and concluded by emphasising that the “active participation and wealth of knowledge by the distinguished Buddhists and followers of faith are crucial for running the state affairs and cherishing the state and civilian harmony that originated from the times of Great Chinggis Khaan.”

The 11th General Assembly and the 50th anniversary celebrations of ABCP was also graced by Ambassador Inda Rhonda King, President of the UN Economic and Social Council (ECOSOC). ECOSOC President, Ambassador Inga Rhonda King, addressing the inauguration of the 11th General Assembly and 50th Anniversary of ABCP said, “Faith-based organisations have an important role to play in promoting durable peace and sustainable development. The UN General Assembly has acknowledged the active engagement of the United Nations system with faith-based and cultural organisations in the promotion of interreligious and intercultural dialogue and in bringing together people of different cultures, religions, faiths or beliefs to discuss common issues and objectives. The Assembly, in resolution 73/129, also invited Member States to further promote reconciliation to help to ensure durable peace and sustained development, including by working with faith leaders and communities and through reconciliatory measures and acts of service and by encouraging forgiveness and compassion among individuals”.

“This is because the values of faith-based organisations are closely aligned with those that are embedded in the sustainable development goals of ending extreme poverty and hunger, promoting gender equality and peaceful societies and protecting the environment. Many of your organizations have already been in the trenches working with Governments, other Non-Governmental organisations, foundations and community-based organisations in providing access to health, education and other social services, particularly in rural areas”.

“As we approach 2020, it must be a decade of delivery for the poorest and the most vulnerable. I count you to continue to support the efforts of the United Nations to reach the furthest behind first,” concluded the ECOSOC President.

Messages of greetings from Heads of states and political leaders as well as from

peace, public and religious international organisations including a video message from His Holiness the 14th Dalai Lama was shown. Heads of several diplomatic missions stationed in Ulaanbaatar and heads of different religious faith also attended and spoke at the inauguration ceremony.

His Holiness the Fourteenth Dalai Lama, in his written message to the 11th ABCP General Assembly, outlining the ultimate purpose of Buddhism, noted that “The purpose is to serve and benefit humanity... The Buddha gave us an example of contentment and tolerance, through serving other selflessly. His teaching is essentially to help other if you can and if you cannot, at least to refrain from harming them. Part of Buddhist practice involved transforming our minds,” and concluded by wishing ABCP success by noting “I offer my greetings to both organisers and participants, as well as my sincere prayers that your conference may be successful in contributing to the creation of a happier and more peaceful world.”

Another important feature of the 11th General Assembly was the Academic conference under the banner of ABCP “BUDDHIST HERITAGE AND VALUES IN THE 21ST CENTURY” - an International Conference Programme. The academic session was co-chaired by Dr. M. Bataa and attended by many distinguished scholars and academicians, diplomats who presented their papers. H.E. Mr. M.P. Singh, Ambassador of India to Mongolia also presented a paper.

The 11th GA also approved names of several eminent Buddhist monks as its Patron. They include: His Holiness the Fourteenth Dalai Lama, HH Samdech Tep Vong (Cambodia), HH Suddhananda Mahathero (Bangladesh), His Eminence Thich Thien Nhon (Vietnam), and Most Ven. Mahinda Sangharakhita Mahathero (Sri Lanka).

The 11th General Assembly of ABCP also elected new office bearers. His Eminence Khamba Lama Gabju Choijamts Demberel (Mongolia) was unanimously elected the ABCP President. Three Vice-Presidents of ABCP were also elected. They are Most Ven. Damba Ayusheev (Russia), Most Ven. Geshe Jangchub Choedon (India) and Most Ven. Dr. Thich Duc Thien (Vietnam). Most Ven. Da Lama Byambajav Khunkhur from Mongolia was elected as the ABCP Secretary General while Most Ven. Khy Suvanaratana (Cambodia) and Mr. Sonam Wangchuk (India) were elected unanimously as Deputy Secretary General.

The 11th General Assembly decided that the 12th General Assembly will be held in New Delhi in 2022.

May the Triple Gem bless all and May peace and justice be prevailed in the world!

# CHARTER OF THE ASIAN BUDDHIST CONFERENCE FOR PEACE

## PREAMBLE

The Asian Buddhist Conference for Peace (hereinafter referred to as ABCP) is a voluntary, non-governmental organisation, uniting international Buddhists under the common goal of protecting, strengthening and promoting global peace, unity, justice, human values and environment consciousness.

## ARTICLE ONE

### 1.1 MISSION

1.1.1 ABCP is committed to uphold global peace, morality, unity, and equality based on the teachings of Buddha Shakyamuni (Annexure One).

1.1.2 ABCP firmly stands for the promotion of Sustainable Development Goals of the United Nations.

1.1.3 ABCP stands firmly with the global community against all forms of extremism and terrorism.

### 1.2 GOALS

1.2.1 To promote collaboration with other religious non-governmental organisations and movements pursuing peace and with similar or identical aims and objectives of ABCP.

1.2.2 To safeguard human rights and values, and oppose discrimination based on race, religion and belief, and convictions.

1.2.3 To promote close cooperation with the United Nations and its specialised agencies in the implementation of the goals spelled out in the ABCP Charter.

1.2.4 To preserve and protect tangible and intangible Buddhist cultures.

1.2.5. To stand up against violation of human rights and freedom under the name of religion, ideology and against all forms of violence.

1.2.6 To uphold the teachings of Buddha Shakyamuni based on the Four Noble Truths, interdependent origination, impermanence, the law of rebirth, virtuous and non-virtuous actions, the law of Karma, Sunyata, and Bodhicitta.

1.2.7 To promote Sustainable Development Goals adopted in 2015 by member-states at the UN General Assembly Global Summit.

1.2.8 ABCP shall strive for complete disarmament and elimination of nuclear weapons.

## **ARTICLE TWO**

### **2. ABCP GOVERNING BODIES**

#### **2.1 GENERAL ASSEMBLY**

2.1.1 The General Assembly is the highest governing and decision-making body of ABCP.

2.1.2 The General Assembly shall consider the progress report presented by the Secretary General of the ABCP, review its activities and define the tasks of the movement.

2.1.3 The General Assembly shall elect the President, the Vice Presidents, the Secretary General and members of the Executive Council of ABCP.

2.1.4 The General Assembly shall deliberate upon and adopt amendments and additions to the ABCP Charter.

2.1.5 Each National Centre sends its delegates to the General Assembly. The number of delegates from each National Centre shall be decided by the host Nation.

2.1.6 The number of National Centres delegated to the General Assembly with the right to vote shall be determined by the Executive Council.

2.1.7 Associate members taking part in the General Assembly shall have no right to vote.

2.1.8 The quorum of the General Assembly shall be three fourths of the delegates attending the General Assembly. (Note: The General Assembly shall be deemed officially valid if it is attended by the ABCP President, or his authorised representatives, at least 1 of the 3 Vice Presidents, 17 members of the Executive Council, the Secretary General and Deputy Secretary Generals of ABCP.

2.1.9 Decisions of the General Assembly shall be by consensus. In case of lack of unanimity, the decision shall be taken by a simple majority vote. Decisions on issues of major importance, such as new membership, amendment to the Charter etc., shall be taken in accordance with the provision of the Charter.

2.1.10 Decisions of the General Assembly shall be binding on all members of ABCP.

2.1.11 The General Assembly shall be convened at least once in three years. If need be, an extraordinary session of the General Assembly may be convened by the Executive Council.

#### **2.2 EXECUTIVE COUNCIL**

2.2.1 The Executive Council (Annexure Two) is the highest decision-making body of the ABCP in-between two General Assembly sessions.



2.2.2 The Executive Council shall be elected by the General Assembly according to the principle of “One Representative from One National Centre”. The President, Vice President, Secretary General and Deputy Secretary Generals of ABCP shall be ex-officio members of the Executive Council.

2.2.3 Each National Centre shall nominate in writing a representative on the Executive Council to participate in the deliberations. His/her continuation at the Executive Council will be solely at the discretion of the National Centre concerned, through a written communication to the Secretary General.

2.2.4 The Executive Council shall meet at least once every year. In addition, the President shall have the authority to call a meeting of the Executive Council at any time he/she deems it necessary. The sessions of the Executive Council shall be presided over by the President and, in his absence, by one of the Vice Presidents, authorised by him.

2.2.5 The Executive Council shall be responsible to implement the decisions and resolutions of the General Assembly, and also take appropriate decisions and make recommendations on pressing problems of the organisation, and on the work of the Headquarters, ABCP Standing Commissions and National Centres.

2.2.6 The Executive Council shall, on the recommendation of the President, appoint two Deputy Secretary Generals, Chairpersons of the ABCP Standing Commissions, and Editor-in-Chief of the ABCP website and the magazine “Buddhism for Peace”. They will be confirmed by a majority vote at the Executive Council regular meeting.

2.2.7 In case of inability of the President to discharge his official duties, the Executive Council shall appoint an acting President of the ABCP from amongst the three Vice Presidents by consensus.

2.2.8 The Executive Council may invite individuals and experts, other than ABCP members, to its sessions as advisers.

2.2.9 The Executive Council shall consider applications for admission to the ABCP and take appropriate decisions.

2.2.10 The Executive Council shall draft amendments and additions to the ABCP Charter and submit them to the General Assembly for its consideration and approval.

## **2.3 NATIONAL CENTRES**

2.3.1 The National Centres of the ABCP shall represent the organisation in their respective countries. The missions and objectives of the National Centres shall be guided and aligned with the ABCP Charter.

2.3.2 Only such members, which are duly recognised by the ABCP Headquarters in accordance with its Charter, shall be considered as National Centres or

Associate members.

2.3.3 There shall not be more than 2 (two) national centres in any one country.

2.3.4 All National Centres shall be governed by the law of the country concerned.

2.3.5 The National Centres shall elect their governing bodies on their own. ABCP Headquarters shall be kept informed about the formation of the National Centre governing body and its activities.

2.3.6 The National Centres shall be guided in their activities by the mission and objectives of the ABCP Charter, and shall enjoy a certain degree of administrative independence within their respective countries.

2.3.7 The National Centres may initiate various actions and organise functions such as peace march, seminar, meeting and conference etc., independently or jointly with the ABCP Headquarters or other National Centres, but always keep ABCP Headquarters informed.

2.3.8 The National Centres shall support and develop measures sponsored by the ABCP Headquarters, ABCP Standing Commissions, and other National Centres as well as by peace movements and other organisations working for similar cause in their respective countries.

2.3.9 The National Centres shall submit annual reports on their activities to the Executive Council through the Headquarters of ABCP.

2.3.10 The National Centres shall send also report of their activities to the Secretary General of the ABCP as soon as they are held.

2.3.11 The National Centres may bring out publications to publicise their activities and the mission and objectives of ABCP.

2.3.12 The National Centres shall meet their expenses from donations and contributions made by organisations, monasteries, temples, individuals and groups.

## **2.4 STANDING COMMISSIONS OF ABCP**

2.4.1 ABCP shall have the following 9 (nine) Standing Commissions (Annexure Three):

2.4.1a Standing Commission on “Buddhist Traditions, Culture and Heritage”

2.4.1b Standing Commission on “Promotion of Buddhist Ethics and Unity

2.4.1c Standing Commission on “Human Rights”

2.4.1d Standing Commission on “Sustainable Development Goals”

2.4.1e Standing Commission on “Peace, Disarmament and Conflict Avoidance”

2.4.1f Standing Commission on “Inter-Faith Harmony”

2.4.1g Standing Commission on “Women and Gender Equality”

2.4.1h Standing Commission on “Children and Youth”

2.4.1i Standing Commission on “Environment, Climate Change and Nature Conservation”

2.4.2 The Standing Commissions shall be engaged in conducting research and analysis in their respective areas of mandate and shall make appropriate recommendations to the ABCP Headquarters.

2.4.3 The Chairmen of the respective Standing Commissions shall be appointed by the ABCP Executive Council. They shall brief the ABCP Secretary General on the structural and organisational set of their respective Standing Commissions.

2.4.4 The Standing Commissions may organise functions and events, compatible with the mission and goals of ABCP, on national, regional and international levels either on their own or jointly with the Headquarters or other Commissions or National centres of ABCP.

2.4.5 The Standing Commissions shall regularly report on their activities to the ABCP Secretary General.

## **ARTICLE THREE**

### **3.1 ABCP PATRONS**

3.1.1 ABCP, as an international Buddhist NGO, shall have supreme Buddhist monks/nuns as Patrons (Annexure Four).

3.1.2 ABCP shall draw on the spiritual support and guidance of such Patrons in the functioning of the organisation.

3.1.3 The Patrons will represent different traditions (Mahayana, Nalanda, Theravada) and regions (South Asia, Southeast Asia, North East Asia and Pacific) of Buddhism.

3.1.4 The Patrons will be invited to take part in ABCP General Assembly. They shall have no voting rights.

## **ARTICLE FOUR**

### **4. OFFICE BEARERS (Annexure Five)**

#### **4.1 PRESIDENT**

4.1.1 The President shall be a senior Buddhist monk/nun of high order. He/she shall be the highest elected official of the organisation. The ABCP President shall be elected from among the leaders of the ABCP National Centers and would have the general responsibility for the implementation of the mission and objectives of the organisation. The President shall be elected by the General

Assembly for a period of three (3) years or till the convening of the next ABCP General Assembly. The President would be eligible for re-election for a second term of three (3) years.

4.1.2 The President shall take constant care to strengthen and expand the organisation, and enhance its international prestige and influence.

4.1.3 The President shall represent the organisation on the international scene and may issue statements and appeals on behalf of ABCP on urgent matters pertaining to the organisation as well as on the international situation, within the framework of ABCP's mission and objectives.

4.1.4 The President may summon a meeting of ABCP Executive Council, Vice Presidents and other office bearers and experts to exchange information and deliberate upon pressing concerns before the organization.

## **4.2 VICE PRESIDENTS**

4.2.1 ABCP shall have three (3) Vice Presidents, each representing a region of ABCP, namely, South Asia, South East Asia and North East Asia-Pacific.

4.2.2 The Vice Presidents shall assist the President in the discharge of his/her duties.

4.2.3 In case of inability of the President to discharge his/her official duties, the functions shall be taken over by one of the Vice Presidents, as decided by the Executive Council, until a new President is elected.

4.2.4 On the advice of the President, the Vice Presidents may represent ABCP at international functions, and undertake special missions in the interest of the organisation.

4.2.5 The Vice Presidents, together with the National Centres in the respective Regions, shall promote the implementation of the mission and objectives of ABCP.

## **4.3 SECRETARY GENERAL**

4.3.1 The Secretary General is vested with the highest administrative power, and carries direct responsibility for the implementation of the decisions and recommendations of the governing bodies of the organisation.

4.3.2 The Secretary General shall guide day-to-day work of the ABCP Headquarters and shall be responsible for correspondence with the National Centres, other organisations and movements. The Secretary General shall submit reports on various activities to the ABCP President.

4.3.3 The Secretary General, as the general administrator of ABCP, shall have the right to select and appoint staff of the ABCP Headquarters.

4.3.4 The Secretary General can, with the approval of the President, represent

ABCP at international functions and events, issue statements and appeals on behalf of ABCP, which are fully compatible with the interests of the organisation, on pressing problems of the organisation.

4.3.5 The Secretary General shall develop the annual action plan, programme as well as annual budget of the organisation, map out practical activities of the organisation and present the same for consideration and approval by the President and the Executive Council of the ABCP.

4.3.6 The Secretary General shall be a joint signatory to financial and other banking documents of the organisation.

#### **4.4 DEPUTY SECRETARY GENERAL**

4.4.1 ABCP shall have Deputy Secretary Generals.

4.4.2 The Deputy Secretary Generals shall function under the supervision of the Secretary General and assist in the day-to-day work of ABCP Headquarters.

4.4.3 In case of inability of the Secretary General to discharge his/her function, the President shall appoint one of the two Deputy Secretary Generals to take over the responsibilities of the Secretary General until a new Secretary General is elected. The Deputy Secretary Generals will be guided by the Executive Council of the ABCP.

#### **4.5 TREASURER**

4.5.1 ABCP Headquarters shall have one treasurer (a professional accountant).

4.5.2 The Treasurer shall work under the direct management of the ABCP Secretary General.

4.5.3 The Treasurer shall have the following duties and responsibilities:

5.5.3a Maintaining the accounts books;

5.5.3b Financial management;

5.5.3c Preparing the annual budget of the organisation;

5.5.3d Managing organisation's financial reports, and

5.5.3e Managing the organisation's financial liaison.

4.5.4 The Treasurer shall be the primary signatory, alongside the Secretary General, of all financial and banking transactions of the organisation.

### **ARTICLE FIVE**

#### **5. ELECTIONS AND VOTING PROCEDURES**

##### **5.1 ELECTIONS**

5.1.1 The office bearers, including the President, Vice Presidents, Secretary General and members of the Executive Council of ABCP shall be elected by the General Assembly by raising their hands or by secret ballot, if necessary.

5.1.2 If the number of candidates does not exceed the number of vacancies, the elections shall be by show of hand.

5.1.3 If there are two or more candidates for any vacancy, the candidates receiving a majority of votes through secret ballot shall be elected.

## **5.2 VOTING PROCEDURE**

5.2.1 Full members of ABCP shall follow the principle of “One Country, One Vote” at the General Assembly.

5.2.2 Associate members of ABCP shall not have the right to vote.

5.2.3 In the event of a tie, the President of ABCP shall have the right to cast a final and deciding vote.

## **ARTICLE SIX**

### **6. MEMBERSHIP**

6.1 There shall be the following types of membership:

6.1a National Centres: Representing Buddhist followers in any country/region.

6.1b Associate members: Buddhist organisations and other international organisations from the regions other than the three regions defined in Article 2.1.4. can also become Associate Members of ABCP. Their application shall be validated by two-third votes at the General Assembly.

6.2 Buddhist temples, monasteries, centres, organisations and communities, subscribing to the mission and goals of ABCP, and willing to cooperate for their realisation, and want to set up ABCP National Centres in their respective countries, such procedures, as defined below, shall be followed.

6.2a Submit an application to the ABCP Secretary General;

6.2b After receipt of membership application, the ABCP Secretary General shall submit his/her recommendations together with the application for membership to the ABCP Executive Council;

6.2c The Executive Council shall consider the recommendations of the General Secretary and, if the Executive Council members come to a unanimous decision, the request for application for membership shall be submitted for consideration to the ABCP General Assembly;

6.2d A new member shall be admitted to ABCP at the General Assembly only with the unanimous agreement of all National Centres.

6.2e There shall not be more than 2 (two) national centres in any one

country.

6.3 If a National Centre carries out structural or membership changes, the ABCP Secretary General shall be informed of the changes made within one month.

6.4 ABCP National Centres that had been full and active members of ABCP up until the 11th General Assembly of ABCP (2019) shall have the status of Permanent Members (Annexure Six) of ABCP. However, permanent membership does not give any extra rights over other members of ABCP. The list of Permanent Members of ABCP is appended as Annexure Six.

6.5 If an ABCP member wishes to withdraw its membership from the organisation, it may do so by notifying the ABCP Secretary General in writing. The ABCP Secretary General shall submit the notice to the ABCP Executive Council for consideration and final decision.

6.6 If an ABCP member fails to comply with the mission and goals of the ABCP Charter, and engages in activities detrimental to the interests of the organisation, the Executive Council shall be authorised to take such action as may be appropriate. The process shall be as follows.

6.6a Upon receiving a written complaint to this effect, the Executive Council of ABCP shall constitute a committee of its members to look into the complaint, which will submit its report to the Executive Council within one month.

6.6b Based on the report, if the National Centre concerned is found to have violated the ABCP Charter or engaged in activities detrimental to the interest of the organisation, the Executive Council may call for the suspension of the concerned National Centre's membership, or (in a more serious instance), expulsion from ABCP.

6.6c This decision shall be by a simple majority of those present and voting.

## **ARTICLE SEVEN**

### **7. RIGHTS AND RESPONSIBILITIES OF ABCP MEMBERS**

7.1 ABCP members shall enjoy the following rights:

7.1a Take part in all activities of ABCP within the framework of the mission and goals outlined in the ABCP Charter;

7.1b Make suggestions and proposals concerning activities of ABCP, take part in activity planning and participate in their execution;

7.1c Elect and to be elected to the governing and executives bodies of ABCP.

7.2 ABCP members shall have the following responsibilities:

7.2a Strictly adhere to the Charter of ABCP, actively work for the reali-

sation of its missions and goals, and to implement decisions taken by the governing bodies of ABCP;

7.2b Strive for strengthening the unity and expanding the ranks of ABCP by drawing as many Buddhists as possible into the activities of the organisation aimed at realising Lord Buddha’s teachings on peace and removing the threats of war;

7.2c Educate the public on the mission and goals of ABCP, the Teachings of Buddha Shakyamuni and the importance of friendly and mutually beneficial relationship and cooperation among nations;

7.2d Render financial and other support to ABCP and to pay membership dues regularly.

## **ARTICLE EIGHT**

### **8.FINANCES**

8.1 The objective of ABCP, with regard to its finance, is to ensure the continuity, normal and effective functioning of ABCP, towards implementing the mission and objectives of the ABCP charter.

8.2 ABCP finances shall be composed of the following:

8.2a Dues and contributions from the ABCP National Centres;

8.2b Donations and financial assistance by organisations and individuals;

8.2c International project and programme financing, foundations and fund-raising activities;

8.2d Other incomes compatible with the laws.

8.3 The financial year of ABCP shall be from 1 January to 31 December of every year.

## **ARTICLE NINE**

### **9. THE ABCP HEADQUARTERS**

9.1 The Headquarters of the ABCP shall be located at the Gandan Tegchenling Monastery in Ulaanbaatar, Mongolia.

9.2 To facilitate proper functioning of ABCP activities, and in view of the globally recognised importance of Bodh Gaya, the holiest place of pilgrimage for Buddhists and a sacred site of Buddha’s Enlightened Awakening, ABCP Headquarters shall have an “ABCP Coordination Centre” at Bodh Gaya, India under ABCP Headquarters.

9.3 The ABCP Coordination Centre shall function under the supervision of ABCP Headquarters.



## **ARTICLE TEN**

### **10. ABCP EMBLEM AND FLAG**

10.1 The ABCP has the Vajra seal with a pigeon on the Three Gems in the centre of its Emblem.

10.2 The ABCP shall have a six-colored flag, consisting of a vertical yellow stripe, being one fifth of the length, symbolising the Buddha’s teaching and five horizontal stripes of blue, yellow, red, white and saffron colours from top to bottom.

10.3 The five colours of the ABCP Flag shall denote wisdom, humility, righteousness, reason and generosity by eliminating anger, arrogance, greed, ignorance and jealousy.

10.4 The Flag shall carry the ABCP Emblem – Vajra, on the upper part of the vertical stripe.

10.5 The length of the flag shall be twice its breadth.

10.6 Photos of the authorised emblem and flag of ABCP are in Annexure Seven.

## **ARTICLE ELEVEN**

### **11. ABCP PUBLICATIONS**

11.1 ABCP shall publish an English-language magazine “Buddhism for Peace” and also shall have a dedicated website ([www.abcp.mn](http://www.abcp.mn)) in English. “Buddhism for Peace” magazine shall be an annual magazine. ABCP National Centres shall regularly and in a timely manner supply news and materials to the “Buddhism for Peace” magazine and the website.

11.2 The main task of the ABCP Publication shall be to:

11.2a To raise awareness of the public about the mission, objectives and activities of ABCP and its National Centres;

11.2b Disseminate Lord Buddha’s teachings on peace, tranquility and compassion;

11.2c Publish important documents and resolutions of the governing bodies of the organisation;

11.2d Highlight the issues of peace and security in Asia and the world over, and present the ABCP’s stand on these;

11.2e Publish information on peace-building activities of religious and non-religious organisations, working with ABCP.

## **ARTICLE TWELVE**

### **12. AWARDS**

12.1 “ABCP Medal of Honour” shall be the highest award of ABCP. The “Med-

al of Honour” shall be awarded to an individual for his/her exceptional contribution to strengthening global peace and tranquillity, ensuring inter-faith unity and harmony, educating and enlightening the people, upholding human rights and freedom, and spreading the teachings of Buddha Shakyamuni.

12.2 “Honorary Certificate of ABCP” shall be awarded to an individual who has made tangible contribution to implementing the mission and objectives of ABCP.

12.3 ABCP Secretary General shall nominate for the ABCP Medal of Honour and Honorary Certificate of ABCP, such individuals who have fulfilled the above requirements and shall submit the names of the nominees to the ABCP President.

12.4 The National Centres can also nominate candidates for ABCP awards, which shall be reviewed by the Secretary General and recommended to the President of ABCP.

12.5 ABCP awards shall be presented at special ceremonies during successive ABCP General Assemblies.

12.6 National Centres may have their own awards.

## **ARTICLE THIRTEEN**

### **13. OFFICIAL LANGUAGE OF ABCP**

13.1 The official language of the ABCP shall be English.

13.2 All official documents shall be published in the English language.

13.3 Translation from the official into national languages and from national languages to ABCP official language shall be the responsibility of the National Centres, but only the English version shall be considered authentic.

## **ARTICLE FOURTEEN**

### **14. CHANGES AND AMENDMENTS TO THE ABCP CHARTER**

14.1 The Constitution of the ABCP shall come into force from the date of its adoption by the General Assembly.

14.2 Proposals on changes and amendments to the Charter shall be submitted in writing to the Secretary General of the ABCP for consideration by the Executive Council of ABCP.

14.3 Changes and amendments to the Charter, introduced on the recommendation of the Executive Council, shall come into force after their adoption by the General Assembly.

**ADOPTED** on this day the 23rd of June 2019, at the 11th ABCP General Assembly held at the ABCP Headquarters at the Gandantegchenling Monastery,

the Centre of Mongolian Buddhists in Ulaanbaatar, Mongolia by the heads of delegations of the ABCP National Centres.

ABCP Bangladesh National Centre 1	Most Ven. Sanghanayaka Suddhananda Mahathero
ABCP Bangladesh National Centre 2 Cambodia National Centre	Jibanananda Barua His Holiness Samdech Preah Tep Vong
Department of Religion and Culture, CTA, Dharamsala	Most Ven. Thupten Ngodup
ABCP India National Centre	His Eminence Lochen Tulku Rinpoche
Japan Religious Persons Council for Peace	Most Ven. Shohaku Kishida
ABCP Korean National Centre, DPRK	Most Ven. Kang Su Rin
ABCP Korean National Centre, Taego Order, Republic of Korea	Ven. Dr. Woneung Lee Chi Ran
Buddhist Fellowship Organisation of the Lao People's Democratic Republic	Most Ven. Khamvan Voradeth
ABCP National Centre Gandan Tegchenling Monastery	Most Ven. Da Lama Kh. Byambajav
ABCP National Centre Dashichoiling Monastery	His Eminence Dr. Ch. Dambajav Khamba Lama
ABCP Nepal National Centre Anandkuti Vihar	Ven. Bhikkhu Maitri Mahthera
Buddhist Traditional Sangha of Russia, Ivolginsky Datsan Ulan-Ude, Buryatia	Most Ven. Khamba Lama Damba Ayusheev
Russian Federation, Aginsky Datsan ABCP National Centre	Ded Khamba Lama Ven. Tsyren Dondukbaev

ABCP Sri Lanka Centre  
(Ven. Dr. Sumatissa Chapter)

Ven. Prof. Pallekande Rathanasara  
Mahathero

ABCP Sri Lanka National Centre  
(Ven. Dr. Wipulasara Chapter)

Ven. Dr. Maitipe Wimalasara  
Mahathero

National Vietnam Buddhist Sangha,  
Vietnam

Most Ven. Dr. Thich Duc Thien

Combined Buddhist Universities of  
Vietnam

Prof. Dr. Le Manh That

**First adopted by the Sixth General Conference  
of the ABCP, Ulaanbaatar, August 16, 1982**

**Word changes were made at the Eighth General Conference on the ABCP  
Ulaanbaatar, 23 September 1990.**

**The revised amended version of the ABCP Charter was  
discussed and adopted by the Eleventh General Assembly of ABCP  
held on 21-23 June 2019 in Ulaanbaatar, Mongolia.**

## **ANNEXURE ONE TERMS AND TERMINOLOGY**

- 1. Teachings of Buddha Shakyamuni:** Virtuous and non-virtuous action, impermanence, interdependent originations, the law of Karma, Sunyata and Bodhicitta.
- 2. Sustainable Human Development:** The 2030 Sustainable Development Goals with 17 goals, adopted in 2015 by the UN member-states at the UN General Assembly Global Summit.
- 3. Membership Dues:** is defined as the financial capacity of ABCP, as an international non-governmental organisation (NGO), which shall be paid by the member organisations to ensure that the activities of ABCP shall be continuous, sustainable, energetic and effective.
- 4. ABCP Regions:** ABCP member organisations will be categorized according to the regions they are located in, that is, South Asia, South East Asia and North Asia-Pacific Regions. Future members will be suitably placed within respective regions, based on consensus.
- 5. Treasurer** (This item is provided in Article Six, Para D): is a financial and accounting specialist working at the ABCP Headquarters.

## **ANNEXURE TWO**

### **ABCP EXECUTIVE COUNCIL**

1. Bangladesh National Centre 1 (Bangladesh Bouddha Kristi PracharSangha) - HH Suddhananda Mahathero
2. (ABCP Bangladesh National Centre) – Mr. Jibananda Barua
3. Cambodia ABCP National Centre – Ven. Dr. Khy Sovanratana
4. Central Tibetan Administration, Dharamsala, India – Ven. Karma Gelek Yuthok
5. ABCP India National Centre – Mr. Ashok K. Wangdi
6. Japan Religious Persons Council for Peace – Most Ven. Shohaku Kishida
7. ABCP Korean National Centre (DPRK) - Most Ven. Kang Su Rin
8. ABCP Korean National Centre – Taego Order, RoK – Ven. Dr. Woneung Lee Chi Ran
9. Buddhist Fellowship Organisation of Lao People’s Democratic Republic – Ven. Dr. Hongsang Boriboun
10. Mongolia – ABCP National Centre GandanTegchenling Monastery – Most Venerable Da Lama Byambajav Khunkhur
11. Mongolia – ABCP National Centre Dashichoiling Monastery – Ven. Altankhuu Tserenjav
12. ABCP Nepal National Centre Anandkuti Vihar – Ven. Maitri Bhikkhu
13. Buddhist Traditional Sangha of Russia, Ivolginsky Datsan – Most Ven. Khambo Lama Damba Ayushev
14. Aginsky Datsan ABCP National Centre, Russia – Ven. Tsyren Lama (Andrey Dondukbaev)
15. Sri Lanka (Late Ven. Sumanatissa Chapter) – Ven. Prof. Pallekande Mahathero
16. Sri Lanka (Late Ven. Wipulasara Chapter) – Ven. Dr. Maitipe Wimalasara Mahathere
17. National Vietnam Buddhist Sangha – Ven. Dr. Thich Nhat Tu
18. Combined Buddhist Universities of Vietnam – Prof. Le Manh That

## **ANNEXURE THREE**

### **ABCP STANDING COMMISSIONS AND CENTRES**

ABCP shall have the following 9 (nine) Standing Commissions:

1. Standing Commission on “Buddhist Traditions, Culture and Heritage”, with its Centre in Mongolia,
2. Standing Commission on “Promotion of Buddhist Ethics and Unity”, with its Centre in Dharamsala,
3. Standing Commission on “Human Rights”, with its centre in Bangladesh

(National Centre 2 of Bangladesh headed by D. P. Barua),

4. Standing Commission on “Sustainable Development Goals”, with its Centre in India,
5. Standing Commission on “Peace, Disarmament and Conflict Avoidance”, with its Centre in Japan,
6. Standing Commission on “Inter-Faith Harmony”, with its Centre in Russia,
7. Standing Commission on “Women and Gender Equality”, with its Centre in Sri Lanka,
8. Standing Commission on Children and Youth, with its Centre in Sri Lanka and Vietnam,
9. Standing Commission on “Environment, Climate Change and Nature Conservation”, with its Centre in Vietnam.

## **ANNEXURE FOUR**

### **ABCP PATRONS**

1. His Holiness The 14th Dalai Lama (CTA, Dharamsala)
2. His Holiness Samdech Tep Vong (Cambodia)
3. His Holiness Suddhananda Mahathero (Bangladesh)
4. His Eminence Thich Thien Nhon (Vietnam)
5. Ven. Prof. Mahinda Sangharakhita Mahathero (Sri Lanka)

## **ANNEXURE FIVE**

### **ABCP OFFICE BEARERS**

#### **PRESIDENT:**

1. His Eminence Khamba Lama Dembereliin Choijamts (Mongolia)

#### **VICE PRESIDENTS:**

1. Most Ven. Geshe Jangchub Choeden (India)
2. Most Ven. Dr. Thich Duc Thien (Vietnam)
3. Most Ven. Damba Ayusheev (Buryatia, Russia)

### **ABCP SECRETARY GENERAL**

1. Most Venerable Da Lama Byambajav Khunkhur (Mongolia)

### **DEPUTY SECRETARY GENERAL**

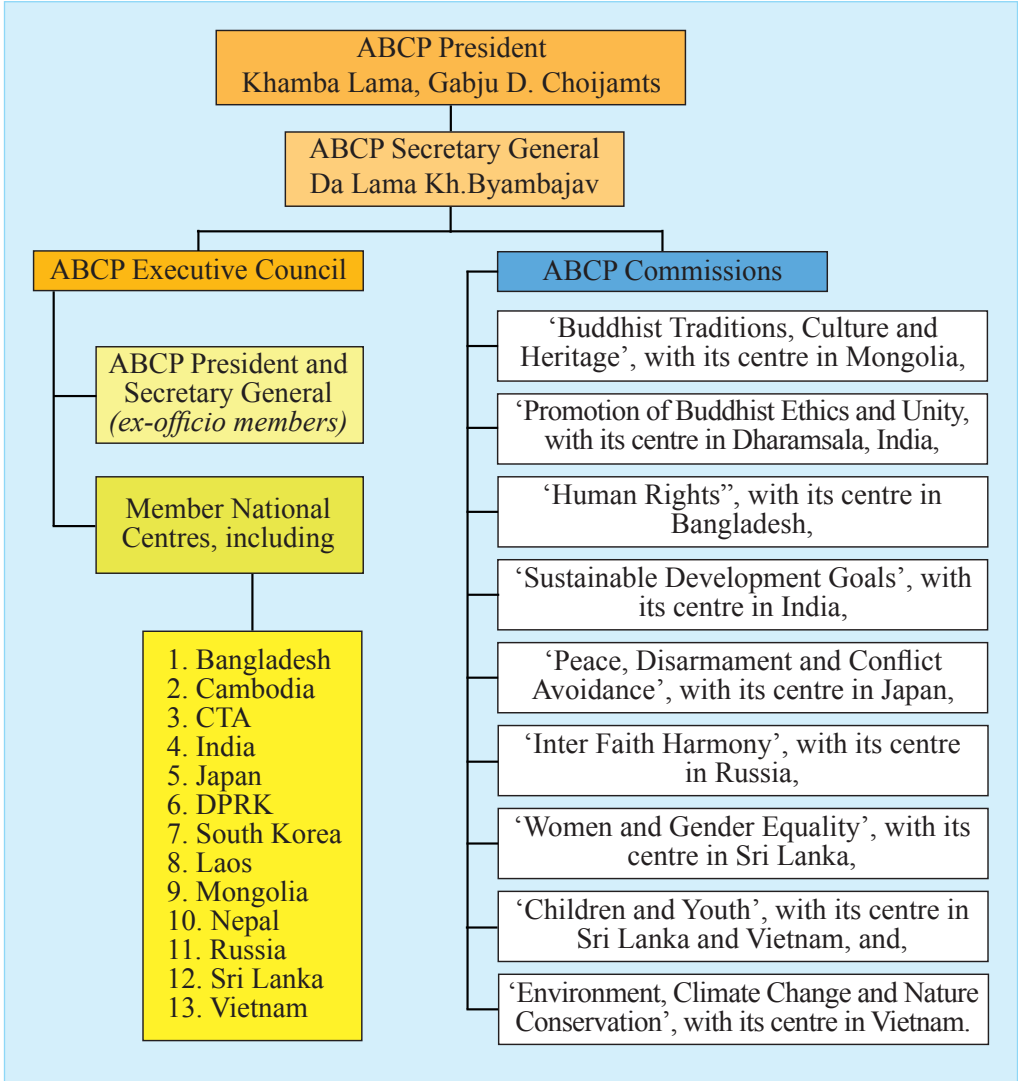
1. Mr. Sonam Wangchuk (India)
2. Ven. Khy Suvanaratana (Cambodia)

## **ANNEXURE SIX**

### **PERMANENT MEMBERS OF ABCP**

1. Bangladesh National Centre 1 (Bangladesh Bouddha Kristi Prachar Sangha)
2. Bangladesh National Centre 2 (ABCP Bangladesh National Centre)
3. Cambodia ABCP National Centre
4. Department of Religion and Culture, Central Tibetan Administration
5. ABCP India National Centre
6. Japan Religious Persons Council for Peace
7. ABCP Korean National Centre (DPRK)
8. ABCP Korean National Centre – Taego Order, RoK
9. Buddhist Fellowship Organisation of Lao People’s Democratic Republic
10. Mongolia – ABCP National Centre Gandantegchenling Monastery
11. Mongolia – ABCP National Centre Dashichoiling Monastery
12. ABCP Nepal National Centre Anandkuti Vihar
13. Buddhist Traditional Sangha of Russia, Ivolginsky Datsan
14. Aginsky Datsan ABCP National Centre, Russia
15. ABCP Sri Lanka National Centre (Ven. Dr. Sumatissa Chapter)
16. ABCP Sri Lanka National Centre (Ven. Dr. Wipulasara Chapter)
17. National Vietnam Buddhist Sangha
18. Combined Buddhist Universities of Vietnam





**Report by His Eminence Khamba Lama Gabju  
Chojamts Demberel, President of ABCP, Abbot  
of Gandantegchenling Monastery, Head of the Centre  
of Mongolian Buddhists at the 11th General Assembly of ABCP**

Ulaanbaatar  
22 June 2019

Dear Most Venerable monks and lamas of the National Centres,  
Brothers and sisters in the Dharma,  
Ladies and Gentlemen

I would like to, on behalf of the Mongolian Buddhists and the people of Mongolia, extend my sincere gratitude to you all for accepting our invitation to the 11th General Assembly of ABCP and coming to our beautiful country - the land of blue skies, and extend to you all, with folded hands, a very warm welcome on this auspicious day.

We have all gathered here after quite a long period of time since the last 10th General Conference of ABCP and the present regular Ulaanbaatar General Assembly is important for we are tasked to review and assess our organisation's past history and outline the future goals and objectives.

We Asian Buddhists have together come a long way over the past half a century to unite our efforts for the noble striving of all the sentient beings for peace and tranquillity of all the peoples of our world. If we look back into the pages of history we find that way back 50 years ago, right here in this land where we have today converged, the foundation stones of our movement for peace were laid.

Let me clarify. In December 1969, Gabju the Learned Samaagiin Gombogjav, Khamba Lama of the Gandan Tegchenling Monastery, the Centre of Mongolian Buddhist invited the Most Venerable Sumanatissa Thero of then Ceylon (Sri Lanka), Venerable Amritananda Thero of Nepal, Venerable Gunaratna Thero of India, and a representative of the Buddhists of the former USSR or present Russia to Ulaanbaatar. While discussing the existing international situation, and the noble goals and objectives of Buddhism, they supported the initiative of the Khamba lama to unite for carrying out joint actions by Asian Buddhists for the promotion and development of peace in Asia. Guided by this mission, they unanimously decided to call a Meeting of Asian Buddhists in June 1970, thus setting in motion the noble cause of peace promotion.

I would like to bow and pay my deep respect to our gurus - the Most Venerable Samaagiin Gombojav of Mongolia, Most Venerable Sumanatissa Thero of Sri Lanka, Venerable Gunaratna Thero of India, Venerable Amritananda Thero of Nepal and Most Venerable Gomboyev of Russia for their enormous contribution to laying the foundation of this noble cause, setting in motion the solidarity movement of the Asian Buddhists, and founding and extending our organisation.

On behalf of the participants in our General Assembly and on my personal behalf I would like to express our sincere appreciation and respect to His Holiness Samdech Tep Vong, the Great Buddhist Supreme Patriarch of Cambodia for your continuous support to the activities of ABCP and for the many years you have been with us.

### **Dear brothers and sisters in the Dharma,**

Our Great Teacher Shakyamuni, the pinnacle of compassion, peace and tolerance, was born on this Earth more than 2,500 years ago. Lord Buddha showed us the path leading to a peace without suffering, an immortal yearning of humankind, teaching us that all kinds of suffering are born of our ignorance for the cause of all the sufferings, and showed us how to rid of all this suffering by way of purifying out minds and hearts, and through enlightenment.

The teachings of peace and the manifestation of the ideas of peace spread far and wide in most of the countries of Asia, bringing in its fold thousands and millions of followers, establishing one common universal cultural heritage to become a global religion. Today, peoples living in other continents are also broadly accepting Buddhism. The world Buddhists, true to the teachers of the Great Shakyamuni, have always prayed for lasting peace and have walked in unity under one movement for peace.

In the 1970s, when the dangers of Cold War was growing throughout the world, and when some countries and peoples of Asia were exposed to the devastations of war, Asian Buddhists came together in solidarity and unity to become one of the movements consistently and invariably standing up for peace for humanity, and that organisation, with five scores years of history and which has become an expression of the unity of our heart and soul, and a reliable support of our cooperation is the Asian Buddhist Conference for Peace.

ABCP, the peace movement of the Asian Buddhists, guided by the teachings of Lord Buddha, was thus founded with a mission to strengthen peace and security on the Asian continent, unite the peace-loving Asian Buddhists, estab-

lish equitable and friendly relations among nations, and spreading the teachings of our Lord Buddha.

Proceeding from this very premise, the first meeting of Asian Buddhists, which was held in Ulaanbaatar in 1970, set up this peace organisation and which began its history under the motto “May fighters with weapons in hand, meet each other with flowers in their hands.”

This Meeting issued a resolution on establishing a centre for coordinating the efforts of the Asian Buddhists for peace, and Mongolia’s Khambu Lama S. Gombojav, one of the initiators of the movement, was elected as the President of the Centre, and Indian Venerable Gunaratana and Venerable Sumanatissa of Ceylon were elected as the centre’s Vice President, while a Mongolian professional Ch. Jugder was elected as the organisation’s Secretary General. This marked the beginning of the history of ABCP - an organisation of unity of the Asian Buddhists.

The first member centres of this newly established organisation were the National Centres of India, Mongolia, Russia, Japan, Sri Lanka and Nepal. I would like to emphasise that these National Centres have always actively supported the activities of ABCP and have been true to the founding goals and missions of the organisation even up to today. Taking this opportunity, I would like to sincerely thank the venerable monks and members of delegations of the founding national centres of ABCP.

Over the past half a century, the activities of our organisation had grown in strength, scale and scope, making strong and broad the social impact and cooperation among the Asian Buddhists for peace. A striking illustration of this were the foundation of the ABCP National Centres of Laos, Cambodia, Vietnam, Bangladesh, Republic of Korea and the Democratic People’s Republic of Korea and the fact that delegation of 15 national centers have come here today for our 11th General Assembly. This goes to prove the invariable commitment of the Asian Buddhists to the teachings of Lord Shakyamuni, the values of Buddhism and the supreme mission of ensuring peace throughout the world. Furthermore, this is a striking illustration of the fact that we have all come and gathered here to fight for peace, sustainable development and well-being of peoples of the world with renewed joint effort, vigour and new commitments.

Allow me to thank you all once again sincerely.

Distinguished Venerables and friends in the Dharma.

The past 50 years of history of the Asian Buddhist movement for peace

in the face of the Asian Buddhist Conference for Peace, overcoming the huge global political and social changes spanning two millennia, is rich in historical lessons. This is our common pride and a joint history. This history can be divided into two basic periods, one pertaining to the 20th century and the other to the 21st century.

The first 30 years of ABCP was closely connected with the events in the last three decades of the twentieth century. We can say that these 30 years were a period of energetic activity of our organisation.

Nine General Conferences of ABCP were held during these 30 years. The First General Conference was held in 1970 in Ulaanbaatar, the then Mongolian People's Republic. The Second one was held in Kandy, Sri Lanka in 1972, the third in 1974 in New Delhi, India, the fourth in Tokyo, Japan in 1976, the fifth and sixth General Conferences in Ulaanbaatar in 1979 and 1982, the seventh in 1986 in Vientiane, Laos, the eighth and the ninth General Conferences were held in Ulaanbaatar, Mongolia. These General Conferences outlined the goals and objectives of the organisation in light of the pressing global and regional issues, and took important decisions that emboldened the spirit, hopes and co-operation of the Asian Buddhists.

The 10 year activities of ABCP, spanning the period from 1970 to 1980, depending on the then existing circumstances, were special years prompting our organisation to strongly raise our voice for peace and redouble our efforts for tranquillity for the peoples of Asia and putting an end to foreign wars and aggressions in the continent by stepping up the involvement of the Asian Buddhists in these endeavours. These efforts were also spearheaded at banning weapons of mass destruction, such as nuclear, chemical and bacteriological weapons, and promoting universal disarmament.

The first five General Conferences, held in Kandy, New Delhi, Tokyo and Ulaanbaatar, guided by these goals and objectives, galvanised the efforts of the Asian Buddhists, thus making a practical contribution to the cause of global and regional peace, and it became a recognised part of the international body of peace-loving organisations, which can be qualified as the key achievements of ABCP.

The first General Conference in Ulaanbaatar issued an Appeal for Peace in Asia and putting an end to the Vietnam war, and supported the initiative of uniting the Buddhists of the Asian countries for peace.

The Second General Conference in Kandy, Ceylon adopted a special resolution on Indo-China and an Appeal to all Buddhists of Asia and the World to defuse regional and international tensions, guarantee the right to peace, progress and development, and reminded the aggressors and instigators of wars and violence, that

“He who, by causing pain to others,  
Wishes to obtain peace for himself,  
He, entangled in the bonds of hatred,  
Will never be free from hatred” (Dhammapada)

Recalling the teaching of the Lord Buddha and accordingly, the ABCP President had appealed to remain invariably committed to peace. I would like to, from this podium, specifically note that the Buddhists of Sri Lanka even today continue to be true to the teachings of Lord Shakyamuni, and have become the vanguards in the struggle for peace.

The New Delhi Declaration, adopted at the Third General Conference held in India in 1976, was particularly significant for it added fresh impetus to the growth and development of our organisation, expanded the framework of its activities, and outlined the roles and responsibilities of the Buddhists, especially Buddhists of Asia.

I feel proud to note that the Buddhists of India, the holy land where Shakyamuni gave his first sermons, have always remained the spiritual strength and cornerstone of peace. India was the first country to support our movement and the earnest of our common organisation, rendering comprehensive support.

Today, we must celebrate the name, the efforts and contributions of our Great Teacher Bakula Rinpoche, the former President of ABCP. And so, taking this opportunity, on behalf of the Mongols and the national centre delegates present here, I would like to sincerely thank the delegation head and members of delegation of the India ABCP National Centre for preserving with honour this tradition in the new Millennium, and who, in support of our today’s General Assembly, have come here in Ulaanbaatar.

The Fourth General Conference in Tokyo adopted a decision, which marked another new watershed in the growth and development of our organisation, which has gone down in the annals of ABCP. The Tokyo General Conference assessed the outcome of the activities of our organisation in its early period, the historical lessons of the struggle and victory of the peoples of Vietnam, Laos and Cambodia, and outlined the new tasks of ABCP.

The Fourth General Conference adopted the Tokyo Appeal to not only Buddhists in Asia and the world, but also to other religions of the world, calling on the progressive forces to join hands in the efforts for strengthening global peace. This was the noble objective of the world Buddhists, which continues to remain a central mission. We note with pride the energetic effort and the contribution that has been made and is still being made today by the Buddhists of Japan and on behalf of all the delegates I would like to congratulate and extend our best wishes to the head and members of delegation of the Japan ABCP National Centre.

The Fifth General Conference, which was held in Ulaanbaatar in 1979, reviewed the 10-year activity of ABCP and outlined the new tasks and goals of the organisation. ABCP President Khamba Lama S. Gombojav, in his speech at this General Conference, had said that although we had accomplished our initial mission of stopping the wars in Asia and mounting peace movement in the region, “ABCP is still confronted with the stupendous but noble task of creating a virtuous deed in the continent. In the present day, taking virtuous actions for new and progressive gains has become a major trend of the life and activities of the Buddhists,” thus clearly outlining the goals and objectives of our organisation. A striking example of this was the support for the UN decision to proclaim 1979 as the International Year of Children, and the appeal made to the National Centres to undertake concrete actions and measures for accomplishing virtuous deeds.

This objective of our organisation gained much broader scale and scope than the struggle for disarmament and reduction of arms race and was spear-headed at attaining the noble goal of universal peace and tranquillity by way of strengthening peace, amity, mutual trust and confidence, and fraternity in the world, which was a proof that that our organisation had been elevated to new higher level in its mission and goal.

### **Dear brothers and sisters in the Dharma.**

The second decade of history of our organisation has its own unique features. The threats and dangers of Cold War subsided during the period between 1980 and 1990, the political climate in the world became “warmer”, and the post-war period of reconstruction and developed dawned in Asia and in the Far East.

Three General Conferences held in 1982 in Ulaanbaatar, then in 1986 in Vientiane and once again in 1990 in Ulaanbaatar gave a much broader outline of the activities of ABCP.



ABCP President, Khamba Lama Kh. Gaadan, addressing the Sixth General Conference of ABCP, held in 1982 had made an appeal saying “Let us mobilise our compassion and efforts for the benefit of justice, peace and human dignity by way of stepping up the peace efforts of the Asian Buddhists and intensifying cooperation amongst the Buddhists and with peace-loving non-governmental organisations and individuals of other religions and faiths,” thus outlining anew the goals of our organisation.

This new mission breathed new life into the efforts and initiatives of the Asian Buddhists, the relations between temples, monasteries and Buddhist public organisations in different countries expanded substantially, the relationship between the clergy and the lay people became closer and joint efforts for good and virtuous deeds were revived. During these years, many progressive changes occurred in some socialist countries where religion was restricted, such as Vietnam, Laos and Kampuchea, where temples and monasteries were reopened and freedom of belief was guaranteed. They were the practical outcome and progressive accomplishment of the energetic activities of ABCP.

The 7th General Conference of ABCP was held in 1986 in Vientiane, the capital of the Lao People’s Democratic Republic, for the first time in South East Asia, under the motto “Let us Pray and Act for Peace, Justice and Survival of All Sentient Beings.” The Lao National Centre has been active on a regular basis, it has been taking an active part in addressing social challenges of the country, and made contribution to providing literacy and education to the Lao population and in recognition of this, the head of the Lao ABCP National Centre Most Venerable Anantasounthone was elected as one of the five Vice Presidents of ABCP, which was a proof of the high appreciation and acknowledgement of the peace efforts of the Lao Buddhists.

The 8th General Conference of the Asian Buddhist Conference for Peace, synchronising with the 20th anniversary of its founding, was held in Ulaanbaatar in September 1990, which was a period when Mongolia was undergoing democratic changes. This General Conference summed up the historic experience of 20 years of historic experience of the organisation, and besides launching multilateral activities for peace, outlined the reform policy of ABCP.

This new objective proclaimed that the dissemination of Buddha’s teachings - the key to compassion - throughout the world is the earnest of establishing peace and tranquillity the world over.

“The ABCP leaders and the National centres must pay particular attention to the comprehensive research into and promotion of Buddhism and en-

riching Buddhist culture, which is the fundamental basis of our activities. Only through deeper research into Lord Buddha's teachings and by making them the basis of our activities, can we make more distinct the very nature of our Buddhist peace movement, and expand its scale and scope. This is the primary mission of reforming our activities," underlines the report of the General Conference, which in fact determined the action plan of ABCP for the next decade. Today, these activities are still continuing.

The last decade of the 20th century bore witness to the changes in the two confronting global systems, the pro-democracy and pro-human rights movement gain much more ground and drastic changes occurred in the world economy, culture and spiritual life, and we believe that this was in thanks also to the peace effort of each one of here individually and collectively, the ABCP and its national centres. During this decade, ABCP established and expanded contact and relations with the United Nations and its specialised agencies, and intensified global multilateral cooperation. Alongside this, we saw how the national centres grew in strength, how they had extended their involvement in the social and cultural life of their respective countries, how they established contact with the Buddhist and non-Buddhist organisations in the region and the world, at large. And I feel proud how far we have come in terms of promoting mutual understanding and friendship among peoples.

During this period, the Ninth General Conference was held in Ulaanbaatar in 1998 under the leadership of Kushok Bakula, the President of ABCP, a person who had devoted his entire life for Buddhism and its culture, and for peace. Addressing the General Conference, Kushok Bakula had said: "The international prestige of ABCP is growing and our organisation's business relations with the specialised agencies of the United Nations are expanding," and appealed to the Buddhists and all peoples to "Meet with the 21st century with the dreams, aspirations, hopes and convictions to build a world that is peaceful and tranquil."

The great teacher, with his foresight, had already sensed the new dangers that would confront humanity and had warned saying "If there is a disruption in the ecological balance, then humanity would be faced with a danger equally serious and menacing as the nuclear danger. Therefore, there is an immense need to make effort to preserve in its native and pristine form the nature and the environment for the well-being of all the living creatures on this planet earth," and pointed out to the imperativeness of directing the attention of ABCP to this issue in order to step up involvement of the Buddhists in the global effort to protect and preserve the pristine nature of the natural environment. In this manner, the new tasks of our organisation were mapped out. These tasks are as relevant

today as they were in those days.

In this manner, the past 30 year history of our organisation is replete with rich and important events, and it not only delivered on its initial objective of putting an end to wars in Asia, but it also carried out multi-faceted activities designed at establishing peace throughout the world, and made its own concrete contribution to the peace efforts of the peoples of Asia and the humanity as a whole to enter into the new Millennium without wars and conflicts. We all must take pride in this history of the Asian Buddhist Conference for Peace.

Let us all bow and pay our respects today to the enormous efforts, the noble cause and the feats of the first heads of our National Centres, the noble Venerables S. Gombojav, Kh. Gaadan, Kushok Bakula Rinpoche and the other founders and Presidents of our organisation.

### **Distinguished Friends in the Dharma,**

With the onset of the new millennium, fundamental changes have occurred throughout the world. The ideological division of the world came to an end. The segregation and isolation of nations ended and the great process of globalisation spread throughout the world, and they all had their impact on the actions and activities of our organisation as well.

As the countries of Asia were drawn into the process of global economic and social changes the idea of a united Asia became emasculated to be replaced with the growing importance of multi-polarism. Accordingly, the activities of our National Centres had to adapt to new conditions and circumstances by reinforcing themselves from within, and externally, they focused on promoting relations with other religions of the world and with other religious and public organisations, which was the imperative of the period.

Under such circumstances, the last General Conference of the Asian Buddhist Conference for Peace was held in 2003 in Vientiane, the capital of the Lao People's Republic and 16 years later we once again meet here in Ulaanbaatar where we are set to set in motion the great cause of our organisation 50 years after its foundation.

I humbly took over the responsibility of the President of ABCP from the great Indian Buddhist scholar Kushok Bakula Rinpoche in 2003 and I would like to humbly seek your apology for the inability to meet with you all for a very long period of time owing to financial, economic and many other concrete reasons that befell during this tenure of my office in the organisation.

I have devoted all my heart, soul and mind to the activities of the Asian Buddhist Conference for Peace during the entire period of its functioning since 1970. And since taking up the office of the President of ABCP, guided by the ideas of compassion of our Lord Buddha, I have made my utmost effort to support and implement the proposals from and activities of our own national centres as well as other countries around the world. When such natural calamities as earthquake and tsunami struck our brothers and sisters in Dharma in Japan, we jointly organised campaigns together with the Embassy of Japan in Mongolia; we have also expressed our thoughts and ideas through our representatives and through myself also at Buddhist meetings and forums held in India, Thailand, Taiwan, Sri Lanka, Germany and many other countries; and what's more, we relied on your ideas and thoughts as a beacon when we started building a humane democratic society founded on the traditional Buddhist culture, knowledge and values of the Asian countries.

Although the stable and integrated activities of our organisation became weak and diluted in the period during the last 16 years, the activities of the National Centres for the noble mission goals and mission of ABCP neither waived nor stopped. It must be emphasised here that on the contrary, during this period, the National Centres, adapting to new conditions and circumstances, became stronger, and independently carried out energetic activities to spread throughout the world Buddhist teachings. ABCP Secretary General, Doctor T. Bulgan would be making a special report in this regard in our session.

### **Brothers and sisters in the Dharma,**

Conflicts and contradictions have become frequent in recent years in the region and in the world, major influential countries are resorting to mutual sanctions, imposing their own will against each other, mounting trade and information technology war, and are refusing to address all issues through either talks or dialogue. What's more some major powers have even relinquished the disarmament agreements, and are increasing their military budgets, and have mounted an arms race. All this are fraught with the danger of putting under threat the peaceful and tranquil life of the global humanity.

Alongside this, ecological crisis, global climate change, hunger, poverty and pandemics owing to the dire shortage of potable water and food, the growing social gap owing to the unbalanced distribution of wealth, international human trafficking and other global crimes demand collective solution through collective effort from everyone of us here today.

Under such circumstances, there arises the imperative need to revive and

intensify the activities of ABCP. On the other hand, the political and economic situation of the member countries are becoming stable, the National Centres have a better capacity to carry out activities on their own, they are being replenished with a new generation of monks and lamas, and better realise the roles and responsibilities of the Buddhists in the ever-changing and evolving world, and proceeding from all this, there have been new ideas and suggestions for strengthening and intensifying out joint efforts.

Striking examples of this were the Executive Council meetings, first held in May 2017 in New Delhi at the initiative of the India ABCP National Centre, and the second Executive Council meeting held in May 2018 in Dhaka, Bangladesh where it was decided that the 11th general Assembly of ABCP would be held in Ulaanbaatar, the capital of Mongolia.

The state and government of Mongolia, with due account of the developing circumstances in the world, have been expressing their interest and initiative to revive the activities of the international peace organisation, with its headquarters in Mongolia.

The Honourable Prime Minister of Mongolia, U. Khurelsukh, addressing the 73rd Session of the UN General Assembly in 2018 had said, “More recently, in the 20th century, in the epoque of the Cold War, we were conducting salient activities for combining voices of international Buddhists for the world peace through the Asian Buddhists Conference for Peace (ABCP), established in 1969 and we are achieving tangible results in the fight against the ideological divide. Nowadays, we deem there is a pressing demand for effective dialogue mechanisms, such as the ABCP, which has consultative status at the UN ECOSOC. Thus, we are determined to revitalize its activities at regional and international arenas.” This statement of our Prime Minister are consonant with my striving and aspirations to revive and project the ABCP and its activities to a new level, the afore-mentioned calls and appeals, and accordingly set up a National Organising Committee for the organisation of the 11th General Assembly under the motto “Rejuvenation and Way Forward.” The organising committee worked very hard and made very good preparations for the General Assembly. I would like to thank you all for your hard work.

I would also like to thank all the ABCP National Centres, who too are full of determination to project their own activities to new levels and heights, for coming to this General Assembly with new thoughts and ideas.

### **Dear brothers and sisters in the Dharma,**

The present 11th General Assembly is extremely important for all of us. I am confident that the General Assembly would be successful by mapping out the future goals and objectives, the long-term mission of our organisation with constructive ideas and suggestions, within the precinct of the new revised Charter of ABCP, which would carefully lay out the organisational and structural set up of the organisation.

The General Secretary, members of the National Organising Committee and I personally actively worked for the drafting of the new revised version of the ABCP Charter, and the draft revised Charter had been shared with all the National Centers for their feedback, comments and suggestions. I would like to thank those National Centres that had sent in their comments and suggestions earlier.

Our organisation, while consistently implementing its noble mission must expand the direction of its activities by promoting international collaboration to implement the 17 goals of the UN Sustainable Development Goals, covering a host of issues such as economy, environment, peace and security and in this respect we consider it very timely the participation of the President of ECOSOC (UN Economic and Social Council) Honourable Ambassador Rhonda King in our 11th General Assembly. ABCP is determined to intensify its activities for peace and shall work to gain the 'C' Consultative status of ECOSOC.

In view of this, one another important task would be to increase the number of ABCP members. In this respect, the Dhaka Executive Council meeting had already agreed to improve outreach and establish contacts and relations with the Buddhists in the ASEAN and SAARC regions. Accordingly, Ven. Dr. Khy Sovanaratana of the Cambodia ABCP National Centre and Mr. Sonam Wangchuk of the ABCP India National Centre were appointed as the two Regional Coordinators. Availing of this opportunity, from the podium of this General Assembly, I would like to call on the heads of the National Centres to make the above initiative a practical reality.

An international scholarly conference is being organised on the sidelines of the 11th General Assembly involving eminent scholars from the regional countries, research institutes, colleges and universities. I am confident that this scholarly conference would come up with valuable proposals and recommendations for the future development policy and actions of ABCP.

I would like to sincerely thank you all again and wish success to the deliberations. May the Triple Gem bless our noble deeds.

## The Shared Values for Buddhists and the Law of Karma

By Most Venerable Da Lama Byambajav Khunkhur  
ABCP Secretary General

We sincerely greet all supreme and venerable monks, delegations, scholars and other guests of the Third Samvad International Conference organized in the theme of Global Hindu and Buddhist Initiative on Conflict Avoidance, Environment Consciousness and Democracy in Asia.

One of the teachings that distinguishes Buddhism from other religions and philosophies is the rule of karma. In my paper, I will examine karma from the moral point of view rather than the research point of view.

Mankind has been trying to avoid danger and suffering and instead seeking after bliss, happiness, social and national welfare and an organized system since ancient times. According to Shantideva's teaching:

“Although wishing to be rid of misery,  
They run towards misery itself.  
Although wishing to have happiness,  
Like an enemy they ignorantly destroy it.”

This stanza refers to the wish of suppressing suffering and seeking for happiness.

Every day we commit non virtuous deeds that cause misery and virtuous deeds that cause bliss and neutral actions which cause neither bliss nor misery. Nagarjuna teachings said that “Consider the trinity of attachment, anger, ignorance. Deed formed from them is sinful deed and deed not formed from them is merit deed. Attachment results in self-centered ignorance, which causes anger.

Dharmakirti claims: When there is an “I”, there is a perception of other,  
And from the ideas of self and other come attachment and aversion,  
As a result of getting wrapped up in these,  
All possible faults come into being.

### **What causes suffering? What is ignorance?**

Faults or suffering and the reason of suffering are all caused by not realising karma and interdependent origination. Action and delusion are the reasons of suffering and action itself cannot cause suffering. Action, jointly with delusion, causes suffering.



The base of delusion, which is the main cause of suffering, is the self-centered ignorance. Aryadeva instructed that “Ignorance pervades all organs of the body and if you oppress ignorance, all dangerous delusions will be oppressed”. Similar to the organ of seeing which is situated near the eyes and the body organs situated in the whole body, self-centered ignorance pervades all the delusions.

Due to this self-centered ignorance, we feel anger, attachment, envy and pride etc. The sensual organs influenced by ignorance experience pleasant and unpleasant feelings, which cause attachment and anger. However, an organ which is not influenced by ignorance can experience pleasant and unpleasant feelings without anger and attachment.

### **What is delusion?**

Delusion is a secondary factor of the mind originating in the root of the mind which cause restlessness in our hearts and minds. All delusions have an antidote and the antidote of the self-centered ignorance which is the base of all the delusions is the wisdom of interdependent origination.

Because of delusion, determination of the mind of the individual person decreases, bad instinct influences the mind, harms himself as well as others, falls in the present and next life, faces suffering and misery, won't attain enlightenment, merit and virtues will lack, his spirit will be discouraged and he cannot experience bliss than fear and a bad reputation. All of these are faults of delusion.

The six causes of creating and increasing delusion are instinct of delusion, object, friends with bad influence, wrong teachings, strength of previous delusion and pride conceptual on the good and bad.

In summary, delusions are divided into 6 basic and 20 secondary delusions. Nagarjuna taught that “from the 12 links of interdependent origination, the first, eighth and ninth are delusions, while the second and tenth are actions, and the remaining seven are suffering” specifying that ignorance, craving and grasping are delusions.

Sinful actions which are caused by ignorance deluded in karma are kept in the mind as bad instinct and it is developed by craving and grasping and becomes stronger and forms the interdependent origination of Samsara for rebirth. Thus instinct is considered as action.

### **What is the importance of accepting virtue and abandoning the bad?**

In the vehicles of Mahayana and Theravada, it is important to believe in

karma and to adhere to accepting virtue and abandoning the bad. Chandrakirti mentioned in the book “Middle Way, the causes of the nirvana of Hearer’s vehicle, Solitary Realizer’s vehicle and Great vehicle and the happiness of ordinary beings are not other than relating to the discipline of abandoning the ten black sins.

It is no good if there is no belief in karma and you don’t accept virtue and abandon the bad, even when you know the whole Tripitaka. Though Devadatta knew the doctrine very well, it didn’t help him, thus he fell into hell. The teaching of karma is the correct view of the universe, whilst the teaching of interdependent origination is a correct view that exceeds the universe (nirvana). What we call the ‘universe’ are ordinary beings and they shall respect karma.

### **What are considered important in contemplating deeds?**

When contemplating deeds, four characteristics are considered important.

Defining deed: it is mentioned in the Vinaya Sutra “the result depends on how you act”. It means to define the link between cause and result without mistake, where merit deed brings happiness and sinful deeds cause suffering.

Karma multiplies greatly: Though the seed of Nayada tree is as small as mustard seed, a large tree grows from it. Buddha Shakyamuni taught that similarly to this statement, outer causes and results increase, but the internal causes and results or results of karma increase even more excessively. Sin cannot be scorned as small; it grows and leads to unbearable suffering. Even a small merit should not be neglected as it grows and leads to great happiness. Karma is an extremely obscure phenomena which is apprehended by Buddha Shakyamuni.

From the Tsomorlog Sutra:

“Don’t think that a small merit will not return in the future  
 Similarly to a full vase which comprises of single water drops  
 If you gather small merits repeatedly, it will be full once”. Thus we should commit even small merits and abandon even small sins.

Karma not accumulated will not be experienced: If you don’t commit deeds which are the causes of happiness and suffering, you will not experience the results of happiness and suffering. In ancient time, Mejai was burnt with the relics of her mother. He did not die, but later became an arhat.

Karma committed will not dissipate. Citing from the Sutras:  
 “Beings’ actions won’t disappear in one-hundred kalpas

When collecting the reasons and the time arrives  
Their seeds will grow up”.

An act will not completely disappear by decreasing even after a long time. “Act not disappearing” does not mean that sin will not disappear and it refers to the person who has not confessed the sin.

To understand how karma is linked to internal mind and secondary mental factor, not from the perspective of external action, it is required to know “mind, secondary mental factor”.

### **What are mind and mental factor?**

Mind is a primary intellect and is linked to object and its quality. There are six senses: sight, hearing, smelling, tasting, touching and the sixth one is phenomena. The special feature of mind is that it is able to accumulate and store instinct.

In brief, instinct is experience and habit and secret reserve ability. Unconscious intelligence can't determine the object, thus it cannot establish instinct. The fact that mind determines the object and then remembers it is the proof that instinct has been established. Instinct has two types: good and bad. The good one has to be awake and the bad one oppressed.

Mental factor: it is a secondary factor of mind and aims at object and distinguishes it.

There are 51 mental factors. From them, 5 omnipresent factors have important role for the mind to completely define the object. The omnipresent factors of merit, sin and neutral mind are intention, contact, mental engagement, discernment and feeling. If any of them are missing, the mind cannot completely apprehend the object.

Intention: it directs the primary mind to object

Contact: it is the stimulation of mind due to the coming together of three aspects-object, sense faculty and perceiving consciousness. It encounters the object and establish a relation with it and provides the basis for subsequent feelings in the corresponding sense field to arise.

Mental engagement: It is a movement towards an object. It focuses and holds the mind on the object, without allowing it to move elsewhere. It attracts attachment.

Discernment: It identifies the object and differentiates it to be one thing as opposed to another. It distinguishes the characteristics of an object and gives a

name to the object by comparing it to similar objects of one's experience.

Feeling: it identifies and experiences the object. Its specific function is that of leading to the reaction of attachment. The general function of feeling is to fully experience the ripening effects of merits and sins.

Pleasant feeling causes happiness, unpleasant feeling causes suffering and neutral feeling causes assorted feelings. In brief, mind identifies the object, establishes a relation with and reflects it, distinguishes the characteristics and experiences internally.

Tsongkhapa said that "If you complete a meditation focusing on your mind, you will limit the operation of your senses. At the object of the sense organs are six consciousness which consist of six proper and six improper feelings which cause lust and anger. You should avoid their generation".

Lust has the quality of being unseparated from bliss and being separated from suffering. Anger is an intention which focuses on the place of suffering that makes the mind violent and harmful.

In the philosophy of Vaibhasika and Prasangika Madhyamika in Buddhism, the act of mind is mental act, the bodily act is form and the vocal act is speech.

In the philosophy of Cittamutra and Svalantrika Madhyamika school, the bodily and vocal acts are omnipresent secondary factors of the mind.

On the one hand, bodily act and vocal act are in external form and on the other hand, they belong to internal intentions. In any case, deed is an act that is moved to the object through the distinguishing conscious intention. As magnets attract the metal.

According to Kundu, "action is a mind action and an action of intent and also includes the quality of action". For instance, if someone has a motivation to kill someone, it becomes a mental action and the act of killing becomes the action of intent or bodily act. The path of other six bodily and vocal acts should be understood in the same way.

It is mentioned in the Treasure of Knowledge, "mental factor is an act of the mind as well as the bodily and vocal acts are formed from it".

Mind act is a secondary mind which contemplates how to commit merit

or sin in the mind and bodily and vocal acts are secondary mind which moves to the level of body and speech triggered by the secondary mind.

### **Are act and path of act different?**

Act is different from the path of act and the paths of act are ten merits and ten sins. Moreover certain explanations claim that these merits and sins become the path which leads to fortunate and unfortunate fate and they involve the mind or become the base of the act.

Accordingly, we have to know the ten paths of act when believing in karma and accepting virtue and abandoning the bad. In the Treasure of Knowledge, it is mentioned that “Merits and sins are summarized into ten paths of action”.

It is not possible to abridge all the merits and sins of the body, speech and mind into ten paths of action, but Buddha Shakyamuni summarized the sins which have the highest base of falling into the path of ten black sins which are easy to take into consideration and the ten white merits by abandoning the sins which are beneficial.

The path of the ten black deeds include the three bodily acts: killing, taking away the ungiven, sexual misconduct, the four vocal acts: lying, slandering, harsh speech and gossip and the three mind acts: covetousness, malicious intent and wrong view. The paths of the ten white deeds are the other side of abandoning them.

From the ten sins, the seven sins committed through the body and speech are both action and path of action. The three sins committed through mind are path of action, but not action. Covetousness, malicious intent and wrong view are not act, but delusion. Jalsraima mentioned that “Covetousness, malicious intent and wrong view are delusion”.

They become the path of ten black deeds, not the acts of ten sins. Mind act becomes the basis of the secondary mind so it becomes the path of act. Of the ten black sins, the seven sins committed through body and speech become act and path of act. The fact that they become paths of act are mentioned above. Sinful act is committed by lying with the secondary mind formed simultaneously when thinking how to lie. Other sinful acts happen in the same way. There are delicate sinful acts which cannot be abridged into path of ten black deeds.

### Classification of acts:

Two types exist based on their qualities: secondary mind action and in-

tended action. Secondary mind action is mental action and intended action is body and speech activity.

From the point of cause, acts are divided into contaminated and uncontaminated actions and the act triggered by delusion is contaminated and the act not triggered by delusion is uncontaminated.

Contaminated actions are as follows:

From the point of capability, they are divided into throwing karma, actualizing karma and completing karma. Throwing karma is what projects the fruition, actualizing karma actualizes the potential fruits projected and completing karma is what determines the desirable and undesirable nature of experience once one is born. They can be understood as thrower to cyclic existence, actualizing the rebirth and experiencing the rebirth respectively.

Time period of ripening result: the ripening result of accumulated deeds realized in this life; the ripening result of accumulated deeds is not realized in this life, but will be realized in next life; the ripening result of accumulated deeds is not realized even in one's second life, but will be realized after one's second life.

Experiencing the ripening result: act experiencing the result of happiness, act experiencing the result of suffering and act experiencing neutral result.

From the point of realm and intention: virtuous action, non-virtuous action and immutable action.

Deed is classified into deed with white ripening result, deed with black ripening result and deed with both white and black ripening result. If the intention and act of a deed are both virtuous, the ripening result is white, if the intention and action of a deed are both non-virtuous, the ripening result is black, if the intention is virtuous and the action is non-virtuous or the intention is non-virtuous and the action is virtuous, it is a deed with white and black mixed ripening result.

The throwing karma which leads to the fortunate fate in the desire realm refers to white and black mixed deed and it is usually settled in the mind of personality as an instinct mixed with sin.

The ripening result of white and black mixed deeds are the mixture of happiness and suffering and usually experiences the unpleasant. It depends on the measures of black and white deed. If the intent is white and the action is black, it is virtuous action and its ripening result is white.

From the point of accumulation of deed: it is classified as karma which is

caused but not accumulated, karma which is accumulated but not caused, karma which is both caused and accumulated and karma which is not caused and accumulated.

- Karma which is caused but not accumulated: ten deeds which include deed done in a dream, done erroneously, forgetfully, had no wish to commit but forced by others
- Karma which is accumulated but not caused: had the wish of killing other sentient beings for a long time, but did not kill
- Karma which is both caused and accumulated: had the intention of killing other sentient beings and killed them. This deed of killing consists of preparation, base and completion.
- Karma which is not caused and accumulated: at first thinking about killing other sentient beings at a moment and then confessing and purifying.

From the point of rebirth: One action results in many rebirths, many actions result in one rebirth and many actions result in many rebirths.

In the mind act, there is no karma which is accumulated but not caused. If it is accumulated, it is caused. For example, if someone was thinking about killing others for a long time, but did not kill, it is karma which is both caused and accumulated from the point of mind act. Thus the killing is karma which is accumulated but not caused from the point of bodily act.

Results that correspond to their cause have 2 types: the result that corresponds to its action and the result that corresponds to its experience. The result that corresponds to its experience means the result suits the committed deed. For example, if one kills an animal, the lifespan will decrease in the present and next life; if one steals, he will be poor in the present and next life.

The result that corresponds to its action means the action you gain experience on is transferred to the next life. For instance, if someone killed many sentient beings in the present life, he will have the intention to continue such a practice in his next life.

Furthermore, action is classified as karma whose fruits will definitely be experienced and karma whose fruits will not definitely be experienced. Karma which is both caused and accumulated becomes karma whose fruits will definitely be experienced and karma which is caused but not accumulated becomes karma whose fruits will not definitely be experienced. When it is confessed and purified, it becomes fruit that will not definitely be experienced. A deed is cleared by experience or confession.



Each path of the ten white and ten black deeds mentioned above contain base, intention, action and completion. We will illustrate it with the example of the path of killing act:

Base: one of ignorance, attachment and delusion generates the wish of killing and the being to be killed is unmistakably chosen.

Action: killing with weapon and poison

Completion: the being to be killed must die before the killer by the cause of act.

This act of killing becomes complete path of act. The base, action, intention and completion of the remaining nine paths of action differ between each other.

Let me briefly mention the difference between lightness and heaviness of the paths of the ten black deeds. I will leave the part of the paths of the ten white deeds here, they shall be understood in the opposite way positively.

In the book “Nagarjuna’s Letter to a Friend”, the following were mentioned: deeds always committed with the strength of anger, ignorance and attachment; not believing in confession and antidote; and harming the three jewels and the parents. They are classified as heavy from the points of base, intention and action.

Also the seven paths of bodily and vocal acts become heavier from the back to the beginning. However, the paths of mind acts become heavier from the beginning to the back.

Karmic result is classified as ripened result, results that are similar to the cause and environmental result. These results are mentioned below:

Fully ripened result: based on the lightness, mildness and heaviness of sins, the results of suffering are different. If one follows the path of ten black deeds, depending on whether it is a great, mild and small action, he will be born and suffer in the realms of hell, hungry ghost and animal respectively.

Results corresponding to its cause: result depends on the committed deed. It will be experienced in the present and next life. Lifespan decreases by killing, one gets poor by stealing, has bad relationship with husband or wife by sexual misconduct, is humiliated by lying, cannot have friends by gossiping, hears unpleasant words by harsh words, won’t pay attention to others’ words by slandering, greed and lust increase by covetousness, anger increases by malicious intent and ignorance increases by wrong view.

Environmental result: by the effect of the path of the ten black sins, bad results are generated in the external environment and place of rebirth. Also un-

pleasant results are generated in places where paths of ten black sins are committed greatly. For example, in the place of rebirth of the person who killed an animal, the food and medicine are tasteless and weak.

Similarly, the environmental results of the paths of black deeds committed through body, speech and mind are different from each other. Among them, wrong view is the heaviest sin and the positive environmental results of those who are affected or reborn by the wrong view get worse.

### **Conclusion:**

Experts write and discuss greatly about the difficulties and the falling of values and morals in humanity. These have many reasons. The main reason is that we people withdraw from studying the teachings about correct mind and proper way of action.

Mahatma Gandhi, the great Indian leader, mentioned that “Science has lost compassion” as one of the reasons of downfall. Therefore, it is important that the devotees shall cooperate on disseminating the mind education, which is the wisdom of compassion, unity and patience, which has been lost.

There are possibilities of creating welfare for the mankind. The Buddha Shakyamuni’s teaching about the Law of Karma is valuable and precious for not only the Buddhists, but also the mankind. The teaching of Karma is a doctrine which clarifies the precise connection between cause and result, distinguishes the good and bad, specifies the possibility of accepting virtue and abandoning the bad and engrains faith and belief.

In the ancient times, Mongolia had the tradition of reading and reciting the teachings of the sutra called the Wise and the Fool and passed morals to each other. This sutra contains tales about karmic deeds, not the adventures of the wise and foolish people. Reading and listening to the tales of the Wise and the Fool and believing in the karma enable us to understand who is wise and foolish. That is what the sutra’s name refers to.

I would like to say that it is important to learn the teachings of karma. If we do so, morals and ethics can be developed and we can prevent and avoid conflict, live in peace with nature and environment, be liberated from suffering and its reasons and experience genuine freedom.

May your good actions increase and spread everywhere.

## Battsagaan Grand Assembly Hall Tsogchen Temple

The Buddha Dharma was firstly introduced to ancient tribal confederations of nomadic people, such as the Xiongnu Dynasty, then to the empires ruled by great khaans such as Chinggis Khaan and his direct successors, and lately to the lands of the khaans in the XVI century and thereafter. Buddhism served as a solid pillar of the culture and civilization, of the hope and views of the Mongols.

During its later introduction, Buddhism began to flourish in its full form throughout Mongolia with a support of Dharmarajas like Altan Khaan, Avtai Khaan, and Gushi Khaan, and with a spiritual guidance of His Holiness Jnana Vajra, Neij Toin Tsultimzanba, Zaya Pandita Namkhajamts and Zaya Pandita Dambadarjaa.

His Holiness Jnana Vajra, a descendant of the Golden Lineage of Chinggis Khaan, founded Ikh Khuree, Rivugejai Gandan Shadduvling Monastery, in front of the Khentii Mountain Range in the Blue Horse Year of 1654. After the completion of the construction and statue making, he started a puja with the consecration ceremony.

Thus, Tsogchen Temple was constructed and Rivugejai Gandan Shadduvling Monastery or Saridag Monastery became the foundation of then Ikh Khuree of Mongolia, or the Capital Khuree, the current capital city of Ulaanbaatar.

Later on, Ikh Khuree Rivugejai Gandan Shadduvling Monastery was destroyed in a devastating war, without a winner. As it was impossible to reconstruct the monastery there, His Holiness moved it to Erdene Tolgoi of Tsetserleg in the Fire Dog Year of 1706, where he set up a tent as Tsogchen Temple of Ikh Khuree. Hence, His Holiness established the Ikh Khuree school by teaching all the rituals, chanting rhythms, and other important subjects to monks.

Ikh Khuree once again moved and settled down on the bay of the Tuul River and behind the Bogd Khaan Mountain in 1778. During the times of the Bogd Jevzundambas, Ikh Khuree significantly developed further and was serving as the center of Buddhist education.

His Holiness, the V Bogd Jevzundamba moved Ikh Khuree, into the west of its place, to Dalkh Din, which was blessed by his previous incarnation, the IV Bogd Jevzundamba, for the sake of the purity of the preservation of the studies and conduct of monks. In order to move Ikh Khuree, he listened to the thoughts

and opinions of the senior monks of the age above 60 and junior monks aged under the age of 15, and he won a support of the majority. Therefore, He moved there together with his two labrangs, two philosophical dratsangs, Jud Dratsang, Dechenkalapa Dratsang and with over 2000 monks, together with their gers and fences, from 27 provinces.

In 1838, His Holiness founded a temple in the surrounding yellow walls and named it Gandan Tegchenling Monastery. Thereafter, Ikh Khuree was highly recognized by the name Gandan Khuree.

Afterwards, His Holiness, the VIII Bogd Jevzundamba specifically erected the enormous Avaloketashvara statue; a Symbol of Independence and Yidgaachoiling dratsang of the Sera Jetsun Tenet and many other traditional colleges and as a pilgrimage site within the compound of the Gandan Tegchenling Monastery. Gandan Tegchenling Monastery was also regarded as a sacred place because it was preserving the sacred bodies of the V, VI and VII Bogd Jevzundambas.

At the early XX century, Gandan Tegchenling Monastery had Tsogchen, which inherited a full form of the unmistakable lineage of Nalanda University, 12 dratsangs; with full authorization and half authorization and 30 provinces. With its well-organized administration and well-constituted educational system, Gandan Tegchenling Monastery was highly recognized, even abroad, as the largest center of Buddhist education and culture.

Battsagaan Grand Assembly Hall of Gandan Khuree, able to house the Bogd Jevzundamba, had 108 pillars. The Vajradhara was worshipped in this assembly hall as the most sacred object metal-casted by His Holiness Jnana Vajra himself.

There were thousands of highly knowledgeable scholars who graduated from philosophical colleges of Gandan Khuree and who upheld and disseminated this sacred tradition. Unfortunately, a communist regime was established in Mongolia that caused a devastating and tragic destruction to Buddhism in the country.

It is apparent that due to a constant attention given to the firm stay of Gandan Tegchenling Monastery by His Holiness, the V Bogd Jevzundamba and other Bogd Jevzundambas, Gandan Tegchenling survived through the darkest time of the political purge. The fact that Gandan Tegchenling Monastery was reopened in 1944 under the name a “prayer temple” and began to hold religious

activities was the most joyous event for Buddhist devotees as it relit the diminishing lantern of Buddhism.

Gandan Tegchenling Monastery was the only religiously active monastery during the communist regime in Mongolia. Gandan Tegchenling Monastery did not only inherit the traditions of Tsogchen of Gandan Khuree but it also inherited all the traditions of other dratsangs of Gandan Khuree in their full forms. In other words, it is the only place where all these traditions were preserved. Thus, Gandan Tegchenling Monastery is a highly blessed place. By generating a profound faith in the kindness and noble deeds committed by our senior monks, of the Vajradhara and Dharmapalas, I sincerely pay homage to all of them by joining my palms together.



Although it was impossible for all to practice the Buddha Dharma, at the initiative of Khamba Lama Gombojav of Gandan Tegchenling Monastery and Pandita Khamba Lama Gomboev of the Soviet Union, Asian Buddhist Conference for Peace was established in 1969 and Buddhist University was established in 1970. These events brought an international and national recognition to Gandan Tegchenling Monastery.

Gandan Tegchenling Monastery, the Centre of Mongolian Buddhists submitted its request numbered No.01/dated 31 March 2006 to the Government of Mongolia for establishing the Battsagaan Grand Assembly Hall for the sake of reviving the traditional structure of Gandan Khuree, strengthening the religious harmony and striving for the further prosperity.

At the meantime, His Holiness, the 14th Dalai Lama paid a visit to our monastery and kindly blessed and graciously laid the foundation stone for this grand assembly hall. Thus, all the auspicious causes were accumulated accordingly.

Having graciously accepted our sincere wish to establish the Battsagaan

Grand Assembly Hall, the Government of Mongolia has supported Buddhism, which was severely victimized during the purges by constructing this grand assembly hall, which is the most sacred place initiated by His Holiness the 1st Bogd Jevzundamba, under the policy on a restoration of the historical and cultural heritage. Thus, the Battsagaan Grand Assembly Hall has come back splendidly.

This is an utterly joyous event for all the monks, devotees, and spiritual people of Mongolia. All the former and current government authorities and workers graciously assisted in constructing the Battsagaan Grand Assembly Hall. This is an ideal example of the implementation of the article of the constitution [which states:] “The state will respect religion and religion will uphold the state.”

In the monastic rules of Gandan Khuree, it is clearly stated: “Tsogchen, or the Battsagaan Grand Assembly Hall is the main religious administration to rule many dratsangs and [monastic] section and to take care of the internal affairs of religion as well as of the central monastery, where all the monks will assemble for pujas.”

Hence, the Battsagaan Grand Assembly Hall is the main temple where all Mongolian monks, including the incarnate lamas, head monks, monks with high ranks and degrees, and ordinary monks will have seats to assemble for pujas accordingly.

On one hand, it is the main temple for all monks to assemble. On the other hand, it is the institute of the central administration of Mongolian Buddhism based in Gandan Khuree.

The Battsagaan Grand Assembly Hall will be a sound facilitation where the Council of Head Monks of Mongolia and the Council of incarnate lamas will always assemble to discuss religious affairs and determine the course of the development of Mongolian Buddhism.

Recently, the organizing committee of the Samvad requested Gandan Tegchenling Monastery, the Centre of Mongolian Buddhists to successfully organize the 11th General Assembly of Asian Buddhist Conference for Peace recently, to organize it during the inauguration of the Battsagaan Grand Assembly Hall. Thus, Gandan Tegchenling Monastery, the Centre of Mongolian Buddhists has had the opportunity to organize this event in its newly built, grand assembly hall.

## SAMVAD-III News

SAMVAD-III: GLOBAL HINDU-BUDDHIST INITIATIVE ON CONFLICT AVOIDANCE AND ENVIRONMENT CONSCIOUSNESS was organized in September 6-8, 2019 at Gandan Tegchenling Monastery, Ulaanbaatar, Mongolia. The organizers were Vivekananda International Foundation of India and Gandan Tegchenling Monastery of Mongolia in association with International Buddhist Confederation, India and Asian Buddhist Conference for Peace and Japan Foundation.

On September 6, inauguration of Battsagaan Grand Assembly Hall was held. Cultural performance was held and classical Buddhist teachings were chanted. His Holiness the 14th Dalai Lama, the Prime Minister of India, Shri Narendra Modi, and the Prime Minister of Japan, Mr. Shinzo Abe, sent video message for SAMVAD-III. His Eminence Khamba Lama, Abbot of Gandantegchenling Monastery, Gabju Choijamts Demberel, the Heads of State and Government of Mongolia, Mongolian and foreign dignitaries and VIPs attended the opening ceremony. There were parallel sessions of round table summit of spiritual masters and themes of conflict avoidance and shared values and democracy in Asia.

The following topics were presented:

- Conflict avoidance and democracy
- The shared values for Buddhists and the Law of Karma
- Conflict Avoidance and Hindu Buddhist shared values
- Shared values and leadership in Asia
- Concept of National Happiness – a method for Conflict Avoidance
- Lumbini World Peace City concept and Conflict Avoidance
- Inter and Intra-Religious Conflict in Mongolia? Preventable Curable?
- Shared values and democracy in Asia
- The Reflection of the Value of Democracy and Equanimity: The Lamp for the Path to Enlightenment Composed by Atisha

His Eminence Gabju D.Choijamts, the Great Khamba Lama of Gandan Tegchenling Monastery, hosted cultural event and dinner reception.

On September 7, there were parallel sessions of round table summit of spiritual masters and themes of environment consciousness and conflict avoidance. The following topics were presented:

- The Green Passport Campaign
- Conflict avoidance



- Evolving a non-conflicting philosophical paradigm for conflict avoidance, peace and harmony
- Environment consciousness and interdependent sustainability
- Environment consciousness
- The conformity of nomadic and Buddhist viewpoints on nature and cosmos
- Environment consciousness
- Reflection on Acharya Shantideva's Bodhischaryavavara's guide to Conflict Avoidance

The Prime Minister of Mongolia hosted cultural evening and dinner. There were representatives from Islam, Christianity, Hinduism and Shamanism. About 60 delegates from 15 countries attended the conference.



## Nur-sultan News

The XVIII Session of the Secretariat of the Congress of the Leaders of World and Traditional Religions took place in September 18, 2019, in Nur-Sultan city of the Republic of Kazakhstan and was presided by H.E. Dariga Nazarbayeva, the Head of the Secretariat of the Congress of the Leaders of World and Traditional Religions.

Representatives of Islam, Christianity, Judaism, Buddhism, Taoism, Hinduism, International Organisations and Religious Organisations of Kazakhstan participated in the Congress.

Most Venerable Da Lama Byambajav Khunkhur, Secretary General of Asian Buddhist Conference for Peace, made brief introduction about Asian Buddhist Conference for Peace and discussed about cooperation.

At the XVIII Session of the Secretariat of the Congress of the Leaders of World and Traditional Religions, the following agenda was approved.

Priority areas of cooperation of the Secretariat of the Congress with international organisations to promote the goals and objectives of the Congress of the Leaders of World and Traditional Religions.

1. Exchange of opinions on the outcomes of the VI Congress of the Leaders of World and Traditional Religions and perspectives on the activities of the Secretariat.
2. Proposal of agenda items of VII Congress of the Leaders of World and Traditional Religions in 2021 (Congress's key topics, titles of Panel Sessions, date determination).
3. Determination of the date and place of the XIX Session of the Secretariat of the Congress of the Leaders of World and Traditional Religions.
4. Adoption of the Minutes of the XVIII Session of the Leaders of World and Traditional Religions.

There was a fruitful and constructive exchange of views on all agenda items during the Session of the Secretariat. The participants of the XVIII Secretariat expressed their deep appreciation and gratitude to the Kazakh side for the contribution and efforts made to implement the common values and principles of the VI Congress of the Leaders of World and Traditional Religions and the main provisions of its Declaration, as well as the establishing of the N. Nazarbayev Center for the Development of Interfaith and Inter-Civilizational Dialogue- the Bearer of the “Astana Congress’s Spirit”. All members of the Secretariat were involved actively in the discussions of the Agenda’s issues.





## Activities of ABCP Sri Lanka National Centre (Wipulasara Chapter) in 2019

01. 2019.01.07 – the 178th Anniversary Celebration of Parama Dhamma Chethiya Pirivena at Ratmalana which is the ABCP-National Centre of Wipulasara Chapter Headquarters in Sri Lanka.

“Most Ven. Founder’s & Late Chief Incumbents’ Memorial Day of this Pirivena” will organize remembrance Memorial Day on 07th January each year.

In the year 2020, especially there will be Series of Memorial Programmes to mark the 20th Death Anniversary of Late Ven. Dr. Mapalagama Wipulasara Maha Thera, who is the Founder President of ABCP-National Centre of Wipulasara Chapter Headquarters in Sri Lanka.

02. 2019.03.02, Pindapaatha Charikaa at Ratmalana Parama Dhamma Chethiya Pirivena Area, Ratmalana-Mount Lavinia, Sri Lanka.



03. “Wesak Sirisara- 2563/ 2019”, Buddhist Cultural Show, Bhakthi Songs Buddhist Stage Drama Show and Entertainment based on Peace Theme on Weask Full Moon Poya Day, 19 May 2019





04. Visit of Dhamma Mission to Sri Lanka by; China-Hong Kong Buddhist Delegation and Ordination Ceremony for Chinese Wipula Samanera Thera. 14-16 June 2019.



05. Meeting with Hon Prime Minister and Hon Minister of Buddha Shasana with China-Hong Kong Delegation, 14-16 June 2019 Organized by; ABCP-Sri Lanka National Centre of Wipulasara Chapter, at Parama Dhamma Chethiya Piriven Viharaya, Ratmalana - Mount Lavinia, Sri Lanka.





06. Our Hony.President, Ven Dr.Maitipe Wimalasara Maha Thera participated to ABCP-11th General Assembly in Mongolia from 21-24 June 2019

07. Organized a Multi Religious Conference in association with Police Civil Protection Committee of Mount Lavinia, Sri Lanka. 30.06 2019.

08. Organized an Honorary Award Ceremony to confer the Title- “Sad-dharmma Keerthi Sri Darshana Visharada” to Most Ven Dr.THICH NHAT TU Maha Thera of Vietnam on behalf of Sri Kalyani samagree Dharma Maha Sangha Sabha of Siam Chapter of Sri Lanka. Over 50 Vietnamese Monks & Nuns participated in this ceremony.



09. Mid-Year General Meeting of ABCP-Sri Lanka National Centre of Wipulasara Chapter held on 02 July 2019.



10. Organized -The “Sanga Sarana “- a Charity Programme to protect Future Buddha Shasana with a Scholarship Award Presentation for further Education of Student Siblings of Samanera Monks on 02 Oct, 2019 at ABCP-Sri Lanka National Centre of Wipulasara Chapter Headquarters, at Parama Dhamma Chethiya Piriven Viharaya, Ratmalana - Mount Lavinia, Sri Lanka.

11. Visit of Singapore Buddhist Delegation who are representing “Manjusri Library” to ABCP-Sri Lanka National Centre of Wipulasara Chapter, at Parama Dhamma Chethiya Piriven Viharaya, Ratmalana - Mount Lavinia, Sri Lanka. They had a discussion about Strengthen Co-existence amongst different Nationalities who lives in surrounding area of ABCP-Wipulasara Chapter in 19- 20 October, 2019.





## Photos of ABCP National Centers participating in the 11th General Assembly



*Bangladesh National Centre 1 (Bangladesh  
Bouddha Kristi Prachar Sangha) –  
Mr. Prakrita Ranjan Barua*



*Cambodia ABCP National Centre -  
Ven. Sovan Ratana*



*ABCP Bangladesh National Centre -  
Mr. Jibanananda Barua*



*Central Tibetan Administration, Dharamsala,  
India - Most Ven. Thupten Ngotop*



*ABCP India National Center -  
T.K. Lochen Tulku*



*Japan Religious Persons Council for Peace  
- Most Ven. Shohaku Kishida*



*ABCP Korean National Centre (DPRK) -  
Most Ven. Ri Kyu Rong*



*ABCP National Centre GandanTegchenling Mon-  
astery, Mongolia - Most Ven. Da Lama  
Byambajav Khunkhur*



*ABCP Korean National Centre (Republic  
of Korea) - Ven. Dr. Woneung  
Lee Chi Ran*



*ABCP Nepal National Centre Anandkuti Vihar - Ven.  
Bhikku Maitri Mahthera*



*Buddhist Fellowship Organisation of Lao People's  
Democratic Republic - Most Ven. Khanvanh Voradeth*



*Buddhist Traditional Sangha of Russia,  
Ivolginsky Datsan – Most Ven. Khambo  
Lama Damba Ayushev*



*Sri Lanka (Late Ven. Sumanatissa Chapter) - Ven.Prof.Pallekande Rathanasara Mahathero*



*National Vietnam Buddhist Sangha - Most Ven. Dr. Thich Duc Thien*



*Sri Lanka (Late Ven. Wipulasara Chapter) - Ven. Dr. Maitipe Wimalasara Mahathero*



*ABCP National Centre Dashichoiling Monastery, Mongolia - His Eminence Khamba Lama Dr. Ch. Dambajav*



*Aginsky Datsan ABCP National Centre, Russia - Ven. Tsyren Lama (Andrey Dondukbaev)*



## Thank you message

His Eminence Khamba Lama Gabju Choijamts Demberel, the President of ABCP, and Most Venerable Da Lama Byambajav Khunkhur, the Secretary General of ABCP, would like to thank Ven. Munkhbaatar Batchuluun and Burenbayar Chanrav, the joint secretaries of the National Preparatory Committee of the 11th General Assembly of Asian Buddhist Conference for Peace, who have been most generous in their cooperation and contribution.



CV of Ven. Munkhbaatar Batchuluun

Date & Place of Birth: 05 Sep 1978,  
Tuv Province, Mongolia

Degrees Earned: 2005 Bachelor Degree in  
Psychology

### Studies:

- 2001-2005 “Orgil” Psychology University, Ulaanbaatar
- 2010 Meditational Techniques on Emotional Balance at the International Mind Centre, Puket, Thailand
- 2009 Fulbright Visiting Scholar Program at UCSB, California, the USA
- 1997-2001 Sera Jey Monastic University, Bylakuppe, India

### Employment Profile:

- 2018 until now - Member of the Administrative Board of Gandan Tegchenling Monastery the Centre of Mongolian Buddhists
- Chief in charge of International Social and Public Relations of Gandan Tegchenling Monastery the Centre of Mongolian Buddhists
- Chief in charge of the Gandan Library
- Secretary, the Organizing Committee for the Samvad III “Hindu-Buddhist Global Initiative” in Ulaanbaatar, Mongolia
- Joint-secretary, the National Preparatory Committee of the 11th General Assembly of Asian Buddhist Conference for Peace in Ulaanbaatar, Mongolia
- 2006 - 2018 Official in charge of International Relations of Gandan Tegchenling Monastery the Centre of Mongolian Buddhists
- 2012 - present Resident teacher on Emotional Balance at Mongolian Buddhist Association

Foreign Language: Tibetan, English and basic Hindi

## CV of Burenbayar Chanrav

### PERSONAL INFORMATION



**NAME:** Burenbayar Chanrav (Mr)

**DESIGNATION:** Minister Counsellor

**ADDRESS:** Embassy of Mongolia,  
34 Golf Links, Archbishop Makarios Marg,  
New Delhi 110003, India  
Tel: (+91) 24617989

Mobile phone: (+91) 7428055529

E-mail: cburenbayar@gmail.com

**NATIONALITY:** Mongolian

### PROFESSIONAL EXPERIENCE

Currently I am serving as the Minister Counsellor at the Mongolian Embassy in Delhi and I have been in this post since 1 August 2019. In the first half of 2019 I served as the Ambassador Large at the Ministry of Foreign Affairs of Mongolia overseeing Freedom of Religion affairs at the Ministry.

I also served part-time as Adviser and Public Relations Manager with the International Association for Mongol Studies, assisting the Secretary General of IAMS, an NGO, bringing together scholars and researchers from the around the world, studying the history, culture, religion, political and social structure of Mongolia, in promoting Mongol Studies and extending its ties and relationship with Mongol Study scholars across the world.

I was the founder and Chief Editor of The Mongolian Observer, Mongolia's first private, free and independent English magazine, which covered a broad spectrum of topics ranging from politics to economy, culture, sports and arts of Mongolia and the Mongolians. The magazine's pilot edition was launched in December 2014 but owing to sustainability, it was discontinued.

I have also served as Senior Manager, Media Relations, Communications and Media Department at Oyu Tolgoi LLC from 20 June 2012 to 31 July 2014. As senior manager led the media relations team and provided strategic counsel on reputational and media issues to the CEO and executive team, as well as interacting with the Rio Tinto global media team. Prior to joining Oyu Tolgoi, I worked at the Mongolyn Alt MAK private mining company from July 2010 to January 2011 as the Chief of the International Relations & Cooperation Division

of the company, overseeing international relations of the company and guiding and advising the company management on international cooperation matters.

From 7 April to 30 June 2010 I briefly served as Advisor, Foreign Relations and Cooperation Department, Parliament Secretariat of the Mongolian Parliament - the State Great Khural, advising and supporting the Deputy Speaker of Parliament of Mongolia on issues related to parliamentary affairs and dealings with parliaments of the Asia-Pacific region, focusing on strategy and plan for the State Ikh Khural in hosting the Asian-Pacific Parliamentary forum.

I had a 10-year stint with UNICEF, first from January 2000 to October 2005 as Communication Officer of the UNICEF Mongolia Office and then from 1 November 2005 to 30 November 2009 as the State Polio Coordinator of the UNICEF state office of Uttar Pradesh in Lucknow, India.

I also served as the Press and Public Relations Officer at the Office of the President of Mongolia and personal interpreter to President N. Bagabandi from July 1997 to December 1999. Prior to joining the President's Office, until 1996 I worked as the Chief Editor of the English weekly The Mongol Messenger, which I founded at MONTSAME news agency. And before joining MONTSAME, I served as reporter, translator, anchor and finally Editor-in-Chief of the English Language Department of the State Committee for Radio and Television of Mongolia during the years of the Mongolian People's Republic until 1991.

## EDUCATION

<b>Mongolian State National University</b> – Ulaanbaatar Master of Arts, Mongolian Language and Literature	1973 - 1978
<b>Ulaanbaatar Evening University</b> – Ulaanbaatar BA in Journalism	1982 - 1985
<b>Wynberg Allen School, Mussoorie, India</b> Indian School Certificate (ISC)	1962 – 1971

## OTHER QUALIFICATIONS

### CERTIFICATES & TRAINING

- Statement of Completion of simultaneous interpretation training (Mongolian-Russian-English), Polytechnic of Central London, UK August 1990
- Statement of Completion of Journalism, Japan Press Center, Tokyo, Japan March 1990

### LANGUAGES

English, Russian, Hindi, Tibetan (read and write) and Mongolian.

**CV of His Eminence Khamba Lama  
Gabju Choijamts Demberel  
ABCP President**

Head of the Centre of Mongolian Buddhists and Abbot of Gandantegchenling Monastery



**Education:**

1959-1969, Secondary school No 22, Ulaanbaatar, Mongolia

1970-1976, University of Mongolian Buddhism (currently Zanabazar Buddhist University)

1983-1986, Buddhist Philosophy at the University of Buddhist Dialectics, Dharamsala, India

**Work Experience:**

1986-1990, Vice-Abbot of Gandantegchenling Monastery, the Centre of Mongolian Buddhists

1990-1993, Member of Parliament

1991-1992, Da Lama (Third Ranking Lama of Mongolian Buddhists) of Gandantegchenling Monastery, the Centre of Mongolian Buddhists

Since 1992, Head of the Centre Mongolian Buddhists and Abbot of Gandantegchenling Monastery

**Other assignments:**

President of the Conference of Asian Buddhists for Peace (A UN registered organization based in Mongolia)

Patron of International Buddhists Confederation (Based in India)

President of World Buddhists Summit (Based in Japan)



## Most Venerable Khensur Rinpoche Jangchup Choeden ABCP Vice President

Most Venerable Khensur Rinpoche Jangchup Choeden, was born in the Indian state of Himachal Pradesh in the mid sixties.



While in his early teens, he joined the prestigious Tibetan Buddhist Institute Gaden Shar-tse Norling Monastery, located in Karnataka, Southern India, and embarked on an extensive course of study incorporating all aspects of a traditional Buddhist monastic education. He graduated top of his class in the academically demanding Lharam exam in 1997. In recognition to his academic success at the age of 32 he was awarded the esteemed title of Geshe Lha-rampa. He then joined Gyuto Tantric University

to pursue esoteric Buddhist studies and was awarded the rare and prestigious monastic academic degree of Geshe Ngagrampa.

Khensur Rinpoche has studied under a great many eminent Tibetan masters, including H.E. Khensur Lobsang Choephel Rinpoche, H.E. Kyabje Lati Rinpoche (eminent former abbots of Gaden Shartse Monastery). In addition he received a great many teachings and guidance directly from H.H. the Dalai Lama, and H.E. Kyabje Zong Rinpoche.

Khensur Rinpoche has taught Dharma in Canada, Hong Kong, Indonesia, Macao, Malaysia, Mexico, Mongolia, Myanmar, Portugal, Singapore, South Korea, Spain, Sri Lanka, Taiwan, Thailand and the U.S.A. Apart from Tibetan, he speaks fluent Hindi, English and Mandarin.

For many years he served as chief-interpreter and personal secretary to his beloved mentor H.E. Kyabje Lati Rinpoche. In the year 2009, His Holiness the Dalai Lama appointed him the Abbot (Khen Rinpoche) of his alma mater, Gaden Shartse Norling Monastery. Since then he led the monastery for more than seven years. While being the Abbot of Gaden Shartse he served as Chairman of the Geden Jang Gun Choe organizing committee and the Geluk Monastic disciplinary committee of the Abbots.

He played key role to include modern science in monastic curriculum and convened dialogues on Vinaya among various buddhist groups. In the year 2016,

he became the Executive Director of Geluk International Foundation based in Gaden Monastery Mundgod India, and was also elected the Deputy General Secretary of International Buddhist Confederation based in New Delhi, India. In the year 2019 he was elected Vice President of the Asian Buddhist Conference for Peace based in Ulaanbator, Mongolia.

### **CV of Most Venerable Dr. Thich Duc Thien ABCP Vice President**



Most Venerable Dr. Thich Duc Thien (his name and family name: Nguyen Tien Thien, DOB: 1966), Vice President - Secretary General of Executive Council of National Vietnam Buddhist Sangha (NVBS); Vice Chairman of Vietnam – India Friendship Association; Head of the Department of International Buddhist Affairs of NVBS; Vice Rector of Vietnam Buddhist University in Hanoi; Senior Lecturer of

Vietnam National University, Hanoi (Tran Nhan Tong Academic Institute) and Vice President of ABCP.

He is Abbot of the Phat Tich Pagoda, the Special National Heritage and Treasure in Bac Ninh Province; and he has a great dedication to develop Buddhism in the mountainous areas North – West Provinces of Vietnam, being Abbot of Truc Lam Ban Gioc Pagoda, Cao Bang Province; being Abbot of Linh Quang Pagoda, Dien Bien Province; and being Abbot of Hoang Phuc Pagoda, Quang Binh Province.

For many years, he has been doing great contributions to establish the Vietnamese Buddhist Associations in Russia, Ukraine, Czech Republic, Poland, Germany, Hungary, Bulgaria, Japan and South Korea to propagate Vietnamese Buddhist culture and to preserve Vietnamese traditional culture among the overseas Vietnamese communities.

Most Ven. Dr. Thich Duc Thien firstly graduated BA in Economics in the National Economic University, Hanoi in 1988; then he became a Monk and graduated from Vietnam Buddhist University, Hanoi; he also spent times to study Chinese Buddhist philosophy in Fo Kuang Shan Buddhist Monastery, Taiwan and he was engaged in research cultural anthropology in Palo Alto, California, USA. In 2005, he finished Ph.D in Buddhist Studies in Delhi University, India.

Most Ven. Dr. Thich Duc Thien is active and close with Leaders of State and Government of Vietnam in bringing religious believers into closer coexistence with the State of Vietnam. He is able to see clearly the value of Vietnam's commitment to religious freedom as well as Buddhism's own value on humanity, bringing these joint values together. He is an active person in the Interfaith Dialogue Conferences. He has worked in organizing the United Nations Day of Vesak in Vietnam in 2008. He was a key person in organizing the 11th United Nations Day of Vesak in Vietnam in 2014 at Bai Dinh Temple, Ninh Binh Province, which worked to express Buddhism's perspective towards the UN Millennium Development Goals. This year in 2019, he is Secretary-General of the International Organizing Committee for the United Nations Day of Vesak (ICDV) of the 16th United Nations Day of Vesak in Ha Nam Province, Vietnam from 12th – 14th May, 2019 and the international conference with the theme: Buddhist Approach to Global Leadership and Shared Responsibilities for Sustainable Societies.

He is also a published author in many books in Buddhist studies and history. He has been awarded the 3rd Class Labor Medal of S.R Vietnam in 2017, the Great National Solidarity Award in 2012. In 2014, he has been awarded the Grand Officer Medal (Mahasena) by the King of Cambodia. In 2018, he has been awarded the Padma Shri Medal of India.

### **CV of Most Venerable Damba Badmaevich Ayusheev ABCP Vice President**



(September 1, 1962, Bursomon, Krasnochikoysky District, Chita Oblast) - XXIV Pandito Khambo Lama - Head of Buddhist Traditional Sangkha of Russia.

In 1980 Damba Ayusheev graduated from Petrovsk-Zabaykalsky Pedagogical College, then he worked as a teacher at Kukursk secondary school in Agin-Buryat Autonomous Okrug.

By the assignment of Aginsky Datsan, he entered Zanabazar Buddhist University in Ulan-Bator (Mongolia) in 1983 and graduated from it in 1988. Specialization - Tibetan Medicine.

As designated by the Central Spiritual Administration of Buddhists, during a year he was a curator of the USSR Soviet students studying at Buddhist University. Then he served as Amchi Lama at Ivolginsky datsan.

In 1991, he was appointed as Shireet Lama (Abbot) at Baldan Breybun datsan in the settlement of Murochi, Kyakhtinsky district, the first datsan being at the stage of revival in the territory of ethnic Buryatia at that time. Under his leadership within two years, the new Tsogchen dugan was rebuilt on the place of that demolished in the 1930s.

In April 28, 1995, Damba Ayusheev was elected on alternative basis as XXIV Khambo lama, the Chairman of the Central Spiritual Administration of Buddhists of Russian Federation, later renamed as the Buddhist Traditional Sangha of Russia.

During Damba Ayusheev's stay on this post, the datsan was re-erected in Verkhnyaya Berezovka (Ulan-Ude) as the second residence of Khambo Lama and two Buddhist Institutes (at Ivolginsky and Aginsky datsans) were opened where now Buryat, Mongolian and Tibetan teachers work, and new datsans and dugans were opened in the territory of ethnic Buryatia. Buddhism is recognized as one of four traditional confessions in Russia and international relations are widely developing.

Since August 2 of 1995, Damba Ayusheev has been a member of the Council for Cooperation with Religious Associations under the Russian President. Since December 23 of 1998, he has been a member of the Presidium of Interreligious Council of Russia. Since March 3 of 2004, he has been a member of the Presidium of the Interreligious Council of the CIS countries. Damba Ayusheev is the Vice President of the Asian Buddhist Conference for Peace.

On June 4 of 2011, by the Decree of the President of Mongolia, Damba Ayusheev was awarded the Order of the Polar Star for considerable contribution to strengthening the Russian-Mongolian relations. This award is the highest award of Mongolia for foreign citizens. The awarding has been made by Dambyn Darligjava, the Attorney General of Mongolia.

On June 17, 2011, Damba Ayusheev was awarded the medal of Kemerovo region "For Faith and Kindness" at Ivolginsky datsan. The awarding has been made by the representatives of Kemerovo regional administration. On February 11, 2013, by the Decree of the President of Russia Vladimir Putin, Damba Ayusheev was awarded the Order of Friendship.

## CV of Most Venerable Da Lama BYAMBAJAV Khunkhur ABCP Secretary General



### **Education:**

1988-1994, University of Mongolian Buddhism (currently Zanabazar Buddhist University)

1994-1997, Student at Drepung Gomang Dratsang in Mundgod, K.S, India

### **Work experience:**

1997-1999, Teacher at University of Mongolian Buddhism (currently Zanabazar Buddhist University)

1999-2008, Deputy Director at University of Mongolian Buddhism (currently Zanabazar Buddhist University)

2008-2019, Director of University of Mongolian Buddhism (currently Zanabazar Buddhist University)

Da Lama at Gandantegchenling Monastery the Centre of Mongolian Buddhists

Member of Administrative Board Meeting of Gandantegchenling Monastery the Centre of Mongolian Buddhists

2019, Secretary General of Asian Buddhist Conference for Peace (ABCP)

## CV of Mr. SONAM WANGCHUK ABCP Deputy Secretary General



He was born in 1956 in the Himalayan region of Ladakh, Jammu and Kashmir, India. After the elementary education in Ladakh, he joined Vishesh Kendriya Vidyalaya in New Delhi. A graduate from St. Stephen's College, Delhi, he obtained a diploma in Tibetan language at the University of Delhi. He later studied Russian at the University of Tashkent, USSR and Mongolian language in Ulaanbaatar.

From 1979-89, he worked for the National Commission for Minorities, Government of India, New Delhi. From 1990-2000 served as a diplomat at the Embassy of India, Ulaanbaatar, Mongolia. He was witness to the historic transformation that took place in 1990 following the collapse of communism in Mongolia. He saw from close range the end of despotic communist rule in Mongolia after 70 years and also the subsequent democratic process which followed.

Working with Ven. Kushok Bakula Rinpoche as his Private Secretary, Mr. Wangchuk visited USSR many time and he saw from close quarters the collapse of Soviet Union, the fall of Berlin Wall and rise of People's Republic of China. A Buddhist activist and environmental enthusiast, he has travelled extensively and over the years he visited the USA, Europe, and many countries in Asia including Japan, South Korea, DPR Korea, Vietnam, Laos, Cambodia, Thailand and South Asian countries.

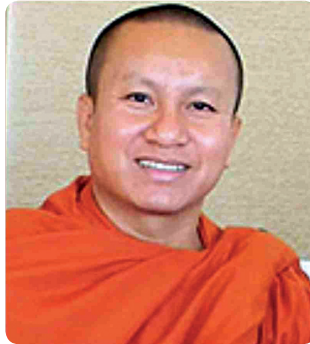
Mr. Wangchuk has authored several books and many articles. His most recent book "Kushok Bakula Rinpoche- The Architect of Modern Ladakh" was launched by H.H. The Dalai Lama on 31st March 2018 at Dharamsala, India.

He is associated with several international organisations including Asian Buddhist Conference for Peace (ABCP) in Mongolia, Buddhist Summit (BS) in Japan, Alliance of Religions and Conservation (ARC) in the United Kingdom and the International Association of Mongol Studies (IAMS), Mongolia.

He is presently working as Director General of Pethub Buddhist Center in Mongolia and is the Deputy Secretary General of Asian Buddhist Conference for Peace. He lives in New Delhi, India with his wife and two sons.



## **CV of Venerable Khy Sovanratana ABCP Deputy Secretary General**



Having completed Pali and Buddhist Studies in Cambodia, Venerable Khy Sovanratana, received a scholarship to study in Sri Lanka. In 2001, he was graduated with a Bachelor of Arts degree in Buddhist Studies from University of Kelaniya, Sri Lanka. In 2003, he obtained his Master of Arts degree in Buddhist Philosophy with a Distinction Pass from the Post Graduate Institute of Pali and Buddhist Studies, University of Kelaniya. In the same year, he was appointed a Lecturer in Buddhist Philosophy at Preah Sihanoukrajra Buddhist University, Phnom Penh.

In 2005, after one-year training, he received a Post-Graduate Diploma in Education and Pedagogy from the National Institute of Education, Phnom Penh. In 2009, he received a Diploma in Administration from Royal School of Administration, Phnom Penh. In 2011, he obtained another Master of Arts degree in Public Law from Royal University of Law and Economics, Phnom Penh. In 2012, having won a scholarship from Indian Government, he has completed his Ph.D in Buddhist Studies at University of Delhi, India. Since 2003, in recognition of his works and scholarship, the King of Cambodia has conferred upon him several ecclesiastical titles in the Supreme Sangha Council of Cambodia.



## ABCP Japan National Center Japan Religious Persons Council for Peace

### Introduction

Japan Religious Persons Council for Peace is a movement where religious people work together to contribute to world peace and human well-being.

Religious persons tend to seek only peace in their minds and do so, but peace of mind cannot be achieved without the happiness of all people. In a situation where developments of nuclear weapons continue, battles continue, discrimination and repression don't cease, and the environment is destroyed, we cannot avoid this reality and gain true peace.

We deeply regret and reflect on “war responsibility” in the past, and realize that it is the mission of the religious persons to eliminate the dangers and evils against the forces that continue the war, violations of human rights and environmental destruction.

### Our main activities

1. Establishing freedom of religion and separation from government
2. Complete ban and abolition of nuclear weapons
3. Removal of military bases and military treaties
4. Advocacy of the Constitution and realization of peace and democratic provisions
5. Protection of human rights and development of democracy
6. Conservation and recovery of the natural environment
7. Strengthening international solidarity of religious people



## Our main leaders



*Ven. Kyoutoku  
Nakanou*



*M.Ven. Ryoukei Oonishi*



*Ven. Tesshu Suzuki*



*M.Ven. Tainen Miyagi*

## Buddhist Peace Activity Report 2019 in Japan National Center

**Ven. Shohaku KISHIDA,  
The Head of ABCP Japan Delagation**

As a fruit of the NPT Review Conference in 2010 and 2015, Japan Religious Delegation was formed, along with Japanese Hibakusha (the survivors from A&H Bombs) and American religious people, and we demanded for the implementation of Article 6 of the NPT. Additionally, we participate in every “Peace & Planet Interfaith Convocation” at the United Nations Church Center. This kind of grassroots activity led to the adoption of the Treaty on the Prohibition of Nuclear Weapons.

Every year in August, in response to the World Congress against A&H Bombs in Hiroshima and Nagasaki, the “Fasting Prayer for choosing Life” has been held for over 30 years with Hibakusha (the survivors from A&H Bombs) and people of different religions.

In the coming 2020, the Nuclear Non-Proliferation Treaty (NPT) Review Conference, which is important for the realization of a world free of nuclear weapons, will be held at United Nations Headquarters and there the responsibility of nuclear weapon states will be questioned. Simultaneously, “World Conference Against Atomic and Hydrogen Bombs in New York” is scheduled to be held and the world opinion on this issue will be presented there. A campaign of that “International petition on the Abolition of Nuclear Weapons that Hiroshima and Nagasaki’s Hibakusha appeals” to deliver to the United Nations is underway as well. I would highly appreciate your participation and cooperation.



**75 years since atomic bombing to the NPT Review  
Conference 2020  
Communal Call to Asian Buddhists**

**Ven. Shugaku MORI  
Secretary General of  
Japan Religious Persons Council for Peace**

Last May, while the third preparatory committee for the NPT review conference was ongoing, an American peace organization called for “2020 World Conference against A&H Bombs in New York” at the same time as NPT review conference in 2020 which corresponds to 75th anniversary since atomic bombing.

In Japan, wide cooperation is realizing for No-nuclear power plant, Stop new US army base construction in Henoko, Okinawa, No to the alteration of the article 9 of the constitution by Abe administration and No to making Japan into “a war country”.

“World Conference against A&H Bombs” will be connected with these movements and will be an important occasion to develop cooperation pursuing ban of nuclear weapon to nuclear-capable states.

We call to all Buddhists in Asia to unite for 2020 for the solidarity with the “World Conference against A&H Bombs” held in Hiroshima / Nagasaki every year in August and the leap of the campaign of “International Signature-Collecting for Hibakusha”, which Atomic Bomb Survivors produced, who contributed

greatly to establishment of the Treaty on the Prohibition of Nuclear Weapons.

Let's strengthen solidarity and collaboration with Buddhists in Asia to realize ban-nuclear weapon and peace of Korean peninsula and North-east Asia and also to realize a nuclear-free world.



**Nichiren-shu Rissho Peace Association  
Supporter to ABCP Japan National Center**

**Greetings  
Ven. Shun-ei Kawasaki  
Chairman of the Rissho Peace Association, Japan**

Since the establishment of ABCP in 1969, the Rissho Peace Association has committed to the organizational and operational contribution for ABCP, led by Ven. Kyoutoku Nakano. We also have been engaging in various issues concerning peace in Japan and overseas with the Japan Religious Persons Council for Peace.





Celebrating the 11th General Assembly of the ABCP being held here.

On behalf of Nichiren-Shu/Rissho Peace Association, I would like to send a prayer for that Asian Buddhists will “unite, perform the Buddha’s teachings, and manifest Asia and the whole world without conflict, killing, poverty nor discrimination”, and for that this General Assembly will have a great success.





**Department of Religion and Culture  
Central Tibetan Administration**

**His Holiness the Dalai Lama's Religious and Cultural Society  
(Registered under the Provision of Himachal Pradesh Society  
Registration Act 2006)**

Gangchen Kyishong Dharamsala - 176215,  
District Kangra Himachal Pradesh State  
INDIA

Email: [religion@tibet.net](mailto:religion@tibet.net)  
Website: [www.chorig.org](http://www.chorig.org)

**INTRODUCTION:**

His Holiness the Dalai Lama's Religious and Cultural Society so called the Department of Religion and Culture was established under the executive organ of Central Tibetan Administration whose function is to overlook religious and cultural affairs in Tibetan exile community. It has the responsibility of supervising works aimed at reviving, preserving, and promotion of Tibetan religious and cultural heritages that is being led to the verge of extinction in Tibet.

It began its operation in exile community as Council for Religious Affairs office on April 27, 1959, established by His Holiness the 14th Dalai Lama and his Government in Mussoorie of Utrakhand state. On May 30, 1960, the Council for Religious Affairs shifted its office to Dharamsala in Himachal Pradesh state and on September 12, 1960, it became one of the five major departments initially when His Holiness the Dalai Lama formally established the Tibetan Government-in-Exile which is also known as the Central Tibetan

## Administration (CTA).

In the year 1982, the Department of Religion and Culture has been legally registered under Societies Registration Act XXI of 1860 of the Government of India under the title of His Holiness the Dalai Lama's Religious and Cultural Society to legitimize legally. But due to amendments of Indian Society Registration Act & Rules in the passage of time, His Holiness the Dalai Lama's Religious and Cultural Society has also initiated for amendment of registration under Himachal Pradesh state's Society Registration Act 2006 in the year 2018.

It is now one of the seven major departments of CTA and a Kalon (Minister) heads this office. There have been 16 Kalons (Ministers) so far who have held portfolio for varying tenure. The seventeenth one is Kalon Karma Gelek Yuthok who took office on June 1, 2016 after Tibetan Parliament in exile approved his appointment.

The Department supervises 278 monasteries and nunneries in India, Nepal, and Bhutan and looks after the welfare of approximately 41,029 monks, nuns or clergies living in these institutions.

In addition to above said monastic institutions, several non-monastic cultural centers like Tibetan Institute of Performing Arts, Tibet House, the Library of Tibetan Works and Archives, the Central Institute for Higher Tibetan Studies, the Norbu Lingkha Institute, and Manjushree center of Tibetan culture which are working on preservation of Tibetan religious and cultural heritages fall under the purview of His Holiness the Dalai Lama's Religion and Cultural Society or the Department of Religion and Culture. These cultural institutions are being established either by the Society or under guidance of the Society. But due to change of policies of the Central Tibetan Administration according to laws and policies of the Government of India, these cultural institutions became autonomous bodies.

### **AIMS AND OBJECTIVES:**

The primary aim is to preserve and promote Tibetan religion and culture which has suffered complete destruction and verge of extinction in the hands of Chinese communist regime in Tibet.

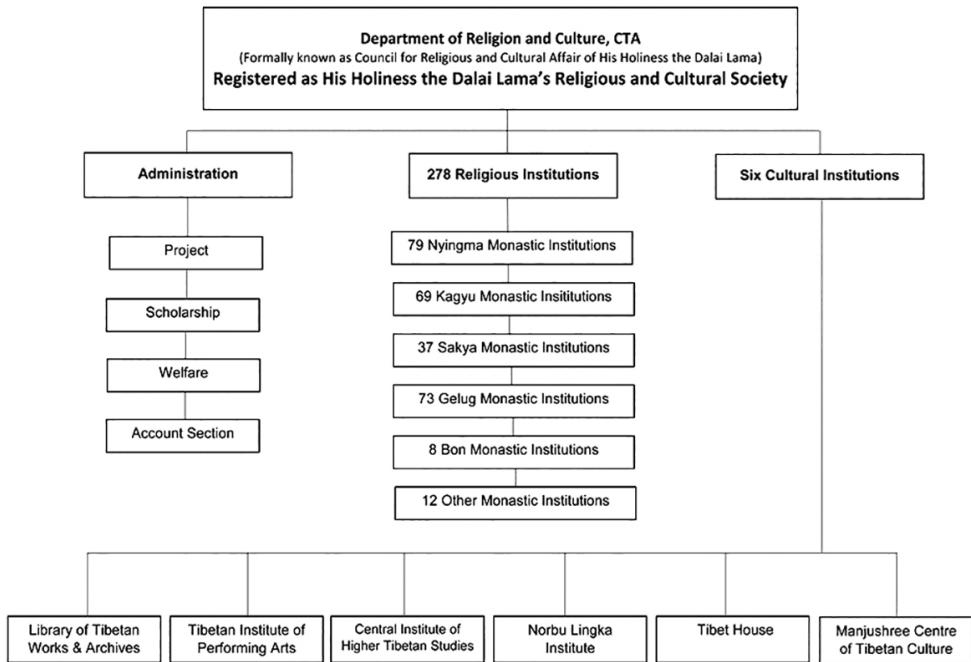
### **OBJECTIVES:**

1. To plan and implement religious and cultural policies according to advice of His Holiness the 14th Dalai Lama and Central Tibetan Administration.
2. To promote unity and harmony amongst Tibetan religious schools.



3. To give help to the Tibetan monasteries, nunneries, temples, and cultural institutions for preserving and promoting cultural heritage of Tibet.
4. To organize and participate in conferences and seminars on religion, culture, and Tibetan studies.
5. To liaise with important religious associations of other faiths and with Tibetan and non- Tibetan Buddha Dharma Centers.
6. To conduct and sponsor research in the areas of Tibetan and Buddhist studies.
7. To oversee and assist to support the traditional monastic curricula in the reestablished Tibetan monasteries, nunneries and cultural institutions.
8. To hold public discourses and teachings for promotion and preservation of unique and rare oral religious transmissions.
9. To look after the old, sick, and destitute monks and nuns and those who are in retreat.
10. To organize and perform regular and special religious events and activities.

### ORGANIZATIONAL STRUCTURE:



### CULTURAL INSTITUTION UNDER DRC

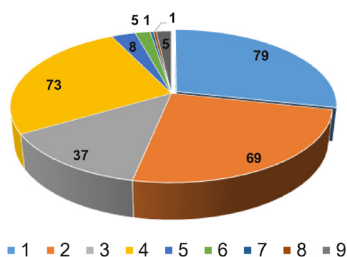
1. Norbulingka Institute, Dharamsala
2. Central Institute of Higher Tibetan Studies, Sarnath
3. Library of Tibetan Works and Archives, Dharamsala

4. Tibetan Institute of Performing Arts, Dharamsala
5. Tibet House, Delhi
6. Munjushree Centre for Tibetan Culture, Darjeeling

### NUMBER OF MONASTIC INSTITUTIONS ACCORDING TO COUNTRIES IN 2019

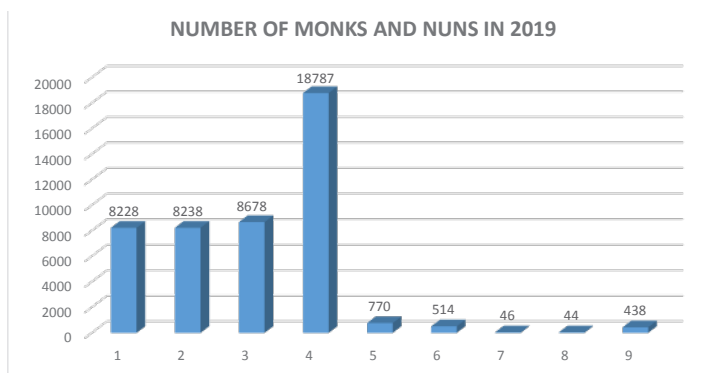
Following picture shows data from only those Tibetan monasteries and nunneries as official data who were registered under His Holiness the Dalai Lama’s Religious and Cultural Society for the year 2019. There are much more numbers of Tibetan Buddhist monasteries and nunneries in India, Nepal and Bhutan who are completely self-reliant and have no official links.

SECTS	INDIA		NEPAL		BHUTAN		TOTAL
	Monastery	Nunnery	Monastery	Nunnery	Monastery	Nunnery	
Nyingma	51	8	13	2	4	1	79
Kagyü	40	4	19	4	2	-	69
Sakya	25	3	8	1	-	-	37
Gelug	50	5	16	2	-	-	73
Bon	5	1	2	-	-	-	8
Jonang	3	-	2	-	-	-	5
Bhodong	-	-	1	-	-	-	1
Bhuluk	1	-	-	-	-	-	1
Rimey	1	1	2	1	-	-	5
<b>Total</b>	<b>176</b>	<b>22</b>	<b>63</b>	<b>10</b>	<b>6</b>	<b>1</b>	<b>278</b>



### NUMBER OF MONKS AND NUNS ACCORDING TO COUNTRIES IN 2019

SECTS	INDIA				NEPAL				BHUTAN				TOTAL
	Monks	Nuns	Monks	Nuns	Monks	Nuns	Monks	Nuns	Monks	Nuns	Monks	Nuns	
Nyingma	4925	795	99	88	1263	425	16	1	464	158	1	3	8228
Kagyü	4640	621	21	9	2175	1102	10	2	98	-	-	-	8238
Sakya	2647	246	1	-	530	90	-	-	-	-	-	-	8678
Gelug	16499	589	-	-	1181	518	-	-	-	-	-	-	18787
Bon	394	106	20	6	232	2	5	5	-	-	-	-	770
Jonang	214	-	6	-	232	2	5	5	-	-	-	-	514
Bhodong	46	-	-	-	-	-	-	-	-	-	-	-	46
Bhuluk	44	-	-	-	-	-	-	-	-	-	-	-	44
Rimey	83	261	-	-	17	55	22	-	-	-	-	-	438
<b>Total</b>	<b>29492</b>	<b>2618</b>	<b>147</b>	<b>103</b>	<b>5669</b>	<b>2192</b>	<b>76</b>	<b>8</b>	<b>562</b>	<b>158</b>	<b>1</b>	<b>3</b>	<b>41029</b>



## SOCIETY REGISTRATION

**BRIEF BACKGROUND:** The Department of Religion and Culture, Central Tibetan Administration was initially registered under Government of India’s Society Registration Act XXI of 1860, in the year 1983 under the title “Council for Religious and Cultural Affairs of His Holiness the Dalai Lama” with aim to legitimize any activities or functions of the society to be according to Indian laws. Gradually, in the year 1998, the title of the Society has been changed to His Holiness the Dalai Lama’s Religious and Cultural Society as per approval of the Home Ministry, Government India.

But due to changes of policies of the Government of India towards Society Registration procedure with passage of time, the State government has duly empowered for Society Registration according to State Society Registration Act. Thus the Himachal Pradesh State legislature has enacted State Society Registration Act 2006. Henceforth, His Holiness the Dalai Lama’s Religious and Cultural Society has been duly notified by the State Government for amendment of Society’s Registration under Himachal Pradesh State Society Registration Act 2006.

Therefore, His Holiness the Dalai Lama’s Religious and Cultural Society has initiated the legal procedure from 2017 onwards and finally in the year 2018, the Society duly amended its registration certificate where His Holiness the Dalai Lama has been proposed as “PATRON” of the Society.

### MEMORANDUM OF ASSOCIATION

**1. Governing Body:** His Holiness the Dalai Lama’s Religious and Cultural Society’s management and affairs have been entrusted to the Governing Body consisting of 7 members including Chairman. The tenure of the Governing Body is for three years. However, he/she can be re- appointed/re-elected as members. Any vacancies of the Governing Body shall be filled either by appointment/election by the Society.

### List of current Governing Body members:

List of current Governing Body members:

S/N	Name	Designation
1	Ven. Karma Gelek Yuthok	Chairman
2	Mr. Tenzin Lungtok	Executive Secretary
3	Mrs. Tenzin Dolkar	Treasurer
4	Mr. Palden Dhondup	Member
5	Mr. Karma Singye	Member
6	Mr. Pesur Wangdu Tsering	Member
7	Ven. Geshe Lhakdor	Member

2. Power and Duties of Governing Body: Without prejudice to the generality of all the powers and functions as shall be required to manage the affairs of the Society, the Governing Body shall be competent to:

- a) To determine policies and priorities
- b) To determine major and long term programme and their supervision
- c) To dissolve, reconstitute, fill up vacancies and make appointment of both Management Committee and staff
- d) To manage and mobilize resources
- e) To receive the minutes and call for the reports from the Management Committee and review any action of the Management Committee
- f) To discuss and approve the annual financial and activity report
- g) To discuss and approve the annual audit report and annual budget of the Society
- h) To undertake and accept the management of any endowment or the trust funds with similar objectives to those of the Society

3. Management Committee: The Governing Body shall appoint a Management Committee, which shall act on behalf of and under the supervision and control of the Governing Body to look after the management of the affairs of the Society. The Management Committee shall consist of:

- a) The Chairman of the Society, who shall be the Chairman of the Management Committee
- b) The Executive Secretary of the Governing Body shall be the Member Secretary of the Management Committee
- c) No less than 3 members shall be appointed by the Governing Body
- d) The term of Management Committee shall be determined by the Governing Body by which they are appointed
- e) Vacancies in the membership of the Management Committee shall be filled by the Governing Body

4. Responsibilities of the Management Committee:

- a) Be responsible for promoting the aims and objects and programme determined by the Governing Body
- b) To frame rules and regulations for the management of the Society as approved by the Governing Body
- c) Handle funds of the Society in the manner approved by the Governing Body and apply income derived from such sources towards the objectives of the Society
- d) Scrutinize financial statements and budget for presentation to the Governing Body
- e) Be responsible to present the annual report to and follow the di-

rectives of the Governing Body

f) To issue appeals and applications of funds and accepts donations and gifts in furtherance of the aims and objectives of the Society in accordance with the directives of the Governing Body

5. Finance Committee:

a) The Governing Body may set up a Finance Committee consisting of at least three members of the Society. The Chairman of the Finance Committee shall be appointed by the Governing Body

b) The Finance Committee have the power to prepare budget estimates, scrutinize accounts and as such make recommendations to the Governing Body. It also has the power to review finances and have the audits conducted.

6. The Governing Body Meeting: A meeting of the Governing Body may be summoned by the Executive Secretary as convener and member secretary summon a meeting on the resolution of the Managing Committee or on the requisition of not less than five members of the Governing Body.

The Governing Body has to meet at least once a year. The meeting shall be convened as directed by Chairman under the signature of the Executive Secretary of who will be the member of the Governing Body.

Notice of the meeting shall be sent by regular mail, e-mail, fax or any other mode of communication not less than 15 days prior to the date of the meeting with specification of the place, date and hour of the meeting, accompanied by the copy of the agenda.

## **CV of Bangladesh Bouddha Kristi Prachar Sangha (BBKPS)**

Dharmarajika Buddhist Monastery  
Atish Dipankar Road, Basabo, Sabujbag, Dhaka, Bangladesh.

Year of Establishment	: 4, December 1949
Year of the Affiliation of WFB	: 1950
Year of the Affiliation of ABCP	: 1950
Headquarters	: Dharmarajika Buddhist Monastery Atish Dipankar Road, Sabujbag, Dhaka-1214 Bangladesh

Phone : +88 02 7275665, 02 7271419

E-mail : drbb1214@ymail.com

Name of the Zones : a) Chittagong, b) Comilla,  
c) Cox's Bazar d) Barguna & Patuakhali,  
e) Rangamati.

Wings of Sangha : Youth wing and Women wing

**Organs of the Sangha :**

- a) Dharmarajika Orphanage
- b) Dharmarajika High School
- c) Dharmarajika Kindergarten
- d) Dharmarajika Lalitkala Academy (Music School)
- e) Karal Girls' High School, Patiya, Chittagong
- f) Padua Girls' High School, Rangunia, Chittagong
- g) Padua Degree Collebe, Rangunia, Chittagong
- h) Nava Pandit Vihar, Chittagong
- i) Bangladesh Buddhist Monastery, Bodhgaya, Bihar, India.

**Major Achievements :**

- a) Establishment of Dharmarajika Buddhist Monastery -1960  
(In 1951 Sangha Established Temporary Monastery in Dhaka)
- b) Establishment of Nava Pandit Vihar (Monastery), Chittagong-1978
- c) Establishment of Orphanage, High School, Kindergarten, Music School, International Prayer Hall, Atish Hall, Atish Complex, Library Cum-Dining Hall, Reclining Buddha
- d) Plantation of Holy Bodhi Tree brought from Srilanka and donated by Late Prime Minister Srimavo Bandernayaka-1966
- e) Brought Holy Ash Relics of Atish Dipankar from China-1978  
(Atish was a Buddhist Saint Scholar of 10th Century)
- f) Organized International Buddhist Conference & Seminar on the auspicious of 1000th birth anniversary of Atish Dipankar-1982 (100 Foreign Guests attended).
- g) Holding of International Seminar on Paharpur Buddhist Heritage in-1987  
(70 Foreign Guests attended)
- h) Establishment of Bangladesh Buddhist Monastery, Bodhgaya, Bihar, India-1992
- i) Erected Sitting Buddha Statue at Bangladesh Buddhist Monastery, Bodhgaya, Bihar, India 2010
- j) Introduced Atish Dipankar & Visuddhananda Peace Gold Medal



Award-2000

- k) Played major role for the Introduction of Pali in Dhaka and Chittagong University
- l) Played role in the establishment of Agrasara Girls' College, Padua Degree College, Agrasara Girls' High School, Karal Girls' High School and Padua Girls' High School in Chittagong district
- m) Erected 38 feet height Standing Buddha Image at Dharmarajika Monastery in 2011
- n) Established new Hostel Building for the students of Dharmarajika Orphanage in Dharmarajika Complex
- o) Constructed one modern Auditorium with 500 seat capacity in Dharmarajika Complex
- p) Constructed one 4-storied Atisha Pagoda in the Dharmarajika Complex
- q) Construction work of one 3-storied Training School for the monks inside Dharmarajika Complex has started which will be compiled within 18 Months
- r) Established Atish Memorial Complex at the Birth Place of Atish Dipankar Srignan in Bajrajogini village under Munshiganj district

**Affiliated and associated with International Organizations:**

- a) W.F.B (The World Fellowship of Buddhists) Headquarters in Thailand
- b) ABCP (Asian Buddhists Conference for Religions and Peace), Headquarters in Mongolia
- c) WCRP (World Conference on Religions and Peace), Headquarters in USA
- d) ACRP (Asian Conference on Religions and Peace), Headquarters in South Korea
- e) World Buddhist Sangha Council (WBSC), Headquarter in Taiwan
- f) International Buddhist Confederation (IBC), Headquarters in India
- g) World Buddhist Forum, China.

**Future Plan :**

- a) Establishment of Atish Dipankar International University
- b) Establishment of Visuddhananda Hospital at Dharmarajika Complex.

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**Brief introduction of  
Bangladesh Bouddha Kristi Prachar Sangha (BBKPS)  
Dharmarajika Buddhist Monastery  
Atish Dipankar Road, Basabo, Sabujbag, Dhaka, Bangladesh**

Bangladesh Bouddha Kristi Prachar Sangha was established on 4th December, 1949 by Late Mahasanghanayaka Visuddhananda Mahathero. Later on he founded Dharmarajika Buddhist Monastery at Sabujbag, Dhaka in 1960 for performing Socio-religious activities by the Buddhists of our countries. Since then it became the Headquarter of Bangladesh Bouddha Kristi Prachar Sangha (BBKPS). Mahasanghanayaka Visuddhananda Mahathero established Dharmarajika Orphanage, Dharmarajika Primary School, Dharmarajika High School in 1972. Since then till today hundreds of Buddhist students received help and education from these institutions and established themselves in their life. Later on under the banner of BBKPS we have established Dharmarajika Kindergarten, Dharmarajika I.T Institute and Dharmarajika Musical Academy in the campus of Dharmarajika Buddhist Monastery. We have opened branches of our organization in Chittagong, Comilla, Cox's Bazar, Borguna & Patuakhali and Rangamati districts. We have got Youth Wing and Women wing.

Many distinguished Guests from Home and Abroad such as His Majesty former King and Queen of Thailand, His Majesty the present King of Thailand, His Majesty the King of Bhutan, His Excellency President J. R Joyawardhane and President Premadasa of Sri Lanka, Religious Head of Thailand, India, Nepal and Mongolia. His Excellency the Prime Minister of Cambodia, Hon'ble President and Prime Minister of Bangladesh, Speaker, Ministers, M.P and Intellectuals of Bangladesh and elites of the society visited Dharmarajika Buddhist Monastery.

We have established under the banner of Bangladesh Bouddha Kristi Prachar Sangha Nava Pandit Vihar in Chittagong in 1978, Bangladesh Buddhist Temple in Bodhgaya, Bihar, India in 1992 and Atish Dipankar Memorial Complex in the Birth Place of Atish Dipankar Srignan at Bajrajogini village in Munshiganj district in 2012.

We have brought holy Ash-relies of Great Buddhist Scholar of 10th Century Atish Dipankar Srignan from China in 1978. It is being preserved with due honour in Dharmarajika Buddhist Monastery, Dhaka. We have organized International Buddhist Conference on the occasion of observing 1000th Birth anniversary of Atish Dipankar Srignan in Dhaka in 1982. One hundred foreign guests attended the conference. We have organized International Seminar on Paharpur Buddhist Heritage in Paharpur under Naogaon district in 1987. Seventy foreign

guests attended the Seminar. We have also arranged Executive Committee meeting of ACRP in Dhaka in the year 2005. Twenty two foreign guests were present in the meeting. And, at last we have organized Executive Committee Meeting of ABCP in May 1, 2018 in Dhaka where twelve foreign guests attended the meeting.

## **National Center of Sri Lanka**

Ven.Prof.Pallekande Rathanasara Thero  
ABCP National Center in Sri Lanka.

**President.** Vev. Prof. Medagoda Abhayathissa Thero; The professor of Buddhist philosophy in University of Sri Jayavardenapura Sri Lanka.

**Vice President.** Ven.Prof. Kollupitiye Mahinda Sangharakkhitha Thero. Ven. Prof.Akuretiye Nanda Theo, Chancellor of University of Ruhuna in Sri Lanka. Ven.Dr. Waskaduwe Mahindawamsa Thero. Mahanayaka of Sambuddha sasanodaya Maha Sangha sabha.

**The secretary.** Ven.Prof Pallekande Rathanasara Maha Thero. Amrapura maha Nikaya.

**Deputy secretary.** Ven.Dr.Madampagama Assaji Thero.

**Treasurer.** Ven.Vellampitiye Sumanadhamma thero.

### **Executive Members:**

Ven.Karagahaulpatha Sugathnanda Thero.  
Ven.Thelwatthe Nagitha Thero.  
Ven.Dodampahala Sirisuguna Thero.  
Ven.Pusselyaye Chandima Thero.  
Ven Walpola Wimagnana Thero.  
Mr.Sampath Surendra De Silwa.  
Ven.Attangane Sasamarathana Thero.  
Ven.Dunukewela Santhindriya Thero.  
Mr.P.A. Ranjith Mahanama.



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United Nations

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Published on the occasion of Golden Jubilee  
and the XI General Assembly of  
Asian Buddhist Conference for Peace (ABCP)  
"Rejuvenation and Way forward "

(Ulaanbaatar, Mongolia - June 21-24, 2019)

**Indian National Centre**  
**Asian Buddhist Conference for Peace**  
**New Delhi**



## CERTIFICATE OF REGISTRATION

**Under Societies Registration Act XXI of 1860**

**Regn.No. S/ 2528 /Distt. South/2018**

I hereby certify that the Society **"INDIAN NATIONAL CENTRE OF ASIAN BUDDHIST CONFERENCE FOR PEACE"** located at **J-177, SAKET, NEW DELHI-110017** has been registered under Societies Registration Act, 1860.

Given under my hand and seal at Delhi on this 22 day of JUNE Two Thousand Eighteen.

Fee of Rs. 50/- paid



  
**(D.S. GAHLOT)**

**REGISTRAR OF SOCIETIES  
SOUTH DISTRICT  
GOVERNMENT OF NCT OF DELHI**

- I) The society is not allowed to use translated & abbreviated/acronym version of its names,
- II) The society will use their name with prefixes,etc. as has been mentioned in this letter.
- III) The society will show its name along with the caption below that it is governed by private body/society where used; and
- IV) The name may not be used for any commercial purpose or trade or business or profession, certificate/affiliation/recognition to other organization etc.

\*This document certifies registration under the Society Registration Act,1860. However, any Govt. Department or any other association/person may kindly make necessary verification (on their own) of the assets & liabilities of the society before entering into any contract/assignment with them.



## MESSAGE

### From the President, Indian National Centre of ABCP

Since its inception in 1969, Asian Buddhist Conference for Peace (ABCP) has significantly contributed towards establishing peace and harmony in the world. I am confident that ABCP will grow in strength and stature in the future and shall be able to fulfill the cherished ideas and aspirations of our founding fathers.

I, on behalf of the Indian National Centre of ABCP, take this opportunity to express my deep appreciation and sincere gratitude to the His Eminence Khamba Lama Gabju Choijamts Demberel, President of ABCP and Head of Gandan Tegchenling Monastery the Centre of Mongolian Buddhists for giving us this opportunity to come together for the 11th General Assembly to be held from June 21-24, 2019 and to celebrate the Golden Jubilee of the ABCP in Ulaanbaatar, Mongolia.

I wish the events all success.

(T.K. Lochen Tulku)  
New Delhi, India 18th May 2019



## ASIAN BUDDHIST CONFERENCE FOR PEACE (ABCP)

### **An Introduction**

In 1968, three legendary Buddhist monks of 20th century - the Most Venerable Khambolama Samagiin Gombojav (Mongolia), the Most Venerable Khambolama Jambaldorj Gomboev (USSR) and Most Venerable Kushok Bakula Rinpoche (India) met in remote region of Buriat in Siberia, USSR to discuss the prevailing situation of Buddhism in the region and to explore the possibility of setting up a Pan-Asia Buddhist organization. This beginning got further momentum when in July 1969 Most Ven. Sumanatissa and Most Ven. M. Wipulasara (Sri Lanka), Most Ven. Jinaratana from (India) and Ven. Amritananda (Nepal) visited Ulaanbaatar at the invitation of Most Ven. Khambolama Gombojav. In the course of their meeting they agreed to establish an international Buddhist organization in Ulaanbaatar.

Subsequently, on 13th June 1970, another meeting was held in Ulaanbaatar. This time besides the above mentioned Buddhist dignitaries, the meeting was also attended by the Most Venerable Kushok Bakula Rinpoche and Most Ven. Aryawansa (India), Most Ven. Indaratana and Most Ven. Mahanama (Sri Lanka), Most Ven. Chechu Kysho also known as Dugpa Lama (Nepal), Most Ven. Erdeniyev and Prof. Dylykov (USSR), Most Ven. Nakayama (Japan), Most Ven. Thich Tam Anh and Most Ven. Thich Danh Hao (Vietnam), Mr. Khoo Leong Hun (Malaysia), Mrs. Pit Chin Hui (Singapore), Most Ven. Dagvadorj, Most Ven. Danzan and Prof. Ch. Jugder (Mongolia).

The meeting unanimously adopted a Resolution to set up an international organization in Mongolia which would be called the ASIAN BUDDHIST COMMITTEE FOR PROMOTING PEACE (ABCPP). ABCPP held its First General Assembly in Ulaanbaatar, Mongolia and Most Ven. S. Gombojav and Mr. Ch. Jugder, both from Mongolia were unanimously elected as President and Secretary General of ABCPP respectively.

Other distinguished Buddhist scholars also joined later and contributed to the development of ABCPP. These include Most Ven. Mibu (Japan), Most Ven. Pham The Long and Most Ven. Thich Tri Tu and Most Ven. Thich Minh Chau (Vietnam), Most Ven. Patriach Samdach Buddhacharn (Thailand), Most Ven. Vishudhananda, Most Ven. Jyotipala, and Most Ven. Suddhananda (Bangladesh), Most Ven. Chang Tae Song (Korean Buddhist Federation in Japan), Most Ven. Pak Tao Ho and Hwan Biong Dai (DPRK), Most Ven. Anantasounthone (Laos), Most Ven. Tep Vong and Most Ven. Bounh Thar (Cambodia) and Most Ven. Khamtrul Jamyang Dhandup (Council of Religious and Cultural Affairs, CTA, Dharamsala, India).

While the primary aim of ABCPP was to preserve and strengthen Buddhist culture in the region, it was also an attempt to unite Buddhists of Asia in their striving for a lasting peace, harmony, equality and prosperity. ABCPP advocated for the peaceful reunification of the Korean peninsula and also became the voice of the victims suffering during the Vietnam War and other atrocities in the Indo-China.

The 2nd General Assembly of ABCPP was held in Sri Lanka which met under the motto “Peace is an essence of social progress and prosperity”. Delegates from 12 countries were present at this Conference. The government of Sri Lanka and other peace, religious and friendship organisations extended their support to the Conference.

Mrs. S. Bandaranayake, Prime Minister of Sri Lanka addressed the Conference and the President of Sri Lanka received all the delegates at a special get-together.

The 3rd General Assembly of ABCPP was held in New Delhi, India, the birthplace of Buddhism in 1974. In the 3rd GA, it was decided to change the name of the organization from ASIAN BUDDHIST COMMITTEE FOR PROMOTING PEACE (ABCPP) to ASIAN BUDDHIST CONFERENCE FOR PEACE (ABCP).

ABCP has convened the following 10 General Assemblies (GA) so far:

- Ist GA - Ulaanbaatar, Mongolia in 1970.
- 2nd GA - Kandy, Sri Lanka in 1972.
- 3rd GA - New Delhi, India in 1974.
- 4th GA - Kyoto Japan 1976.
- 5th GA - Ulaanbaatar, Mongolia in 1979.
- 6th GA - Ulaanbaatar, Mongolia in 1982.
- 7th GA - Vientiane, Laos in 1986.
- 8th GA - Ulaanbaatar, Mongolia in 1990.
- 9th GA - Ulaanbaatar, Mongolia in 1998.
- 10th GA - Vientiane, Laos in 2003.

In addition to advocating for peace in Asia and in the world, ABCP also promoted and worked for preservation of ecology and environment, inter-faith dialogue, literacy, culture, and organised social activities and conferences. It also published journals, books, literature etc. on the teachings of Lord Buddha and Peace initiatives. It published “Dharmaduta”, a popular magazine which had

wide circulation across the world.

ABCP national centres were established in Mongolia, USSR, India, Japan, Vietnam, Cambodia, Laos, Nepal, Bangladesh, Thailand, Sri Lanka, Bhutan, Republic of Korea, Democratic People's Republic of Korea, Central Tibetan Administration (CTA) in India etc.

Recognizing the pioneering work of ABCP, the United Nations granted it a status of an accredited Non-Governmental Organizations with the Economic and Social Council (ECOSOC) which is the UN's central platform for reflection, debate, and innovative thinking on sustainable development. ABCP became a well-known and prestigious international Buddhist organisation working for durable peace and improving the common man's quality of life.

Under the leadership of its founding fathers and successive Presidents, ABCP expanded its sphere of influence in many countries and among international organizations. It has also shown great resilience and wisdom in creating for itself a place in the peace movement of the world.

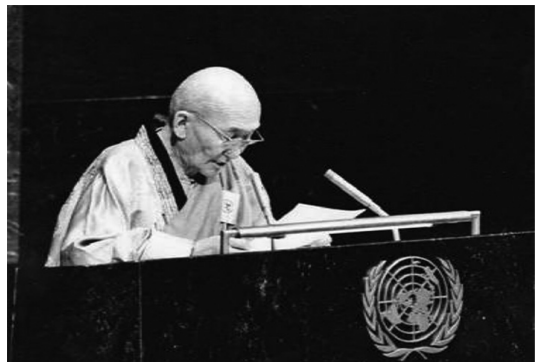


*Bakula Rinpoche being welcomed by Khambolama Most Ven. Jambaldorj Gomboev at Ivolginsky Datsan, Ulan Ude, Buriat, USSR on his maiden visit (1968)*

*Khambolama S. Gombojav, President of ABCP speaking at the United Nations*



*Pandito Khambolama Jambaldorj Gomboev of USSR, Khambolama Samagiin Gombojav of Mongolia and Bakula Rinpoche and Mr. Baatarдорж, Ulan Ude- USSR (1968)*





*ABCP delegation with Prime Minister Mrs. Indira Gandhi at her official residence in New Delhi (1974)*



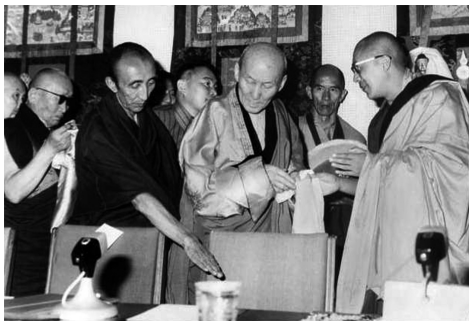
*Kushok Bakula Rinpoche, Chairman, Organizing Committee welcoming Mr. Fakhruddin Ali Ahmed, President of India at the inauguration of the 3rd General Assembly of ABCP in New Delhi (1974)*



*(LtoR) Kushok Bakula Rinpoche, Ven. S. Gombojav, President of ABCP, Shri Fakhruddin Ali Ahmed, President of India, Ven. Nichidatsu Fujii, Prof. Ch. Jugder, Gen. Secy. and Ven. Jinaratana at the 3rd GA of ABCP. (1974)*



*(L to R) HH The Dalai Lama in conversation with Khambolama S. Gombojav, President and Bakula Rinpoche. It was HH the Dalai Lama's first visit to Mongolia (1979)*



*At the 3rd ABCP General Assembly at New Delhi in 1974*



*HH the Dalai Lama alongside other high priests at the 3rd ABCP General Assembly in New Delhi (1974)*





*5th General Assembly of ABCP,  
Ulaanbaatar.  
(L to R) Prof. Jugder, Bakula  
Rinpoche, Ven. Sumanitassa,  
HH The Dalai Lama, Fujii  
Guruji and Ven. Sato of Japan  
(1979)*



*ABCP delegation at the Academy of Sciences, Buriyat, USSR (1972)*

Indian National Centre of ABCP was formed in New Delhi in 1974. It is one of the oldest national centres of ABCP and has substantially contributed to the development of ABCP. It also hosted the 3rd GA of ABCP in 1974 in New Delhi. A national organizing committee was set-up for the purpose under the chairmanship of Most Venerable Kushok Bakula Rinpoche, M.P. The 3rd General Assembly adopted the historic New Delhi Declaration, which many consider the Magna-Carta of ABCP.

The 3rd GA of ABCP was inaugurated by Mr. Fakhruddin Ali Ahmed, President of India, alongside a galaxy of venerated figures and luminaries from the Buddhist world like HH the 14th Dalai Lama, Venerable Fujii Nichidatsu Fujii of Japan, Khambolama of Mongolia Venerable Samaagiin Gombojav, Khambolama of Soviet Union Venerable Jambaldorj Gomboev, Ven. Jinnarathana Maha-

thero and Bhadant Anand Kausalyan both from India and Buddhist leaders from several other countries. Mrs. Indira Gandhi, Prime Minister of India, hosted a reception in honour of the delegates at her residence.

Besides holding the GA of ABCP in 1974, Indian National Centre also entrusted with the activities of “Commission on Panchsheela” by the ABCP headquarter. It organised several symposiums and related activities in different parts of India.

ABCP held its 10th General Assembly of ABCP in Vientiane, Laos in 2002. Unfortunately, since then due to financial constraints and some other factors, the ABCP has been unable to carry on its activities with the same zeal and intensity and for nearly 15 years it maintained a very low profile.

In 2017, India celebrated the birth centenary year of Most Venerable Kushok Bakula Rinpoche, one of the most celebrated Buddhist leaders of India. The occasion began with a mega event in Leh, Ladakh, India which also proved to be a god-sent opportunity for the ABCP as it was during this period that the idea of rejuvenating ABCP found a strong voice.

Bakula Rinpoche birth centenary was celebrated in Mongolia too where he was popularly known as Elchin-Bagsh or the ‘Ambassador Teacher’ and which was his last Karma-Bhoomi (land of action). A grand celebration was held in Ulaanbaatar on 25th April 2018 to mark his Birth centenary. Mr. Damdin Tsogtbaatar, Honorable Foreign Minister of Mongolia, Mrs. Sushma Swaraj, Minister for External Affairs of India, Mr. Gombojav Zandanshatar, Chief Cabinet Secretary of Mongolia and His Eminence Khamba Lama Gabju Chojamts Demberel paid glowing tributes to Bakula Rinpoche on his birth centenary which was marked with deep devotion and solemnity. The year-long celebration culminated with a mega celebration in Leh, India on May 19, 2018, which was attended among others by Honorable Shri Narendra Modi, the Prime Minister of India.

With the cooperation from the ABCP Headquarters, a meeting of the ABCP Executive Council was held on 22nd May 2017 in New Delhi. It was attended by His Eminence Khamba Lama Gabju Chojamts Demberel, President and Dr. T. Bulgan, Secretary General and members from several national centres. This was an important step and a landmark beginning in the revival of ABCP after a long silence.

Participating in the meeting, Mr. Sonam Wangchuk Shakspo, Secretary of ABCP Indian National Centre, lamented that the ABCP which was once a shining example of the Buddhist peace movement, has lost its sheen and called for urgent measures to rejuvenate it. He also called upon the members to celebrate the Golden Jubilee of the organization in 2019 marking the 50 years of great



achievements. All the delegates to the EC meeting endorsed the idea and expressed full solidarity with the ABCP headquarters. They assured all possible assistance towards rejuvenation of ABCP.

In his address to the gathering His Eminence Khamba Lama Gabju Chojamts Demberel, President of ABCP, recalled the organization's long struggle and its major achievements under the leadership of its founding fathers, successive presidents and ABCP Headquarters. He praised the efforts of ABCP Indian National Centre for hosting the ABCP EC meet and promised to do everything possible to reactivate ABCP. He also called for the support from other national centres in this endeavor. The President of ABCP announced that the next General Assembly of ABCP would be held in Mongolia in 2019 coinciding with its Golden Jubilee year. The EC meeting in New Delhi also decided to hold its next meeting in Dhaka, Bangladesh in 2018 when the dates and other modalities for the 11th GA of ABCP would be finalised.



*Inauguration of the year long Birth Centenary Celebrations of Kushok Bakula Rinpoche in Leh (2017)*



*Shri Narendra Modi, Honorable Prime Minister of India presenting a sapling of Bodhi Tree to Most Ven. D. Chojamts, Khambolama of Gaden Teghchenling Monastery and President of ABCP (2015)*



*Mrs. Sushma Swaraj, Minister for External Affairs at the Birth Centenary Celebration of Kushok Bakula Rinpoche in Mongolia. Standing to her right is Sonam Wangchuk Shakspo. (2018)*



*H.E. Mr. Narendra Modi, Prime Minister of India paying homage to Kushok Bakula Rinpoche at the concluding function at Leh (2018)*



*Mrs. Sushma Swaraj, Minister for External Affairs, Mr. Damdin Tsogbaatar, Hon'ble Foreign Minister of Mongolia and Khambolama D. Chojjams, President of ABCP seeing the photo exhibition on the life of Bakula Rinpoche.*



*Bakula Rinpoche addressing a gathering in Vietnam (1986)*



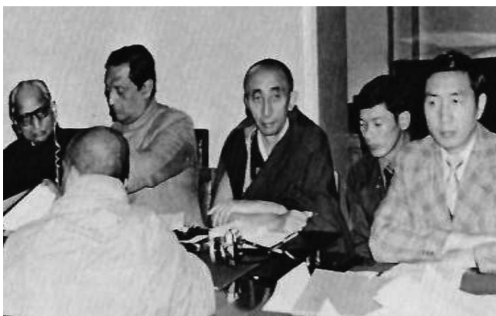
*An ABCP delegation meeting Prime Minister of Vietnam. Hanoi (1983)*



*Bakula Rinpoche being welcomed by Ven. M. Wipulasara in Colombo, Sri Lanka (1985)*



*ABCP delegation visiting Buriat Academy of Sciences in Ulan-Ude (1970)*



*Indian delegation at the ABCP Executive Council meeting in Moscow, USSR (1976)*





*7th ABCP Conference in Vientiane, Laos (1986)*



*Mr. Daljit Sen Adel, presenting the report of the Indian National Centre of ABCP at the IV General Assembly of ABCP held in Tokyo, Japan (1976)*



*An Indian Delegation of ABCP headed by Mr. Shashi Bhushan, M.P. in Pyonyang, DPRK. Mr. R.S. Gavai, Mr. D.S. Adel, Mr. Prashant Bhusahn and Mr. Sonam Wangchuk Shakspo also seen in the picture. (1981)*



*ABCP Executive Council Meeting in New Delhi (2017)*



*Delegates at the ABCP Executive Council Meeting in New Delhi 2017*



**Sonam Wangchuk Shakspo Secretary,  
ABCP Indian National Centre**

For further details, please contact:  
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ASIAN BUDDHIST CONFERENCE FOR PEACE**

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## Profile of ABCP Bangladesh National Center

ABCP Bangladesh National Center headed by Most Ven. Jyotipal Mahathero as President and Mr. D.P. Barua as Secretary General was established in 1975. Since then the National Center has been functioning for peace and disarmament in the world. Venerable Jyotipal Mahathero, the President of ABCP Bangladesh National Center, was awarded “International Peace Gold Medal” in recognition of his outstanding contribution to the cause of world peace based on compassionate teachings of Lord Buddha in 1979. The National Center after the death of Most Ven. Jyotipal Mahathero was headed by Most Ven. Santa Pada Mahathero, the then Secretary General of Bangladesh Supreme Sangha Council. After his death, Mr. D.P. Barua was elected as the President of ABCP Bangladesh National Center. Professionally a renowned Journalist, he was Chief Editor and Managing Director of Bangladesh Sangbad Sangstha (BSS), the National news agency of Bangladesh.



*Mr D.P. Barua President of ABCP  
Bangladesh National Centre*

Since 1975, ABCP National Center has been functioning for peace and disarmament against Atomic and Nuclear weapons. In 1975, Most Ven. Jyotipal Mahathero as President and D.P. Barua as Secretary General visited Moscow to attend executive council meeting of ABCP headed by Most Ven. Hambo Lama Gambojav, the founder President of ABCP. From Moscow, Most Ven. Jyotipal Mahathero and D P Barua visited Ulaanbaatar at the invitation of ABCP president and discussed issues relating to peace and disarmament in the world in the light of basic teaching of Lord Buddha. While visiting Ulaanbaatar (Mongolia) to attend the sixth Asian Buddhists Conference for Peace from August 14 to 16 in 1982, the Conference awarded “International Peace Gold medal” to Ven. Santapada Mahathero, President, and D P Barua, Secretary General of ABCP



Bangladesh National Center, in recognition of their outstanding contribution to international peace and understanding based on the compassionate teachings of Lord Buddha.

For some years ABCP Headquarters did not issue any advice, but Bangladesh National Center headed by Mr. D P Barua continued its activities in the Contest of Prevailing situations. The National Center projected ideals of peace and harmony on important occasions such as Buddha Purnima, Hiroshima and Nagasaki day on August 6 and 9 every year calling for total atomic and nuclear disarmament.



*In the photo: Mr. D P Barua (Deva Priya) President , Mr. Jibanananda Barua Executive President, Mr. Hiralal Barua Vice President ,Mr. Goutam Arindam Barua Vice President.*

ABCP Bangladesh National Center observed 44th Death Anniversary of Father of the Nation Bangabandhu Sheikh Mujibur Rahman and National Mourning Day and also observed Hiroshima and Nagasaki Day in observance of first atom bomb thrown on these two cities on August 6 and 9, 1945 held at National Press Club Auditorium. Mr. D P Barua (Deva Priya) President ABCP Bangladesh National Center presided over the meeting.

Last year on 10 April 2018, Bangladesh National Center observed 89th birth anniversary of our great leader Mr. D P Barua in our National Press Club. Distinguished leaders including President of National Press Club who is now a member of the Bangladesh National parliament spoke as Chief guest. Most Ven. Suddhananda Mohathero, President of Bangladesh Bouddha Krishti Prochar Shangha, inaugurated the ceremony. In 2017, they held ABCP Conference in New Delhi where Mr. Rupayan Barua, our Secretary General, attended on behalf of ABCP Bangladesh National Center.

ABCP Bangladesh National Center participated in the 11th General Assembly and 50th Anniversary of ABCP held in Ulaanbaatar from June 21 -23, 2019. Five members delegates headed by Mr. Jibanananda Barua Executive President, an eminent social worker and educationist, founder member of Bouddha Juba Parishad and Bangladesh Buddhist Federation, Prof. Dr. Jinobodhi Bhikku, Professor of Pali and Buddhist Studies in Chittagong University, Mr. Goutam Arindam Barua, Vice President and an eminent Banker Vice President of National Bank Limited as well as National level singer and music composer, Prof. Jharna Barua Social Welfare Secretary and Professor of Philosophy of Jagannath University, Sangeeta Barua, Vice President of Bangladesh Buddhist Woman's Association and eminent social worker attended the conference. Mr. D P Barua (Deva Priya) President could not attend the conference due to his old age illness. Mr. Jibanananda Barua, Executive President, elected member of the Executive Committee of ABCP International central committee. Mr. Goutam Arindam Barua, Vice President, elected Chairman of the Standing Committee on Human Rights.



Bangladesh National Center delegates Mr. Jibanananda Barua Executive President, Prof. Dr. Jinobodhi Bhikku, Mr. Goutam Arindam Barua Vice President, Prof. Jharna Barua and Sangeeta Barua standing in front of Gandan Monastery with other delegates during the 11th General Assembly and 50th anniversary of ABCP .



Estd. 2513/1969  
**ABCP**

## **ASIAN BUDDHIST CONFERENCE FOR PEACE** **Sri Lanka National Centre (Wipulasara chapter)**

Founded by: Kalasoori Ven. Dr. Mapalagama Wipulasara Maha Thera in 1978  
**Parama Dhamma Chethiya Maha Pirivena**  
70, Pirivena Road, Ratmalana, Mount Lavinia, Sri Lanka  
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Estd. 2385/1841  
**PDCP**

### **CV of Sri Lanka National Centre** **(Wipulasara Chapter)**

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President's Email: bhantesara@yahoo.com  
Office Email: pdcpscretariat.lk@gmail.com

Hony. Chief Patron - Ven. Diviyagaha Yasassi Maha Thera

#### **The Executive Committee (Since 29.07.2019)**

##### **Office Bearers**

01. Hon'y President - Ven. Dr. Maitipe Wimalasara Maha Thera
02. Hon'y Vice President - Ven. Welivitiye Medhananda Maha Thera
03. Hon'y Vice President - Ven. Lelwala Thapassi Thera
04. Hon'y General Secretary - W.K. Sanath Rohana Wickramasinghe
05. Hon'y Deputy Secretary - Dr. Wasantha Dissanayake
06. Hon'y Treasurer - Ven. Millawitiye Sumanawansa Thera
07. Hon'y Co-ordinator - Dr. Deminda Porage

##### **Committee Members**

08. Ven. Eladuwe Pangngathilaka Thera
09. Ven. Karambankulame Siridhamma Thera
10. Ven. Thalagala Nanda Thera
11. Ven. Raththanadeniye Wajirasara Thera
12. Ven. Aluthwewe Hemaloka Thera
13. Ven. Udahenthenne Pangngalankara Thera
14. Mr. W.A. Jayasooriya
15. Mr. W.M.K.K. Senevirathna
16. Mrs. Nelum Munasinghe - Vice Principal - Dhamma School
17. Mrs. Chamini Abeywickrama - Official Travel Partner

**Ven. Dr. Maitipe Wimalasara Maha Thera**  
President - Asian Buddhist Conference for Peace (ABCP) - Sri Lanka National Centre

"REJUVENATION AND WAY FORWARD"  
ASIAN BUDDHIST CONFERENCE FOR PEACE (ABCP) - 11TH GENERAL ASSEMBLY - 2563 / 2019, 21-24 June  
COMMEMORATING THE 50TH ANNIVERSARY OF ABCP  
Gandan Tegchenling Monastery - The Centre of Mongolian Buddhists,  
Bayangol District, Khoroo 16, Ulaanbaatar 38, Mongolia 16040