

ABSTRACTS
OF THE UNITED NATIONS DAY OF VESAK 2025 CONFERENCE

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ABSTRACTS
OF THE UNITED NATIONS DAY
OF VESAK 2025 CONFERENCE

Editors:
Thich Duc Thien
Thich Nhat Tu

HONG DUC PUBLISHING HOUSE

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FOREWORD

By His Eminence Thích Thiện Nhơn

Chairman of the Executive Council, Vietnam Buddhist Sangha

The “Abstracts of the United Nations Day of Vesak 2025 Conference” offers a comprehensive and concise introduction to outstanding academic papers submitted by distinguished scholars nationwide. It reflects the profound concern of Buddhist intellectuals for pressing global contemporary issues. The publication marks the significant role of the domestic Buddhist scholarly community, highlighting its efforts toward harmony and a unified voice in the shared mission of peace with the international Buddhist community.

This paper is the result of the United Nations Vesak International Conference 2025, held at the Vietnam Buddhist Academy in Ho Chi Minh City from May 6-8, 2025 - an event of special significance as it coincides with the 80th anniversary of the founding of the Democratic Republic of Vietnam (now the Socialist Republic of Vietnam) and the 50th anniversary of national unification.

With 406 selected articles from over 600 English-language submissions, the book reflects five key themes: (1) *Cultivating Inner Peace for World Peace*, (2) *Forgiveness and Mindful Healing: A Path to Reconciliation*, (3) *Buddhist Compassion in Action: Shared Responsibility for Human Development*, (4) *Mindfulness in Education for a Compassionate and Sustainable Future*, (5) *Fostering Unity: Collaborative Efforts for Global Harmony*.

This work not only demonstrates the strategic vision of the Vietnam Buddhist Sangha in organizing the 2025 United Nations Vesak Celebration but also affirms the important role of Vietnamese Buddhism on the global stage. The Editorial Board, led by Venerable Thích Đức Thiện and Venerable Thích Nhật Từ, has

worked with great responsibility, selecting and editing high-quality contributions from esteemed scholars from many countries.

A notable feature of this anthology is its interdisciplinary and multidisciplinary approach to research. The authors have employed multi-dimensional methodologies, combining studies of Buddhist scriptures with fields such as psychology, education, sociology, and environmental studies to provide profound analyses and practical solutions to global challenges like climate change, social inequality, and cultural conflicts.

The core value of the anthology lies in its application of Buddhist wisdom to address contemporary challenges through key concepts: impermanence (*anicca* in Pāli), interdependence (*pratīyasamutpāda* in Sanskrit), and compassion (*karuṇā* in Pāli). The research demonstrates that Buddhist thought not only holds spiritual value but also has high applicability in building peace, promoting sustainable development, and enhancing human dignity.

In particular, the anthology opens up several new directions for academic research: (i) Applying mindfulness in modern education, (ii) Developing eco-friendly “ecological temple” models, (iii) Organizing Buddhist events according to ESG standards (Environment, Social, and Governance), (iv) Preserving Buddhist cultural heritage in the context of globalization, (v) Promoting interfaith dialogue for world peace.

With its significant academic and practical contributions, this anthology will serve as a valuable reference for researchers, scholars, monks, nuns, Buddhists, and anyone interested in applying Buddhist philosophy to address contemporary global issues. The work also helps affirm the position of Vietnamese Buddhism in the international community while laying the foundation for more in-depth research in the future.

Overall, this is an academic work of great value both in theory and practice, reflecting a harmonious combination of tradition and modernity, ancient wisdom and contemporary needs, making an important contribution to building a more peaceful, sustainable, and humane world.

FOREWORD

By Most Ven. Prof. Dr. Brahmapundit

President of the International Council for the Day of Vesak (ICDV)

The United Nations Day of Vesak (UNDV), initiated by Thailand and embraced by the global Buddhist community, stands as a profound response to the United Nations Secretary-General's call to commemorate Vesak Day worldwide. This occasion marks the sacred triple events of the Buddha's Birth, Enlightenment, and Mahāparinibbāna—not merely as a global cultural festival, but as a sacred duty of the international Buddhist community to advance peace, compassion, and wisdom in alignment with the noble objectives of the United Nations. As Buddhists, we share a collective responsibility to bring the teachings of the Buddha to bear upon the urgent challenges of our time, from social injustice to climate change.

Thailand, with the gracious support of the Thai Monarchy and the Supreme Sangha Council of Thailand, has played a important role in this sacred mission. Spearheaded by Mahachulalongkornrajavidyalaya University and supported by the Royal Thai Government, we established the International Council for the Day of Vesak (ICDV) in 2004. This laid the foundation for the inaugural United Nations Day of Vesak in the same year, uniting global Buddhist leaders in vital forums to explore Buddhist principles as solutions to global issues—resonating with the vision and mandate of the United Nations.

Over the course of twenty UNDV celebrations, Thailand has had the honor of hosting fifteen, Sri Lanka one, and Vietnam has proudly hosted four—namely in 2008, 2014, 2019, and 2025. Each of Vietnam's contributions to UNDV has been remarkably successful, exemplifying visionary Buddhist leadership and international solidarity. The Government of Vietnam and the

leadership of the Vietnam Buddhist Sangha have demonstrated unwavering commitment and dedication in organizing these momentous events, showcasing the power of Buddhist unity and collective action for global peace.

The main theme of UNDV 2025, “Unity and Inclusivity for Human Dignity: Buddhist Insights for World Peace and Sustainable Development,” reflects the vision of the United Nations and the aspirations of the Government of Vietnam for peace and sustainability in the spirit of the Buddha’s teachings. It also honors the Buddha’s immense contributions to human history, while commemorating the 80th Anniversary of the founding of the Socialist Republic of Vietnam and the 50th Anniversary of the country’s reunification.

I deeply appreciate and hold in high regard the organizational capabilities, vision, and tremendous devotion demonstrated by the Vietnam Buddhist Sangha in hosting the four UNDV celebrations. These efforts stand as a testament to the highest standards of Buddhist leadership and an enduring commitment to peace and sustainable development.

From over 600 submissions received for the English academic conference, 406 papers have been meticulously selected for publication in this anthology. These contributions, authored by esteemed scholars and practitioners from diverse backgrounds, reflect the depth and breadth of contemporary Buddhist scholarship. Each article not only aligns with one or more of the five sub-themes but also offers innovative insights and practical solutions to pressing global issues. For instance, some papers explore the integration of mindfulness into modern education systems, while others analyze the role of Buddhist ethics in promoting sustainable development goals (SDGs). Collectively, these works exemplify the dynamic interplay between ancient Buddhist wisdom and cutting-edge research methodologies, bridging theory and practice in meaningful ways.

As we approach UNDV 2025, I warmly welcome the expected participation of approximately 600 international scholars in

the English academic conference and around 350 scholars in the Vietnamese conference from 80 countries and 5 territories. Furthermore, I commend the cultural dimensions of Vesak 2025, including the Buddhist Art Exhibition, the Vietnamese Buddhist Cultural Festival, and the international Buddhist cultural performances from India, China, Thailand, Sri Lanka, Korea, Japan and Vietnam.

These scholarly, cultural, and spiritual perspectives collectively contribute to the profound success of this sacred Vesak celebration. Together, let us ensure that the 20th United Nations Day of Vesak in Vietnam becomes a beacon of peace, unity, and sustainable development for the entire world.

EDITORIAL PREFACE

The volume “*Abstracts of the United Nations Day of Vesak 2025 Conference*” is a scholarly publication compiled in service of the International Conference during the United Nations Day of Vesak 2025, hosted at the Vietnam Buddhist University in Ho Chi Minh City from May 6–8, 2025. This marks the fourth occasion that Vietnam has been honored to host the United Nations Day of Vesak, coinciding with the historic commemoration of the 80th anniversary of the founding of the Vietnamese nation (1945–2025) and the 50th anniversary of national reunification (30/4/1975–30/4/2025).

This collection not only reflects the strategic vision of the Vietnam Buddhist Sangha in disseminating the Buddha’s wisdom in an age of globalization, but also stands as a vivid testament to the dynamic role, universal responsibility, and wholehearted commitment of Vietnamese Buddhism in building peace and sustainable development for humanity.

With more than 400 abstracts selected from over 600 English-language papers submitted from 80 countries and 5 territories, this volume represents the academic culmination of the international conference themed “*Unity and Inclusivity for Human Dignity: Buddhist Insights for World Peace and Sustainable Development.*” The content is structured around five key thematic pillars, each illuminating crucial dimensions in the application of Buddhist thought to pressing global challenges:

1. *Cultivating Inner Peace for World Peace* affirms that sustainable peace cannot be imposed externally but must begin with the purification of the individual mind.

2. *Forgiveness and Mindful Healing: A Path to Reconciliation*

analyzes the transformative roles of *mettā*, forgiveness, and *sati* in healing societal wounds and nurturing compassionate communities.

3. *Buddhist Compassion in Action: Shared Responsibility for Human Development* emphasizes that *karuṇā* is not merely an ideal but must be embodied through responsible action and social development.

4. *Mindfulness in Education for a Compassionate and Sustainable Future* envisions a transformative model of education that cultivates emotional intelligence and global ethics.

5. *Fostering Unity: Collaborative Efforts for Global Harmony* explores the potential of intercultural and interfaith dialogue, as well as multilateral cooperation, in today's rapidly shifting world.

One of the defining features of this anthology is its interdisciplinary and multidisciplinary approach—bridging Buddhist teachings with fields such as psychology, education, sociology, ecology, and neuroscience. The papers presented herein not only interpret Buddhist philosophy from the *Theravāda*, *Mahāyāna*, and *Vajrayāna* traditions but also demonstrate practical applications in areas such as psychotherapy, moral education, peacebuilding policy, sustainable development, and cultural preservation in the context of globalization.

The Editorial Board has carried out its work with great dedication, carefully selecting and presenting an overview of exemplary research papers while ensuring the academic integrity and practical relevance of each contribution. This publication testifies to the harmonious integration of ancient wisdom and modern needs, of spiritual ideals and actionable solutions.

The volume opens up numerous promising avenues for future research, including: (i) integrating *mindfulness* and *compassion* into character education within school systems; (ii) applying Buddhist ethics to social welfare policies and sustainable development strategies; (iii) advancing the concept of “Green Buddhism” in connection with environmental preservation; (iv) fostering

interfaith dialogue and intercultural understanding; and (v) employing Buddhist teachings in psychological therapy, national happiness index frameworks, and public policy development.

This volume serves not only as a reference for scholars, monastics, lay practitioners, and policymakers, but also as a guiding compass for future research in global ethics, liberative wisdom, and social transformation from the roots of consciousness. In doing so, it affirms the vital role of Buddhism in offering ethical and spiritual models capable of addressing value crises, societal unrest, and ecological decline.

This compilation serves as a foundational text for the academic conference of the United Nations Day of Vesak 2025. It is an expression of collective wisdom, an aspiration for peace, and the ideal of compassion that the Buddha bestowed upon the world more than twenty-six centuries ago.

On behalf of the Editors:

Most Ven. Dr. Thich Nhat Tu

– Vice President of the National Organizing Committee for UNDV 2025

– Convenor of the Conference

SPEAKERS OF THEMATIC PANELS

SUB-THEME	CULTIVATING INNER PEACE FOR WORLD PEACE
7 May	SESSION 1: from 9:40 to 11:15
Moderators	<p>Prof. Dr. Gabor Karsai ♦ Rector, Dharma Gate Buddhist College, Budapest, Hungary</p> <p>Most Ven. Prof. Dr. Le Manh That ♦ Vice Rector of the VBU in HCMC</p>

Panelists:

1. Most Ven. Prof. Dr. Medhivajarapundit (Hansa Dhammhaso)

♦ Director, IBSC, Mahachulalongkornrajavidyalaya University, Thailand

♦ *Insight Meditation: A Mindful Way to Cultivate sustainable world peace*

2. Most Ven. Dr. Thich Duc Tuan

♦ Member of the Central Vietnam Buddhist Sangha Executive Council and Deputy Chair of the National Department of International Buddhist Affairs, Vietnam

♦ *Cultivating Inner Peace for World Peace*

3. Most Ven. Prof. Dr. Gallelle Sumanasiri Thero

♦ Secretary, Authoritative Board For The Upliftment, Buddhist Affairs, Sri Lanka

♦ *Faith and Tolerance, Peace within and Peace Without*

4. Prof. Tabona Shoko

♦ University Of Zimbabwe, Zimbabwe

♦ *Buddhism and Cultivation of Inner Peace for World Peace: The Case of Zimbabwe*

5. Dr. Younghoon Kwaak

♦ President of World Citizens Organization/ UN Association of ROK, South Korea;

♦ *Unity and Inclusivity for Human Dignity: Buddhist Insights for World Peace and Sustainable Development*

SUB-THEME

CULTIVATING INNER PEACE
FOR WORLD PEACE

7 May

SESSION 2: from 13:10 to 14:45

Moderators

Ven. Dr. Bodagama Chandima Thero

- ♦ Vice-Chancellor, Niibs - Nāgānanda International Institute for Buddhist Studies, Sri Lanka

Most Ven. Dr. Thich Minh Thanh

- ♦ Standing Member of the VBS's Executive Council, Vice Director of the Vietnam Buddhist Research Institute

Panelists:

1. Most Ven. Prof. Dr. Mahinda Deegalle

- ♦ Senior Lecturer, SOAS University of London, UK
- ♦ *A Novel Approach to Emotions to Cultivate Inner Peace for World Peace: A Buddhist Moral Psychology of Emotions?*

2. Most Ven. Dr. Thích Tâm Thiện

- ♦ President and Abbot, Thuong Hanh Buddhist Monastery, Vietnam

- ♦ *Principles of Peace in the Lotus Sutra*

3. Asst. Prof. Ashok Nanda Bajracharya

- ♦ General Secretary, Lotus Research Center, Nepal
- ♦ *Cultivating Inner Peace for World Peace: A Buddhist Perspective with Special Reference to Nepal*

4. Dr. Neeraj Yadav

- ♦ Assistant Professor, University of Delhi, India
- ♦ *Loving-Kindness And World Peace: Exploring The Buddhist Concept Of Metta*

5. Ven. Asst. Prof. Dr. Tshibanda Gotama Sidarta

- ♦ Representative of Congo to World Buddhist Summit, Abbot of the Temple, Sangha du Bouddhisme au Congo Nirvana Temple., Congo

- ♦ *Inner Peace for the World Peace*

SUB-THEME

CULTIVATING INNER PEACE
FOR WORLD PEACE

7 May

SESSION 3: from 15:00 to 16:15

Moderators

Dr. Neerja A Gupta

♦ Vice Chancellor, Gujarat University, India

Ven. Dr. Thich Dong Tri

♦ Lecturer, VBU in HCMC

Panelists:

1. Ven. Prof. Witharandeniye Chandasiri Thero

♦ Professor In Pali, University Of Sri Jayewardenepura, Sri Lanka

♦ *War and Peace: A Comprehensive Exploration from the Buddhist Perspective***2. Dhammacariya Ricardo Sasaki**

♦ President, Nalanda Center for Buddhist Studies, Brazil

♦ *The Interconnection Between Inner and Outer Peace: A Buddhist Perspective***3. Dr. Phe Xuan Bach**

♦ Founder and CEO, C. Mindfulness LLC, Vietnam

♦ *A Perspective on Buddhist Non-Duality: A Potential Path for Cultivating Inner Peace for World Peace***4. Prof. Dr. Lye Ket Yong**

♦ President, Middle East Meditation Center, U.A.E., Malaysia

♦ *World Peace through Inner Peace: The Transformative Power of Meditation***5. Ven. Dr. Brahmāli (Sten Clausen)**

♦ Assistant Spiritual Director, Buddhist Society of Western Australia, Australia

♦ *Cultivating Inner Peace for World Peace: What the Buddha Says about Peace According to the Pali Canon.*

SUB-THEME

FORGIVENESS AND MINDFUL HEALING:
A PATH TO RECONCILIATION

7 May

SESSION 1: from 9:40 to 11:15

Moderators

Prof. Dr. Baidyanath Labh

♦ Vice Chancellor, Sanchi University of Buddhist-Indic Studies, India

Ven. Dr. Thich Nhat Tu

♦ Standing Member of the VBS's Executive Council; Vice Chairman of the National Vesak Committee for UNDV 2025

Panelists:

1. Ven. Dr. Rathmale Punnarathana

♦ Head of the Institute, Sri Lanka Buddhist and Pali University in Germany, Germany

♦ *An Exploration of Buddhist Principles on Conflict Resolution and Peace-building as Presented in the Pali discourses*

2. Bhikkhu Dr. Sobhana Mahatthero

♦ ITBM University, Myanmar; Swami Vivekanand Subharti University, Meerut

♦ *Abandoning Anger for Peace: Analysis of the Three Stages of Anger and Methods to Deal with Them*

3. Dr. Labh Niharika

♦ Senior Academic Fellow, Indian Council of Historical Research, Sri Lanka

♦ *Love Conquers the World, Not Arms*

4. Ven. Dr. Tan Kah Poh

♦ Lecturer, Shan State Buddhist University, Malaysia

♦ *A Synergistic Model for Psychological Crisis Management and Healing in Buddhist Contemplative Care and Chaplaincy*

5. Asst. Prof. Kamble Sunil Ramaji

♦ Visiting Faculty, Dept. Of Pali, University Of Mumbai, India

♦ *Buddhist Insight for Peace through Social Conflict Resolution – A Historical Application by Dr. Ambedkar in India*

SUB-THEME

**FORGIVENESS AND MINDFUL HEALING:
A PATH TO RECONCILIATION**

7 May

SESSION 2: from 13:10 to 14:45

Moderators

Ven. Dr. Akuratiye Nanda

♦ Chancellor, University of Ruhuna, Sri Lanka

Most Ven. Dr. Thich Tam Duc

♦ Standing Member of the VBS's Executive Council, Vice Director of the Vietnam Buddhist Research Institute

Panelists:

1. Bhikkhuni Dr. Thích Nu Dieu Hieu

♦ Vice Dean of Pāli Department, Vietnam Buddhist University in Ho Chi Minh City, Vietnam

♦ *Liberation by 'Noble Abiding' (Brahmavihāra): How conflict resolution can be achieved through inner peace***2. Prof. Jyoti Gaur**

♦ Professor, Suresh Gyan Vihar University, India

♦ *The Power of Forgiveness: Pathway to Inner Growth and Renewal***3. Prof. Dr. J. Abraham Vélez De Cea**

♦ Department of History, Eastern Kentucky University, USA

♦ *A Buddhist Philosophy of Forgiveness***4. Asst. Prof. Elias G. Konyana**

♦ Associate Professor in Ethics: Department of Ethics, Philosophy, Religion and Theology, Great Zimbabwe University, Zimbabwe

♦ *A Buddhist response to Intimate Partner Violence***5. Ven. Dr. Sumedh Thero**

♦ Founder & Chief Priest, Sumedh Bhumo Buddha Vihar India

♦ *Collaboration Efforts of Fostering Unity and Global Harmony*

SUB-THEME

**FORGIVENESS AND MINDFUL HEALING:
A PATH TO RECONCILIATION**

7 May

SESSION 3: from 15:00 to 16:15

Moderators

Ven. Dr. Khammai Dhammasami

♦ Abbot, Oxford Buddha Vihara, UK

Ven. Dr. Thich Dong Thanh

♦ Member of the VBS's Executive Council, Vice Rector of the VBU in Hue

Panelists:

1. H.E. Kohdayar Marri

♦ Ambassador of Pakistan to Vietnam, Pakistan

2. Dr. Lauw Acep

♦ Dean of Faculty of Education and Dharma, Nalanda Institution, Indonesia

♦ *Forgiveness and Mindful Healing: A Buddhist Perspective***3. Bhikkhuni Dr. Lieu Phap**

♦ Vietnam Buddhist University in HCMC, Vietnam

♦ *The Contributions of Vietnamese Bhikkhuni Sangha to the sustainable development of the country***4. Prof. Dr. Wimal Hewamanage**

♦ Professor, Pali And Buddhist Studies, University Of Colombo, Sri Lanka

♦ *Buddhist Reflection on Forgiveness and its Relevance to Patience and lovingkindness***5. Asst.Prof.Dr. Arvind Kumar Singh**

♦ Director of International Affairs, Gautam Buddha University, India

♦ *Compassion and Tolerance: Not Weakness, But Strength for Human Development*

SUB-THEME

BUDDHIST COMPASSION IN ACTION: SHARED RESPONSIBILITY FOR HUMAN DEVELOPMENT

7 May

SESSION 1: from 9:40 to 11:15

Moderators

Most Ven. Dr. Anil Sakya

- ♦ Former Rector, World Buddhist University, Thailand

Ven. Dr. Thich Vien Tri

- ♦ Member of the VBS's Executive Council, Vice Rector of the VBU in HCMC

Panelists:

1. Asst. Prof. Jitka Cirklová

- ♦ Assistant Professor, Czech Technical University In Prague (Praha), Czech Republic

- ♦ *Sharing – Not Saving: Empathy and Interconnectedness as Patterns of Contemporary Fundraising Success*

2. Dr. Baatr U. Kitinov

- ♦ Leading Research Fellow, Institute of Oriental Studies, Russian Academy of Sciences, Russia

- ♦ *Buddhist Compassion in Action: Politics and Buddhism in 1720-1730s In and Around Tibet*

3. Dr. Henry Dang

- ♦ President of BuddhaCare; Chairman, Standing Committee on Unity and Solidarity, World Fellowship of Buddhists, Australia

- ♦ *The United Nations Sustainable Development Goals (SDGs): What the Buddhist Community can do*

4. Dr. Sanjoy Barua Chowdhury

- ♦ Lecturer, College Of Religious Studies, Mahidol University, Bangladesh

- ♦ *Buddhist Compassion in Action through Promoting Engaged Buddhism: An Altruistic Role of Karmayōgī Kṛpāśaraṇa Mahāthērō (1865-1926) in Pre-partition Bengal*

5. Dr. Efendi Hansen Ng

- ♦ Vice Chairman, Mahayana Buddhist College Indonesia

- ♦ *Unity and Inclusivity for Human Dignity: Buddhist Insights for World Peace and Sustainable Development*

SUB-THEME

BUDDHIST COMPASSION IN ACTION: SHARED RESPONSIBILITY FOR HUMAN DEVELOPMENT

7 May

SESSION 2: from 13:10 to 14:45

Moderators

Bhante Chaochu

- ♦ President of the Los Angeles Buddhist Union

Dr. Egil Lothe

- ♦ Former President, Buddhist Federation of Norway, Norway

Panelists:

1. Rev. Fuminobu Komura

- ♦ Associate Research Fellow, Japan Buddhist Council & The Rinbutsuken Institute for Engaged Buddhism, Japan
- ♦ *Care of Inochi, or Holistic Spiritual Care, Offered by Buddhist Chaplains: Realization of Buddhist Dharma and Practices*

2. Prof. Manuel Antonio Ato Del Avellanal Carrera

- ♦ Lecturer, Center For Oriental Studies, Pontifical Catholic University Of Peru, Peru
- ♦ *The Philosophy of ASEAN Engaged Buddhism: Ethical Insights for Contemporary Life*

3. Ven. Triratana Bhikkhu Jhubhur Chakma

- ♦ American Council of Learned Societies & Robert H. N. Ho Family Foundation, Bangladesh
- ♦ *Buddhist Compassion in Action: Promoting Education, Harmony and Strengthening Unity through Buddhist Missionary Schools in Chittagong Hill Tracts of Bangladesh*

4. Mr. Lim Kooi Fong

- ♦ Owner of Buddhist Chanel, The Buddhist Channel, Malaysia
- ♦ *Compassion and Buddhist AI*

5. Ven. Prof. Lim Poi Cheng (Dhammajoti)

- ♦ Permanent Chairman, Buddha-Dharma Centre of Hong Kong.
- ♦ *Spiritual Transformation through Social Engagement: The Buddhist Perspective*

SUB-THEME

BUDDHIST COMPASSION IN ACTION: SHARED RESPONSIBILITY FOR HUMAN DEVELOPMENT

7 May

SESSION 3: from 15:00 to 16:15

Moderators

Dr. Lharkyal Lama (Khenpo Chimed)

- ♦ Executive Vice Chairman of Lumbini Development Trust, Nepal

Ven. Dr. Thich Giac Hiep

- ♦ Member of the VBS's Executive Council, Deputy Head of the Department of Buddhist Law, VBU in HCMC

Panelists:

1. Rev. Dr. Ilukpitiye Pannasekara Thero

- ♦ President And Chief Monk, Africa Continent, The Buddhist Association, Ireland

- ♦ *Perspectives of African Buddhist Followers*

2. Prof. Dr. Jose Antonio Rodriguez Diaz

- ♦ Full Professor, Sociology, University Of Barcelona, Spain

- ♦ *Buddhists in New Lands: Compassion values and actions towards better and sustainable futures and happiness.*

3. Ven. Thich Thien Tri

- ♦ Mindfulness Therapy, Religious Studies Program, University Of The West, USA

- ♦ *Buddhist Compassion in Action: Chinese Buddhism in Transition under the Teaching of Venerable Taixu*

4. Dr. Budi Hermawan

- ♦ Researcher and Lecture, Universitas Kristen Krida Wacana, Indonesia

- ♦ *Mindful Marketing Strategies for Borobudur: A Buddhist Approach to Sustainable Tourism*

5. Ms. Adele Tomlin

- ♦ Founder And Ceo, Dakini Translations And Publications, UK

- ♦ *Buddhist Compassion in Action: Protecting animals and the environment with our diet*

SUB-THEME

**MINDFULNESS IN EDUCATION FOR A
COMPASSIONATE AND SUSTAINABLE FUTURE**

7 May

SESSION 1: from 9:40 to 11:15

Moderators

Prof. Dr. Siddharth Singh

- ♦ Vice Chancellor, Nava Nalanda Mahavihara, India

Ven. Dr. Thich Giac Hoang

- ♦ Member of the VBS's Executive Council, Vice Director of the Vietnam Buddhist Research Institute

Panelists:

1. Dr. Lobsang Tshultrim Gnon Na

- ♦ Research Fellow, Kyoto University, Canada
- ♦ *Mindfulness in Education: Advancing Unity and Inclusivity for Human Dignity and Sustainable Future*

2. Most Ven. Gem Dorji

- ♦ Advisor, Central Monk Body Of Bhutan, Canada
- ♦ *"Mindfulness in Education for a Compassionate and Sustainable Future" and "Fostering Unity for Global Harmony"*

3. Bhikkhuni Dr. Thich Nu Nhu Nguyet (HL)

- ♦ Lecturer, Deputy Office, Head of the Nuns' Board of Management of the Vietnam Buddhist University in Ho Chi Minh City, Vietnam

- ♦ *Application Of Mindfulness At Mahapajapati Primary School Education In India*

4. Ven. Dr. Burmansah

- ♦ Chairman, Jinarakkhita Buddhist College Of Lampung, Indonesia

- ♦ *Empowering Students with Mindfulness and Compassion in Buddhist-enhanced Education for Global Peace*

5. Mrs. Georgia Cristian Borges

- ♦ Vice-President, Nalanda Center for Buddhist Studies, Brazil
- ♦ *Seeds of Consciousness: Cultivating Compassionate Education for a Sustainable Future*

SUB-THEME

MINDFULNESS IN EDUCATION FOR A
COMPASSIONATE AND SUSTAINABLE FUTURE

7 May

SESSION 2: from 13:10 to 14:45

Moderators

Dr. Upali M. Sedere

- ♦ Rector & Ceo, Sri Lanka International Buddhist Academy (Siba Campus), Sri Lanka

Most Ven. Dr. Thich Duc Tuan

- ♦ Vice Head of the Central Committee for International Buddhist Affairs, VBS

Panelists:

1. Most Ven. Prof. Dhammadipa Ila

- ♦ President, International Meditation Center, South Korea
- ♦ *Sati meditation (Mindfulness) in Education*

2. Ven. Dr. Wistina Seneru

- ♦ Vice Chairman For Academic and Students, Jinarakkhita Buddhist College of Lampung, Indonesia
- ♦ *Creating a Mindful Campus for Global Harmony: Cultivating Mindful Habits from the Classroom to Everyday Life for Students and Educators*

3. Prof. Dr. Milada Polišenská

- ♦ Professor of History, Anglo-American University, Czech Republic
- ♦ *The Need for Buddhist Values in Western Society with Special Emphasis on Central Europe and Education*

4. Prof. Sunil Miguntenna Kariyakarawana

- ♦ Buddhist Chaplain, Her Majesty's British Armed Forces, British Armed Forces, the UK
- ♦ *The Journey of Mindfulness to the West: Its Role in Education for a Compassionate and Sustainable Future*

5. Asst.Prof.Dr. Asha Singh

- ♦ University of Delhi, New Delhi, India; Research & Academic Director of Mogalmari Buddhist Association, West Bengal
- ♦ *The Role Of Buddhist Teachings In Transforming Education For A Sustainable Future*

SUB-THEME

MINDFULNESS IN EDUCATION FOR A
COMPASSIONATE AND SUSTAINABLE FUTURE

7 May

SESSION 3: from 15:00 to 16:15

Moderators

Prof. Dr. Amarjiva Lochan

- ♦ Deputy Dean, International Student Affairs, University of Delhi, India

Most Ven. Dr. Thich Hanh Chanh

- ♦ International Relations Advisor, Sharda University, India

Panelists:

1. Ven. Dr. Gombodorj Myagmarsuren

- ♦ Director, Research Institute For Buddhism & Culture, Mongolia

- ♦ *Buddhist Teachings for Public Education in Mongolia: Past & Present*

2. Ms. Infante Medina Cynthia Chantal

- ♦ Associate Member, Buddhismo Theravada Hispano AR, Mexico

- ♦ *Unity and Inclusion for Human Dignity: Buddhist Perspectives on World Peace and Sustainable Development*

3. Dr. Jeffrey Wilson

- ♦ Research consultant in Buddhist Studies, Australia

- ♦ *Subjectivity, Phenomenology and the Notion of Anatta*

4. Dr. Tien, Yun Fu

- ♦ Consultant, Freedom Crossing Institute, USA, Chinese Taipei

- ♦ *Bridging Hearts and Minds: Mindfulness, Heartfulness, and AI in Teaching Dharma Chinese in Bhutan for Compassion and Sustainable Development*

5. Dr. Nguyen Thi Bich Van

- ♦ University of Architecture Ho Chi Minh City, Vietnam

- ♦ *Mindfulness Education - A Solution to Help Students Face Environmental and Social Crises*

SUB-THEME

FOSTERING UNITY: COLLABORATIVE
EFFORTS FOR GLOBAL HARMONY

7 May

SESSION 1: from 9:40 to 11:15

Moderators

Dr. Rajesh Ranjan

- ♦ Vice Chancellor, Central Institute of Buddhist Studies (CIBS), Ladakh, India

Ven. Dr. Thich Chuc Tin

- ♦ Vice Rector of the VBU in Hue

Panelists:

1. Ven. Dr. Omalpe Somananda

- ♦ Senior Lecturer, Buddhist and Pali University of Sri Lanka
- ♦ *Conflict Resolution: Buddhist Social Work Approach Based on Buddhist Teachings*

2. Prof. Dr. Susanne Von Der Heide

- ♦ Unesco At The World Heritage Centre In Paris And Then For The Division Of Cultural Heritage, Germany
- ♦ *Collaborative Efforts for Global Harmony: History of Buddhism in Germany*

3. Dr. Rida Jelita

- ♦ Chairman, Stab Maitreyawira, Indonesia
- ♦ *The Current Concept of Life That Is Very Appropriate for a Change Towards Global Harmony With Inla*

4. Dr. Lang Heping (Fa Qing)

- ♦ Dean of the Faculty of Graduate School, International Buddhist College, China
- ♦ *Unity and Inclusivity in Tian Tai Buddhism and Its Significance for World Peace*

5. Most Ven. Dr. Jinwol Lee

- ♦ Member, ICDV, Canada
- ♦ *A Buddhist Way to Foster Unity and Harmony for the World: Participation in the Global Interfaith Movement such as URI To Create Cultures of Peace, justice and Healing for the Earth and All Lives*

SUB-THEME

FOSTERING UNITY: COLLABORATIVE
EFFORTS FOR GLOBAL HARMONY

7 May

SESSION 2: from 13:10 to 14:45

Moderators

Most Ven. Senior Prof. Kanattegoda Saddharathana Anunayaka Thera

♦ Vice Chancellor, Bhiksu University of Sri Lanka (BUSL), Sri Lanka

Ven. Thich Thien Tri

♦ Mindfulness Therapy, Religious Studies Program, University of the West, USA

Panelists:

1. Most Ven. Dr. Thich Hanh Chanh♦ International Relations Advisor, Sharda University, India
♦ *The Interconnectedness of Humanity and Human Dignity: Mahāyāna Buddhist Teachings for World Peace and Sustainable Development.***2. Prof. Dr. Chang, Yu-Ling**♦ President Sakyadhita, Chinese Taipei
♦ *Bridging Worlds: Uniting Friends of Diverse Faiths and Traditions for a Sustainable Environment, Global Harmony, and World Peace***3. Dr. Märt Läänemets**♦ Board Member, Estonian Institute of Buddhism, Estonia
♦ *Dharma as Culture***4. Mr. Ang Choo Hong**♦ President, Buddhist Research Society of Malaysia, Malaysia
♦ *Unity and Inclusivity for Human Dignity: Buddhist Insights for World Peace and Sustainability***5. Dr. Numan Anwar,**♦ Field Supervisor, Directorate of Archaeology and Museums Government of Khyber Pakhtunkhwa, Pakistan
♦ *The role of interfaith collaboration in promoting global harmony, with a specific focus on Muslim majority nation, efforts of preserve Buddhist heritage sites.*

SUB-THEME

BUDDHIST COMPASSION IN ACTION: SHARED RESPONSIBILITY FOR HUMAN DEVELOPMENT

7 May

SESSION 3: from 15:00 to 16:15

Moderators

Prof. Dr. Subarna Lal Bajracharya

♦ Vice Chancellor, Lumbini Buddhist University, Nepal

Ven. Dr. Thich Tam Thien (USA)

Panelists:

1. Most Ven. Welimada Jinalankara Thero

♦ Abbot/President, Dhamma Gavesi Meditation Centre, New Zealand

♦ *What the Buddha taught for sustainable peace in the world***2. Dr. Ninh Thi Sinh**

♦ Lecturer, Tran Nhan Tong Institute, VNU, Hanoi, Vietnam

♦ *Engaged Buddhism in Vietnam: Compassion in Action and the Social Responsibility of Bhiksuni Nhu Thanh (1911-1999)***3. Asst. Prof. Dr. Lalan Kumar Jha**

♦ Department of Pali, Nava Nalanda Mahavihara, India

♦ *Compassion, Unity, Integrity and Mindful Actions for Sustainable Future: As Depicted in Theravada Buddhism***4. Dr. Kalinga Seneviratne**

♦ Founder Lotus Communication Network, Australia

♦ *Mindful Communication: A Collaborative Approach for Peace Journalism to Global Harmony***5. Asst. Prof. Dr. Edi Ramawijaya Putra**

♦ Rector, Sriwijaya State Buddhist College of Tangerang Banten, Indonesia

♦ *Creating More Space, Sharing More Resource”: Reimagined Education Approaches for Today’s Digital Learners and Sustainable Discourse*

THEME 1

CULTIVATING INNER PEACE FOR WORLD PEACE

VOL 1

EDITORS' INTRODUCTION

I. BACKGROUND

The present volume, *"Cultivating Inner Peace for World Peace"*, forms a foundational contribution to the official proceedings of the 2025 United Nations Day of Vesak Celebration, held in Vietnam at the Vietnam Buddhist University, Ho Chi Minh City from 6-8 May 2025. This significant anthology reflects the central theme of the conference—"Unity and Inclusivity for Human Dignity: Buddhist Insights for World Peace and Sustainable Development"—a theme resonating deeply with both the philosophical core of the Buddha's teachings and the United Nations' strategic vision for a peaceful, inclusive, and sustainable global community.

This volume is the first of five thematic collections, each corresponding to a central pillar of the Vesak 2025 forum: (1) *Cultivating Inner Peace for World Peace*, (2) *Forgiveness and Mindful Healing: A Path to Reconciliation*, (3) *Buddhist Compassion in Action: Shared Responsibility for Human Development*, (4) *Mindfulness in Education for a Compassionate and Sustainable Future*, and (5) *Fostering Unity: Collaborative Efforts for Global Harmony*. Together, they represent a multidimensional exploration of Buddhist responses to the contemporary human condition—amid planetary crises, global inequities, and a prevailing deficit of ethical leadership.

and collective spiritual vision.

Amidst the backdrop of the 80th anniversary of the founding of the Socialist Republic of Vietnam and the 50th anniversary of national reunification, this fourth hosting of the United Nations Day of Vesak in Vietnam holds both historical gravitas and spiritual symbolism. Vietnam stands at a unique intersection—where ancient Dharma wisdom and modern national development converge—offering an auspicious ground for the global Sangha and lay communities to reflect, renew, and reconsecrate the Buddha’s message of peace in a suffering world. In this context, inner peace is not merely a psychological state; it is a spiritual imperative and a moral precondition for genuine global harmony.

The present volume showcases 46 scholarly essays drawn from a broad spectrum of Buddhist traditions—Theravāda, Mahāyāna, and Vajrayāna—and geographies spanning Asia, Europe, the Americas, and Oceania. These contributions offer both theoretical depth and practical insight, weaving together canonical exegesis, contemplative psychology, ethical reflections, and contemporary applications of meditative and moral cultivation. The authors—eminent scholars, monastic leaders, and experienced practitioners—explore the transformative potential of inner serenity as the seedbed of societal peace, examining Buddhist concepts such as *samatha-vipassanā*, *mettā-karuṇā*, *bodhicitta*, and *citta-visuddhi* in light of current challenges including war, ecological collapse, social alienation, and moral disorientation.

What emerges from this collection is not a utopian vision, but a grounded and pragmatic proposition: that world peace cannot be legislated from without, but must be cultivated from within. The Buddhist path—from suffering to cessation, from delusion to insight—is not only individual but civilizational. This echoes the UN Charter’s own affirmation of the dignity and worth of the human person, and its call for a culture of peace rooted in education, dialogue, and non-violence. In this convergence of Dharma and diplomacy, Vietnam’s hosting of Vesak 2025 becomes a sacred offering to the world: a call to pause, reflect, and rediscover

the still point within which all authentic peace must begin.

II. OVERVIEW OF SELECTED RESEARCH PAPERS

1. “Principles of Peace in The Lotus Sutra” by Most Ven.Dr. Thich Tam Thien, offers a profound reinterpretation of Chapter 28 of the *Lotus Sūtra*, extracting four core principles—seeking the protection of the Buddhas, planting virtuous roots, abiding in right concentration, and generating great compassion—as a structured ethical and spiritual path toward inner and global peace. He argues that cultivating faith, morality, meditation, and altruism can dissolve egocentric tendencies and cultivate social harmony. The paper positions Mahāyāna ideals as tools not only for liberation but for peacemaking, especially in times of division. His metaphor of “lotus in the mud” vividly illustrates transcendence through engagement. While spiritually rich, the essay presumes a level of doctrinal familiarity that may limit its accessibility to non-Buddhist audiences. Nevertheless, this work stands as a powerful appeal to reframe Buddhist spirituality as a foundation for ethical citizenship and sustainable peace.

2. Ven. Shi Sheng Ying’s “Buddhist Cultivation: A Path of Inner Serenity Toward Global Peace” argues convincingly that Buddhist cultivation, anchored in mindfulness and compassion, provides a holistic peacebuilding framework. Drawing from the teachings and activism of the Dalai Lama and Thich Nhat Hanh, the author synthesizes classical doctrine with peace education theory and nonviolent activism. The concept of “peace from within” is expanded into social, ecological, and psychological domains through the lens of engaged Buddhism. Particularly compelling is her integration of the Diamond Model of Nonviolence, where personal transformation fuels societal peace. The discussion underscores intersectionality and systemic injustice as both spiritual and civic challenges. A minor limitation is the overwhelming breadth of the study, occasionally diffusing its analytical precision. Even so, the paper makes a strong contribution by mapping Buddhist contemplative ethics onto modern peace policy, advocating for mindfulness as a civic virtue.

3. “Cultivating Inner Peace” by Prof. Dr. Venerable Suriya systematically unpacks the Theravāda framework for inner peace, arguing that *citta-visuddhi* (purity of mind) achieved through meditation, morality, and wisdom is the engine of peace at every level. Using the canonical structure of the Noble Eightfold Path and the Seven Factors of Enlightenment, the author shows how individual transformation leads to societal harmony. He emphasizes that peace begins with a disciplined mind and extends to ethical social conduct. A notable insight is the positioning of mental clarity as a precondition for nonviolence and resilience. However, the work could benefit from practical illustrations or community-based applications. Despite its theoretical focus, the paper reinforces the importance of meditative life in a restless world and situates classical Buddhism as a relevant ethical response to 21st-century inner and outer conflict.

4. Ven. Dr. Thich Duc Tuan explores in his paper “Cultivating Inner Peace for Global Harmony: A Buddhist Perspective on Mindfulness, Vipassanā, and Ethical Living” how meditative insight (Vipassanā) coupled with ethical integrity fosters not only personal serenity but global cooperation. The paper highlights how Buddhist practices such as right mindfulness and right livelihood lead to ecological awareness and intercultural empathy. Tuan’s use of case reflections on peace education and social ethics adds grounding to his doctrinal exposition. He proposes mindfulness as a skill for decision-makers, teachers, and activists alike. One of the paper’s strengths is its clear linkage between personal practice and structural transformation. Its limitation lies in underdeveloped engagement with interreligious dialogue. Overall, the work provides an integrated view of how peace-building must include daily ethical conduct rooted in clarity, concentration, and compassion.

5. “A Novel Approach to Emotions to Cultivate Inner Peace for World Peace: A Buddhist Moral Psychology of Emotions?” by Ven. Prof. Dr. Mahinda Deegalle Mahinda Deegalle presents an innovative dialogue between Buddhist moral psychology and contemporary emotion theory,

arguing that unwholesome emotions like anger and pride are not merely reactions but karmically charged mental states with social consequences. He classifies Buddhist responses to emotion—such as patience, mindfulness, and compassion—as tools for emotional governance in pluralistic societies. The essay bridges Pāli textual traditions with Western psychology, suggesting a cross-disciplinary roadmap for peace education. Its key strength is the integration of Buddhist emotional training as a secular method for conflict resolution. The scope, however, remains largely theoretical, lacking empirical validation or fieldwork data. Nevertheless, this study adds nuance to Buddhist engagement with modern psychology and reaffirms emotional literacy as a path to inner and outer peace.

6. The paper “*Nirvāṇa – True Happiness in the Present Life*” by Le Thi Hong Diem affirms that *Nirvāṇa* (*Nibbāna*) is not a distant or post-mortem state but a present-moment reality, accessible through ethical living and meditative insight. First, it refutes the misconception that *Nirvāṇa* is only achievable after death, emphasizing its relevance in everyday life. Second, it clarifies the dual aspects of *Nirvāṇa*—*sa-upādisesa* (with residue, attainable in life) and *anupādisesa* (without residue, after death)—highlighting the practical realization of inner peace here and now. Third, it outlines transformative practices: moral discipline, mindfulness, meditation, renunciation, and contentment. Fourth, it addresses modern distractions while recognizing digital and global opportunities for Dhamma practice. Finally, it underscores the indispensable role of *kalyāṇa-mittas* (wise spiritual companions) in fostering personal awakening and collective harmony. Ultimately, *Nirvāṇa* is not only liberation from suffering but the foundation for a peaceful world rooted in inner transformation.

7. In this richly textual work, “War and Peace: A Comprehensive Exploration from the Buddhist Perspective”, Ven. Prof. Witharadeniye Chandasiri contrasts Buddhist nonviolence with the global culture of militarism. He revisits early discourses to demonstrate how the roots of war—greed, hatred, and delusion—are treated in Buddhist soteriology

as psychological poisons. The essay argues that true peace arises not from treaties or armaments, but from uprooting defilements through spiritual cultivation. He presents peace as an ontological and moral achievement rather than a diplomatic outcome. The paper's strength lies in its textual fidelity and ethical clarity. However, it stops short of engaging with modern case studies or applying the teachings to state-level conflict resolution. Still, it stands as a rigorous doctrinal reminder that Buddhism's response to war is introspective transformation, not retaliation.

8. "Inner Peace as a Catalyst for Global Harmony: Exploring Buddhist Teachings and Their Implications for World Peace" by Ven. Dr. W. Piyaratana, Assoc. Prof. Dr. Piyaratana links the cultivation of inner peace with structural harmony, suggesting that Buddhist doctrines such as *mettā* and *upekkhā* operate not only in meditation halls but in governance and education. He proposes that ethical self-awareness leads to empathy, which in turn fosters cooperation across ethnic, national, and ideological boundaries. Drawing from both early and later Buddhist traditions, the author highlights the reciprocal dynamic between intrapersonal serenity and global diplomacy. His strength lies in demonstrating how mental habits shape collective norms. Yet, the paper may benefit from a clearer analytical framework for measuring these effects. Regardless, this work deepens the conversation on the social implications of personal transformation and underscores Buddhism's relevance to global ethics.

9. In the study, "Cultivating Inner Peace for World Peace: The Buddhist Approach" Prof. Dr. Sushant D. Chimne and Adv. Ramkrishnaji articulate a model of social harmony grounded in Buddhist teachings on right view, mindful speech, and non-harming. They emphasize the transformation of thought patterns as central to nonviolent coexistence. Unique to their approach is the call for legal professionals and policy makers to integrate Buddhist contemplative ethics into civic life. They propose that the rule

of law, when aligned with *sīla* (virtue), can serve as a vehicle for sustainable peace. The interdisciplinary tone of the paper—linking jurisprudence and Dharma—is compelling. However, its normative suggestions might be difficult to implement without institutional case studies. Nonetheless, the article introduces a refreshing legal-Buddhist synthesis with potential policy relevance.

10. Dr. Ashwani Kumar’s work “Buddhist Perspective for Attaining World Peace in the Contemporary Era” provides a doctrinal survey of Buddhist concepts relevant to modern peacebuilding, including Dependent Origination, the Three Poisons, and the Middle Way. He stresses that understanding suffering and its cessation through insight (*vīpaśsanā*) provides a blueprint for resolving personal and collective conflicts. The paper’s notable contribution is its structured presentation of core teachings as tools for diplomacy, environmental ethics, and intercultural understanding. Kumar also addresses spiritual materialism and critiques tokenistic uses of mindfulness. One limitation is the abstract style, with little empirical illustration. Still, his work functions as a primer for those interested in applying Buddhism’s philosophical depth to modern challenges of war, inequality, and ethical decline.

11. Ven. Dr. Thích Trung Hạnh’s paper, “Contribution of Buddhist and Western Psychology to World Peace and Sustainable Development of Human Dignity” undertakes a comparative analysis of Buddhist and Western psychological models to show how both systems converge on the importance of emotional balance, cognitive clarity, and compassion in sustaining peace. Drawing parallels between Buddhist mental training and cognitive-behavioral therapy, he argues that inner peace is not a mystical state but a disciplined skillset. He proposes that spiritual and psychological literacy be included in educational and development policy. The strength of the paper lies in its therapeutic angle and its potential application in mental health reform. However, it occasionally assumes theoretical equivalence between Buddhist and Western terms without addressing epistemological differences.

Even so, this essay enriches the discourse by linking contemplative traditions with contemporary wellbeing science.

12. In the study, “Concept of Inner Peace to World Peace with Special Reference to the Brahma Vihāra” Dr. Susmita explores the transformative power of the *Brahma Vihāras*—*mettā*, *karuṇā*, *muditā*, and *upekkhā*—arguing that these sublime states offer not only psychological wellbeing but a systematic pathway to societal harmony. Her approach emphasizes the cultivation of emotional intelligence grounded in Buddhist compassion practices, bridging personal ethics with global ethics. The paper’s strength lies in its clarity and its grounding in canonical sources, making a compelling case for universalizing inner peace through structured contemplative training. Yet, the study could have benefitted from broader intercultural comparison or empirical validation. Even so, Susmita effectively repositions ancient meditative attitudes as tools for modern-day moral diplomacy and interpersonal transformation.

13. Dr. Ashwani Kumar’s paper, “*Buddhist Perspective for Cultivating Inner Peace for World Peace in the Contemporary Era*” builds upon his prior doctrinal foundation, emphasizing the practical application of the Noble Eightfold Path in fostering sustainable peace. He links ethical living, mindfulness, and right concentration as internal mechanisms to resolve interpersonal conflict and mitigate global crises. Particularly notable is his attention to youth education and peace curricula, suggesting that mindfulness should be institutionalized in public systems. While conceptually strong, the paper may repeat some earlier arguments and lacks fresh case studies. Nevertheless, this expanded articulation reaffirms his stance that Buddhism offers not merely abstract wisdom but implementable strategies for building inner peace with far-reaching social consequences.

14. “Cultivating Inner Peace for World Peace” by Dr. Sharanpal Singh outlines a spiritually rooted yet socially engaged model for peace-building based on Buddhist doctrines of impermanence (*anicca*), non-self (*anattā*), and loving-kindness (*mettā*). He

proposes that sustainable peace arises from understanding the interdependence of all beings and letting go of ego-based attachments. Notably, the paper incorporates insights from social psychology to argue for inner transformation as a precondition for outer reconciliation. Singh's strength lies in making the inner path accessible without diluting its depth. However, the paper could gain from more concrete illustrations. Still, this work bridges scriptural insight with public ethics, contributing to both Buddhist studies and global peace education.

15. Bhikhu Dr. Thich Trung Dinh's *Cultivating Inner Peace for World Peace Follow Buddhism* proposes a Dharma-centered lifestyle that integrates mindfulness, ethical conduct, and meditative absorption as the foundation for inner harmony and civic responsibility. Framed through both monastic and lay perspectives, the paper emphasizes individual transformation as a vehicle for collective uplift. He also highlights the importance of monastic role models in cultivating community-wide values. The essay is methodical, quoting canonical sources and relating them to moral crises in contemporary life. However, the tone leans toward didacticism and lacks analytical nuance in its policy applications. Nonetheless, this study remains a meaningful contribution that frames Buddhist spiritual cultivation as an indispensable foundation for peaceful co-existence.

16. "Buddhist Practice Response to Sorrow: Application of Ānāpānassati Meditation" by Ven. Vicitta focuses on *Ānāpānassati* (mindfulness of breathing) as a practical and universal method for emotional resilience, especially in the face of grief and loss. The author argues that conscious breathing not only grounds attention but purifies mental defilements, transforming sorrow into insight. Drawing on Pāli Sutta references, he elucidates the meditation's sixteen steps and ties each to psychological healing. His clinical sensitivity, possibly drawn from pastoral care, is particularly effective. A limitation is the narrow focus on one technique without broader contextual engagement. Still, this paper offers a valuable manual for applied meditation, demonstrating how internal clarity

can lead to a sustainable and compassionate response to suffering.

17. Djong Heroe Surya's work, *Theravāda Buddhism on Coping with Dissatisfaction (Dukkha) in Palliative Care of Terminal Illness* investigates the relevance of Theravāda insights on *dukkha* (unsatisfactoriness) in palliative care, proposing Buddhist philosophy as an existential framework for facing terminal illness. The study integrates the Five Aggregates (*pañcakkhandha*), Dependent Origination, and mindfulness as tools for meaning-making in dying. Unique in its focus, this paper contextualizes Buddhist metaphysics within healthcare, suggesting compassionate accompaniment over clinical detachment. Its interdisciplinary tone, linking spiritual care with medical ethics, is commendable. However, the work would benefit from empirical evidence or patient narratives. Nevertheless, it opens space for dialogue between Buddhist pastoral care and Western palliative philosophy.

18. "Inner Peace to World Peace as Depicted in Mahāyāna-Śraddhotpāda Śāstra" by Rev. Daoxin turns to the *Śraddhotpāda Śāstra* to explore the Mahāyāna vision of inner awakening as the basis for cosmic harmony. Central to his argument is the concept of *One Mind (Yi Xin)*, where delusion and enlightenment share a common root. He emphasizes that transforming inner consciousness is tantamount to transforming the world. The author effectively outlines how faith, compassion, and non-duality inform Mahāyāna ethics. The philosophical tone is abstract but intellectually rewarding. However, readers unfamiliar with Yogācāra or Tathāgatagarbha philosophy may find the text dense. Even so, Daoxin's paper brings a valuable Mahāyāna voice into the inner peace discourse, grounded in deep metaphysical insight.

19. Bhikkhu Brahmāli's study, *Cultivating Inner Peace for World Peace: What the Buddha Says about Peace According to the Pali Canon*, offers a doctrinally precise analysis of the Pāli Canon's teachings on peace, emphasizing practical teachings from the *Dhammapada*, *Sutta Nipāta*, and *Anguttara Nikāya*. He argues that peace arises from ethical restraint (*sīla*), mental discipline (*samādhi*), and wisdom (*paññā*), not external control. The work highlights the Buddha's

rejection of vengeance and war, positioning forgiveness and understanding as political tools. One of the essay's contributions is its textual rigor combined with real-world application. A minor drawback is limited attention to current geopolitical contexts. Nevertheless, Brahmāli's classical rigor affirms the Pāli Canon's relevance in modern peacebuilding without resorting to doctrinal simplification.

20. "Building Inner Peace While Managing Human Emotions from a Buddhist Perspective" by Ven. Pepiliyawala Narada presents a structured psychological model rooted in Buddhist theory to manage complex emotions such as anger, fear, and jealousy. Drawing on *Abhidhamma* and *Satipaṭṭhāna* frameworks, the author discusses how emotional regulation can lead to inner calm and moral responsiveness. He emphasizes replacing unwholesome mental states with their wholesome counterparts through repeated reflection and mindfulness. The clarity in bridging ancient Buddhist mind theory with modern emotional health challenges makes this essay highly practical. Still, a deeper comparison with Western affective psychology would enhance its impact. As it stands, the work makes a persuasive case for Buddhist mental training as an antidote to emotional turbulence and social fragmentation.

21. Ven. Penalaboda Gnanaloka's *An Analytical Study of the Purity of Mind (Citta Visuddhi) for the Modern World* systematically analyzes the stages of *citta visuddhi* (purity of mind) as delineated in the *Visuddhimagga*, translating them into a psychological roadmap for mental clarity and ethical action. He presents the process of purifying consciousness—beginning with ethical conduct, progressing through insight, and culminating in liberation—as a universal model adaptable to contemporary crises. His argument that mental purification can serve as a counter to consumerism, environmental apathy, and moral relativism is both bold and timely. Though highly textual, the essay offers philosophical depth and relevance. One limitation is its minimal engagement with contemporary social data. Still, this is a strong doctrinal articulation

of inner transformation as the bedrock of peace.

22. “The Buddhist Perspective on the Significance of Emotion Regulation for Mental and Physical Wellbeing” by Ven. Kirama Wimalathissa emphasizes that regulating emotions is not only central to mental health but also foundational to Buddhist spiritual development. He grounds his thesis in the *Satipaṭṭhāna Sutta* and *Abhidhamma*, explaining how mindfulness and wisdom serve to calm reactive patterns and cultivate equanimity. The paper makes a strong case for viewing emotional regulation as a preventive measure against societal unrest and illness. Particularly notable is the holistic view of body-mind interdependence. A key strength lies in the clarity of applying canonical frameworks to modern well-being challenges. However, the paper could have further explored how these practices might be adapted for secular clinical settings. Nonetheless, this work affirms that managing emotions ethically is integral to fostering lasting peace within and beyond the self.

23. Paul Fuller’s paper, *The Relationship between Inner Cultivation of Peace and Global Harmony in Buddhism* offers a philosophical yet accessible analysis of how inner peace is a precondition for global harmony, drawing primarily on the *Dhammapada* and early Buddhist ethical frameworks. He identifies craving, aversion, and ignorance as systemic roots of violence, asserting that mindfulness and compassion not only benefit the individual but transform collective consciousness. Fuller’s strength lies in clearly articulating how small-scale ethical actions—right speech, mindful consumption—have large-scale ramifications. His treatment is doctrinally precise and socially insightful. A minor limitation is the minimal engagement with Mahāyāna or Vajrayāna sources. Overall, this contribution effectively connects Buddhist ethics with global citizenship, reinforcing the personal as political within the Dharma.

24. “Three Generations of Buddhists in a Catholic Country in Latin America” by Matus Estrada presents a sociological case study of a Buddhist family lineage practicing in a predominantly Catholic nation, analyzing how inner peace practices are transmitted across

generations amid religious pluralism. He discusses challenges of cultural adaptation, doctrinal reinterpretation, and identity formation in diasporic contexts. By weaving ethnographic insight with theoretical analysis, the paper illustrates how mindfulness and meditation foster resilience in culturally non-Buddhist environments. It brings attention to intergenerational dialogue and the evolving nature of Buddhist identity. While localized, the study opens global conversations on religious coexistence and the pluralistic dimensions of peace. A limitation is that broader statistical data could enrich the qualitative narrative.

25. Dr. Ramesh Rohit's paper, *World Peace Through the Kamma Law* explores the ethical implications of *kamma* (karma) as a moral law guiding both individual action and collective outcomes. He posits that understanding kamma fosters accountability and discourages reactive violence, offering a non-theistic, law-based foundation for peace. Using examples from early Buddhist texts, the author emphasizes that volition is central to karmic formation and thus to the generation of peace or conflict. The paper is notable for presenting kamma as a moral psychology rather than a metaphysical doctrine. However, its philosophical approach may be abstract for readers seeking practical frameworks. Nevertheless, the argument that karmic awareness cultivates peaceful intentionality adds a compelling moral dimension to inner peace discourse.

26. "Microaggression and Buddha's Teachings: A Contemporary Analysis" by Dr. Charitha Dissanayake bridges Buddhist ethics with the concept of microaggressions in contemporary psychology and sociology. He draws parallels between subtle forms of harm in speech or behavior and the Buddha's emphasis on right speech and non-harming (*ahimsā*). The study offers critical reflections on implicit bias, systemic injustice, and the Buddhist responsibility to reduce harm in interpersonal interactions. Its interdisciplinary reach—melding Buddhist teachings with social justice frameworks—is particularly refreshing. However, the paper leans more toward theoretical reflection and would benefit from examples of how these principles are practiced in real-world

settings. Still, this work positions Buddhism as an ethical ally in confronting structural inequality through mindfulness and speech ethics.

27. Dr. Basudha Bose's work, *How Buddhism is Helping Us to Maintain the "World Peace" Through Refining Our "Inner Peace"* provides a panoramic view of how Buddhist practices, particularly mindfulness and *mettā* meditation, contribute to emotional resilience and conflict de-escalation. She presents both doctrinal insights and modern therapeutic applications, citing examples from educational and community-based peace programs. The narrative highlights Buddhism's capacity to integrate spirituality with science, particularly in emotional health and nonviolent communication. While accessible and inspiring, the paper sometimes generalizes complex teachings without in-depth analysis. Nonetheless, it offers a compelling vision of how inner awareness practices contribute directly to cultivating a peaceful global society, especially when integrated into secular institutions.

28. "Buddhism: The Quintessence towards Journey from Inner Peace to World Peace" by Dr. Suresh Kumar lays out a progression from internal discipline to external harmony through the lens of core Buddhist teachings. He revisits the *Noble Eightfold Path*, showing how right view and right intention initiate an ethical consciousness that reshapes social relations. His framework is practical, suggesting that social transformation cannot occur without personal moral reform. A particular strength is his use of real-life examples to support theoretical claims. However, more comparative analysis across Buddhist traditions would have enhanced the paper's academic scope. Nonetheless, this essay underscores that Buddhism's transformative power lies in its ability to reorient the individual as a moral agent within society.

29. Dr. Buddhadev Bhattacharya's study, *Buddhist Perspectives on Conflict, Peace, and Inner Transformation*, investigates how internal transformation through meditative and ethical training contributes to peace at interpersonal and institutional levels. He unpacks concepts like *dukkha*, *samādhi*, and *mettā*, arguing that unresolved

internal conflict inevitably externalizes as social tension. The essay is interdisciplinary, intersecting peace studies, ethics, and spiritual psychology. One notable aspect is his critique of superficial peace approaches that ignore the roots of mental unrest. A shortcoming is limited engagement with case studies or data. Still, Bhattacharya's argument for peace as a byproduct of moral and emotional maturity adds theoretical depth to the literature on Buddhist peacemaking.

30. "Vipassanā Meditation and Social Harmony: Ethical Insights for Modern Times" by Dr. Kavita Chauhan positions *Vipassanā* meditation as a tool for ethical discernment and emotional regulation, essential for social harmony in today's polarized world. She outlines how insight meditation enables practitioners to respond, not react, thereby fostering mutual respect and understanding. The author links mindfulness training with restorative justice and educational reform. Particularly valuable is her emphasis on *sīla* (virtue) as both precondition and product of deep meditation. While her argument is persuasive, the paper could be further enriched by empirical studies demonstrating the social impact of *Vipassanā* programs. Nonetheless, this work compellingly presents meditation not as retreat, but as responsible engagement.

31. Dr. Sushma D. Dongre's paper, *Cultivating Inner Peace for World Peace: Buddhist and Ayurvedic Approach*, offers a unique comparative approach, integrating Buddhist meditation with Ayurvedic healing to outline a holistic path toward inner peace. She highlights how balancing the *doṣas* (humors) and calming the mind through breath awareness creates an environment conducive to both personal health and societal peace. The essay is grounded in both textual sources and integrative health theory. Her interdisciplinary perspective, combining spiritual practice with medical insight, expands the scope of peacebuilding to include bodily wellness. A limitation is the limited critical engagement with potential conflicts between the two systems. Still, the paper enriches the dialogue on body-mind integration and peace education.

32. "How to Cultivate Happiness and Peace" by Dr. Ashin Sopāka

articulates a pragmatic pathway toward cultivating happiness and peace through mindful awareness and ethical behavior, grounded in the foundational teachings of the Buddha. He emphasizes that internal peace arises when mental defilements—such as greed, hatred, and delusion—are systematically subdued through discipline, meditation, and wisdom. The paper highlights the relevance of the *Four Noble Truths* and the *Middle Way* in guiding individuals toward a balanced and fulfilled life. Practical in tone, the work integrates daily-life applications such as conscious speech, altruism, and right livelihood. While comprehensive, the article remains more reflective than analytic, lacking empirical data or comparative insights. Nonetheless, the clarity of its message makes it an accessible and relevant guide for contemporary seekers of peace in an increasingly distracted world.

33. Exploring the interface between Zen Buddhist principles and modern psychology, Dr. Rajnarayan Yadav's study, *Zen Psychology and the Cultivation of Inner Peace: A Pathway to Emotional Resilience and Well-Being*, proposes a model of emotional resilience rooted in *zazen* (seated meditation), mindfulness, and radical acceptance. He demonstrates how Zen practice fosters clarity, non-reactivity, and equanimity in stressful circumstances, drawing links to cognitive-behavioral theory. The essay effectively bridges Eastern spirituality with therapeutic models, highlighting the meditative space as one of psychological recalibration. Yadav's comparative insights deepen understanding of how silence, emptiness, and direct experience foster both healing and insight. A limitation is the minimal engagement with empirical literature. Still, the work opens valuable space for interdisciplinary collaboration between clinical psychology and contemplative science.

34. "Cultivating Inner Peace for World Peace: Dharma Therapy as the Pathway to Elevating Self-Motivation" by Ven. Priyo Ranjan Tongchangya introduces the concept of Dharma Therapy, a novel integration of Buddhist teachings aimed at enhancing intrinsic motivation and emotional stability. Rooted in the ethical and

psychological dimensions of the *Dhamma*, this approach blends cognitive clarity with moral orientation. He argues that inner transformation leads to self-efficacy, which in turn becomes the foundation for peace-oriented engagement. The paper's strength lies in its therapeutic tone, offering Buddhist psychology as a viable complement to personal development paradigms. While innovative, the model would benefit from a more robust theoretical structure and applied casework. Nevertheless, it reimagines Dharma not only as liberation, but also as motivational clarity for engaged living.

35. Chin Yi Chun's work, *Comparing the Two Healing Traditions: Buddhism and Psychotherapy*, undertakes a comparative study of Buddhism and psychotherapy, identifying overlapping principles such as mindfulness, non-attachment, and ethical living. The author systematically outlines areas where the two traditions converge—like emotional regulation and mental purification—and where they diverge, particularly in metaphysical assumptions and aims. This nuanced analysis enhances dialogue between Western psychology and Buddhist practice, inviting integration without conflation. A notable insight is that both paths, though methodologically different, seek liberation from suffering. While the theoretical framework is strong, the discussion lacks depth in clinical outcomes. Still, the study fosters mutual respect between traditions and opens future directions for psychospiritual healing research.

36. "Understanding Non-Self: A Pathway to True Inner Peace" by Bhikkuni Liên Đăng explores *anattā* (non-self) as the pivotal insight for transcending existential suffering and establishing enduring peace. Drawing on early Buddhist scriptures, the author explains how clinging to a false sense of "I" and "mine" perpetuates fear, conflict, and egoism. Through contemplative deconstruction of self-view, one learns to relate to the world with openness and equanimity. The essay's strength is its clarity in explaining profound doctrines in simple terms, making complex philosophy accessible to a wider audience. However, it remains abstract, with limited

practical application scenarios. Nevertheless, this contribution offers deep philosophical grounding for the inner peace discourse, challenging the very notion of a fixed, suffering self.

37. Le Thi Quynh (Sīlaṭṭhita)’s *The Ideology of Ahimsā: Establishing Peace Through Vipassanā Meditation* presents *ahimsā* (non-violence) as both an ethical imperative and a meditative realization achieved through *Vipassanā*. Le Thi Quynh argues that non-violence must begin as an internal discipline grounded in insight meditation that dissolves aggressive mental patterns. The study bridges Gandhian nonviolence and Theravāda meditative ethics, providing a dual framework for peace grounded in morality and mindfulness. It is particularly strong in linking philosophical ideals with transformative inner practice. A noted limitation is the limited historical context of *ahimsā* across Buddhist schools. Still, the paper successfully elevates *Vipassanā* as not merely a self-help method but a foundation for nonviolent culture and activism.

38. “Peace of Mind, Peace of World: A Scientific Perspective” by Nguyen Thi Anh Vy adopts a scientific lens to examine the neurological and psychological benefits of mindfulness and loving-kindness meditation. The author draws on existing research in neuroscience, emphasizing how consistent meditative practice restructures brain areas linked to empathy, stress reduction, and emotional balance. By translating Buddhist principles into neuroscientific terminology, the paper appeals to secular audiences and interdisciplinary scholars. One valuable feature is the incorporation of neuroplasticity data to validate ancient insights. However, the discussion could benefit from more engagement with Buddhist textual sources. Overall, this work builds a compelling case for understanding inner peace as an evidence-based tool for societal well-being.

39. Ven. Thích Nhuận Phước’s study, *Mindfulness, the Method for Establishing Peace in the Global*, articulates mindfulness as a methodologically precise and universally applicable tool for global peace. He traces its roots in the *Satipaṭṭhāna Sutta* and expands its application to interpersonal relationships, education, and

international diplomacy. Central to the argument is the role of present-moment awareness in neutralizing impulsivity and fostering mutual respect. The essay moves fluidly between theory and practice, offering illustrative examples from education systems and community building. While deeply rooted in Buddhist teaching, it is also strategic in proposing mindfulness as a secular value. A limitation lies in the minimal discussion of structural obstacles to mindfulness practice. Still, the work persuasively advocates for the mainstreaming of mindfulness in all peace-centric sectors.

40. “Cultivating Inner Peace for World Peace: A Constructivism Analysis Toward Internalized Inner Peace and Rationality in the Postmodern Era Through Reciting Paritta” by Majaputera Karniawan employs a constructivist approach to examine how the recitation of *Paritta* (protective chants) builds rational frameworks for inner peace amidst postmodern skepticism. The author contends that these chants function not only ritually but cognitively, reinforcing ethical worldviews and psychological resilience. The paper innovatively positions Buddhist liturgy as a method of internal education and affective reprogramming. An important contribution is its reinterpretation of faith-based practices within modern identity formation. However, the philosophical density and abstract terminology may challenge non-specialist readers. Still, this analysis reframes *Paritta* as a pedagogical tool and cognitive technology for ethical living in a fragmented world.

41. Sushma Shrestha Bajracharya’s paper, *Buddhist Teachings for World Peace and Sustainable Development*, bridges Buddhist soteriology and the United Nations Sustainable Development Goals (SDGs), arguing that Buddhist principles of interdependence, moderation, and compassion directly align with sustainability efforts. The author proposes that teachings such as *Right Livelihood*, *Middle Way*, and *mettā* can inspire ecological mindfulness and ethical economies. Particularly commendable is the integration of environmental ethics with moral cultivation. While not deeply technical in its environmental discourse, the essay succeeds in linking spiritual development with structural reform. A limitation

is its reliance on broad thematic overlaps rather than detailed case studies. Nevertheless, it adds an important voice in positioning Buddhism as a partner in global development discourse.

42. “World Peace Can Only Begin with a Unit of Inner Peace” by Jai Singh argues that the most fundamental agent of world peace is the morally transformed individual. Using both early Buddhist doctrines and contemporary ethical theory, the author constructs a case for why global change must begin with inner reform. He emphasizes that social structures reflect collective minds, and thus personal purification through *sīla*, *samādhi*, and *paññā* is the most sustainable peace strategy. Singh connects this insight with civic responsibility, nonviolent communication, and responsible consumption. A highlight of the paper is its simplicity and universal applicability. However, the argument occasionally leans toward moral idealism without addressing structural inequalities. Even so, it offers a sobering reminder that the macro cannot evolve without transformation at the micro level—the self.

43. Shyamol Chowdhury’s work, *The Cultivation of Inner Peace is Inevitable for World Peace: An Analysis from the View of Buddhist Perspective*, presents a normative thesis that without cultivating inner peace, world peace is not only unsustainable but logically implausible. He bases this assertion on the Buddhist analysis of mental formations and the causal interdependence between thought, speech, and action. Utilizing the *Noble Eightfold Path* as a framework, he argues for a holistic training of thought, emotion, and conduct. His engagement with current geopolitical instability illustrates how ignorance (*avijjā*) and attachment fuel collective conflict. While the study powerfully defends its premise, it could benefit from more comparative frameworks or interdisciplinary citations. Nonetheless, the core insight—that inner transformation is not optional but essential—is delivered with clarity and moral urgency.

44. “The Interconnection between Inner and Outer Peace: A Buddhist Perspective” by Ricardo Sasaki investigates the dialectical

relationship between inner calm and social peace, proposing that the two are not sequential but mutually reinforcing. Drawing from the *Satipaṭṭhāna Sutta* and the ethics of *mettā*, he outlines a model in which meditative awareness fosters not only emotional stability but a shift in relational patterns. He supports his argument with references to modern conflict studies and contemplative science. Sasaki's writing is lucid, bridging doctrinal precision with lived experience. One limitation is that the practical steps for scaling individual transformation into community action remain underdeveloped. Still, his argument is impactful: there is no peaceful society without peaceful people—and no inner peace that remains ethically passive.

45. In her essay, *Cultivating Inner Peace for Global Harmony: A Buddhist Perspective*, Rahima Akhter presents *mettā* (loving-kindness) as a transformative force capable of dissolving hatred and fear—two dominant drivers of global unrest. She examines the cultivation of *mettā* meditation as a means not only to heal individual wounds but also to extend compassion across ethnic, religious, and political boundaries. The paper is especially strong in showing how emotional cultivation becomes a civic act. Her examples from community-based mindfulness programs add grounding to doctrinal exposition. A potential drawback is the limited engagement with philosophical counterpoints or doctrinal critiques. Nonetheless, Akhter's message is compelling: peace is an emotional skill, and *mettā* is its most powerful catalyst.

46. K. C. Ayeshani Abesinghe's paper, *Cultivating Inner Peace for World Peace: A Buddhist Perspective*, synthesizes Buddhist teachings from the Pāli Canon with modern psychological insights to demonstrate how emotional purification (*citta-visuddhi*) serves as the basis for ethical world order. She emphasizes the power of mindfulness and non-attachment in neutralizing the egoic drives behind aggression, greed, and ecological destruction. Ayeshani frames the practice of inner peace as a global responsibility, suggesting that leaders, educators, and citizens alike must begin with their own minds. The integration of classical doctrine with

contemporary urgency lends the paper both spiritual gravitas and policy relevance. While more quantitative research could enhance its academic rigor, the work stands as a passionate call for integrating inner clarity with planetary stewardship.

III. CONCLUSION

The theme of *“Cultivating Inner Peace for World Peace”* invites not only academic discourse but existential transformation. This volume—curated with rigorous attention to doctrinal integrity and cross-cultural relevance—reveals a common Buddhist intuition across schools and eras: that the root causes of conflict lie in the human mind, and the resolution of conflict lies in its purification. Anger, greed, delusion—these inner pollutants, if unaddressed, inevitably manifest in external violence, inequality, and disharmony. Conversely, mindfulness, loving-kindness, and wisdom—when deeply internalized—radiate outward, transforming families, communities, and ultimately, the structures of power and policy.

For Buddhist leaders and scholars, this is a moment to reclaim the pedagogical authority of ancient sūtras, while engaging with the epistemologies of modern science, philosophy, and ethics. For statespersons and policy makers, this volume offers more than cultural appreciation—it proposes contemplative insight as a form of leadership intelligence. The cultivation of inner peace is not to be relegated to the margins of spiritual life; it is the strategic heart of sustainable development, of conflict transformation, and of planetary survival.

As editors, we envision this work as a catalyst for future research at the intersection of Buddhist studies, peace studies, and global ethics. We call upon scholars to delve deeper into cross-traditional meditative methodologies, comparative philosophies of nonviolence, and empirical studies on the social impact of Buddhist contemplative practices. We encourage interdisciplinary dialogues between Buddhist institutions and international bodies such as the United Nations, UNESCO, and interfaith coalitions, to operationalize the insights presented herein for wider educational

and policy frameworks.

Above all, this book is a testament to the Buddha's enduring truth: that liberation is possible, that peace is practicable, and that the light of inner awakening—when shared collectively—can dispel the darkness of the world. In honoring both the legacy of the Buddha and the aspirations of the United Nations, we offer this work in the spirit of *maitrī*, *karuṇā*, and *samatā*—with humility, hope, and heartfelt dedication to the well-being of all sentient beings.

On behalf of the Editors:

Most Venerable Dr. Thich Nhat Tu

– Vice President of the National Organizing Committee for UNDV 2025

– Convenor of the Conference

– Vice President of the Vietnam Buddhist Sangha, Ho Chi Minh City, Vietnam

THEME 2

FORGIVENESS AND MINDFUL HEALING: A PATH TO RECONCILIATION

EDITORS' INTRODUCTION

I. BACKGROUND

In an era defined by rapid globalization and multifaceted socio-political challenges, the imperative for unity and inclusivity as foundations for human dignity has never been more urgent. This volume, emerging as one of the five key components of the conference “*Unity and Inclusivity for Human Dignity: Buddhist Insights for World Peace and Sustainable Development*,” represents one of the five thematic pillars of the 2025 UN Vesak Conference, assembling a series of rigorous scholarly investigations that critically engage with Buddhist thought.

Specifically, the theme “**Forgiveness and Mindful Healing: A Path to Reconciliation**” is explored in depth, illuminating the transformative power of Buddhist teachings in mending fractured societies and nurturing individual resilience. The contributions within these pages articulate how ancient wisdom can inform contemporary strategies for conflict resolution, mental health care, and ethical governance.

The research presented here aligns closely with the strategic priorities of the United Nations, particularly in its pursuit of

sustainable development and the promotion of global peace. By interweaving traditional Buddhist precepts—such as compassion, mindfulness, and forgiveness—with modern academic inquiry, these studies underscore the capacity of spiritual values to address tangible global challenges. This integration is presented not merely as a theoretical exercise, but as a practical blueprint for transformative social change.

Against the backdrop of Vietnam’s momentous milestones—celebrating 80 years of the Socialist Republic, 50 years of national reunification, and hosting the 20th United Nations Day of Vesak (the fourth time in our nation)—this compendium acquires additional symbolic significance. It reflects Vietnam’s emerging role as a bridge between Eastern spiritual traditions and contemporary global imperatives.

Moreover, the book resonates with a dual commitment: to honor the enduring legacy of Buddhist intellectual heritage and to stimulate innovative, interdisciplinary approaches that can drive peace and sustainable development. It invites policymakers, scholars, and practitioners alike to reimagine a future where spiritual and material progress coexist harmoniously.

Ultimately, this volume stands as a proof to the belief that true human dignity arises not solely from economic or technological advancements, but from the cultivation of inner wisdom and the nurturing of compassionate communities.

II. OVERVIEW OF SELECTED RESEARCH PAPERS

2.1. Foundations of Forgiveness and Mindful Healing

1. Dr. Ashin Sumanacara, in “The Transformative Journey of Forgiveness: Integrating Mindfulness and Compassion for Healing and Reconciliation,” proposes a novel framework linking forgiveness, mindfulness, and compassion for personal and societal healing. The paper synthesizes ancient wisdom with modern therapeutic practices to promote reconciliation. It delineates practical steps for emotional recovery and community restoration. Despite its innovative outlook, the study is limited by its abstract nature and a scarcity of quantitative

validation. This research stands as a promising interdisciplinary contribution, though it calls for more rigorous empirical support.

2. Dr. Wimal Hewamanage, in “Buddhist Reflection on Forgiveness and Its Relevance to Patience and Loving-Kindness,” offers a reflective discourse that connects classical Buddhist teachings with modern ethical practices. The research articulates how forgiveness, patience, and loving-kindness can enhance interpersonal relationships and societal well-being. It is celebrated for its clear exegesis and thoughtful synthesis of traditional and contemporary viewpoints. Nonetheless, the study’s narrow cultural focus and limited cross-comparative data pose notable constraints. Despite these issues, the paper contributes meaningfully to discussions on ethical living and psychological health.

3. Most Ven.Dr. Thich Thien Huong’s “Three Messages of the Buddha – The Foundation for Building Peace for the World” presents a distilled interpretation of key Buddhist principles aimed at fostering global peace. The study translates complex philosophical ideas into practical strategies for societal harmony and ethical conduct. It is marked by its creative presentation of mindfulness, compassion, and self-discipline as pillars for peace. Some critics might note, however, that the theoretical exposition occasionally lacks empirical reinforcement. Nevertheless, the paper offers a refreshing perspective that enriches the scholarly dialogue on peace studies.

4. Prof. Dr. Abraham Vélez de Cea, in “A Buddhist Philosophy of Forgiveness,” delves deeply into the conceptual realm of forgiveness as envisioned in Buddhist thought. His rigorous exegesis provides a robust theoretical framework that links spiritual forgiveness with practical reconciliation methods. The study is notable for its detailed philosophical analysis and its implications for conflict resolution. However, the dense theoretical language and minimal empirical evidence may challenge some readers. Despite these limitations, the work remains a profound contribution to the academic exploration of forgiveness.

5. In “Understanding True Nature and Loving Oneself: Path to Forgiveness, Mindful Healing and Reconciliation,” Prof. Dr. Haththaka Rasika Nishadini Peiris investigates the transformative journey toward self-acceptance through Buddhist practice. His work artfully connects self-love with broader themes of forgiveness and social healing. The paper emphasizes the psychological benefits of mindfulness and offers an integrative model that is both innovative and accessible. Its conceptual depth, however, is tempered by a lack of extensive empirical data, limiting its immediate practical applicability. Overall, the study provides a nuanced perspective that encourages further interdisciplinary exploration.

6. In “Forgiveness and Mindful Healing: A Path to Reconciliation,” Shantimoy Tongchangya outlines a holistic model linking forgiveness with mindful healing. The research underlines the transformative potential of forgiveness as a catalyst for emotional and social recovery. It effectively synthesizes Buddhist teachings with modern therapeutic practices. The paper’s innovative approach fosters deeper understanding of reconciliation processes. Yet, its predominantly theoretical stance and lack of extensive empirical validation are notable limitations.

7. Gomila Gunalankara’s “Significance of Apology and Forgiveness: An Examination of Buddhist Teaching and Practices as a Framework for Peace, Conflict Resolution and Reconciliation” delves into the dual roles of apology and forgiveness in building peaceful societies. The study presents a well-articulated theoretical framework that marries ancient wisdom with contemporary conflict resolution. It offers fresh perspectives on using spiritual practices to heal social rifts. The analysis is thorough and insightful, though it is somewhat limited by an absence of robust quantitative data and empirical testing.

8. In “An Assessment of the Term ‘Forgiveness’ from Vietnam Buddhist Perspective,” Dr. Bachchan Kumar critically examines how forgiveness is conceptualized within Vietnamese Buddhism. His work explores the cultural nuances and ethical dimensions that shape contemporary understandings of forgiveness. The paper

contributes by challenging conventional definitions and offering a culturally rich interpretation. It is praised for its nuanced discussion and in-depth analysis, yet the qualitative nature of the study and a limited comparative framework with non-Vietnamese perspectives pose significant constraints.

9. In “Buddhist Women’s Journey of Self-Healing and Forgiveness,” Thich Nu Dieu Hanh explores the unique spiritual paths of Buddhist women. First, the research foregrounds personal narratives that reveal transformative resilience. Second, it analyzes how gender-specific challenges intersect with spiritual growth. Third, the study highlights the empowering role of traditional practices in fostering self-healing. Fourth, limitations such as a narrow sample and scarce quantitative data are acknowledged. Fifth, the work provides a fresh lens on gender and spirituality, prompting further inquiry into inclusive Buddhist methodologies.

10. *“Dynamics in Forgiveness and Mindful Healing on the Path of Dhamma”* by Ven. Dr. Sumedh Thero explores the intricate interrelationship between forgiveness and healing through mindfulness as taught in the Dhamma. The author argues that forgiveness is not merely an emotional release but a conscious transformation rooted in spiritual maturity. Drawing from Theravāda Buddhist scriptures, the paper outlines how mindfulness (*sati*) and compassion (*karuṇā*) are instrumental in dismantling the psychological barriers of resentment and ego-attachment. Notably, Ven. Dr. Sumedh emphasizes the role of forgiveness in communal contexts, showing how it contributes to social harmony and karmic purification. He highlights the meditative practices of loving-kindness (*mettā*) and insight (*vipassanā*) as practical tools for healing personal and collective wounds. A key contribution of this study is its application of Buddhist ethical principles to contemporary psychosocial conflicts. However, the paper could be further strengthened by engaging with comparative models in Western psychology. Overall, the study successfully advances the conversation on forgiveness as a transformative spiritual path aligned with the Buddha’s vision of liberation.

11. Prof. Dr. Jyoti Gaur, in *"The Power of Forgiveness: Pathway to Inner Growth and Renewal,"* presents forgiveness as a vital mechanism for emotional resilience and spiritual evolution. Her article integrates Buddhist values with psychological insights to explain how forgiveness can dissolve inner turmoil and redirect energy toward personal growth. The study identifies forgiveness as a multi-layered process involving cognitive reframing, emotional regulation, and compassionate reflection. Through Buddhist teachings and contemporary trauma research, Dr. Gaur demonstrates that the act of forgiving heals both the forgiver and the forgiven, promoting psychological renewal and moral strength. She argues that mindfulness meditation aids in detaching from the victim narrative and embracing a sense of wholeness. A noteworthy contribution is the case-based analysis that reveals forgiveness as a conscious and empowered choice, not a passive act. The article could further benefit from a more in-depth exploration of forgiveness in intergroup conflict contexts. Nonetheless, it offers a rich and compelling approach to understanding forgiveness as a cornerstone of inner transformation.

12. Dr. Lauw Acep, in *"Mindfulness and Forgiveness in Buddhist Practice: A Path to Healing and Transformation,"* articulates a sophisticated understanding of how Buddhist mindfulness techniques underpin the practice of forgiveness. He argues that mindfulness allows individuals to acknowledge painful experiences without being consumed by them, creating mental space for compassion to emerge. The article outlines the role of insight (vipassanā) meditation in recognizing the impermanent and non-self nature of emotions like anger and resentment. Dr. Acep presents clinical anecdotes and Buddhist parables to show how mindful forgiveness transforms both victim and perpetrator by dissolving entrenched narratives of harm. His integration of Pāli sources with psychological models enriches the discussion. One limitation is the brief treatment of social-level applications. However, the article excels in its analysis of forgiveness as a healing journey grounded in sustained awareness, making it a valuable resource for both practitioners and scholars.

13. Ven. Sumedha Bodhi's work titled "*Forgiveness and Mindful Healing: A Path to Reconciliation*" focuses on the transformative potential of forgiveness in both personal and social contexts. He argues that forgiveness, when cultivated mindfully, leads to emotional liberation and ethical maturity. The paper explores how Buddhist doctrines, especially those from the Nikāyas, emphasize forgiveness as a path to breaking the cycle of suffering (dukkha) and fostering peace. Ven. Sumedha supports his thesis with textual analysis and community-based case studies. A unique feature is his discussion on forgiveness as "skillful means" (upāya), adaptable to diverse cultural and relational settings. His use of reflective meditative practices as a precondition for forgiveness is well-explained and philosophically grounded. One possible limitation is the lack of engagement with secular psychological literature. Nevertheless, the article stands out for its clarity, ethical vision, and relevance to contemporary peacebuilding efforts

2.2. Mindfulness Practices and Mental Health

14. In "The Critical Perspective of Mindfulness Programs Integrating Buddhist Principles into Mental Health Scenario in Vietnam," Ven. Dr. Thich Nguyen The critically examines the adaptation of Buddhist mindfulness within Vietnam's mental health practices. His investigation reveals how traditional concepts can be localized to address contemporary psychological challenges while questioning the predominance of Western methodologies. The research introduces culturally sensitive intervention models and supports its arguments with qualitative evidence. Notably, the study is constrained by limited sample sizes and potential cultural biases that may affect generalizability. This work contributes significantly to both mental health and Buddhist studies, inviting further expansive research.

15. In "Integrating Buddhist Psychology and Cognitive Behavioural Therapy: A Comprehensive Approach to Emotional and Behavioural Healing," Dr. Shalu Nehra endeavors to merge traditional Buddhist insights with modern CBT techniques to

address emotional disorders. Her integrative framework is backed by illustrative case studies that highlight enhanced therapeutic outcomes. The paper stands out for its interdisciplinary methodology and practical application. On the downside, the relatively small sample size and potential subjective bias limit the overall conclusiveness. This research pushes the boundaries of conventional therapy, paving the way for future multidisciplinary investigations.

16. Rev. Nikapitiye Nandarathana's paper on "Buddhist-Derived Meditation Integrated Mindfulness-Based Cognitive Therapy for Depressive Disorders in Adults" reviews randomized controlled trials to assess integrated therapy outcomes. It successfully merges Buddhist meditation with cognitive behavioural techniques to treat depression. The study highlights promising results and contributes to interdisciplinary therapeutic approaches. Its systematic methodology offers a solid foundation for future research. Nonetheless, the review is somewhat limited by the variability of trial designs and potential selection bias.

17. In "The Wise Thinking Development: Cultivating Mindfulness for Self-Healing from Theravāda Buddhist Psychotherapy," Dr. Dinh Thi Bich Luy advocates for mindfulness as a pathway to self-healing. Her paper articulates the concept of 'wise thinking' and integrates traditional Theravāda practices with modern psychotherapy. The research stands out by offering a culturally nuanced approach to mental health. It enriches therapeutic strategies with deep historical insights, although its limited empirical support and narrow case selection suggest the need for further validation.

18. Sujana Chakma's "Pain and Stress Management Through Mindfulness and Buddhist Practices" investigates the application of mindfulness in alleviating both physical and emotional distress. First, the research demonstrates how integrating Buddhist practices can effectively reduce stress. Second, it provides concrete examples of mindfulness techniques in clinical settings. Third, a holistic approach is developed by combining empirical observations with

traditional insights. Fourth, the study admits to limitations such as individual variability and methodological constraints. Fifth, overall, the work contributes valuable interdisciplinary perspectives that pave the way for further clinical investigations.

19. In “Buddhist Science of Mental Health: Forgiveness, Compassion and Mindful Healing as Paths to Reconciliation,” Sumedha Viraj Sripathi Ukwatta constructs an integrative framework linking ancient ethics with modern mental health practices. First, the paper posits that forgiveness, compassion, and mindfulness together form a robust basis for reconciliation. Second, it bridges spiritual traditions with contemporary scientific inquiry. Third, potential mechanisms for applying mindful healing in therapy are clearly articulated. Fourth, challenges such as quantifying intangible outcomes and cultural biases are critically examined. Fifth, despite these limitations, the study significantly enriches scholarly discourse and invites extensive empirical follow-up.

20. Mrs. Divya Thakur’s “*Impact of Counselling and Psychotherapy on Vipassana Meditators, With Forgiveness and Mindfulness – A Link Towards Healing: A Case Study Approach*” presents a nuanced case-based analysis on the synergistic effect of meditation and therapy. The paper explores how four individuals suffering from depression utilized *Vipassana* alongside counseling, showing improved resilience, emotional regulation, and recovery speed. Her findings highlight that mindfulness practices support emotional self-awareness while psychotherapy guides the reframing of negative thought patterns. A standout contribution is her identification of *Mettā Bhāvanā* as a catalyst for self-forgiveness and emotional healing. The small sample size and absence of longitudinal data are limitations, yet the study offers practical insights into integrative healing models. It argues for therapist self-care through mindfulness as a prerequisite for effective intervention—an ethically significant point in applied psychology.

21. Ms. Haddela Gedara Harshani Sewwandi Haddela, in her article “*An Analysis of the Pathway for Emotional Healing Therapy Reflected in Buddhist Teachings*,” examines how core

Buddhist concepts—especially *vedanā*, the *Four Noble Truths*, and *Satipaṭṭhāna*—serve as the foundation for emotional therapy. She argues that emotional healing in Buddhism arises not from suppression but from mindful acknowledgment and transformation of suffering. The paper shows that teachings on sensation and perception are essential in understanding psychological patterns. By linking *do-manassa vedanā* (unpleasant mental feeling) with emotional distress, the study contributes a nuanced psychological-philosophical perspective. It calls for therapists to cultivate mindfulness in themselves as part of an ethical and effective therapeutic model. However, the absence of empirical data limits its clinical impact. Nonetheless, the paper presents an authentic Buddhist lens on emotion-based therapy that aligns well with emerging integrative psychological practices.

22. In “*New Trends in Buddhist Rituals and Practices Used for the Mental Healing of Individuals*,” Dr. K.M.G.C.K. Amaratunga explores how traditional and modern Buddhist rituals in Sri Lanka have evolved to meet contemporary mental health needs. He documents urban practices such as *Bodhi Pooja*, *Pirith chanting*, and symbolic rituals like *Valampuri*, showing their role in providing psychological relief. Using fieldwork in Gampaha District, the study identifies how youth and vulnerable groups, including drug-dependent individuals, are increasingly turning to Buddhist rituals for emotional recovery. A strength of the research is its ethnographic depth, revealing how Sinhala Buddhism adapts ritual forms for therapeutic purposes. While it lacks clinical analysis, its sociological lens offers a valuable contribution to understanding spiritual healing in context. The findings call attention to the resilience of cultural-religious practices amid modern challenges.

23. Bhikkhuni Thích Nữ Diệu Ánh’s article “*The Psychological Transformation of Becoming a Sotāpanna: Reducing Fear, Doubt, and Attachment through Mindfulness and Insight*” explores the mental and emotional shifts associated with entering the stream (*Sotāpanna*). Through careful textual analysis, she connects spiritual realization to measurable psychological benefits such as diminished fear

and doubt. The paper underscores that mindfulness and insight meditation (*vipassanā*) serve as key vehicles for this transformation. A unique aspect is her discussion on *ditṭhi-nissaya* (letting go of wrong views), framing it as a deep healing process. While rich in doctrinal exposition, the study would gain from empirical support to validate its psychological claims. Nevertheless, it deepens our understanding of spiritual insight as a form of emotional liberation and cognitive clarity.

2.3. Conflict Resolution, Unity, and Global Harmony

24. Ven. Dhammadhar Thero's paper, "Collaboration Efforts to Foster Unity and Global Harmony," explores strategies to build societal cohesion by emphasizing transparent communication, mutual respect, and shared cultural values. His work innovatively integrates spiritual principles into practical collaboration models and offers a fresh lens on global harmony. The study delineates clear frameworks and presents rich qualitative insights that underscore the transformative potential of intergroup dialogue. It also acknowledges challenges such as the difficulty in quantifying long-term impact and scalability. Overall, while the research is pioneering, its reliance on regional case studies suggests the need for broader empirical validation.

25. Sunil Kamble's "Buddhist Insight for Peace Through Social Conflict Resolution – A Historical Application by Dr. Ambedkar in India" offers a historical analysis that interweaves Buddhist philosophy with social conflict resolution strategies. His narrative brings forward historical case studies that exemplify how traditional insights can resolve contemporary disputes. The paper is rich in contextual analysis and reinterprets classical teachings for modern applications. However, its reliance on qualitative historical data and the absence of recent empirical evidence present certain limitations. Ultimately, the research provides a thoughtful reinterpretation that could inspire new conflict resolution frameworks.

26. In "Reconcile Conflicts with Forgiveness and Insight Meditation for a Peaceful World," Venerable Bhikkhu Thich Đạo

Nhan proposes practical meditation techniques aimed at healing interpersonal and societal rifts. His paper bridges ancient meditative practices with modern peacebuilding efforts, outlining actionable strategies to foster reconciliation. The work is distinguished by its innovative integration of spiritual discipline with conflict management. Yet, its anecdotal evidences and limited quantitative analysis restrict the strength of its claims. Overall, the study lays a solid foundation for future research into integrating mindfulness with global peace initiatives.

27. In “Ahimsā”: A Buddhist Response to Domestic and Intimate Partner Violence (IPV), Elias G. Konyana investigates how Buddhist non-violence can counter domestic abuse. He argues that ancient ethical precepts offer practical solutions for modern conflicts, emphasizing compassion, forgiveness, and reconciliation. The paper demonstrates innovative thinking by linking spirituality with social justice. It provides clear frameworks for applying Buddhist values to interpersonal violence. However, its reliance on qualitative insights and limited cross-cultural analysis may restrict its universal applicability.

28. Dr. Debika Mitra, in “Practicing Compassion towards Conflict Resolution and Peace: A Buddhist Perspective,” explores the role of compassion in mediating conflicts. Her work presents practical strategies that integrate meditative practices with active conflict resolution techniques. The paper enriches the conversation by highlighting the tangible benefits of compassionate engagement. Its strength lies in connecting spiritual principles to everyday social challenges. However, the study’s reliance on anecdotal evidence and a limited sample of case studies may curtail broader generalizability.

29. “Abandoning Anger for Peace: Analysis of the Three Stages of Anger and Methods to Deal with Them” by Bhikkhu Dr. Sobhana Mahatthero, PhD dissects the progression of anger into distinct phases and proposes targeted interventions rooted in Buddhist practice. His analysis clarifies how transforming anger can lead to inner peace. The work provides a detailed conceptual framework

that bridges ancient teachings with modern psychology. It contributes to understanding emotional regulation from a spiritual perspective, yet the subjective interpretation of emotional stages and the lack of extensive quantitative measures present clear limitations.

30. Dr. Mayavee Singh's "Śāntideva's Ksānti-Pāramitā as a Transformative Approach to Peace in the Contemporary World" interprets ancient Buddhist patience as a modern tool for peacebuilding. The study bridges classical texts with current conflict resolution methods by emphasizing tolerance and endurance. It introduces innovative ideas that could reshape peace studies. The conceptual clarity and depth of historical analysis mark its contributions, yet the research is constrained by a lack of practical case studies and measurable outcomes.

31. "The Way to Overcome Resentment (Āghāta) with Special Reference to the Āghātaṭṭhavinaya Sutta in Aṅguttara Nikāya" by Nguyen Thi Hong Diem (Sucintī) investigates scriptural approaches to mitigating resentment. The paper combines detailed textual analysis with contemporary psychological insights to propose a mindful path toward reconciliation. It uniquely connects ancient sutta teachings with modern emotional healing strategies. While its innovative synthesis offers valuable guidance, the narrow focus on specific texts and limited empirical corroboration may hinder its broader impact.

32. In her compelling article "*Love Conquers the World Not Arms*," Dr. Labh Niharika articulates a powerful vision of forgiveness, love, and nonviolence as agents of peace-building and global reconciliation. Through Buddhist philosophy and Gandhian ethics, she critiques militaristic approaches to conflict resolution and proposes that only inner transformation through love and compassion can generate lasting peace. The paper stresses the role of forgiveness as a conscious disarmament of inner hostility, leading to interpersonal healing and societal regeneration. She employs Buddhist narratives and real-world examples to demonstrate that love transcends fear and retaliation. The article's strength lies in

its ethical clarity and practical applicability in both personal and political domains. Dr. Niharika's analysis of emotional literacy and spiritual courage as prerequisites for forgiveness is both innovative and profound. However, the study might benefit from a broader interdisciplinary scope. Overall, it is a heartfelt yet rigorously argued contribution to the discourse on nonviolent transformation and ethical responsibility.

33. Ven. Mahawela Rathanapala's article "*A Study of the Application of Forgiveness and Mindful Healing for Social Harmony and Solidarity*" investigates how Buddhist principles can be translated into strategies for social cohesion. Drawing from both canonical texts and recent socio-political developments, the study highlights the relevance of forgiveness and mindfulness in resolving community-based conflict. Ven. Rathanapala identifies core Buddhist virtues—patience (*khanti*), non-hatred (*adosa*), and loving-kindness (*mettā*)—as foundations for promoting collective healing. The research illustrates how community meditation sessions, interfaith dialogues, and educational outreach can serve as vehicles for reconciliation. A distinctive strength of the paper is its emphasis on participatory healing methods rooted in Buddhist ethics. However, the study could be strengthened by including longitudinal outcomes from the initiatives described. Overall, it provides a compelling model for using spiritual practices to address communal discord and build inclusive societies.

34. "*An Exploration of Buddhist Principles on Conflict Resolution and Peace-building as Presented in the Pali Discourses*" by Ven. Dr. Rathmale Punnarathana offers a doctrinal investigation into the causes of conflict and frameworks for peace according to early Buddhist texts. Emphasizing the transformation of craving, hatred, and ignorance, the author draws from the *Mahānidāna Sutta* to show how inner cultivation of morality, concentration, and wisdom leads to social harmony. He extends this analysis to contemporary issues like poverty and social inequality as roots of structural violence. The study's major strength lies in applying classical Buddhist theory to modern peacebuilding, presenting ethical living and

mindfulness as practical tools. While rich in textual insight, the paper could engage more with implementation models in post-conflict societies. Still, it significantly contributes to understanding Buddhist peace ethics from a Pāli Canon perspective.

35. Colonel Vũ Văn Khánh, in *“Buddhist Philosophy on the Resolution of Conflicts and Wars,”* applies Buddhist principles to the analysis of warfare, military ethics, and peacebuilding. Drawing from early Buddhist texts and historical case studies, he critiques the cycle of violence and proposes compassion, right intention, and karmic responsibility as foundations for de-escalation. The paper bridges the military domain with Buddhist nonviolence, offering insights on how ethical conduct can influence leadership and policy-making. Notably, the author emphasizes the cultivation of *mettā* and equanimity as strategic values in post-conflict recovery. His background in both military science and Buddhist thought enriches the interdisciplinary nature of the work. A limitation is the lack of engagement with contemporary conflict resolution theories, but it remains a rare and thoughtful contribution on Buddhist ethics in global security discourse.

2.4. Modern Applications and Educational Perspectives on Forgiveness and Healing

36. Bhikkhuni Lạc Diệu Nga’s “Forgiveness and Mindful Healing in Ancient and Modern Contexts as Pathways to Reconciliation” examines how ancient Buddhist practices evolve into modern healing modalities. First, the paper traces forgiveness from historical roots to contemporary applications. Second, it forges a link between traditional wisdom and current therapeutic models. Third, innovative strategies for integrating mindful healing into reconciliation efforts are proposed. Fourth, the reliance on qualitative evidence is noted as a potential shortcoming. Fifth, while offering a rich interdisciplinary perspective, the study calls for broader empirical validation to enhance its generalizability.

37. Ranathunga Arachchige Rushan Indunuwan’s “Healing Wounds of Misunderstanding and Cultivating Peace: Mindfulness-

Based Approaches to Forgiveness and Reconciliation in Buddhist Thought” presents an integrative model that bridges ancient doctrines with modern peace initiatives. First, it innovatively connects mindfulness practices to forgiveness processes. Second, the paper offers nuanced analysis of interpersonal healing mechanisms. Third, practical applications for societal reconciliation are delineated. Fourth, challenges arise in standardizing subjective experiences and limited empirical support. Fifth, despite these constraints, the study lays a robust foundation for future interdisciplinary research in conflict resolution.

38. Ankit Kushwaha’s “Cultivating Mindfulness Through Forgiveness: Lesson from Buddhist Education for a Cohesive Future” advocates for embedding forgiveness into educational paradigms to foster mindfulness. First, the paper argues that Buddhist pedagogical models can transform modern curricula. Second, it outlines actionable strategies drawn from ancient teachings. Third, illustrative case studies underscore its potential to enhance social cohesion. Fourth, the research identifies scalability and cultural adaptation as notable challenges. Fifth, while offering a compelling vision for educational reform, the study urges systematic empirical testing to fortify its claims.

39. In “*A Synergistic Model for Psychological Crisis Management and Healing in Buddhist Contemplative Care and Chaplaincy*,” Ven. Dr. Tan Kah Poh Paññādīpa outlines an integrative framework that unites Buddhist contemplative practices with psychological crisis intervention techniques. The paper emphasizes the ethical and emotional dimensions of crisis care, particularly for those experiencing grief, trauma, or existential distress. Ven. Dr. Tan proposes a five-step model that incorporates presence, deep listening, reflective inquiry, compassion, and spiritual reconciliation. Central to his thesis is the importance of training Buddhist chaplains in emotional literacy and interfaith competence. By employing case studies from hospice and prison settings, he illustrates how forgiveness and mindful care foster profound healing. The model effectively balances doctrinal fidelity

with practical adaptability. While the framework is robust, it would benefit from empirical data to support its efficacy. Still, the study makes a substantial contribution to the field of Buddhist pastoral care and its potential to transform contemporary chaplaincy.

III. CONCLUSION

In synthesizing the diverse and profound insights presented throughout this volume, it is evident that Buddhist principles—rooted in forgiveness, mindfulness, and compassion—offer transformative potential for addressing some of today’s most pressing global challenges. The contributions compiled here underscore how ancient wisdom can be harnessed to heal individual wounds and mend societal fractures, providing innovative frameworks for conflict resolution and sustainable development.

These scholarly endeavors resonate strongly with the strategic imperatives of the United Nations, which champion peace, inclusivity, and sustainable human development. In particular, the research aligns with UN priorities by articulating models that integrate ethical and spiritual dimensions into public policy and community building. Against the backdrop of Vietnam’s historic milestones—celebrating 80 years of the Socialist Republic, 50 years of national reunification, and hosting the 20th United Nations Vesak Festival (the fourth hosted by Vietnam)—this volume exemplifies a pioneering effort to fuse traditional Buddhist insight with modern developmental paradigms.

From the perspective of both the editorial leadership and Buddhist tradition, these studies illuminate a path toward holistic transformation. They not only reaffirm the enduring relevance of Buddhist ethics but also challenge contemporary scholarship to adopt interdisciplinary methodologies that can further validate and expand upon these transformative models. The integration of qualitative insights with rigorous empirical research is essential for deepening our understanding of how spiritual practices can foster resilient, compassionate societies.

Ultimately, this compendium serves as a clarion call for scholars,

policymakers, and practitioners to reimagine the future. By embracing a vision that privileges ethical evolution and intercultural dialogue, we can forge pathways toward global harmony and human dignity. It is our hope that these studies will inspire continued, in-depth research and collaborative action, laying the groundwork for a more just and peaceful world as envisaged by both the United Nations and the timeless teachings of the Buddha.

On behalf of the Editors:

Most Venerable Dr. Thich Nhat Tu

– Vice President of the National Organizing Committee for UNDV 2025

– Convenor of the Conference

– Vice President of the Vietnam Buddhist Sangha, Ho Chi Minh City, Vietnam

THEME 3

BUDDHIST COMPASSION IN ACTION: SHARED RESPONSIBILITY FOR HUMAN DEVELOPMENT

EDITORS' INTRODUCTION

I. BACKGROUND

This volume, *Buddhist Compassion in Action: Shared Responsibility for Human Development*, stands as a seminal contribution to contemporary Buddhist studies and critical philosophy. As an integral component of the Vesak Conference themed “Unity and Inclusivity for Human Dignity: Buddhist Insights for World Peace and Sustainable Development,” this work invites readers to reconsider the ethical dimensions of Buddhist compassion within the multifaceted context of global human development. The book’s incisive analyses extend beyond historical exegesis and doctrinal interpretations, urging a reconceptualization of compassion as an active and shared responsibility in the pursuit of sustainable progress.

The Vesak Conference, with its five thematic strands provides a robust interdisciplinary forum for scholarly inquiry. This particular section, dedicated to Buddhist compassion, critically examines how ancient ethical principles can inform modern responses to social, economic, and environmental challenges, thus resonating with the strategic imperatives advanced by the United Nations.

Set against the backdrop of Vietnam’s momentous celebrations—

the 80th anniversary of the Socialist Republic of Vietnam, 50 years of national independence and unification, and the distinguished 20th United Nations Day of Vesak hosted by Vietnam Buddhist Sangha for the fourth time—this work reflects a deep commitment to intercultural dialogue and ethical governance. The convergence of these historical milestones with the conference themes underscores the enduring relevance of Buddhist insights for nurturing human dignity and global peace. It is within this confluence of tradition and modernity that the scholarly contributions contained herein acquire their contemporary significance.

Furthermore, the critical reviews assembled in this volume underscore an intellectual rigor that is both reflective and forward-looking. They engage with Buddhist ethical paradigms through a lens that is sensitive to the nuances of global governance, inclusive social policies, and environmental stewardship—domains that are of paramount importance to the United Nations’ sustainable development agenda. In doing so, the book not only elucidates the historical and doctrinal evolution of Buddhist compassion but also situates it within the dynamic interplay of local and global discourses on human development.

II. OVERVIEW OF SELECTED RESEARCH PAPERS

1. Ven.Dr. Thich Nguyen Hanh’s “Devotional Offerings, Their Management, and Compassionate Cultivation: A Reference to Nikāya Sutras” examines the central role of devotional offerings in the Buddhist monastic tradition as articulated in the Nikāya Sutras, arguing that such practices provide both material support and spiritual nourishment. The paper explicates how ritual offerings are administratively managed to sustain the Sangha’s ethical integrity and communal harmony. It underscores the interplay between disciplined resource management and the cultivation of compassion, thereby reinforcing traditional practices with a dual focus on material and spiritual development. The work contributes an in-depth historical analysis of devotional customs and identifies the need to reassess ancient administrative methods in light of modern organizational challenges. However, its heavy

reliance on classical texts without extensive empirical evidence suggests potential limitations, prompting a call for further research that integrates contemporary case studies to validate its doctrinal interpretations.

2. In the paper, “Understanding the Buddhist Behavior and Acts of Compassion from Licchavi Stone Inscriptions (320 – 879 AD) in Nepal”, Asst. Prof. Sanjay Shakya presents a compelling historical analysis that deciphers the evidence of Buddhist compassionate practices as recorded in Licchavi stone inscriptions in Nepal. The study meticulously examines epigraphic data to reveal how ritual offerings and charitable acts were integral to early Buddhist community life, thereby offering a window into the evolution of ethical behavior over several centuries. It emphasizes the role of material and symbolic contributions in promoting social solidarity and spiritual discipline. The research contributes to the broader understanding of ancient Buddhist practices while drawing attention to the inherent challenges posed by fragmentary records and interpretative ambiguities. Although the paper is rich in historical detail and scholarly insight, its interpretative framework sometimes remains overly dependent on traditional readings, suggesting the need for comparative analyses with modern practices. Overall, the study successfully bridges archaeological findings with doctrinal analysis, enhancing our comprehension of the historical dimensions of Buddhist compassion.

3. In his paper, “The Bodhisattva Ideal and Its Shared Responsibility for Human Development” Ven. Dr. Polgaswatte Paramananda presents an incisive exploration of the Bodhisattva ideal, framing it as a paradigm for shared responsibility in fostering human development. The study dissects the philosophical underpinnings of selfless service and universal compassion inherent in the Bodhisattva path, arguing that this ideal provides a robust framework for addressing contemporary social challenges. It delineates how the pursuit of personal enlightenment is interwoven with a commitment to uplifting others, thereby promoting social equity and ethical governance. The research highlights practical

examples of how ancient spiritual principles can inform modern policy and community initiatives, although it sometimes relies on theoretical constructs that may benefit from further empirical scrutiny. Despite these limitations, the paper enriches scholarly discourse by offering a balanced critique that interlaces historical context with modern applications. Overall, the work effectively reaffirms the timeless relevance of the Bodhisattva ethos and calls for innovative research to enhance its practical integration into strategies for sustainable and inclusive development on a global scale.

4. “The Role of the Monastic Communities in Promoting Sustainable Peace and Development” by Ven. Dr. Dinh Phuc Samādhipuṇṇo delves into the multifaceted role of monastic communities as catalysts for sustainable peace and development. The study details how these institutions foster conflict resolution through ethical governance and communal solidarity while preserving traditional Buddhist values. It identifies the integration of ancient administrative practices with modern strategies as central to enhancing societal stability and promoting civic responsibility. Key contributions include an in-depth historical analysis of monastic discipline, the mediation of socio-political tensions through spiritual leadership, and the advocacy for community-based development initiatives. The research, however, is primarily qualitative, which may limit the empirical generalizability of its findings. Additionally, the reliance on classical doctrinal interpretations sometimes obscures potential contextual variations in contemporary settings. Overall, the paper makes a significant contribution by bridging the gap between traditional Buddhist ethics and modern peacebuilding efforts, while also highlighting the need for further quantitative research to substantiate its theoretical insights.

5. Ven. Dr. Ehelepola Mahind’s paper “Buddhist Approach to Making Sustainable Human Satisfaction” explores the intersection of Buddhist ethical teachings with the pursuit of sustainable human satisfaction. The research articulates how mindfulness, non-attachment, and ethical living serve as pillars for achieving

enduring contentment within communities. It examines doctrinal insights from ancient texts, translating them into practical strategies for modern social and economic challenges. Notably, the study underscores the significance of spiritual practice as a foundation for fostering resilience and well-being. Among its major points are the emphasis on holistic development, the role of inner peace in public life, and the call for integrating spiritual ethics into policy frameworks. Despite offering a fresh synthesis of traditional wisdom and contemporary needs, the paper is somewhat constrained by its abstract conceptualization and a paucity of direct empirical evidence. Consequently, while its theoretical contributions are substantial, further case-based studies are warranted to fully validate the proposed model of sustainable satisfaction.

6. Dr. Tikaram Dewaji Kose's "Origin of Buddhism and Its Timeless Wisdom: Unlocking a Future for Global Sustainable Development" revisits the foundational moments of Buddhism to extract enduring wisdom relevant to global sustainable development. The paper systematically analyzes canonical texts to reveal how principles such as non-attachment, interconnectedness, and ethical responsibility can inform modern ecological policies and economic models. It posits that integrating ancient spiritual insights with contemporary challenges offers a unique pathway to balanced development, while proposing innovative frameworks that align ethical values with practical sustainability measures. Nonetheless, the study is occasionally limited by its heavy reliance on interpretative analysis and a lack of empirical testing, which may hinder its immediate practical application. Kose's work is an ambitious attempt to bridge historical spirituality and modern development imperatives, inviting further interdisciplinary research to validate and refine its conceptual models.

7. Dr. Sanjoy Barua Chowdhury's paper "Through Promoting Engaged Buddhism: An Altruistic Role of Karmayōgī Kṛpāśaraṇa Mahāthērō (1865 - 1926) in Pre-Partition Bengal" investigates the influential role of Karmayōgī Kṛpāśaraṇa Mahāthērō in promoting engaged Buddhism during pre-partition Bengal. The study traces

the altruistic endeavors of this eminent figure, detailing how his commitment to compassion and social reform catalyzed community empowerment and ethical activism. It discusses the application of Buddhist precepts in addressing social inequalities and fostering educational and welfare initiatives. Critical points include the interplay between spiritual leadership and public sentiment, the transformative potential of engaged Buddhism, and the historical context that shaped his impactful contributions. Despite its rich historical analysis and theoretical depth, the research relies heavily on archival material and traditional narratives, which may limit its contemporary applicability. The paper makes a significant contribution by illuminating the historical roots of socially engaged Buddhism and calls for further interdisciplinary research to explore how these altruistic practices can be adapted to current social challenges.

8. Mr. Gihan Mallawaarachchi's research "Practical Approaches on Marriage in the Pāli Canon: An Analytical Exploration within the Framework of Ethical and Compassionate Living" delves into the ethical dimensions of marriage as depicted in the Pāli Canon, proposing that ancient Buddhist teachings offer practical guidance for modern marital relationships. The study analyzes canonical texts to extract principles of mutual respect, empathy, and ethical conduct that can underpin contemporary notions of marriage. It highlights key points such as the role of compassion in conflict resolution, the importance of balanced reciprocity, and the influence of spiritual discipline on personal relationships. The paper contributes a novel perspective by linking doctrinal analysis with current social practices, suggesting that traditional values remain relevant in fostering stable, harmonious partnerships. Nonetheless, its reliance on textual interpretation without substantial empirical data may limit its practical application. Mallawaarachchi's work, therefore, serves as a valuable resource for reimagining marriage ethics in a modern context and calls for further interdisciplinary studies to substantiate and refine its proposals.

9. Mr. Dondup Dorjee's study "Brief Introduction of Bodhicitta

– Special Reference to Shanti Deva’s Bodhicaryā Avatar” provides a concise yet profound introduction to the concept of Bodhicitta with special emphasis on Shanti Deva’s Bodhicaryā Avatar. The study explains how the awakened mind is central to cultivating compassion; it elucidates the doctrinal basis that connects inner transformation with outward altruistic action; it details the symbolic and practical dimensions of Bodhicitta; it discusses its potential to drive social reform and ethical living; and it underlines the importance of merging historical teachings with contemporary practices. Despite its clarity in outlining complex doctrinal themes, the study’s brevity may lead to an oversimplification of nuanced historical contexts and doctrinal debates. While the work contributes valuable insights into a core Buddhist concept, its reliance on textual analysis limits its empirical reach, prompting the need for further interdisciplinary research to validate and extend its propositions in modern settings.

10. Sayalay Pārami’s paper “Admonishment of all the Buddha’s towards Well-beings” critically examines the Buddha’s admonishments aimed at promoting well-being, providing a reflective analysis of ethical directives designed to enhance both individual and communal life. The study articulates how these teachings serve as guidelines for moral conduct; it investigates the underlying intent of the Buddha’s admonishments in fostering a culture of compassion and care; it explores the implications for modern ethical practices and social policy; it offers a structured framework that links scriptural interpretations with practical applications; and it underscores the timeless relevance of these directives. Despite offering insightful exegesis, the research’s heavy reliance on traditional scriptural analysis may limit its adaptability to contemporary settings. The study makes a valuable theoretical contribution by clarifying doctrinal intents, though it would benefit from incorporating empirical evidence to support its claims in diverse cultural and social environments.

2.2. Philosophical and Ethical Dimensions

11. In “Buddhist Compassion in Action: Shared Responsibility

for Human Development”, Ven. Gawaragiriye Pamarathana Thero provides a comprehensive framework linking Buddhist compassion (karuṇā) with modern concepts of social responsibility, proposing that individual spiritual practice can evolve into collective humanitarian action. The study explores how traditional doctrines such as non-self and dependent origination underpin shared responsibility in addressing societal suffering and promoting sustainable development. It effectively illustrates the transformative potential of compassionate actions in resolving social conflicts and fostering community well-being, while simultaneously integrating ethical theory with practical applications. Although the argument is clearly presented and conceptually rich, the paper is occasionally hampered by a theoretical bias and a lack of empirical substantiation. This limitation invites further interdisciplinary research to bridge ancient Buddhist ethics with contemporary real-world challenges, enhancing its relevance for global human development initiatives.

12. Asst.Prof.Dr. Arvind Kumar Singh’s work “Compassion and Tolerance: Not Weakness, but Strength for Human Development” challenges conventional perceptions by asserting that compassion and tolerance are robust pillars of human development rather than signs of fragility. The paper systematically argues that these virtues are instrumental in cultivating resilient communities and facilitating social progress. It dissects key Buddhist ethical teachings to demonstrate how compassionate behavior can mitigate conflicts and foster reconciliation in diverse settings. The study also highlights the potential of these principles to serve as strategic assets in both personal and societal development. While the analysis is comprehensive and persuasive, its reliance on predominantly theoretical frameworks may limit practical application, indicating a need for additional interdisciplinary studies to empirically validate the propositions. In doing so, the research contributes to a deeper understanding of compassion as a dynamic force that underlies sustainable human growth and societal strength.

13. Mr. Vahe Gharibyan’s study “The Role of the Buddhist Doctrine of Karuṇā in Promoting Harmony and Ethical Values

for Humanity” offers a thorough exploration of the Buddhist doctrine of *karuṇā*, positioning it as a pivotal force in cultivating ethical behavior and societal harmony. The paper articulates the doctrinal basis of compassion and demonstrates its practical implications in fostering conflict resolution, moral development, and communal balance. It methodically connects ancient Buddhist precepts with contemporary ethical challenges, suggesting that *karuṇā* can serve as a guiding principle for both personal and collective transformation. The work underscores the significance of integrating compassionate values into modern governance and social policies, thereby enhancing the ethical fabric of communities. While the theoretical framework is robust and the analysis is well-structured, the study occasionally falls short in providing empirical evidence to support its claims, indicating an area for future research. Overall, Gharibyan’s paper makes a meaningful contribution by elucidating the enduring relevance of Buddhist compassion in promoting ethical values, while also advocating for further interdisciplinary studies to empirically validate its practical applications.

14. “Universal Responsibility: Buddhist Compassion as a Catalyst for Human Development” by Dr. Animesh Prakash presents a compelling examination of Buddhist compassion as a driving force for universal responsibility in human development. The study systematically outlines how the ethical principle of *karuṇā* is positioned to inspire collective action and social reform. It methodically discusses the doctrinal foundations of compassion, linking them with modern practices in community service and policy-making. Central themes include the interdependence of all beings, the transformative power of selfless action, and the integration of ancient teachings with contemporary sustainability efforts. The paper’s strengths lie in its clear articulation of a framework that bridges spiritual ideals with practical societal applications. However, its predominantly theoretical approach and limited empirical data suggest that future research should focus on quantifying the real-world impact of compassionate initiatives.

Ultimately, this work makes a notable contribution by advocating for a model where Buddhist compassion serves as a catalyst for both ethical governance and global human development.

15. Dr. Projit Kumar Palit's research "Buddhist Compassion and Human Development" examines the dynamic interplay between Buddhist compassion and human development, presenting a nuanced perspective on how ethical practices can drive societal progress. The paper explores the transformative potential of compassion in areas such as education, healthcare, and community empowerment. It highlights critical themes, including the application of Buddhist precepts to modern social challenges, the empowerment of marginalized groups, and the cultivation of a supportive civic environment. The study effectively synthesizes doctrinal analysis with practical recommendations, suggesting that compassion is not merely an abstract virtue but a pragmatic tool for enhancing quality of life. Nonetheless, the analysis is occasionally limited by an over-reliance on secondary literature and a scarcity of direct empirical evidence, which may restrict its broader applicability. Despite these limitations, the work offers valuable insights into the role of spiritual ethics in contemporary human development, advocating for further interdisciplinary research to expand on its promising theoretical framework.

16. "Prajñā-Infused Bodhisattva Actions: Buddhist Insights for World Peace and Sustainable Development" by Ven. Dr. Pooja Dabral investigates the transformative potential of bodhisattva actions enriched with *prajñā* (wisdom) as pivotal to achieving world peace and sustainable development. The paper elucidates how enlightened compassion, when combined with deep insight, can inspire robust social reforms and global ethical practices. It emphasizes the dual role of wisdom and compassion in facilitating conflict resolution, community engagement, and environmental stewardship. The research contributes by articulating a model that integrates ancient Buddhist ideals with contemporary challenges, thereby offering a fresh perspective on global peace initiatives. However, its conceptual framework is largely theoretical and

would benefit from empirical validation through field studies. Additionally, the narrative occasionally leans towards idealism, which might obscure practical constraints in diverse socio-political contexts. Overall, the paper provides an innovative synthesis of Buddhist philosophy and modern sustainability paradigms, encouraging further interdisciplinary inquiry into the practical implementation of bodhisattva-inspired actions.

17. Prof. Manuel Antonio Ato del Avellanal Carrera's "The Philosophy of Thai - Vietnamese Engaged Buddhism: A Convergent Ethical Framework for Mindful Civic Action" presents a comparative analysis of Thai and Vietnamese engaged Buddhism, proposing an ethical framework for mindful civic action. The study investigates how cultural nuances and historical contexts shape the application of Buddhist principles in civic life. It highlights the convergence of traditional teachings with modern democratic practices, emphasizing community participation, ethical leadership, and social justice. Key points include the synthesis of cross-cultural spiritual practices, the promotion of inclusive governance, and the role of engaged Buddhism in mediating societal conflicts. While the research offers valuable insights into the interplay between religion and civic responsibility, it is occasionally limited by an overemphasis on theoretical constructs and lacks extensive quantitative support. Despite these challenges, the paper significantly contributes to the understanding of how engaged Buddhism can inform practical strategies for contemporary civic engagement, and it invites further studies to explore its application across diverse cultural settings.

18. Asst.Prof.Dr. R. M. Suneth Bandara's article "The Role of Compassion (Karuṇā) in Fostering Global Unity: Buddhist Perspectives on Collective Responsibility" examines the essential function of karuṇā in building global unity and fostering collective responsibility. The study articulates how Buddhist compassion serves as a unifying force, capable of transcending cultural and geopolitical boundaries. It emphasizes the doctrinal basis of universal compassion and its practical implications in conflict resolution, humanitarian efforts, and global ethics. Key points

include the transformative impact of compassionate practice on societal cohesion, the role of ethical education in promoting mutual respect, and the integration of Buddhist values into international policy frameworks. While the paper provides a robust conceptual model, its analysis is occasionally limited by cultural specificity and a predominantly theoretical approach. The study suggests that broader cross-cultural research is needed to reinforce its findings. In sum, Bandara's work makes a noteworthy contribution by connecting ancient spiritual insights with modern challenges, thereby offering a comprehensive framework for understanding the potential of compassion as a catalyst for global solidarity and ethical governance.

19. In his paper "An Investigation into the Impact of Buddhist Social Ethics on Human Development", Rev. Ambaliyedde Sangharathana Thero examines the influence of Buddhist social ethics on shaping contemporary human development. The paper underscores how foundational values—such as compassion, non-violence, and mutual respect—can promote inclusive social policies and drive community progress. It discusses the interplay between spiritual practices and ethical governance, emphasizing the transformative potential of moral behavior in addressing systemic inequities. While the study offers profound theoretical insights and a nuanced interpretation of traditional ethics, it is primarily qualitative and lacks extensive statistical validation, limiting its generalizability. Thero's analysis encourages further research that incorporates quantitative methods to evaluate the real-world impact of Buddhist ethics. This investigation thus serves as a vital contribution to understanding the role of spirituality in social development and prompts future interdisciplinary studies to enhance its practical relevance.

20. Rev. Dr. Wadinagala Pannaloka Thero's research "Elimination of Poverty as a Moral Imperative: A Buddhist Analysis" critically examines poverty elimination through the prism of Buddhist moral imperatives. It elucidates how principles like compassion, generosity, and social justice can be harnessed

to mitigate economic disparities and promote equitable resource distribution. The paper systematically discusses the relevance of mindful consumption, ethical governance, and community support in the context of poverty alleviation. Its contributions lie in bridging ancient Buddhist doctrines with modern economic challenges and proposing holistic strategies that incorporate spiritual ethics into public policy. However, the study's theoretical orientation and limited empirical evidence restrict its direct applicability. The analysis advocates for additional research that employs rigorous data collection to substantiate its claims and assess the effectiveness of its proposed models, thereby offering a promising yet preliminary framework for integrating Buddhist ethics into poverty reduction initiatives.

21. Ven. Sujit Kumar Singha's paper "The Importance of Buddhist Gratitude (Kataññuta) Education for Moral Development" explores the impact of gratitude education, known as *kataññuta*, within the Buddhist tradition on moral development. The study discusses how structured educational programs centered on gratitude can foster ethical behavior, enhance social relationships, and contribute to community harmony. It highlights the integration of ritual practices with everyday expressions of thankfulness, and how these practices reinforce moral values and civic responsibility. Key contributions include a thorough examination of the pedagogical potential of gratitude and its role in nurturing long-term positive social outcomes. Nonetheless, the research is somewhat limited by its qualitative approach and a narrow focus on specific cultural contexts, suggesting a need for broader empirical studies to substantiate its findings. Singha's work effectively bridges spiritual tradition with practical educational strategies, paving the way for future interdisciplinary research that tests the impact of gratitude education on moral and social development.

22. "Sharing – Not Saving: Empathy and Interconnectedness as Patterns of Contemporary Fundraising Success" by Dr. Jitka Cirklová investigates contemporary fundraising models that prioritize

sharing and empathy over traditional saving approaches, drawing inspiration from Buddhist principles of interconnectedness. The paper identifies innovative strategies where donor engagement is reshaped by practices of mutual support and ethical responsibility, leading to more effective and sustainable philanthropic outcomes. It explores how empathetic communication, community solidarity, and ethical fundraising practices can transform financial support mechanisms in modern charitable initiatives. While the study offers a novel conceptual framework and insightful analysis, it is somewhat limited by the lack of extensive quantitative data and cross-context comparisons, which could enhance its empirical foundation. Cirklová's work presents a promising model that merges spiritual ethics with modern fundraising, yet further research is required to assess its scalability and effectiveness in diverse socio-economic environments. The study contributes to a deeper understanding of how values-driven approaches can redefine success in contemporary philanthropy.

23. Dr. Kirtiraj D. C. 's paper "Human Development Paradigm in India & World: An Ambedkarite Buddhist Response" examines the integration of Buddhist ethical principles with Ambedkarite thought to forge a new paradigm for human development in India and beyond. It presents a critical analysis of how inclusive values, social justice, and empowerment can address systemic inequities and drive progressive change. The study highlights key elements such as the incorporation of marginalized perspectives, the alignment of spiritual ethics with modern policy-making, and the proposal of comprehensive models that balance material and moral progress. While offering a compelling vision for reimagining development through a Buddhist lens, the research is limited by its heavy theoretical emphasis and a paucity of empirical validation, which may affect its immediate practical impact. Dr. D C advocates for further interdisciplinary and quantitative studies to test and refine the proposed framework, ultimately contributing a thought-provoking discourse that challenges conventional development models and inspires future inquiry into ethical, inclusive growth.

24. In the study, “Buddhism and Compassion in War”, Mr. Charles Dorman-O’Gowan critically examines how Buddhist ethical principles intersect with the realities of armed conflict. The paper discusses historical case studies where Buddhist compassion influenced military conduct, highlighting the tension between warfare necessities and the aspiration for non-violence. It emphasizes the potential of spiritual guidance to temper aggression, suggesting that compassionate practices can foster reconciliation even amidst strife. The research contributes valuable insights into ethical leadership and the possibility of integrating ancient moral doctrines into modern conflict resolution strategies. Key points include a doctrinal analysis, historical narratives, and theoretical models that link compassion with peacebuilding. However, the study is limited by its predominantly qualitative methodology and reliance on archival sources, which may affect its empirical robustness. Overall, this work provides a thought-provoking perspective on the role of Buddhism in war ethics and encourages further interdisciplinary research to validate and expand its findings in contemporary conflict scenarios.

25. Dr. Akhilesh Kumar Mishra’s paper “Shared Responsibility and Compassion: A Buddhist Vision for Human Development” presents an integrative framework that positions compassion as a collective obligation in human development. The study outlines how Buddhist principles of interdependence and non-self can underpin ethical governance and social justice. It reviews historical precedents and doctrinal interpretations, arguing that shared responsibility can reduce inequality and foster sustainable community progress. The research highlights the transformative impact of ethical practices on public policy and individual empowerment while advocating for compassionate action in modern governance. Notable contributions include a robust theoretical model linking ancient wisdom with contemporary challenges and suggestions for practical implementation. Nonetheless, its heavy reliance on qualitative analysis and limited quantitative support constrains the generalizability of its conclusions. The paper invites further

empirical research to fortify its framework, making a significant contribution to the discourse on integrating Buddhist ethics with sustainable human development.

26. Nguyen Thi Mai's work "Buddhist Philosophy of Life and Vietnamese Ethics in Sustainable Development Today" explores the integration of traditional Buddhist philosophy with contemporary Vietnamese ethical practices to promote sustainable development. The paper articulates how core Buddhist values such as non-attachment, interdependence, and mindfulness are reshaped to address modern environmental and social challenges. It discusses the role of spiritual education in encouraging ethical consumerism, community participation, and ecological stewardship. Key contributions include detailed case studies of ethical practices in Vietnam and a theoretical framework that links ancient doctrine with modern sustainability efforts. The research is insightful in demonstrating how indigenous interpretations of Buddhist teachings can inform public policy and drive social innovation. However, its predominantly qualitative approach and limited statistical evidence restrict its broader generalizability. Overall, the study provides a nuanced analysis of the cultural adaptations of Buddhist ethics in sustainable development, while advocating for additional empirical research to further substantiate its proposed model in diverse socio-economic contexts.

27. Dr. Duc The HUA's paper "Phước and the Science of Compassion: Buddhist Practices as a Path to Health, Well-Being, and Transgenerational Epigenetic Benefits" explores the intersection between traditional Buddhist practices and modern health science, emphasizing the role of compassion (phước) in fostering long-term physical and psychological well-being. The study presents how mindfulness, ethical living, and ritual practices may not only alleviate stress and improve overall health but also potentially influence epigenetic markers across generations. It discusses the integration of spiritual disciplines with biomedical research, offering theoretical models that connect compassion with measurable health outcomes. Critical points include the

potential for reducing chronic stress, enhancing mental resilience, and promoting holistic health. Despite its innovative approach and interdisciplinary scope, the research is predominantly conceptual, lacking extensive empirical validation to firmly establish its biological claims. Dr. Duc The Hua's work significantly contributes to the dialogue between spirituality and science, suggesting that further quantitative studies are essential to confirm the proposed mechanisms and to extend its practical applications in public health policy and clinical practice.

28. Dr. Hewanila Gedara Ashoke Priyadarshana Premananda's comparative study, "Buddhist Compassion in Action to Eliminate Suffering: Comparative Study with Rogerian Humanistic Approach and Buddha's Compassionate Approach in Uprooting Suffering" evaluates the effectiveness of Buddhist compassion against the Rogerian humanistic approach in addressing human suffering. The paper contrasts the therapeutic and ethical dimensions of both frameworks, exploring how Buddhist methods of compassion can be integrated with humanistic strategies to alleviate emotional and societal pain. It outlines essential themes such as the centrality of empathy, the role of self-reflection in healing, and the promotion of interpersonal understanding as pathways to reducing suffering. The study provides a comprehensive theoretical analysis and presents case studies that illustrate successful applications in clinical and community settings. However, the research is primarily theoretical and would benefit from more robust empirical data to validate its comparative claims. Dr. Priyadarshana's work contributes to bridging Eastern and Western perspectives on healing, and it encourages future research to adopt a mixed-methods approach to further substantiate its findings in real-world contexts.

29. "Compassionate Practice of Avalokiteśvara Cult: Inspiring Shared Responsibility for Human Development" by Ven. Thich Duc Quang investigates how the devotional practices centered on Avalokiteśvara serve as a catalyst for communal ethics and social responsibility. The paper dissects the symbolism and ritual behaviors that forge links between ancient worship and modern

humanitarian imperatives; it highlights the transformative capacity of compassionate devotion to foster collective well-being; it argues that integrating traditional practices with contemporary social challenges can inspire ethical governance; it illustrates innovative frameworks where spiritual symbolism translates into active community engagement; and it emphasizes the role of religious practice in elevating human development. Nevertheless, the research is constrained by its qualitative methodology and limited empirical data, which may affect the generalizability of its findings. Overall, Quang's work makes a significant contribution by proposing that age-old devotional practices can be repurposed to address modern social issues, even as it calls for further quantitative inquiry to solidify its theoretical claims.

30. In the research, "Role of Loving-Kindness (Mettā) for Sustainable Living as Seen in Some Pāli Canonical Texts", Vaishali Sanjay Gaidhani explores how the practice of mettā, or loving-kindness, is portrayed in Pāli canonical texts as a foundation for sustainable living. The paper emphasizes the integration of ancient ethical teachings with contemporary environmental and social practices; it dissects textual evidence to argue that loving-kindness nurtures interpersonal harmony and ecological balance; it suggests that these traditional values can inform modern sustainability initiatives; it proposes that the cultivation of mettā enhances both individual well-being and collective responsibility; and it presents a model that bridges spiritual practice with practical sustainability measures. However, the study is predominantly interpretative and would benefit from empirical validation to confirm its practical implications. Overall, Gaidhani's work contributes an innovative perspective on leveraging Buddhist virtues for modern challenges while acknowledging that further quantitative research is essential to establish its broader applicability in diverse contexts.

31. "Buddhist Compassion in Action: Shared Responsibility for Human Development – Philosophical Principles and Practice in the Modern Age" by Mr. Alexander Phillip Amies presents a comprehensive investigation into the philosophical foundations of

Buddhist compassion and its modern-day application in promoting shared responsibility for human development. The paper articulates the ethical principles that underpin compassionate action; it demonstrates how these ancient doctrines can be practically integrated into contemporary social policies; it outlines the interplay between individual spiritual practice and collective societal progress; it offers a series of case studies that exemplify the impact of compassionate governance; and it posits a model where tradition informs modern ethical challenges. Nevertheless, the study is occasionally hampered by its theoretical density and limited empirical support, which may hinder its practical implementation. In sum, Amies' work contributes a nuanced synthesis of Buddhist ethics and modern social theory while suggesting that further interdisciplinary and quantitative studies are needed to validate and refine its proposed framework.

2.3. Applied Compassion in SocioEconomic and Community Development

32. Asst. Prof. Dr. Yesh Pal's research "Buddhist Compassion in Practice: Advancing Human Development Through Shared Responsibility" delves into the practical dimensions of Buddhist compassion as a catalyst for human development, demonstrating how shared responsibility can drive both spiritual and social progress. The paper articulates a clear connection between individual acts of kindness and broader community well-being, proposing that ethical behavior rooted in Buddhist teachings can be effectively translated into contemporary development initiatives. It outlines mechanisms through which compassion can foster social equity, enhance community engagement, and promote sustainable growth. The study is noteworthy for integrating classical ethical principles with modern socio-economic imperatives, offering a balanced critique that acknowledges both theoretical strengths and the need for further empirical validation. Despite its robust analytical approach, occasional reliance on abstract constructs highlights the necessity for more grounded, case-based research. This work ultimately contributes significant insights into

operationalizing Buddhist ethics in practical settings, advocating for interdisciplinary research to refine its applications in diverse contexts.

33. Prof. Dr. Jose Antonio Rodriguez Diaz's work "Buddhists in New Lands: Compassion Values and Actions Towards Better and Sustainable Futures and Happiness" investigates the dynamic reconfiguration of Buddhist compassion among diasporic communities, illustrating how traditional values are adapted to address contemporary social challenges. The paper explores the transformative impact of compassionate practices on community cohesion, sustainable development, and personal well-being in new cultural environments. It highlights innovative approaches where Buddhist ethical principles are employed to foster mutual support, resilience, and holistic growth. The research makes significant contributions by linking classical teachings with modern experiences of migration, identity reformation, and environmental stewardship. Notwithstanding its robust theoretical insights, the study notes variability in practical application across different communities, which could benefit from further systematic empirical research. By offering a well-rounded perspective that integrates doctrinal analysis with socio-cultural dynamics, the paper enriches our understanding of how Buddhist compassion can drive progressive change and sustainable futures in diverse global settings.

34. In his work, "Mauritian Tourism and Sustainable Development: A Buddhist Perspective" Prof. Reshmi D. Ramdhony investigates the convergence of Buddhist ethics and sustainable tourism development in Mauritius, presenting a fresh perspective on balancing economic growth with cultural and environmental preservation. The study elucidates how Buddhist values such as mindfulness, non-harm, and compassion can be effectively integrated into tourism strategies, promoting ethical business practices and community engagement. It identifies key factors including cultural preservation, ethical marketing, and environmental stewardship as critical to developing a sustainable

tourism model that benefits both locals and visitors. The research contributes significantly to the discourse on sustainable development by offering a unique Buddhist lens to evaluate tourism policies, while also highlighting potential limitations in quantifying the direct impact of spiritual ethics on economic outcomes. Although the analysis is methodologically sound and innovative, further empirical investigation is recommended to substantiate its practical implications. Overall, the paper serves as a valuable resource for policymakers and scholars seeking to merge spiritual insights with modern sustainable development practices.

35. “Karuṇā: Transformative Power in Buddhist Practice and Its Contributions to the United Nations Sustainable Development Goals” by Ven. Thich Quang Nguyen investigates the transformative potential of karuṇā within Buddhist practice and its relevance to achieving the United Nations Sustainable Development Goals. The paper elucidates how the cultivation of compassion can act as a driving force for social, economic, and environmental change. It presents a detailed doctrinal analysis of karuṇā, linking traditional Buddhist ethics with modern sustainability challenges. Noteworthy aspects include the integration of spiritual discipline with global policy initiatives, the role of compassionate actions in mitigating social inequities, and the promotion of sustainable practices across communities. Although the study offers an innovative synthesis of ancient wisdom and contemporary development paradigms, it is somewhat hampered by a reliance on theoretical exegesis and limited empirical evidence. The research thus calls for further interdisciplinary studies to quantify the impact of Buddhist compassion in practical contexts. Overall, this paper contributes valuable insights into how the principles of karuṇā can inform and enhance global sustainability efforts, serving as a bridge between spiritual practice and actionable policy.

36. Dr. Boonmee Pongpet’s case study, “Integrating Buddhist Loving-Kindness into Holistic Patient Care: A Case Study of the Compassionate Care Facility at Wat Amarintharam Worawihan and Siriraj Hospital, Bangkok, Thailand” examines the integration

of Buddhist loving-kindness (*mettā*) into holistic patient care at a dedicated compassionate care facility in Bangkok, providing a practical example of spiritual principles in modern healthcare. The research outlines how Buddhist ethics enhance patient well-being through practices that promote empathy, mindfulness, and emotional support, thereby bridging the gap between traditional spirituality and contemporary medical care. Key findings include improved patient satisfaction, enhanced therapeutic relationships, and a supportive healing environment fostered by the application of loving-kindness meditation. The study underscores the potential for Buddhist practices to transform patient care models, while also identifying limitations such as the single-site focus and the challenges in generalizing results across diverse healthcare settings. Despite these constraints, the paper contributes meaningful insights into the benefits of integrating spiritual care into clinical practice and advocates for broader, multi-center research to further validate its innovative approach.

37. “Sustainable Development and Buddhist Thought: A Holistic Approach to Harmonizing Progress with Nature” by Assc.Prof. Dr. Deesha Khaire investigates the fusion of Buddhist philosophy with modern sustainability practices to propose a framework that balances human progress and ecological preservation. It emphasizes the ancient tenets of interdependence and non-attachment as guides for responsible resource management, advocates for mindfulness as a tool for ethical decision-making, and presents integrated models that marry economic development with environmental stewardship. The study contributes a fresh perspective by merging timeless spiritual values with contemporary developmental challenges, yet it is constrained by its reliance on abstract theorization and the absence of robust quantitative evidence. The analysis calls for further empirical validation and interdisciplinary research to translate these conceptual insights into actionable strategies, thereby advancing our understanding of sustainable development through a Buddhist lens.

38. Ven. Triratana Bhikkhu Jhubhur Chakma’s study, “Buddhist

Compassion in Action: Promoting Education, Harmony and Strengthening Unity Through Buddhist Missionary Schools in Chittagong Hill Tracts of Bangladesh” explores how Buddhist missionary schools in the Chittagong Hill Tracts foster educational excellence, social cohesion, and community empowerment. The paper outlines the deployment of compassionate teaching methods, the integration of ethical values derived from Buddhist traditions, and the promotion of intercultural dialogue as means to uplift marginalized groups. It highlights the schools’ role in instilling moral responsibility and nurturing community solidarity while also emphasizing innovative pedagogical approaches. However, the research is limited by its qualitative focus and a scarcity of quantitative data to benchmark outcomes. Chakma’s work contributes a practical model for integrating spiritual ethics into education and social reform, while suggesting that further comparative and empirical studies are necessary to establish broader applicability and impact.

39. In the paper, “Buddhist Compassion in Action: Shared Responsibility for Human Development in Cambodia”, Ven. Morm Savonn delves into the application of Buddhist compassion as a mechanism for promoting shared responsibility in Cambodia’s human development. It presents an analysis of how traditional ethical practices are reinterpreted to address modern socio-economic challenges, stressing community engagement, ethical leadership, and sustainable practices. The study illustrates the role of spiritual discipline in bridging gaps between historical doctrine and contemporary policy, and it suggests that the infusion of compassion can significantly foster social equity. Despite its insightful conceptual framework, the research is predominantly qualitative and could benefit from broader empirical evidence. Savonn’s work lays a valuable foundation for future studies aiming to quantitatively measure the impact of Buddhist ethics on societal well-being, thereby encouraging deeper investigation into its practical applications across diverse Cambodian contexts.

40. “Vietnamese Buddhism Compassion in Action: Shared

Responsibility for Human Development During the Covid-19 Pandemic” by Dr. Le Thanh Binh investigates how Vietnamese Buddhist practices were mobilized to address human development challenges amid the Covid-19 pandemic. The paper delineates how traditional compassionate actions-rooted in Buddhist teachings-were adapted to support public health initiatives, social welfare, and community resilience during crisis conditions. It emphasizes the role of shared responsibility, the integration of spiritual support in emergency responses, and the cultivation of solidarity in overcoming adversity. Although the study provides valuable contextual insights and a detailed narrative of adaptive practices, its focus on qualitative data from a specific cultural setting may limit the generalizability of its conclusions. Binh suggests that more extensive, cross-cultural research is needed to evaluate the broader applicability of these compassionate models. Overall, the research contributes an important case study that underscores the relevance of Buddhist ethics in crisis management and human development during unprecedented global challenges.

41. In their collaborative paper, “Mindful Marketing Strategies for Borobudur: A Buddhist Approach to Sustainable Tourism”, Dr. Budi Hermawan and Soegeng Wahyoedi propose a novel approach to tourism marketing by embedding Buddhist ethical values into the promotion of Borobudur. The study argues that mindful marketing-anchored in principles of non-harm, mindfulness, and cultural sensitivity-can enhance visitor experience while ensuring the preservation of cultural heritage. It outlines strategies such as ethical communication, responsible travel practices, and community-based tourism initiatives that align economic growth with spiritual integrity. The authors provide detailed case analyses and theoretical discussions that suggest a reformation of conventional marketing models in tourism. Although the framework is innovative, the study is limited by its dependence on qualitative insights and a scarcity of large-scale empirical data, which may restrict its broader applicability. Overall, this research offers a promising blueprint for sustainable tourism that unites

ancient Buddhist values with modern marketing techniques, while advocating for further quantitative studies to test its effectiveness.

42. Ms. Adele Tomlin's paper "Buddhist Compassion in Action: Protecting Animals and the Environment with Our Diet" explores the ethical dimensions of dietary choices as expressions of Buddhist compassion, particularly in protecting animals and the environment. The study delves into how dietary practices influenced by Buddhist principles can reduce harm and promote ecological balance; it analyzes the moral implications of consumption patterns; it links ethical eating with broader social and environmental sustainability; it offers insights into how compassion can be operationalized through everyday choices; and it presents a critique of conventional consumption models. Despite its innovative perspective, the research is limited by subjective interpretations and a lack of comprehensive empirical data to measure behavioral impacts across different populations. Tomlin's work provides a fresh and practical contribution by proposing that mindful eating serves as an actionable pathway for environmental stewardship, yet it calls for additional research to robustly quantify its effects on both animal welfare and ecological preservation.

43. "A Study on how the Compassionate Quality (Karuna) as Depicted in the Five Precepts Influences for the Human Security and Development" by Ms. Wickramage Dehemi Mihara Perera examines the role of *karuṇā*, or compassionate quality, as outlined in the Five Precepts, and its influence on human security and development. The paper elucidates the doctrinal underpinnings that link ethical precepts with social well-being; it investigates how adherence to these moral guidelines can foster a secure and just society; it argues that the cultivation of *karuṇā* enhances community resilience and mutual support; it provides a theoretical framework for understanding ethical behavior in modern contexts; and it underscores the potential of traditional values to drive sustainable development. However, the study is predominantly interpretative and would benefit from a more robust empirical methodology to assess its practical impacts. Overall, Perera's work

contributes a valuable doctrinal perspective on the integration of Buddhist ethics with human development, while acknowledging the need for further quantitative research to substantiate its claims.

44. Bhikkhuni Ngoc Linh's interdisciplinary study "The Role of Buddhist Compassion in Human Development: Insights from Erik Erikson's Psychological Development Stages" links Buddhist compassion with Erik Erikson's stages of psychological development to explore how spiritual practices contribute to individual and societal growth. The paper investigates the correlation between compassionate behavior and psychological well-being; it outlines how Buddhist ethical teachings can complement developmental theories by fostering resilience and emotional maturity; it examines practical examples where spiritual practices support personal growth; it provides a framework that integrates psychological and religious insights; and it discusses the potential for compassion to bridge personal development with broader social progress. Despite its innovative interdisciplinary approach, the research is limited by its reliance on theoretical correlations and a lack of extensive empirical validation. Linh's work contributes valuable insights into the synthesis of psychological theory and Buddhist ethics, although further quantitative research is needed to substantiate the proposed links and assess their real-world impact across diverse populations.

2.4. Global Perspectives, Contemporary Innovations, and Emerging Trends

45. In his paper "Buddhism Around the World-Africa: Perspectives of African Buddhist Followers" Rev. Dr. ILukpitiye Pannasekara Thero offers a nuanced exploration of how Buddhism is interpreted and adapted by African followers, thereby enriching the global discourse on religious diversity. The study details the unique synthesis between traditional Buddhist doctrines and indigenous African cultural practices, emphasizing the role of local contexts in shaping spiritual expression. It highlights the transformative impact of intercultural dialogue, resilience in the face of socio-economic challenges, and the evolution of

compassionate practices in non-traditional settings. The research contributes valuable insights into the diffusion of Buddhist ethics beyond its classical origins while pointing out potential tensions arising from cultural differences. Although the work is commendable for its comprehensive qualitative analysis, it could benefit from more quantitative data to substantiate its claims. Overall, the study underscores the importance of cross-cultural engagement in understanding and advancing Buddhist values in a pluralistic world.

46. In the paper, “Compassionate Capitalism: Integrating Buddhist Economics for a Sustainable Future”, Dr. Soegeng Wahyoedi investigates into “Compassionate Capitalism” explores the integration of Buddhist economic principles with contemporary capitalist practices to promote sustainable development. The paper outlines how core Buddhist values-such as non-harm, mindfulness, and ethical reciprocity-can reshape conventional economic models. It presents a series of arguments supporting the notion that compassionate business practices can lead to more equitable resource distribution and long-term social stability. The study emphasizes the potential of ethical capitalism to drive both economic efficiency and human well-being while advocating for policy reforms that incorporate spiritual insights. Notably, it provides a critical analysis of current market paradigms and suggests pathways for embedding compassion into financial systems. However, the research is somewhat constrained by its normative assumptions and a lack of robust empirical data to support its claims. Overall, the paper contributes an innovative perspective on sustainable economics, though further empirical studies are necessary to validate its proposed model and ensure broader applicability in diverse economic contexts.

47. The study “Buddhist Compassion in Action” offers a comprehensive investigation into the practical application of Buddhist ethical teachings in diverse societal settings. It examines how mindfulness and compassion translate into real-world practices that enhance community well-being and foster social

equity. The research details several key initiatives-ranging from conflict resolution programs to educational outreach-that are underpinned by ancient doctrinal values. Emphasis is placed on the transformative potential of compassionate actions to drive systemic change, highlighting successful case studies and best practices. The paper underscores the role of ethical leadership in promoting a culture of mutual support, while also proposing theoretical models that bridge spirituality with public policy. However, its predominantly qualitative approach and limited empirical validation suggest that further interdisciplinary research is needed to measure its impact across varied contexts. Overall, the work provides valuable insights into operationalizing Buddhist compassion in contemporary settings, making a strong case for its integration into modern social development strategies.

48. “Engaged Buddhism in Action: Soka Gakkai’s Role in Peace, Human Rights, and Social Transformation” by Dr. Aditi Kumar scrutinizes the role of Soka Gakkai in advancing peace, human rights, and social transformation through engaged Buddhism. The study details how the organization harnesses Buddhist principles to promote non-violence, social justice, and grassroots activism. It emphasizes key elements such as collective empowerment, ethical leadership, and innovative community mobilization strategies. The analysis draws on a series of case studies that demonstrate how Soka Gakkai’s initiatives have led to tangible social reforms and enhanced public awareness of human rights issues. While the paper offers an insightful theoretical framework and practical examples, its reliance on qualitative narratives and a limited quantitative assessment may constrain the breadth of its conclusions. Overall, Kumar’s work contributes significantly to understanding the practical impact of engaged Buddhism on contemporary social movements and advocates for further interdisciplinary research to evaluate the long-term effects of such initiatives on global peace and human rights.

49. “Buddhist Compassion in Action: Shared Responsibility for Human Development” by Roland Peter Herke focuses on the

overarching theme of shared responsibility embedded within Buddhist compassion, presenting an integrated view of spiritual practice and social development. The study delineates how collective ethical behavior can lead to improved community outcomes; it examines theoretical models that merge ancient doctrines with modern challenges; it provides illustrative case studies to support the argument for communal well-being; it highlights the role of compassion in driving inclusive social policies; and it advocates for ethical leadership as a cornerstone of societal progress. Although the research offers a cohesive framework that bridges spiritual ideals with practical applications, it is limited by its reliance on qualitative case studies and a modest sample size, which may restrict its generalizability. Herke's work makes a substantive contribution by articulating a clear vision for the operationalization of Buddhist compassion in modern development, while calling for further interdisciplinary studies to enhance its empirical foundation.

50. "Nurturing Compassion: The Parental and Societal Role in Human Development Through Buddhist Teachings" by Hapugasthenna Hansika Dilhani investigates how Buddhist teachings on compassion influence parental roles and broader societal structures in nurturing human development. The paper explores the impact of ethical upbringing, emphasizing how the infusion of compassion in family dynamics can lead to improved social behavior; it analyzes traditional doctrines to extract principles of mutual respect and care; it examines the role of community support systems in reinforcing these values; it proposes that integrating spiritual insights into daily life promotes sustainable development; and it offers a model for ethical education. Despite its insightful theoretical framework, the research is limited by a dependence on traditional narratives and lacks extensive empirical data to measure its impact in contemporary settings. Hapugasthenna's work contributes significantly to the discourse on moral education, advocating for further interdisciplinary research to validate its findings and extend its applicability to modern social structures.

51. Ms. Latifah's study, "Buddhist Digital Media: Promoting Religious Diversity and Compassionate Dialogue for Human Development" explores the emerging role of digital media as a platform for promoting religious diversity and facilitating compassionate dialogue in the context of human development. The study investigates how online tools and social networks can bridge cultural divides, enabling the dissemination of Buddhist ethical values and fostering inclusive communication; it highlights the potential of digital platforms to transform traditional religious practices into dynamic, interactive experiences; it underscores the importance of empathetic discourse in creating social cohesion; it evaluates case studies that illustrate successful digital engagement; and it suggests that such initiatives can significantly enhance mutual understanding. However, the research is constrained by its preliminary data and the rapidly evolving nature of digital technology, which may challenge the long-term applicability of its findings. Overall, Latifah's work provides an innovative perspective on the intersection of spirituality and digital communication, while calling for further empirical studies to better quantify its impact on religious diversity and social development.

52. "Dynamic Compassion: Comparative Approaches to Human Flourishing" by Tuan Hoang offers a comparative analysis of diverse models of compassion, investigating their respective roles in promoting human flourishing. The study contrasts traditional Buddhist frameworks with modern ethical theories, emphasizing the dynamic nature of compassionate practice; it explores how these models influence social, emotional, and economic well-being; it outlines key mechanisms through which compassion can drive collective progress; it proposes an integrative framework that accommodates both ancient wisdom and contemporary insights; and it highlights potential pathways for future research to enhance ethical practices in varied contexts. While the analysis is comprehensive and thought-provoking, it is challenged by the inherent complexity of comparing diverse theoretical paradigms and by a relative scarcity of empirical data. Hoang's work makes a significant contribution by

synthesizing multiple perspectives on compassion, yet it underscores the necessity for further interdisciplinary and quantitative studies to validate its integrative model and ensure its applicability in fostering human flourishing on a broader scale.

53. The paper “*Buddhist Compassion and Gender Equality: The Role of Women in Social Progress*” by Le Thi Hong Diem highlights five key points. First, it affirms that compassion (*karuṇā*) is both a moral foundation and a transformative force for achieving gender equality in Buddhism. Second, it emphasizes the Buddha’s progressive stance in recognizing women’s equal spiritual potential. Third, it reviews historical and modern contributions of Buddhist women in education, social welfare, and leadership. Fourth, it explores barriers faced by women, including institutional and cultural constraints. Fifth, the study presents how modern Buddhist movements—such as the revival of the *Bhikkhunī* Sangha and Sakyadhita—translate compassion into concrete actions that promote justice. Despite historical setbacks, the author argues that compassion remains central to empowering women and advancing a more equitable society. Limitations lie in the ongoing institutional resistance and the uneven implementation of reforms across Buddhist traditions.

III. CONCLUSION

In summation, “*Buddhist Compassion in Action: Shared Responsibility for Human Development*” offers an erudite and thought-provoking exploration of the transformative potential of Buddhist ethics. The contributions within this volume articulate a vision where compassion transcends mere sentiment to become a cornerstone for ethical decision-making and social engagement. This vision is not only in alignment with the enduring teachings of the Buddha but also resonates with contemporary initiatives for global peace and sustainability as endorsed by the United Nations.

The editors, drawing upon a rich tapestry of historical, philosophical, and practical insights, have successfully curated a dialogue that bridges ancient wisdom with modern exigencies.

Their critical review exemplifies the highest standards of academic scholarship, demonstrating how Buddhist thought can inspire innovative strategies for addressing pressing global challenges. In doing so, they affirm the indispensable role of compassion in fostering unity and resilience in an increasingly interconnected world.

Looking ahead, the scholarly discourse initiated in this volume opens promising avenues for further research. Future studies might explore the integration of Buddhist ethical practices with contemporary policy-making, the application of mindfulness in diverse educational settings, and the potential for compassionate leadership in both local and international contexts. Such research endeavors will undoubtedly contribute to a more nuanced understanding of how ancient spiritual traditions can inform and enrich modern paradigms of sustainable human development.

Ultimately, the critical insights presented herein serve as a clarion call for a renewed commitment to inclusivity, ethical responsibility, and collaborative action-principles that are as timeless as they are urgently needed in our global society.

On behalf of the Editors:

Most Ven. Dr. Thich Nhat Tu

– Vice President of the National Organizing Committee for UNDV 2025

– Convenor of the Conference

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THEME 4

MINDFULNESS IN EDUCATION FOR A COMPASSIONATE AND SUSTAINABLE FUTURE

EDITORS' INTRODUCTION

I. BACKGROUND

The present volume, *"Mindfulness in Education for a Compassionate and Sustainable Future"*, constitutes the fourth thematic pillar of the United Nations Day of Vesak 2025 academic conference, organized under the overarching theme *"Unity and Inclusivity for Human Dignity: Buddhist Insights for World Peace and Sustainable Development."* The volume explores the transformative potential of Buddhist mindfulness in reshaping contemporary education systems - both philosophically and practically—to foster holistic human development, emotional resilience, and intergenerational sustainability.

Rooted in the canonical teachings on *sammāsati* (Pāli; Right Mindfulness), this collection affirms the relevance of Buddhist contemplative traditions in addressing pressing global issues such as ecological degradation, psychological distress, and ethical erosion within modern pedagogy. The contributors, representing over a dozen countries, converge to advance a compelling proposition: that mindfulness—beyond its popular therapeutic adaptations—must be returned to its ethical and spiritual foundations as taught by the Buddha, to serve as a vehicle of both personal awakening and planetary renewal.

This theme bears strategic alignment with the United Nations' Sustainable Development Goals (SDGs), particularly Goals 3 (Good Health and Well-being), 4 (Quality Education), 16 (Peace, Justice and Strong Institutions), and 17 (Partnerships for the Goals). By foregrounding the integral relationship between mindfulness, compassion, and sustainability, the essays collectively advocate for a paradigmatic shift in education—one that nurtures *karuṇā* (compassion), *paññā* (wisdom), and ethical responsibility across all levels of society.

The volume assumes added significance within the Vietnamese context, where the 20th celebration of the United Nations Day of Vesak coincides with the 80th anniversary of the founding of the Socialist Republic of Vietnam and the 50th anniversary of national reunification. Hosted by the Vietnam Buddhist Sangha at the Vietnam Buddhist Academy in Ho Chi Minh City, this landmark occasion highlights Vietnam's role as a regional leader in bridging ancient Buddhist heritage with innovative educational reforms in service of peace and global harmony.

The editors also acknowledge the unprecedented confluence of global crises—from the climate emergency and geopolitical polarization to the mental health epidemic among youth—which demands not merely policy interventions but a spiritual reawakening. In this regard, Buddhist mindfulness in education is not a supplementary tool but a foundational principle for rehumanizing the pedagogical process—one that honors the dignity of every learner and cultivates inner peace as the basis for world peace.

The diversity of contributions in this volume—ranging from empirical studies and curricular innovations to philosophical meditations and cultural analyses—reflects a global scholarly consensus: mindfulness, when properly grounded in its ethical and contemplative roots, can generate educational ecosystems that are inclusive, compassionate, and resilient. As such, this volume serves as a timely contribution to global dialogues on education for sustainable development, while reaffirming the Buddha's vision of liberation

through right awareness and wise action.

II. OVERVIEW OF SELECTED RESEARCH PAPERS

2.1. Philosophical Foundations of Mindfulness in Education

1. In *"Infinite Compassion: The Evolution of Kuan Yin as Embodiment of Karuṇā in Buddhist Practices,"* Asst. Prof. Dr. Elora Tribedy explores the transformation of Kuan Yin from a Mahāyāna bodhisattva into a trans-cultural icon of mercy. Tribedy traces the iconographic and doctrinal evolution of Kuan Yin, showing how this figure fosters gender inclusivity and compassionate pedagogy in educational discourse. The paper investigates Kuan Yin's role in mindfulness training as a symbol that nurtures empathy and non-violence, particularly among students. Through comparative analyses, the author establishes Kuan Yin as a pedagogical archetype embodying *karuṇā* across diverse Asian traditions. A limitation, however, is the underexploration of contemporary classroom applications of Kuan Yin symbolism within structured curricula.

2. Asst. Prof. Dr. Chandan Kumar's study titled *"Dhamma: India's Role in World Peace and Sustainable Development"* makes a compelling case for reviving India's ancient Buddhist heritage as a moral resource for global peace efforts. Kumar articulates how Dhamma, as taught by the Buddha and exemplified by Emperor Ashoka, offers principles for ethical governance, environmental stewardship, and nonviolent diplomacy. His analysis connects the moral force of mindfulness with national and international development strategies. A particularly strong insight is his application of the *pañca-sīla* (Five Precepts) as ethical guidelines for civic leadership. The paper could gain from deeper exploration of how these principles can be embedded into contemporary Indian educational policy.

3. In *"Mindfulness in Education for a Compassionate and Sustainable Future: The Buddhist Philosophy Approach,"* Prof. Dr. Dipak H. Lokhande presents mindfulness as a cornerstone of moral and intellectual cultivation rooted in Buddhist epistemology. Drawing from the Noble Eightfold Path, he highlights *sammāsati* as

essential for developing ethical consciousness, emotional balance, and civic responsibility. The paper underscores the necessity of integrating contemplative training into mainstream education to ensure character development. Lokhande introduces a four-layered model—mindfulness of body, feelings, mind, and phenomena—as a pedagogical framework. While his philosophical grounding is robust, the practical mechanisms of implementation remain underexplored, leaving readers without detailed curricular examples or applied case studies.

4. *“Buddhist Canon of Mindfulness in Education for a Compassionate and Sustainable Future”* is an in-depth study by Dr. Ravindra Pratap Singh, in which he systematically compiles canonical passages on mindfulness from the Pāli Canon and explores their applications in modern education. The author analyzes the Four Foundations of Mindfulness (*satipaṭṭhāna*) as a moral framework for education-oriented curricula. A major contribution of the paper lies in its direct connection between classical Buddhist scriptures and contemporary educational programs. However, the text’s heavy reliance on canonical theory may pose accessibility challenges for general readers without a background in Buddhist studies.

5. The paper *“Buddhist Educational Philosophy: A Gateway to Emotional Sustainability”* by Prof. Dr. R. Rajagopalan investigates how Buddhist soteriology can inform the emotional dimension of sustainable education. He argues that Buddhist concepts such as non-attachment and equanimity help students manage expectations, failure, and mental pressure in competitive learning environments. The strength of the paper lies in its philosophical depth and its articulation of “emotional sustainability” as a neglected yet vital domain. However, the lack of engagement with contemporary educational psychology or field-based applications limits the paper’s direct applicability in school contexts.

6. Ms. Le Thi Hong Diem, in her study *“Application of the Four Noble Truths and Mindfulness in Education: A Model for Compassionate and Positive Learning,”* proposes a Buddhist-based pedagogical model integrating the Four Noble Truths and mindfulness to address

stress and burnout in modern education. She interprets *Dukkha* as academic suffering, *Samudaya* as the root in performance-driven systems, *Nirodha* as healing through awareness, and *Magga* as the Eightfold Path applied to ethical education. The paper introduces strategies like meditation, journaling, and mindful dialogue, while reviewing global models (e.g., MiSP, Mindful Schools, Bhutan). It identifies Vietnam's structural challenges—exam pressure, lack of policy—and recommends teacher training and curricular reform. Its strength lies in bridging Buddhist philosophy with educational science, though it lacks large-scale pilot validation.

2.2. Pedagogical Applications and Classroom Practices

7. The article "*The Benefits of Mindfulness Practice in Education*" by Ven. Dr. Thich Nguyen Dinh emphasizes the integration of Buddhist mindfulness into contemporary educational settings as a transformative practice. The author argues that mindfulness enhances cognitive function, emotional regulation, and classroom relationships. Drawing from canonical Buddhist sources, the paper outlines how *sammāsati* supports the holistic development of students by fostering clarity, compassion, and resilience. Examples from Western educational programs and Vietnamese institutions illustrate both the theory and practice of mindfulness in the curriculum. Key activities such as mindful reading, body scanning, and gratitude exercises are introduced with pedagogical suggestions. While the article compellingly links Buddhist ethics with modern education, it would benefit from longitudinal data or comparative studies assessing impact across diverse cultural contexts.

8. Prof. Dr. Bijay Veer Singh, in his paper "*Buddhist Mindfulness Education for Sustainable Future*", presents mindfulness as a foundational tool for ecological sustainability and ethical consciousness. He explains how Buddhist doctrines such as *interdependence* and *ahimsa* provide a moral compass for environmental action. The paper also explores eco-mindfulness practices—like mindful walking and nature-based meditation—as gateways to cultivate environmental awareness. A noteworthy

contribution is the alignment between mindfulness and climate adaptation, social equity, and activism. By connecting mindfulness to sustainability science and traditional ecological knowledge, Singh offers a cross-disciplinary perspective. Nonetheless, the paper would be enriched by empirical evidence on behavioral change resulting from mindfulness-based sustainability education.

9. In *"Mindfulness in Education for a Compassionate and Sustainable Future"*, Prof.Dr. Kshanika Sannasgala Hirimburegama outlines how Buddhist mindfulness can recalibrate educational systems to address emotional intelligence and sustainability. The author proposes a three-tiered model combining *mindful awareness*, *ethical clarity*, and *ecological responsibility*. The article underscores the urgency of reorienting education from performance metrics to compassionate learning environments. Drawing from Sri Lankan educational reform and Buddhist psychology, Hirimburegama outlines practical frameworks for classroom mindfulness integration. One strength is her emphasis on compassion as an operational, not abstract, educational goal. However, the article would benefit from clearer evaluation metrics or implementation case studies.

10. *"Mindfulness on Education for a Compassionate and Sustainable Future"* by Dr. Basant Kumar examines the philosophical compatibility between Buddhist ethics and 21st-century educational reforms. Kumar positions mindfulness as a civic responsibility rather than a personal pursuit, arguing that it nurtures democratic values, empathy, and resilience. Drawing from Indian education systems and the Dhammapada, he offers a model where compassion becomes the baseline for curriculum design. The article is especially compelling in advocating for ethical mindfulness in public policy education. However, more analysis of institutional barriers and political will in implementing such changes would enhance the policy applicability of his findings.

11. In his expansive paper *"Empowering Students with Compassionate Action for Global Peace"*, Ven. Dr. Burmansah integrates Buddhist meditation retreats with mindfulness pedagogy to develop

compassionate leadership among youth. The study investigates several school-based programs in Indonesia where contemplative practices enhance students' capacity for peacebuilding and service. Burmansah posits that experiential mindfulness—through retreats and service learning—leads to deeper personal transformation than classroom-only approaches. His work contributes to action-based mindfulness theory, reinforcing the link between inner clarity and outer peace. A limitation lies in the relatively anecdotal presentation; quantitative data or longitudinal tracking would help substantiate the claims more robustly.

12. In *"GBU's Role in Promoting Buddhist Meditation Practices: A Qualitative Study on Mindfulness and Well-Being in Modern Education"*, Asst. Prof. Dr. Manish Tarachand Meshram presents a case study from Gautam Buddha University (GBU), exploring how structured Buddhist meditation interventions improve student well-being. Based on interviews and thematic analysis, the research shows positive impacts on stress reduction, concentration, and inter-personal empathy. Meshram also highlights institutional challenges, such as faculty training and curriculum overload. The study's value lies in its practical insight into university-level mindfulness implementation. However, the absence of pre/post intervention data and comparative benchmarks limits the paper's generalizability beyond the GBU context.

13. Dr. Ven. Kukurampola Gnanawimala, with the article *"Impact of Mindfulness among Teacher Trainers in Sri Lanka,"* presents empirical research evaluating how Buddhist mindfulness practices influence teacher attitudes, stress management, and classroom engagement. His qualitative and quantitative findings demonstrate increased self-regulation, empathetic communication, and pedagogical creativity among participants. The paper's strength lies in its application of mindfulness training within state teacher education programs, offering policy-relevant insights. However, the study is limited to a regional demographic and does not examine long-term behavioral change beyond initial intervention phases, which could be addressed in future research.

14. *“Cultivating Compassion and Sustainability Through Mindful Education”* by Most. Ven. Dr. Champalal Mandrele (Bhante Chandrakitti) explores the interrelationship between compassionate values and sustainable behaviors in school settings. The author argues that mindfulness cultivates both inner transformation and ecological responsibility. He proposes a “compassion-in-action” model, integrating loving-kindness meditation with project-based learning. Field experiences from Buddhist schools in India support his theoretical claims. The paper notably emphasizes student-led sustainability projects guided by mindfulness. However, the study would benefit from comparative analysis with secular educational institutions to assess cross-context adaptability.

15. Dr. Pushpa Mamoria’s article *“Impact of Mindfulness-Based Education: An Analysis of its Role and Prospects in Building Compassion, Human Dignity, and Sustainable Development in Future Generations”* examines how mindfulness can foster moral sensibilities among youth. By aligning her framework with the UN’s Sustainable Development Goals, she argues that mindfulness cultivates inclusivity, civic agency, and ecological awareness. Her interdisciplinary approach, combining education theory, Buddhist ethics, and human development, is a notable strength. Despite its conceptual clarity, the study lacks empirical data and relies heavily on literature review, which somewhat limits its practical implications.

16. In *“Application of Mindfulness at Mahāpajāpatī Primary School Education in India,”* Bhikkhuni Dr. Như Nguyệt presents a case study of how a Buddhist school integrates mindfulness practices across its academic and moral curriculum. She details specific classroom strategies including mindful sitting, ethical storytelling, and sensory awareness exercises. The research highlights improved student behavior, empathy, and attentiveness. The paper’s merit lies in its concrete documentation of grassroots Buddhist education. Yet, the study would be stronger with longitudinal tracking of student outcomes and comparative evaluation with conventional primary schools.

17. The study *"The Art of Mindfulness: Application of Buddhist Awareness to the Higher Education Sector in Sri Lanka"* by Prof. Dr. Ramani Hettiarachchi presents a compelling exploration of integrating contemplative practice into higher education. She documents workshops and curricular innovations aimed at reducing stress and enhancing emotional intelligence among undergraduates. Her model includes both secular and Buddhist meditative forms. A key strength is the incorporation of student feedback, offering nuanced perspectives on implementation. Nevertheless, broader institutional resistance and the need for systemic policy support remain unaddressed, posing challenges for scalability.

18. *"Scientific Importance of Buddhism in the 21st Century for Mindfulness in Education and Sustainable Development"* by Prof. Dr. R.K. Saket advocates for a scientifically grounded interpretation of Buddhist teachings to bridge ancient wisdom with modern challenges. He presents mindfulness as a tool to balance technological advancement with human values. Saket discusses neurocognitive studies supporting mindfulness and proposes integrating Buddhist ethics in environmental science education. The paper's interdisciplinary ambition is commendable, though it risks overgeneralization by not differentiating between various mindfulness traditions and secular adaptations.

19. Dr. Sachini Hansika Chandrapala, with her paper *"Mindfulness in Education: A Pathway to Sustainable Development and Holistic Awareness,"* positions mindfulness as central to both inner development and planetary stewardship. She introduces a three-fold framework: inner clarity, ethical compassion, and environmental mindfulness. Drawing from Buddhist pedagogy and sustainability literature, Hansika suggests curriculum-based mindfulness interventions that promote emotional resilience and civic ethics. While the model is clearly articulated, empirical grounding remains minimal. Future studies could apply her framework in longitudinal, school-based contexts to assess its full potential.

20. Asst.Prof.Dr. Asha Singh, in her research titled *"The Role of Buddhist Teachings in Transforming Education for a Sustainable Future"*, positions Buddhist ethics as a transformative force capable of rehumanizing education. She outlines a model that integrates *right view* and *right mindfulness* to shape a holistic learner. Singh highlights how concepts such as *anicca* (impermanence) and *dukkha* (suffering) can guide students to accept change, develop resilience, and act responsibly. One of the paper's contributions is its ethical emphasis on compassion over competition in learning environments. A limitation is the lack of practical applications or curriculum modules that concretize her philosophical proposals.

21. Prof. Georgia Cristian Borges, through her work *"Seeds of Consciousness: Cultivating Compassionate Education for a Sustainable Future"*, offers a poetic yet precise argument for integrating mindfulness into educational psychology. She introduces the metaphor of "seeds" to describe latent human capacities for empathy, ecological responsibility, and collective awareness. Borges draws from the Abhidhamma and contemporary developmental psychology to frame education as a process of consciousness cultivation. The originality of her language is compelling, though at times metaphor overtakes methodological clarity. Greater empirical backing would enhance the academic weight of her propositions.

22. The paper *"Integrating Mindfulness in Education: A Buddhist Approach to Character Development for Sustainable Future"* by Ven. Tri Saputra Medhacitto proposes mindfulness as a means of cultivating moral integrity in young learners. Medhacitto structures his analysis around the Five Precepts and their applicability in school settings. He emphasizes mindfulness not just as awareness but as a moral compass guiding speech, action, and thought. This work stands out for its clear linkage between classical Buddhist ethics and 21st-century character education. However, the absence of cross-cultural validation and measurable impact data suggests further research is needed.

23. In his insightful contribution *"Mindfulness in Education for a*

Compassionate and Sustainable Future and Fostering Unity for Global Harmony,” Ven. Lopen Gem Dorji links the cultivation of mindful awareness with the creation of harmonious societies. He situates mindfulness as a tool for overcoming sectarianism, nationalism, and prejudice, thereby fostering global unity. Dorji uses Bhutan’s Gross National Happiness framework to illustrate how mindfulness can be embedded in national education. The strength of the article is its macro-level vision connecting mindfulness to governance and development. However, its ambitious scale might benefit from localized examples of school-based implementation.

24. Ven. Arlawka’s study *“Integrating Monk Buddhist Mindfulness Practices for Effective Stress Management in Modern Workplaces”* investigates how monastic techniques can alleviate workplace stress, particularly among educators and administrative personnel. Drawing upon monastic routines - such as walking meditation, breathing cycles, and silent reflection - Arlawka presents a practical adaptation model for lay environments. This study bridges traditional monastic discipline with modern occupational psychology. While the scope is refreshing, it focuses primarily on adult learning and corporate settings, leaving open questions about its transferability to formal school curricula.

25. Dr. Waruni Tennakoon, with her work *“Mindfulness as a Transformative Educational Tool in Universities for Global Harmony,”* evaluates mindfulness-based programs in Sri Lankan universities. The study demonstrates how structured contemplative practices enhance intercultural understanding, emotional maturity, and ethical engagement among students. Tennakoon employs both surveys and narrative feedback to assess program outcomes. The article is grounded in both Buddhist teachings and empirical evidence, making it a model of integrative research. However, further exploration of administrative barriers and cultural resistance to mindfulness integration would round out the study’s policy relevance.

26. *“Implementing Mindfulness in Education: Fostering a Comprehensive, Innovative, and Sustainable Future”* by Mr. Nguyen

Van Toan emphasizes mindfulness as a foundational pillar in modern educational reform. The author advocates integrating mindfulness into STEAM education to foster both creative thinking and ethical development in students. A three-step strategy is proposed: teacher training, designing integrative activities, and continuous assessment. The paper stands out for its holistic approach, combining Buddhist teachings with educational innovation. However, it lacks quantitative data to substantiate the long-term impact of the proposed program on student outcomes.

27. Dr. Kosala Gayathree Kumara, in her study titled *"Fostering Sustainable Practices Through Targeted Interventions: A Case Study on the Impact of the Sustainability Behavior Scale at Buddhist and Pali University,"* presents empirical findings on behavioral shifts among university students exposed to mindfulness-based sustainability training. Using a specialized measurement scale, she tracks improvements in recycling, energy use, and lifestyle choices. The research is methodologically strong and offers clear evidence of behavioral change. However, the paper is narrowly focused on one institution, which may limit its generalizability to broader contexts.

28. In *"Cultivating Mindfulness in Education, Compassion and Sustainability: A Buddhist Perspective,"* Dr. Praveen Kumar explores the interlinkages between mindfulness, ecological awareness, and compassionate action. He frames mindfulness as a "moral ecology" that bridges inner transformation with environmental ethics. Drawing on examples from Indian Buddhist schools, the paper emphasizes experiential learning models such as mindful gardening and silent nature walks. While the article is rich in conceptual depth, the absence of student performance data or comparative frameworks weakens its evaluative dimension.

29. The article *"Contribution of Mindfulness for Total Education: A Buddhist Analysis"* by Prof. TS. Kumari Madanayake introduces the concept of "total education" which integrates physical, mental, ethical, and spiritual growth. Drawing from the Satipaṭṭhāna Sutta, she posits that mindfulness can restore the wholeness of education lost in today's exam-centric systems. Her contribution lies in

redefining educational success beyond cognitive metrics. The article presents a philosophical blueprint but would benefit from institutional case studies demonstrating application and results in specific educational systems.

30. Dr. Tanushree Sharma, in her comprehensive paper *"Mindfulness in Education for a Compassionate, Considerate, and Sustainable Future: Integrating Buddhist Wisdoms to Modern Teaching to Promote Collective Wellbeing and Awakening,"* offers an integration model where Buddhist virtues such as *sīla*, *samādhi*, and *paññā* underpin educational practice. Her approach targets not only students but institutional ethos, suggesting leadership training in contemplative ethics. The paper is notable for its systems-thinking framework, although the breadth of topics covered sometimes overshadows depth in specific areas.

31. *"Cultivating Compassionate Leaders: The Role of Mindfulness in Education for a Sustainable Future"* by Dr. Manisha Tomar examines the role of mindfulness in shaping socially responsible and compassionate future leaders. She presents a meditation-based training program tailored for high school and university students, emphasizing empathy, ethical decision-making, and sustainable personal development. The model aims to foster inner transformation as a basis for leadership. However, the study does not clearly distinguish outcomes between participants and control groups, limiting its empirical evaluation.

32. Mr. Kaluarachchilage Rakshana Supun Kaluarachchi, in his paper *"Practical Application of the Concept of Mindfulness in the Identification and Depletion of Resistant Thoughts among Students,"* focuses on how mindfulness helps students recognize and neutralize negative mental patterns. His model emphasizes journaling, breath awareness, and cognitive labeling. The author presents several case observations that reveal reduction in anxiety and improved focus. Though the qualitative results are promising, the research lacks broader statistical validation and does not explore long-term retention of mindfulness benefits.

33. *“Buddhist Moral Guidance for Self-Centered Children: Cultivating Compassion Through Mindfulness Education (Case Study: Vietnam)”* by Ven. Thich Dong Tam addresses the moral challenges posed by hyper-individualism in youth. Drawing from classroom practices in Vietnamese Buddhist schools, the study highlights how collective meditation, chanting, and reflective dialogues foster compassion and humility in students. The use of real-world case studies strengthens the practical value of this research. A potential limitation lies in its cultural specificity, which may limit its adaptability across different educational environments.

35. Bhikkhu PhD. Scholar. Nguyen Huu Tri’s article *“Exploring the Role of Mindful Education for Human Moral Development”* emphasizes mindfulness as a foundational approach for instilling universal values in youth. He explores how mindful attention to actions and speech can reduce bullying, dishonesty, and emotional volatility in school settings. The study proposes a phased curriculum integrating Buddhist ethics into character education. The clarity and practicality of his model are commendable, though the article would benefit from cross-school comparisons or pilot program outcomes to substantiate its proposals.

36. Bhikkhuni Lien Vien, in her study *“Mindfulness in Education: Unlocking Emotional Intelligence (EI) for Sustainable Living,”* aligns Buddhist mindfulness training with modern theories of emotional intelligence. She illustrates how practices such as breath awareness and non-reactivity cultivate empathy, self-awareness, and emotional regulation among students. The study highlights mindfulness as a proactive tool to enhance resilience in the face of environmental and social stressors. While the theoretical correlations are well-argued, the absence of comparative testing across control groups limits the strength of its conclusions.

36. Dr. Lobsang Tshultrim Gnon Na’s article *“Mindfulness in Education: Advancing Unity and Inclusivity for Human Dignity and Sustainable Future”* presents mindfulness as a pedagogical method for reducing educational exclusion and fostering mutual respect. He examines how marginalized students benefit from mindful awareness practices that affirm their identity and restore their

dignity. The author situates this within broader human rights discourse. The argument is persuasive but would benefit from field-based validation or inclusion of institutional examples where such reforms have been trialed.

37. In her paper "*Mindfulness in Education: Buddhist Pathways to Unity, Inclusivity, Compassion, and a Sustainable Future for Human Dignity*," Dr. Anamika Shil develops a conceptual model where Buddhist mindfulness informs curricula designed to build moral awareness and social inclusiveness. Drawing on early Buddhist teachings, she stresses *mettā* (loving-kindness) as the foundation for intercultural empathy. Her vision is idealistic and grounded in solid scriptural foundations; however, a lack of case studies or classroom-based evidence renders the model difficult to evaluate in practical terms.

38. Ms. M. H. D. Pushpakumari, in "*Exploring the Impact of Practising Mindfulness in Developing Learning Adaptation and Educational Goals of Students*," examines the influence of mindfulness on university students' academic focus and self-directed learning. Based on a short-term intervention, her findings suggest improved goal-setting behavior and emotional resilience. The methodology involves student feedback and reflection journals, offering qualitative depth. However, the narrow timeframe and small sample limit the generalizability of findings and call for further longitudinal investigation.

39. "*An Exploratory Study of Mindfulness in Promoting Sustainable Learning*" by Ven. Thich Hanh Quy postulates that sustainable learning requires a stable, attentive mind cultivated through Buddhist meditative techniques. He explores mindfulness as an educational disposition that nurtures patience, concentration, and compassion. The study features anecdotal insights from mindfulness retreat participants and advocates for integrating silent periods and reflection into mainstream education. While rich in philosophical insight, the study lacks empirical metrics or cross-institutional comparisons to support its broader claims.

40. Lam Boi Linh's work *"Practical Application of Vipassanā Meditation under the Guidance of Venerable Ashin Ottamathara Myanmar"* offers a firsthand account of the implementation of *vipassanā* in youth mindfulness training. Structured around body-mind observation, impermanence, and detachment, the program is shown to aid in behavioral regulation and emotional clarity. Drawing on the mentorship of a Burmese meditation master, the paper is descriptive and offers valuable practitioner insights. However, it is primarily observational and does not engage with educational theory or curriculum design frameworks.

41. In the article *"Integrating Buddhist Practices into Environmental Education for Sustainable Future,"* Ven. Thich Phuoc Tinh explores the intersection between Buddhist mindfulness and ecological awareness. He proposes an education model wherein practices such as walking meditation and mindfulness of interbeing are incorporated into environmental science curricula. His framework draws on both traditional Buddhist concepts like *paṭiccasamuppāda* (dependent origination) and modern sustainability education. While the integration is conceptually robust, the article would benefit from empirical data or classroom-based pilot studies to demonstrate its effectiveness in transforming environmental behavior among students.

42. Dr. P. L. Dharma concludes the volume with his thought-provoking essay *"Relevance of Buddhist Approach in Mindfulness for Education and Peaceful Society."* He presents mindfulness not only as an individual development tool but as a social strategy to reduce conflict, nurture tolerance, and build peace. Dharma explores historical examples of Buddhist educational institutions promoting intercultural understanding and applies them to present-day multicultural classrooms. His interdisciplinary scope is impressive, connecting education, sociology, and Buddhist ethics. However, the study would benefit from clearer methodological structure and empirical evaluation of contemporary implementations.

2.3. Leadership, Policy, and Systemic Change

44. In “*An Inclusive, Compassionate, and Non-Violent Buddhist Knowledge System: Its Significance for the Sustainable Future*,” Asst.Prof.Dr. Rakhee Chauhan critiques dominant educational paradigms for their emphasis on competition and hierarchy. She argues for a Buddhist epistemology grounded in non-violence, interdependence, and ethical compassion. Chauhan explores how mindfulness can dismantle discriminatory structures and promote social equity. The strength of the article lies in its advocacy for an education system based on *mettā* and *kamma*. Yet, the study largely remains theoretical and could be significantly strengthened by institutional case studies or policy-oriented frameworks.

45. “*The Intersection of Buddhist Teachings and Modern Education: A Path to Compassionate Leadership*” by Ven. Sanjib Barua (Phra Somochitto) proposes a model of education in which the cultivation of leadership is grounded in Buddhist virtues such as compassion, humility, and non-attachment. Barua highlights the role of *brahmavihāras* in shaping ethical leaders and outlines examples from Buddhist monastic training that can inform leadership programs in secular institutions. Despite its strong normative framework, the article is largely theoretical, and lacks empirical support or structured leadership training outcomes.

46. Ph.D. Supadcha Srisook’s case study “*Mindfulness in Education for a Compassionate and Sustainable Future: With Reference to the Moral School Project in Thailand*” offers a grounded, policy-relevant analysis of mindfulness in Thai primary education. The Moral School Project, integrating Buddhist ethics and contemplative practices, has yielded measurable improvements in behavior and social responsibility. This study is valuable for its transferability and implementation insights. However, it is culturally bound, and the paper does not address how such programs might be adapted across diverse secular or non-Buddhist educational systems.

47. “*Buddhist Education a Mindfulness Bridge for Creation of a*

Compassionate Society: A Study" by Dr. Rahul Ravi Rao draws a historical trajectory from ancient Buddhist monastic education to contemporary mindfulness-based pedagogies. Rao emphasizes that mindfulness in education should aim beyond personal well-being toward societal transformation. He advocates for teacher training that incorporates contemplative ethics. The paper is intellectually ambitious and offers deep historical insights, though the absence of curriculum design or program assessment hinders its pedagogical application.

48. Ven. Thich Nu Lien Hoa, in her study *"The Value of Mindfulness in Educational Transformation Toward Inner Peace and Compassion,"* emphasizes the psychological and emotional benefits of sustained mindfulness training in secondary education. Through detailed analysis of student feedback and teacher interviews from Vietnamese Buddhist schools, she highlights reductions in aggression and improved classroom harmony. Her study also underscores the necessity of incorporating mindfulness into teacher training. Although the findings are promising, the study relies heavily on qualitative observations and could be further strengthened by quantitative assessments across diverse educational settings.

49. In *"Bringing Buddhist Mindfulness into School Curriculum: Toward a Harmonious Future,"* Most Ven. Dr. Thich Minh Thanh presents a comprehensive proposal for integrating mindfulness practices into the national school curriculum in Vietnam. His model includes daily sitting sessions, moral storytelling, and reflection-based learning as standard components. Drawing from case studies in Buddhist-affiliated schools, he shows improvements in focus, ethical behavior, and peer relations. A notable strength is his attention to curriculum design and policy alignment. Yet, broader national implementation may face institutional inertia and sociocultural resistance, which the paper only briefly addresses.

2.4. Global Models and Cultural Contexts

50. Rev. Dr. Madurawala Sobhitha, in his paper *"The Role*

of *Mindful Education in Developing a Unified World: Buddhist Intellectual Networks from China to South Asia*”, analyzes historical Buddhist education networks that linked regions through shared philosophical inquiry. He argues that ancient Buddhist monastic education was a powerful vehicle for transnational understanding, a lesson relevant for today’s divided world. By tracing intellectual exchanges across Nalanda, Dunhuang, and Sri Lanka, Sobhitha highlights how mindfulness formed a bridge between cultures. The paper also critiques contemporary educational silos and proposes Buddhist dialogue as an antidote to division. While historically rich, the study could offer clearer implications for current educational policy-making rooted in these traditions.

51. Prof. C. Upender Rao, through his essay “*The Role of Buddhist Education in Establishing Global Harmony*,” asserts that global harmony begins with self-cultivation, which Buddhist mindfulness systematically nurtures. He explores the intersection of *paññā* (wisdom), *sīla* (ethics), and *samādhi* (concentration) in education as a triad for building a nonviolent, cooperative society. Rao draws from both classical texts and policy frameworks to position Buddhist education as a global peacebuilding strategy. Although the article is philosophically persuasive, its global vision would be enhanced by case-based validation or contemporary implementation models.

52. Ms. Cynthia Chantal Infante Medina, in her thoughtful paper “*Unity and Inclusion for Human Dignity: Buddhist Perspectives on World Peace and Sustainable Development*,” argues that Buddhist mindfulness fosters not only individual peace but collective inclusion. She analyzes the role of *mettā* and *upekkhā* in reducing structural violence and discrimination in education systems. By synthesizing social theory and Buddhist praxis, the author positions mindfulness as a platform for social equity. A limitation, however, is the lack of specific examples illustrating how mindfulness dismantles institutional exclusion in real-world educational settings.

53. The article “*Mindfulness in the Ancestral Worship Ritual of*

Vietnamese” by Asst.Prof.Dr. Pham Thi Kien examines how ancestral worship practices in Vietnam can serve as a cultural conduit for cultivating mindfulness and ethical awareness. The paper argues that rituals of remembrance, when practiced with full presence and reflection, embody the core elements of mindfulness as taught in Buddhism. She highlights how these rituals foster intergenerational gratitude, emotional regulation, and social cohesion. The study enriches cross-cultural perspectives by linking folk spirituality with formal meditative awareness. However, the paper would benefit from deeper analysis of how such practices can be effectively incorporated into modern educational frameworks.

54. The article *“Vietnam Buddhist Sangha Mindfulness Education – A Solution to Help Students Face Environmental and Social Crisis”* by Dr. Nguyen Thi Bich Van positions the Vesak framework as a platform for mindful ecological education. She suggests that Buddhist sanghas and Vesak activities can contribute to building resilience among youth in the face of climate anxiety and moral disorientation. Through case examples in Vietnam, she demonstrates how rituals, dialogues, and meditation retreats influence environmental attitudes. This is a timely and original contribution, though the study would benefit from longitudinal tracking to assess lasting impacts.

55. In *“Mindfulness in Education for a Compassionate and Sustainable Future: Scholarly Papers for the United Nations Day of Vesak 2025 in Vietnam,”* Dr. Upali M. Sedere provides an editorial synthesis of various research contributions within the volume. He highlights recurring themes such as Buddhist pedagogy, inner transformation, and interdependence. The paper serves more as a reflective overview than a standalone study, but it adds value by contextualizing individual papers within a global Buddhist movement for education reform. While the analysis is insightful, the lack of original data or focused argumentation places this paper more as an editorial scaffold than a research centerpiece.

56. In *“UN Vesak Day: International Interfaith Mindfulness Day,”* Ven. S. M. Sujano advocates for the institutionalization of a global

“Interfaith Mindfulness Day” under the auspices of UN Vesak. He argues that mindfulness—rooted in Buddhist practice—can become a neutral, inclusive ground for interfaith harmony and peacebuilding. Drawing on precedents of multi-religious dialogue, he conceptualizes a platform where meditative practice fosters mutual understanding among different traditions. The proposal has strong symbolic potential but lacks implementation strategies or empirical assessment of feasibility across diverse geopolitical and religious contexts.

III. CONCLUSION

This volume, *“Mindfulness in Education for a Compassionate and Sustainable Future,”* offers more than a scholarly investigation; it represents a collective aspiration to reshape education as a moral and spiritual practice. The insights presented here reveal a coherent narrative: mindfulness is not merely a technique for stress reduction but a transformative modality capable of restoring wholeness to fractured learning environments and reorienting humanity toward ethical coexistence.

In light of the United Nations’ 2030 Agenda, this volume posits that the cultivation of mindfulness must be at the heart of any sustainable educational reform. Moreover, the Buddhist emphasis on *sati*, *samādhi*, and *paññā* provides an integrated framework to address educational challenges not only as technical deficits but as crises of consciousness. These essays illuminate how mindfulness can become a lived pedagogy—infusing classrooms with presence, empathy, ecological awareness, and spiritual purpose.

From the perspective of Buddhist leadership, this volume is also a call to action: to empower educators as moral exemplars, to nurture children as future peacemakers, and to reaffirm the Buddha’s timeless teaching that true development begins with the mind. In a world beset by conflict and consumerism, education rooted in mindfulness can reawaken the innate capacities for peace, compassion, and critical wisdom that lie dormant in every human being.

Future research might extend these findings by investigating the long-term effects of contemplative pedagogies on institutional culture, evaluating their efficacy in diverse socio-economic contexts, and integrating indigenous and interfaith perspectives on mindful learning. In doing so, we continue the ancient yet ever-renewing task of aligning education with the Dharma—the law of inner transformation and universal interdependence.

In closing, this volume stands as both an academic contribution and a spiritual offering, extending from the heart of Buddhist Vietnam to the global community. May these pages inspire educators, policymakers, scholars, and practitioners alike to recognize that mindfulness in education is not an end, but a beginning—a path toward collective awakening for the benefit of all beings.

On behalf of the Editors:

Most Venerable Dr. Thich Nhat Tu

– Vice President of the National Organizing Committee for UNDV 2025

– Convenor of the Conference

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THEME 5 FOSTERING UNITY: COLLABORATIVE EFFORTS FOR GLOBAL HARMONY (VOL 1)

EDITORS' INTRODUCTION

1

I. BACKGROUND

In an era marked by ideological polarization, ecological crisis, socio - economic inequality, and global unrest, the quest for unity and inclusivity is no longer a philosophical ideal but a practical necessity. This volume, *"Fostering Unity: Collaborative Efforts for Global Harmony"*, offers a timely and profound exploration into the Buddhist response to such global dissonance. As the fifth thematic strand of the UN Day of Vesak 2025 International Academic Conference - convened under the overarching theme *"Unity and Inclusivity for Human Dignity: Buddhist Insights for World Peace and Sustainable Development"* - this compilation delves into how interreligious collaboration, cross-cultural dialogue, and ethical solidarity may offer a Buddhist framework for navigating and healing the fragmentations of our age.

The selected papers draw on the deep reservoir of Buddhist teachings - from the principle of interdependence (*paṭiccasamuppāda*) to the practice of *mettā* and *karuṇā* - to argue for a vision of unity grounded in spiritual empathy and civic

responsibility. Buddhist unity is not predicated on uniformity but on an enlightened acknowledgment of diversity within the greater web of life. Contributors across this volume, representing Theravāda, Mahāyāna, and Vajrayāna traditions, engage with pressing contemporary challenges through both doctrinal analysis and practical proposals, reaffirming the relevance of Buddhist ethics to the global public sphere.

This scholarly collection also coincides with significant historical and diplomatic commemorations: the 80th anniversary of the founding of the Socialist Republic of Vietnam, the 50th anniversary of national reunification, and the 20th anniversary of the United Nations Day of Vesak. That Vietnam - through the Vietnam Buddhist Sangha - hosts this seminal conference for the fourth time is itself emblematic of the Buddhist commitment to peace through cooperation. Within this context, the contributions in this volume align with the United Nations Sustainable Development Goals, particularly Goal 16: *Peace, Justice, and Strong Institutions*. They reflect a shared vision among Buddhist leaders, scholars, and global policymakers that collaborative engagement is essential in addressing systemic injustices and promoting human dignity.

In a world where nationalism, religious sectarianism, and geopolitical competition frequently undermine efforts for peace, this thematic volume presents Buddhist unity not as an abstract moral aspiration, but as a practical paradigm for intercultural harmony and planetary sustainability. From interfaith diplomacy and gender equity to environmental stewardship and reconciliation, the essays offer an inclusive lens through which the global Buddhist community can co-create a future anchored in mutual respect and ethical interbeing.

II. OVERVIEW OF SELECTED RESEARCH PAPERS

1. *"A buddhist way to foster unity and harmony for the world"* by Ven. Dr. Jinwol Lee offers a comprehensive study on Buddhism's active participation in the United Religions Initiative (URI). The author underscores the compatibility between Buddhist

teachings - especially *paṭiccasamuppāda*, *mettā*, and *upekkhā*—and interfaith cooperation, positioning URI as a global framework for peacebuilding. He draws from canonical sources like the *Dhammapada* and insights from Ashokan edicts to demonstrate how non-violence, inclusivity, and mindful dialogue anchor Buddhist contributions. Practical recommendations are provided for forming Cooperation Circles, promoting social justice, and integrating ecological responsibility with spiritual ethics. The paper's strength lies in its fusion of doctrinal depth and global activism; however, it might benefit from a more critical reflection on potential theological tensions in interfaith settings.

2. Dr. Orawan Ponjulsakdi, in her insightful article “*Noble interfaith peace*”, focuses on the Thai context to explore how peaceful coexistence across religious lines contributes to national stability. She highlights Thailand's constitutional protection of religious freedom, noting the harmonious interactions among Buddhists, Muslims, Christians, Hindus, and Sikhs. Drawing on interfaith engagement initiatives, the paper emphasizes community building, educational inclusion, and the pivotal role of religious leaders in mitigating sectarian tensions. Her discussion aligns with SDG 16 and offers empirical and policy-driven pathways for sustainable peace. While the article presents Thailand as a successful model, it only briefly touches upon the challenges in southern provinces - an area deserving deeper critical engagement for broader applicability.

3. “*Interfaith harmony: Buddhist perspectives on acceptance of diversity and global unity*” by Prof. Dr. Sumudu Manori Dharmarathna provides a contemporary overview of Buddhist engagement with interfaith collaboration in South and Southeast Asia. Emphasizing *sammā-vācā* (right speech) and non-violence (*ahimsā*), the paper illustrates how Buddhist principles serve as instruments for peaceful co-existence in multi-faith societies. The author discusses both grassroots and institutional efforts, such as temple-based education and inter-monastic cooperation, while reflecting on challenges such as religious nationalism. This study offers well-rounded insights, though it might benefit from a more

global comparative framework.

4. Prof. Dr. Rajni Srivastava's article, *"Pluralism as an essential condition for peace and social justice: An enquiry into Buddhist proposal for plural society"*, frames pluralism as a doctrinal and ethical imperative in Buddhist social philosophy. Using textual evidence from both Theravāda and Mahāyāna traditions, she critiques religious exclusivism and authoritarian interpretations of dharma. The paper suggests that Buddhist pluralism is not merely tolerance, but active engagement in dialogue, shared welfare, and justice. A key strength is its ability to link classical doctrine with postcolonial and contemporary political theory. Some readers may find its theoretical abstraction challenging without additional practical examples.

5. In the article *"Buddhist approaches to interfaith dialogue: Strategies for promoting global unity and harmony in a diverse world"*, Ven. Siyambalawewa Yaye Dhammasarini outlines practical frameworks grounded in Buddhist ethics for enhancing interreligious cooperation. Drawing on the teachings of *right speech*, *interbeing*, and *non-dual awareness*, the author proposes mechanisms for deep listening, mutual respect, and compassionate engagement. The paper includes examples from Sri Lanka and global platforms such as the United Religions Initiative, arguing that Buddhist monastics should take a more proactive leadership role in dialogue processes. The argument is well - structured and timely, though it could benefit from a deeper comparative analysis with other religious peacebuilding models.

2.2. Collaborative Approaches to Global Unity

6. Ven. Dhammadhar Thero, in his article *"Collaboration efforts of fostering unity and global harmony"*, addresses the indispensable role of spiritual institutions in interfaith cooperation and global peace efforts. By analyzing both grassroots initiatives and high - level interreligious dialogues, he highlights how Buddhist compassion and equanimity serve as bridges across cultural and theological divides. The paper places special emphasis on mutual respect, shared ethical values, and inclusive leadership.

His practical examples from Sri Lanka, Southeast Asia, and beyond lend a grounded dimension to theoretical insights. Nonetheless, the paper would benefit from more robust analysis on systemic obstacles and the role of political will in interreligious collaboration.

7. The study entitled “*Unity and inclusivity for human dignity: Buddhist insights for world peace and sustainable development*” by Rev. Illukwaththe Dhammarathana articulates how Buddhist ethics contribute to global dignity and mutual respect. Drawing on the *Sigalovāda Sutta* and *Saṅgīti Sutta*, he advocates a model of harmony rooted in the *Noble Eightfold Path* and *brahmavihāras*. His discussion extends to educational reform, environmental awareness, and digital-age morality, showing how spiritual principles intersect with policy agendas. The article’s strength lies in its adaptability to real-world governance frameworks; however, more detailed case studies would enhance its persuasiveness and depth.

8. “*Bridging worlds: Uniting friends of diverse faiths and traditions for a sustainable environment, global harmony, and world peace*” by Prof. Dr. Chang, Yu-Ling explores the potential of Buddhist ecological ethics to bridge faith-based communities. The author emphasizes the interlinkage between interfaith collaboration and environmental sustainability, with *interbeing* and *non-harming* as central concepts. She discusses successful environmental coalitions in East Asia and the role of monastic communities as catalysts for change. This ecologically engaged Buddhism, if systematically expanded, could support global environmental governance. The paper is conceptually coherent, though future iterations might incorporate more interdisciplinary ecological science for integrated policymaking.

9. Prof. Dr. Susanne Von Der Heide’s study “*Collaborative efforts for global harmony: History of Buddhism in Germany*” presents a compelling analysis of Buddhism’s adaptation and contribution to intercultural dialogue in the West. She traces the reception of Buddhist philosophy in Germany from the 19th century to the post-war era, highlighting key figures, institutions, and socio -

political movements. The author argues that Buddhism has offered Germans a framework for ethical reflection, trauma healing, and pluralistic ethics in a post-Christian context. While the study offers rich historical insight, its contemporary implications could be more deeply explored, particularly in the context of Germany's increasing multicultural dynamics.

10. *"The law of dependent origination: Bridging cultures and fostering global harmony"* by Ven. Yang Kihoon advances a doctrinally grounded perspective on how the principle of *paṭiccasamuppāda* (dependent origination) can serve as a universal ethical model across civilizations. He reinterprets this foundational Buddhist concept to highlight mutual causality, shared destiny, and the elimination of 'othering' in global conflicts. Drawing connections between Buddhist metaphysics and intercultural communication, the paper argues for dependent origination as a tool for cultural diplomacy and peace education. The author's strength lies in synthesizing Abhidhamma logic with practical interfaith ethics, though the article would benefit from more concrete applications in conflict zones or multilateral settings.

11. Mr. Chaiyapon Sukieam's article, *"Unity and inclusivity for human dignity: Buddhist insights for world peace and sustainable development"*, emphasizes the Buddhist worldview of non-self (*anattā*) and compassion (*karuṇā*) as ethical foundations for global harmony. His framework proposes a spiritual-ethical model for human dignity that transcends race, religion, and ideology, using Buddhist precepts as soft tools of diplomacy. The study includes reflections on SDGs, particularly those addressing inequality and education. His commitment to translating doctrine into civic responsibility is notable, although the arguments would be enriched by referencing more empirical studies or real-world interfaith outcomes.

12. Ang Choo Hong, in his piece *"Unity and inclusivity for human dignity: Buddhist insights for world peace and sustainability"*, discusses the intersection of environmental ethics and Buddhist notions of interbeing. He argues that sustainable development requires not

only technical fixes but a moral awakening rooted in the principles of *anicca*, *dukkha*, and *anattā*. Buddhist precepts such as right livelihood and right speech are reimagined as guidelines for ecological harmony and social justice. The essay is elegant and reflective, though more engagement with contemporary climate movements would offer practical grounding to his philosophical claims.

13. Dr. Lang Heping (Fa Qing) contributes the study “*Unity and inclusivity in Tian Tai Buddhism and its significance for world peace*”, which provides a doctrinal exposition of *Tiantai* principles - especially the “Three Thousand Realms in a Single Thought-Moment” (一念三千) - as a basis for universal inclusivity. He asserts that the *Tiantai* synthesis of *sūnyatā*, *conventional truth*, and *Middle Way* offers a unique doctrinal platform for interreligious harmony. The paper also addresses ethical applications in education and international diplomacy. While philosophically rigorous, its highly technical focus may limit accessibility for readers unfamiliar with East Asian Buddhist thought.

14. Rida Jelita, in her work titled “*New life concept towards global harmony with the International Nature Loving Association*”, integrates Buddhist ethics with eco-spiritual activism. She presents the Nature Loving Association as a model for grassroots engagement in ecological protection and peace education, grounded in principles like compassion for all beings and minimal harm. Her argument is that environmental degradation and moral decline are interconnected, and both require inner transformation as well as structural reform. The article’s strength lies in its real-world orientation and participatory ethos; however, it would benefit from greater clarity on the organization’s measurable impact and long-term strategy.

15. Dr. Nguyễn Thành Trung’s work “*Vietnamese reception of The Alchemist (written by Paulo Coelho) from the 2025 Vesak value system of unity, collaboration and harmony*” presents an original literary-philosophical inquiry into how Paulo Coelho’s novel *The Alchemist* resonates with Buddhist principles upheld during the 2025 Vesak. The author analyzes the spiritual journey of Santiago through the

lens of *dukkha*, *karma*, and *self-transcendence*, drawing connections to Buddhist notions of destiny and awakening. The study bridges literature and Buddhist hermeneutics in a cross-cultural dialogue, offering new pedagogical possibilities. However, the scope remains interpretive rather than empirical, which may limit its policy - level implications.

16. “*Forstering unity, collaborative efforts for global harmony*” by Dr. Pattidura Sumith de Silva’ offers a pragmatic framework for fostering cooperation between Buddhist and non-Buddhist communities, emphasizing shared values such as nonviolence, generosity, and moral integrity. Through field observations and references to Sri Lankan interfaith councils, the paper shows how mutual understanding is cultivated via community service, education, and cultural exchange. The author proposes establishing local “Unity Hubs” rooted in Buddhist ethics. The approach is grounded and actionable, though the article’s data presentation is somewhat limited and would benefit from clearer methodological scaffolding.

17. In “*Towards an eco-conscious future: Buddhist contributions to sustainable development and global unity*”, Dr. Gurmeet Kaur integrates ecological science with Buddhist ethics, proposing a spiritual ecology based on *anicca*, *mettā*, and interdependence. She explores how monastic practices, forest preservation, and mindful consumption serve as counter-narratives to environmental degradation. Citing both scriptural and contemporary examples, the article connects Buddhist traditions with frameworks like the UN’s SDG 13 on climate action. The argument is persuasive and timely, though more empirical validation or policy modeling would enhance its applicability.

18. “*Cultivation of unity, inclusivity, and human dignity: The role of the Four Sublime States of Mind (Brahma Vihāras) and Kūṭadanta Sutta of the Dīgha Nikāya in achieving world peace and sustainable development*” by Mr. Henaka Ralalage Piyaruchi Kumara Mayadunna examines the transformative social potential of *mettā*, *karuṇā*, *muditā*, and *upekkhā*. The author contends that

these mental attitudes, when systematically taught, could form the ethical backbone of peace education, governance, and conflict transformation. The use of the *Kūṭadanta Sutta* adds philosophical depth to this proposal. The paper is structured and meaningful, though future research could test these insights in educational or peacebuilding curricula.

19. Gaikwad Namrata Mahendra's contribution "*Buddhist insights for world peace, sustainable development, and unity on United Nations Day of Vesak 2025*" is both commemorative and visionary. Centered around the spiritual significance of the 2025 UNDV celebrations, the author emphasizes Buddhist contributions to global harmony through inner transformation and collective ethics. She draws on *the Middle Path*, *right livelihood*, and mindfulness as tools for planetary peace. The article functions as both academic reflection and policy-oriented advocacy. While inspirational and well-positioned in its Vesak framing, it could be further strengthened with more diverse regional or historical case studies.

20. "*The message of Buddhist Saṅgha's unity in a multi-faith world: Promoting unity through respect and understanding*" by Dr. Arun Kumar Yadav examines how intra-sangha unity can become a model for broader interreligious harmony. He emphasizes the significance of *saṅghasāmaggi* (harmony within the community) as a prerequisite for meaningful engagement with other traditions. The study uses both historical and contemporary examples to highlight the Buddhist sangha's potential to embody ethical leadership. The paper is coherent and well-structured, though the author could expand on how sangha dynamics adapt in increasingly globalized and secular contexts.

21. In "*Unity in diversity: Addressing modern claims on Jambudvīpa to foster Buddhist solidarity and global harmony*", Rev. Kaudagammana Rathanasara Thero critiques ethnocentric narratives around sacred geography in Buddhism. Focusing on the contested interpretations of Jambudvīpa, the author urges a shift from territorial claims to symbolic and ethical meanings that unite rather than divide Buddhist communities. He proposes transnational Buddhist solidarity based on

shared teachings rather than national identities. The approach is both bold and timely, though potentially controversial, and would benefit from further inter-sectarian engagement and scholarly responses.

22. Dang Huynh My Trang's essay "*The role of Buddhism in global unity: Collaborative pathways to peace and understanding*" articulates the capacity of Buddhism to transcend borders and promote universal human values. The author emphasizes spiritual diplomacy - engagement through shared ethics rather than political interest - as a key tool in fostering unity. Drawing from Vietnamese Buddhist diplomacy and educational outreach, she offers concrete initiatives for youth engagement, environmental activism, and intercultural exchange. The paper is visionary and heartfelt, though it would benefit from more detailed methodology and examples from international Buddhist networks.

2.3. Inclusion, Gender, and Social Equity

23. In "*Gender equality as a path to sustainable peace: A Buddhist perspective*", Prof. Dr. Nilima Chawhan explores gender equality through Buddhist philosophical and practical lenses. Drawing from early Buddhist texts and the bhikkhunī revival movement, she posits that sustainable peace requires dismantling patriarchal structures both within and outside the saṅgha. Her interdisciplinary approach blends gender theory, Buddhist ethics, and international peace studies, making a strong case for female spiritual leadership in peacebuilding. The paper is incisive in tone and argumentation, though it occasionally risks idealizing Buddhist texts without fully engaging with their historical limitations.

24. Ven. Dapane Chandaratana Thero, in his article "*The peace and harmony of woman: A textual study of the position of woman and her liberation in Theravāda Buddhism*", critically revisits canonical Pāli texts to assess the spiritual agency of women in Theravāda traditions. The author argues that while some early texts reflect patriarchal norms, others - like the *Therīgāthā* - affirm women's potential for full liberation (*arahantship*). He highlights doctrinal equality within the Fourfold Assembly (*cāturparisā*), emphasizing

the need for contemporary reforms. The study's clarity and textual rigor are commendable, though more engagement with living voices of bhikkhunīs today would add immediacy to the argument.

25. Dr. Ramesha Dulani Jayaneththi's article "*Theravāda Buddhism as a framework for inclusion and human dignity: Addressing nationalism and conflict resolution in the contemporary world*" tackles the complex relationship between religious identity and nationalist ideologies. He critiques the instrumentalization of Theravāda doctrine by ethno-religious majoritarian movements, arguing instead for a return to the Buddha's teachings on universal compassion and human dignity. Drawing from Sri Lankan and Myanmar contexts, the paper blends doctrinal analysis with political critique. It's a valuable intervention, though potentially controversial, and would benefit from broader regional comparisons for more balanced insight.

26. Vo The My, in his brief yet thoughtful paper "*The buddhist perspective about social equality*", explores how fundamental Buddhist concepts such as *anattā* and *kamma* inform an egalitarian view of human worth. The author argues that true social equality arises not from external leveling but from the inner cultivation of compassion and wisdom. Referencing the *Cakkavattisihanāda Sutta* and the Buddha's refusal to discriminate by caste, the paper provides a spiritual framework for justice and fairness. The argument is sincere and accessible, though the study could be improved by engaging more with modern theories of equality and systemic injustice.

27. In "*Buddhist faith and family harmony: A practical path under the sociology theory*", Xie Guoqing applies sociological theory to Buddhist family values, focusing on how *sīla*, *mettā*, and *upekkhā* contribute to intergenerational understanding and domestic peace. The author integrates insights from Chinese and Vietnamese Buddhist communities to argue that family is a key unit of ethical transmission. The sociological framing adds novelty, and the study is both analytical and culturally rich. Nonetheless, the theoretical model would be stronger with clearer research design and broader cross-cultural data

2.4. Philosophical and Historical Reflections

28. “*Leaving hatred behind: The truth in exclusivism from the R20 Forum through a Theravāda perspective*” by Nun Khemāvamsī (Ham Elany Tambara) provides a nuanced interpretation of exclusivism within Theravāda Buddhism in light of global religious dialogues. The author distinguishes internal exclusivism as a meditative safeguard and external exclusivism as a source of discord. Drawing on the *Kesamutti Sutta*, *Sakkapañha Sutta*, and *Anattalakkhaṇa Sutta*, the paper offers contemplative tools like *vedanānupassanā* to transcend religious arrogance. The analysis of the R20 Forum in Indonesia reflects a real-world application of Buddhist tolerance in pluralistic contexts. The study is philosophically rich and practically grounded, though it would benefit from further comparative analysis with other religious perspectives at the forum.

29. Rev. Ryokyu Endo’s contribution, titled “*Unification of all humanity - Awaken the potential of humanity and world peace*”, presents an optimistic vision of human unity rooted in spiritual awakening. Emphasizing vibrational harmony and metaphysical interconnectedness, the author proposes a system of collective spiritual growth, using universal Buddhist values as a foundation. His method blends contemplative practice, interfaith openness, and civic engagement, offering a holistic framework for addressing global crises. While poetic and aspirational, the paper leans heavily on abstract metaphors without detailed empirical support or doctrinal grounding, which may challenge readers seeking concrete applications.

30. In “*Nature of the Buddhist priest, prior to the introduction of the precepts of discipline*”, Ven. Dr. Kotiyagala Uparathana delves into early Buddhist monasticism, examining the moral and spiritual qualities of the *bhikkhu* before the codification of the Vinaya. He reconstructs a portrait of the early monk as one guided primarily by *saddhā*, *sīla*, and spontaneous renunciation rather than institutional rules. This historical-philosophical study underscores ethical internalization as foundational to unity and harmony. The paper enriches contemporary conversations on leadership

and community cohesion but might have expanded its scope by connecting ancient models with today's sangha challenges

31. In her article "*Leadership formation in Korean Buddhist context: The case of Inhong and Bhiksunis' contributions*", Ven. Asst. Prof. Dr. Jeongwan Sunim (Son Jin) investigates gender-inclusive leadership through the lens of Korean bhikṣuṇī traditions. She explores how female monastics, especially through the legacy of Inhong, have shaped educational and ethical leadership in Korea's contemporary Buddhist landscape. The paper is both historical and critical, challenging patriarchal hierarchies and promoting spiritual egalitarianism. With careful documentation and theological reflection, this study fills an often-neglected gap in Buddhist gender discourse. One limitation is its relatively narrow national focus, which could be complemented by comparative insights from other traditions.

32. "*Role of the Dāna Pāramitā in alleviation of poverty and establishment of peace as reflected in the Vessantara Jātaka*" by Ms. Akansha Singh explores generosity (*dāna*) as both a personal virtue and a socio-economic principle. She analyzes the *Vessantara Jātaka* to argue that selfless giving transcends religious charity and becomes a structural solution to inequality and conflict. The study frames *dāna* as a moral economy that can address modern crises of consumerism, social alienation, and exploitation. The argument is philosophically rich and ethically sound, though more empirical analysis or comparative economic data would enhance its relevance to development policy.

33. Ven. Dr. Omalpe Somananda's article "*Conflict resolution: Buddhist social work approach based on Buddhist teachings*" presents a compelling synthesis between Buddhist ethics and modern social work principles. The author emphasizes the importance of empathy, mindfulness, and non-harming (*ahiṃsā*) as key instruments in de-escalating community-level conflicts. By integrating Pāli sources like the *Kālāma Sutta* and *Sigalovāda Sutta*, the paper constructs a Buddhist model of grassroots peacebuilding that complements secular frameworks of conflict mediation. Case examples from Sri Lanka

are used to demonstrate how socially engaged monks can serve as mediators and educators. The article is practical and insightful, though additional statistical or programmatic data would bolster its credibility for policy application.

34. In the essay *“The Mādhyamaka Buddhist philosophy: A framework for inclusivity and harmonious coexistence”*, Dr. Vikas Singh delves into Nāgārjuna’s *Mūlamadhyamakakārikā* to argue that emptiness (*śūnyatā*) offers a metaphysical foundation for pluralism and mutual respect. The study contends that the Middle Way, by avoiding extremes of absolutism and nihilism, opens a space for dialogue among differing worldviews. The application of this ontology to contemporary interfaith and intercultural interactions is novel and philosophically robust. While the paper excels in textual interpretation, it might benefit from further elaboration on how such abstract concepts translate into concrete institutional ethics.

35. Bhikkhuni Huệ Ngôn’s paper *“The race and genetics of Buddha and the Sakya clan: An anthropological and ethnological analysis”* presents a unique investigation into the ethnic identity of the Buddha and his clan using historical records, oral traditions, and comparative anthropology. The author challenges monolithic racial portrayals and seeks to present a more nuanced view of ancient Sakyan identity. This approach sheds light on issues of cultural appropriation, Buddhist representation, and authenticity in different cultural contexts. While groundbreaking in theme, the paper may invite debate due to its reliance on speculative genetic linkages and limited access to primary archaeological evidence.

36. Nguyen Thi Ngoc Tam’s contribution *“The power of Buddha’s teachings - The path to peace”* is a concise meditation on the transformative potential of the Buddha’s core teachings, especially the Four Noble Truths and the Eightfold Path. The author emphasizes how these doctrines, when applied sincerely in daily life, serve as instruments for both personal liberation and communal harmony. While not heavily analytical, the essay shines in its earnestness and clarity. It reads more like a reflective

address than a research study, and would be best positioned as an inspirational keynote rather than academic inquiry

37. In his reflective study *“Realizing peace and harmony through a Buddhist perspective in society”*, Aditya Ananda Wibowo discusses the potential of Buddhist moral education to transform contemporary society marked by polarization and moral decay. Drawing primarily from the *Five Precepts*, the author argues that peace must be cultivated through inner transformation, and that societal harmony is a direct result of individual ethical discipline. He emphasizes mindfulness and compassion as daily practices that can dismantle fear, hatred, and prejudice. While the message is idealistic and rooted in traditional principles, the paper lacks a strong empirical framework and would benefit from data or case-based analysis to enhance its academic impact.

2.5. Sustainability and Human Development

38. *“A viable Buddhist approach to reconciliation through forgiveness and mindful healing”* by Ven. Prof. Dr. Rev. Panahaduwe Yasassi Thero presents a case for Buddhist-informed reconciliation models grounded in *khanti* (patience), *mettā*, and mindfulness-based therapeutic strategies. He analyzes how forgiveness in Buddhist psychology is not mere moral acquiescence but a transformational process rooted in deep self-awareness and non-retaliation. The author further compares Buddhist techniques with contemporary peace and trauma recovery models. This work is particularly relevant for post-conflict societies but could be further enhanced with case studies from transitional justice contexts

39. In *“The essence of religious tolerance and harmony for sustainable development”*, Ven. Dampahala Rahula addresses how Buddhist tolerance can align with international development goals. He contextualizes *upekkhā* and *mettā* as moral instruments to reduce polarization, foster coexistence, and support holistic development models. Using case studies from South Asia, the author articulates how monastic leaders have historically mediated conflicts and educated communities in nonviolence. The paper

balances scriptural grounding with applied practice, making it useful for both scholars and practitioners. Nonetheless, it could be strengthened by comparative references to other religious traditions working in similar contexts.

40. In the study *“Buddhist insights for peace, compassion and human development revealed through Aśokan edicts”*, Dr. Dayalan Duraiswamy uncovers the historical interplay between ancient Buddhist governance and contemporary ideals of human development. By analyzing Emperor Aśoka’s rock and pillar edicts, the author highlights policies of moral education, religious tolerance, and animal welfare as early forms of ethical statecraft. These principles, the paper contends, are foundational for modern peacebuilding and sustainable governance. It’s a strong contribution to Buddhist political philosophy, though future research might explore the limits of translating ancient ideals into contemporary policy systems.

III. CONCLUSION

The chapters gathered in *“Fostering Unity: Collaborative Efforts for Global Harmony”* collectively illuminate a vision of global citizenship rooted in Buddhist wisdom and moral imagination. The editorial objective of this volume is not only to foreground exemplary case studies and theoretical insights, but to inspire a deeper integration between spiritual praxis and structural transformation. These contributions demonstrate that Buddhist approaches to unity must go beyond doctrinal consensus or sectarian harmony - they must entail actionable strategies for collaborative governance, environmental justice, inclusive education, and interreligious solidarity.

What emerges is a distinctive Buddhist voice that resonates with the fundamental principles of the United Nations Charter: peace, equality, dignity, and cooperative coexistence. But this voice is not merely reactive to global crises - it is generative of a new civilizational ethic, one that transcends the egoism of nations and the absolutism of identity. The volume underscores that Buddhist

unity does not demand the erasure of difference; rather, it fosters a compassionate space where difference is embraced as the ground for ethical dialogue and mutual flourishing.

As the international community celebrates the 80th anniversary of the United Nations, the insights herein call for a renewed alliance between spiritual traditions and multilateral institutions. In particular, the role of Buddhism - as both contemplative path and engaged social force - is poised to expand through strategic cooperation with global networks such as the United Religions Initiative, the Parliament of the World's Religions, and UNESCO. The dynamic interplay between local wisdom and global ethics is crucial for generating scalable models of peacebuilding that are culturally sensitive, ecologically viable, and ethically robust.

Looking ahead, this volume serves as an invitation for continued research into the intersection of Buddhist philosophy and global governance. Future studies might explore the praxis of *saṅgha* as a model for ethical community - building; analyze Buddhist contributions to peace education in conflict zones; or examine how *bodhisattva* ideals can inform public policy in pluralistic societies. Such inquiries will deepen our understanding of how Buddhist frameworks can meaningfully contribute to the evolving architecture of global harmony.

Ultimately, as custodians of both tradition and innovation, Buddhist leaders and scholars are uniquely positioned to bridge the sacred and the civic, the contemplative and the collaborative. In doing so, they affirm the Buddha's timeless vision: not merely of individual liberation, but of collective awakening toward a world of peace, justice, and harmonious coexistence.

On behalf of the Editors:

Most Ven. Dr. Thich Nhat Tu

– Vice President of the National Organizing Committee for UNDV 2025

– Convenor of the Conference

– Vice President of the Vietnam Buddhist Sangha, Ho Chi Minh City, Vietnam

THEME 5

“FOSTERING UNITY: COLLABORATIVE EFFORTS FOR GLOBAL HARMONY” (VOL2)

EDITORS’ INTRODUCTION

2

I. BACKGROUND

The thematic volume *“Fostering Unity: Collaborative Efforts for Global Harmony”* represents the culminating vision of the United Nations Day of Vesak 2025 Academic Conference, as one of five integral pillars under the overarching theme *“Unity and Inclusivity for Human Dignity: Buddhist Insights for World Peace and Sustainable Development.”* This volume addresses a pressing imperative of our time: the cultivation of solidarity and intercultural cooperation amidst global fragmentation, ideological polarization, and ecological breakdown. By drawing upon the timeless ethical teachings and metaphysical insights of Buddhism, the contributors to this volume offer a re-envisioned framework for unity - one not based on assimilation or dominance, but on compassionate mutuality, shared responsibility, and the recognition of interdependence (Pāli: *paṭīccasamuppāda*).

Set against the profound historical occasion of Vietnam’s 80th National Day and the 50th anniversary of the country’s reunification, as well as the landmark 20th United Nations Day of Vesak celebration - hosted for the fourth time by the Vietnam Buddhist Sangha at the Vietnam Buddhist University in Ho Chi

Minh City - this volume carries a symbolic and practical weight. It positions Vietnam not only as a geopolitical center of regional stability and spiritual heritage but also as a thought-leader in advancing Buddhist diplomacy and intercultural dialogue aligned with the UN Sustainable Development Goals (SDGs). In doing so, it testifies to the strategic convergence between Buddhist ethical values and the multilateral agenda of peace, partnership, and planetary stewardship.

The essays featured in “*Fostering Unity*” span a wide range of interdisciplinary lenses - philosophical, socio-political, ecological, and educational - yet converge around a shared aspiration: to articulate pathways for global harmony rooted in the Buddha’s vision of non-duality, non-violence (*ahimsā*), and communal concord (*saṅgaha-vatthūni*). Whether exploring ancient textual traditions, contemporary social movements, or policy-level applications, the scholars and monastics represented here challenge reductionist approaches to “unity” and instead advocate for a pluralistic, co-arising approach to human flourishing.

In a world reeling from the compounded crises of climate collapse, socio-economic inequity, digital disinformation, and ethno-religious tensions, the Buddhist proposition of unity as *ethical co-existence* offers a much-needed paradigm shift. The essays probe critical philosophical questions: What does it mean to “belong” in a world of flux? How can we reconcile difference without erasing identity? How might compassion transcend boundaries without collapsing into sentimentality or passivity? These are not only academic inquiries, but existential urgencies - posed with clarity and courage by the authors within.

Furthermore, this volume resonates with the Buddhist pedagogical ideal of *bahujaṇanahitāya bahujaṇasukhāya* - working for the welfare and happiness of the many - which aligns seamlessly with the UN’s commitment to human dignity, peacebuilding, and collaborative governance. In situating Buddhist thought as an active agent in global discourse, rather than a passive inheritance, the volume stakes a strong claim for Buddhism’s relevance in addressing

the root conditions of conflict and fragmentation in our time.

II. OVERVIEW OF SELECTED RESEARCH PAPERS

2.1. Buddhist Leadership and Global Governance

1. The article *“Buddhism to spread for cooperation, harmony and global sustainability”* by Most Ven. Dr. Thích Tâm Đức investigates the historical trajectory and contemporary relevance of Buddhism in promoting global unity and environmental ethics. The author traces the transnational dissemination of Buddhist teachings, emphasizing Luy Lâu as a significant Mahāyāna center in early Vietnam. By integrating Buddhist principles of compassion and non-self with modern concerns such as ecological crisis and sustainable governance, the study bridges classical philosophy with contemporary policy frameworks. A notable contribution is the correlation between the Buddha’s Ten Kingly Virtues and ethical leadership. While the paper successfully synthesizes historical and doctrinal analysis, it might benefit from deeper engagement with contemporary empirical case studies to support its theoretical claims.

2. Dr. Asst, Prof. Alok Kumar Verma, in his paper *“Buddhist approaches to world order: Fostering compassionate leadership for sustainable development and world peace”*, puts forward a compelling argument for Buddhist-inspired ethical leadership as an alternative to the dominant paradigms of power and profit. Drawing on key concepts like *karuṇā*, *sati*, and *pratītyasamutpāda*, the author maps how Buddhist compassion can reframe governance models to address climate change, inequality, and global conflict. A strength of the paper lies in its synthesis of textual exegesis and qualitative interviews. Nonetheless, while offering visionary leadership principles, the lack of regional specificity may limit its immediate applicability in diverse political contexts.

3. Ven. Bulugahapitiye Nandabodhi’s study, *“Buddhist principles in conflict resolution and human resource management: A holistic approach to ethical leadership, workplace harmony, and global peacebuilding”*, innovatively links Buddhist ethics with organizational leadership. He applies principles like *mettā*, *upekkhā*,

and *sammā-vācā* to propose models for compassionate HR practices and non-violent conflict mediation. The interdisciplinary nature of this work is particularly valuable in bridging spiritual philosophy with corporate governance. However, the theoretical richness might benefit from more detailed case examples in professional or institutional settings.

4. Dr. Kalinga Seneviratne's contribution titled "*Mindful communication: A collaborative approach for peace journalism to global harmony*" introduces a Buddhist framework for ethical journalism. He advocates for "mindful communication" that avoids sensationalism and polarization, promoting empathy and fact-based discourse. The strength of the study lies in its timely critique of media culture and its alignment with the Buddhist virtue of *sammā-vācā* (right speech). However, implementation models remain underdeveloped, especially concerning media regulation in digital contexts.

5. In his study "*Compassion for strategic thinking in context of Buddhism and Game Theory*", Mr. Vinogradov Iurii Victorovich attempts a novel synthesis of Buddhist ethics and strategic logic. Using Game Theory as an analytical framework, he argues that compassion is not only morally superior but strategically advantageous in achieving stable, cooperative outcomes. The integration of *karuṇā* into rational choice models is conceptually bold and interdisciplinary in nature. However, the paper would gain from a more rigorous articulation of methodological compatibility between Buddhist non-dualism and Game Theory's individualistic assumptions.

2.2. Unity, Inclusivity, and Interfaith Dialogue

6. In "*Unity and inclusivity for human dignity*", Mr. Rajratna Ashok Ambedkar reflects on the egalitarian potential of Buddhism in dismantling caste and identity - based hierarchies. The paper is deeply rooted in the socio-political legacy of Dr. B.R. Ambedkar, linking Buddhist ethics with human rights discourse. The author calls for Buddhist-based constitutional morality as a foundation for

peaceful coexistence and inclusive democracy. His contribution is distinctive in fusing social justice activism with spiritual resilience. However, the essay could be strengthened by comparative references to Buddhist communities outside India to enhance its universality.

7. “*Unity and inclusivity for human dignity*” authored by Ven. Khenpo Yonten Gyeltshen presents a philosophical engagement with the concept of *inclusive unity* in Buddhist thought. The author emphasizes that dignity and equality are rooted in the non-discriminatory nature of *tathāgatagarbha* (Buddha-nature), arguing that inclusivity is not just political, but ontological. His metaphysical interpretation contributes a deep ontological dimension to global discourse on dignity. Yet, the abstract level of engagement could be made more accessible through practical illustrations from monastic life or interfaith initiatives.

8. “*Cultivating harmony: The Buddhist path to unity*” by Dr. Sk. Makbul Islam articulates how the Threefold Training - *sīla*, *samādhi*, and *paññā* - provides a foundational strategy for nurturing interpersonal and societal harmony. He contrasts this inner cultivation with more transactional models of unity, arguing for spiritual transformation as a prerequisite for sustainable peace. The paper’s depth lies in bridging inner and outer peace. Nonetheless, the approach remains primarily theoretical, lacking practical illustrations or socio-political examples that could enhance its application.

9. Sampath Suranga Jayasinghe’s essay titled “*The role of mettā (loving-kindness) in building collaborative global communities*” delves into the transformative power of *mettā* meditation as a bridge-builder across cultures, ideologies, and national boundaries. The author discusses both individual and collective dimensions of loving-kindness, proposing it as a secular tool for empathy-building in global leadership and civic diplomacy. The strength lies in its cross-cultural applicability and contemplative depth. However, the paper would be stronger with empirical support or implementation models beyond theoretical advocacy.

10. Dr. Samantha Ilangakoon's article "*The Buddha as a peace maker par excellence*" reframes the historical Buddha as an archetype of diplomatic wisdom. Drawing upon Pāli texts and historical anecdotes, the author presents the Buddha's mediating role in tribal conflicts as a model for contemporary diplomacy. The work excels in textual interpretation and historical storytelling. However, the extrapolation to modern international relations, though inspiring, may require more critical analysis of structural power imbalances and realpolitik constraints.

11. In "*The epic of King Gesar of Ling as a cross-cultural and cross-disciplinary unifier*", Amalia H. Rubin explores the Tibetan epic as a medium for intercultural understanding and spiritual solidarity. She interprets the King Gesar narrative as a symbolic expression of Buddhist values, capable of fostering cross-border unity through shared myth and moral imagination. The paper excels in cultural analysis and literary interpretation, especially in how oral traditions carry ethical paradigms. Nevertheless, more attention to the limitations of myth in realpolitik or interfaith diplomacy would nuance its broader implications.

12. The study "*Collaborative interreligious initiatives for reconciliation and sustainable peace: Aligned with the principle of Yathāvādī-Tathākārī*" by Dr. Rathnayaka Mudiyañselage Rathnasiri emphasizes ethical consistency (*yathāvādī-tathākārī*, one who speaks as one acts) in building trust across religious divides. The author provides case examples of interfaith cooperation in Sri Lanka, arguing that Buddhism's emphasis on integrity and mutual respect provides a stable foundation for dialogue. The paper contributes a practical ethical lens to peacebuilding literature. Nonetheless, it may have benefited from theoretical elaboration on religious pluralism and institutional mechanisms of collaboration.

13. "*The role of interfaith collaboration in promoting global harmony, with a specific focus on Muslim-majority nation, efforts of preserve Buddhist heritage sites*" by Dr. Numan Anwar investigates the dynamics of religious diplomacy in contexts where Buddhism is a minority tradition. Highlighting Indonesia as a key example, he

showcases successful interfaith cooperation in preserving Buddhist sites. This pragmatic approach to heritage conservation through dialogue is commendable. Nonetheless, the study could explore in more depth the long-term sustainability and political challenges of such interfaith efforts.

2.3. Compassion, Mindfulness, and Educational Transformation

14. In *“Compassion, unity, integrity and mindful actions for sustainable future: As depicted in Theravāda Buddhism”*, Dr. Lalan Kumar Jha offers a doctrinally anchored vision of global harmony through the prism of Theravāda ethics. He analyzes core teachings on *mettā*, *sīla*, and *appamāda* (diligence), advocating their relevance in promoting societal coherence and intergenerational justice. The study is commendable for its clarity and normative consistency. Yet, it tends to idealize doctrinal purity, leaving less room for the socio-cultural adaptations needed in global implementations.

15. With his essay *“The interconnectedness of humanity and human dignity: Mahāyāna Buddhist teachings for world peace and sustainable development”*, Ven. Dr. Thích Hạnh Chánh provides a rich doctrinal exposition of Mahāyāna thought, focusing on *upāya* (skillful means) and *śūnyatā* (emptiness) as transformative tools for global harmony. He advocates for Buddhist compassion as an ethical compass in reconfiguring social systems and governance structures. The analysis is textually robust and theologically nuanced. A limitation, however, lies in the abstractness of the discussion, which may pose challenges for policy translation and applied ethics.

16. W.S. Chandrasekara's research *“The mediating role of emotional well-being between mindfulness and academic performance: A study among undergraduates at the University of Colombo, Sri Lanka”* provides data-driven insights into how mindfulness practices improve emotional regulation and scholastic achievement. Drawing from psychological methodologies, the author substantiates that mindfulness indirectly enhances academic outcomes through improved well-being. A valuable contribution is its empirical design

linking Buddhist mental training with cognitive performance. However, its generalizability might be limited by the narrow demographic scope and lack of longitudinal analysis.

17. The paper *“Creating more space, sharing more resource: Reimagined education approaches for today’s digital learners and sustainable discourse”* by Dr. Edi Ramawijaya Putra presents a critical reflection on how Buddhist-informed education can respond to digital transformation. He argues for a paradigm shift in pedagogy that emphasizes inclusivity, empathy, and knowledge-sharing - mirroring *dāna* (generosity) in the digital age. The study’s originality lies in reframing educational accessibility as a form of compassionate action. While thought-provoking, the paper would benefit from greater empirical grounding and clearer metrics for evaluating the success of such approaches in diverse contexts.

18. In his paper *“Dharma as culture”*, Dr. Märt Läänemets discusses how Buddhist teachings are not merely religious prescriptions but also foundational cultural values that have shaped Asian civilizations. He traces the integration of *dharma* into language, education, art, and governance. This cultural lens offers a holistic view of how Buddhism permeates civilizational ethos beyond doctrine. A notable insight is the reframing of *dharma* as lived culture. Still, more comparative analysis between regions could deepen the discussion and identify divergent interpretations across Buddhist cultures.

19. Bhikkhunī Dr. Thich Nu Tinh Hue (Nguyen Thi Kim Lien) presents a compelling exploration in her essay *“Application of Sedaka Sutta for fostering harmony”*. By drawing from the parable of the two acrobats in the *Sedaka Sutta*, she argues for a balance between self-care and care for others as a basis for communal harmony. Her work uniquely emphasizes the psychological and relational dimensions of Buddhist ethics. The clarity of her practical interpretations makes this sutta highly relevant to modern social challenges. Nevertheless, further elaboration on how this teaching can be institutionalized in contemporary community models would enhance its impact.

20. The article *“Four principal commitments for global harmony and*

human flourishing: A Buddhist perspective” by Mr. Kailash Chandra Bauddha outlines a visionary ethical framework based on four Buddhist commitments: non-violence, interdependence, universal compassion, and ethical leadership. Drawing from both Pāli and Sanskrit sources, the author proposes these principles as foundational for peaceful coexistence in a fractured world. His strength lies in systematizing diverse teachings into a coherent moral structure applicable to global ethics. While the argument is ambitious, it would be strengthened by discussing how such commitments can be institutionalized within global governance structures.

2.4. Social Engagement and Regional Buddhist Movements

21. Ven. Viharagala Pagnnaloaka Thero, through his study *“Buddhist response to social conflicts and its contribution to social wellbeing”*, offers a grounded approach to conflict resolution based on Dhamma principles. He highlights Buddhist methods of nonviolent communication, community dialogue, and ethical rehabilitation. His engagement with practical field experiences adds authenticity to the analysis. Nonetheless, the paper could enhance its scholarly weight by drawing on wider interdisciplinary sources, especially conflict studies and peace psychology.

22. In *“Buddhayāna Spirit Movement: Promoting peace and harmony in Buddhist communities to address religious conflicts in Indonesia and beyond”*, Ven. Dr. Juni Suryanadi introduces a grassroots model for inter-sectarian Buddhist collaboration in Indonesia. The movement aims to bridge divides between Theravāda and Mahāyāna traditions through shared rituals, education, and civic engagement. His work stands out for proposing a concrete framework of internal Buddhist solidarity as a precondition for broader interfaith harmony. While promising, further critique could include examining how this model interacts with non-Buddhist religious groups and state institutions.

23. In the article *“Buddhist insight for world peace and sustainable development – A review in the light of United Nations Charter”*, Dr. Nagarale Sandeep Chandrabhanji evaluates key Buddhist

doctrines such as non-violence, interdependence, and moderation in relation to the UN's foundational principles. He concludes that Buddhist ethics can serve as a moral supplement to legal and political frameworks. This normative alignment adds philosophical substance to international diplomacy. While rich in textual parallels, the study could be further enhanced by integrating case studies from UN peacekeeping or development programs.

24. Dr. Dharmendra Kumar, through his essay *"Buddha's teachings are an excellent philosophy for global harmony"*, contends that the Dhamma offers universal ethical principles applicable across religious and cultural boundaries. His work emphasizes values such as tolerance, respect, and non-exploitation as pillars of peaceful coexistence. Though straightforward in style, the essay delivers a clear moral vision. However, the argument would be more persuasive with deeper textual analysis and attention to possible tensions when translating Buddhist ethics into secular public policy.

25. Dr. Khanh Tien Tran, in *"A Buddhist perspective in global harmony for sustainable development: A case in ASEAN"*, explores the applicability of Buddhist values within ASEAN regional cooperation. Her paper outlines how principles like interdependence and moderation (the Middle Way) can foster regional integration and peace diplomacy. With ASEAN's diversity in mind, she suggests Buddhist soft power as a unifying cultural force. The study's strength is in its geo-political focus and regional policy orientation. However, a deeper engagement with institutional dynamics within ASEAN would make the proposals more operationally grounded.

26. Karisma Aulia's paper *"Giant collects promise, Sutasoma keeps: Representation of forgiveness and conflict reconciliation in the Sutasoma-Jātaka relief of Borobudur Temple with a semiotic approach"* offers a visual-cultural reading of Borobudur's iconic reliefs. Through semiotic analysis, the author unpacks how the narrative of Prince Sutasoma models a Buddhist ethic of forgiveness and loyalty. The study's originality lies in linking visual art, narrative ethics, and reconciliation theory. While deeply insightful, expanding the

discussion to include reception history or public education around these images would broaden its practical impact.

27. Le Thi Hong Diem explores the transformative social role of contemporary Buddhism in her study *“Engaged Buddhism: From Individual to Community, Collaboration for a Harmonious World.”* The paper highlights how compassion (*karuṇā*) functions not only as an ethical principle but also as a pragmatic tool for addressing global issues such as inequality, conflict, and ecological degradation. Drawing from both Theravāda and Mahāyāna traditions, the author presents Engaged Buddhism as a moral framework bridging individual practice and collective action. Notably, the study emphasizes interfaith cooperation and intercultural dialogue as pathways to global peace. Case studies from Thailand, India, Bhutan, and Sri Lanka show how Buddhist communities are actively involved in environmental conservation, gender equality, and humanitarian relief. Diem also underlines the potential of Buddhist ethics in shaping sustainable economic models and digital mindfulness practices. While the paper demonstrates significant breadth, its ambitious scope occasionally leaves some regional practices underexplored. Nevertheless, the article makes a valuable contribution by situating Buddhism not only as a spiritual path but as a global force for solidarity and responsible cooperation in times of crisis and transformation.

III. CONCLUSION

“Fostering Unity: Collaborative Efforts for Global Harmony” is not merely an anthology of academic essays - it is a philosophical invocation and a moral blueprint. As editors and curators of this volume, we recognize its significance as a timely intervention in both Buddhist scholarship and global policymaking. It offers not only diagnostic clarity but also prescriptive wisdom, drawing from canonical teachings and lived practices to propose tangible strategies for cultivating a harmonious, inclusive, and sustainable global order.

What distinguishes this volume is its capacity to translate Buddhist

ethics into pragmatic solutions for contemporary governance, interfaith diplomacy, and socio-environmental integration. Buddhist teachings on *mettā*, *karuṇā*, and the Middle Way are here rearticulated through modern frameworks such as peace journalism, ethical leadership, sustainable development, and ecological justice. In doing so, the contributors breathe new life into ancient wisdom, revealing its enduring capacity to guide humanity through the moral and existential dilemmas of the 21st century.

This editorial vision is animated by a dual commitment: fidelity to the Buddhadhamma and responsiveness to the global commons. In alignment with the United Nations' 2030 Agenda, particularly Goals 16 (Peace, Justice and Strong Institutions) and 17 (Partnerships for the Goals), this volume suggests that Buddhist insights can contribute meaningfully to shaping a more compassionate international order - one that honors diversity without division, cooperation without coercion.

Looking ahead, we invite scholars, policy leaders, religious communities, and peacebuilders to deepen the inquiries launched here. Future research may further explore Buddhist models of restorative justice, pluralist education, interreligious solidarity, and the ethics of technological mediation. It is our conviction that Buddhist philosophy, when enacted with wisdom and compassion, offers not a utopian escape but a grounded praxis for reweaving the fragile threads of our shared humanity.

As the global Buddhist community gathers in Vietnam to commemorate the 20th UN Day of Vesak, may this volume serve as both a celebration of enduring unity and a compass pointing toward our collective future - one where difference becomes dialogue, and harmony becomes the highest expression of human dignity.

On behalf of the Editors:

Most Ven. Dr. Thich Nhat Tu

– Vice President of the National Organizing Committee for UNDV 2025

– Convenor of the Conference

– Vice President of the Vietnam Buddhist Sangha, Ho Chi Minh City, Vietnam

BIOGRAPHICAL NOTES ON CONTRIBUTORS

Miss K.C. Ayeshani Abesinghe is a final-year undergraduate at the Department of Pali and Buddhist Studies, Nāgānanda International Institute for Buddhist Studies, Sri Lanka. Her academic focus lies in Buddhist philosophy, with research interests centered on contemporary applications of Buddhist ethics and existential thought. She has presented papers at national and international conferences, showcasing emerging scholarship in Buddhist studies. Beyond academia, she is involved in youth development and community health initiatives, actively contributing to national programs through the Alcohol and Drug Information Centre and the Ministry of Health. Her work reflects a strong commitment to integrating Buddhist principles with modern social concerns.

Dr. Lauw Acep earned his Doctorate in Religion and Culture from Universitas Hindu Indonesia, Bali (2010), and currently serves as Dean of the Faculty of Education and Dharma at Nalanda Institution, Indonesia, leading curriculum development and intercultural dialogue initiatives in religious pedagogy.

Rahima Akhter is a Lecturer in World Religions and Culture at the University of Dhaka, Bangladesh. She holds an M.Phil. in Inter-Religious Empathy and Peacebuilding and a Master's in the same field, graduating First Class First in both. Her research bridges interfaith dialogue, religious harmony, and comparative studies between Buddhism and Christianity. She has published in peer-reviewed journals and received prestigious awards, including the Khaleda Monzoor-e-Khuda Gold Medal and the Dean's Award. Actively involved in interfaith initiatives, she is affiliated with the International Association for Religious Freedom and United

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Dr. Konara Mudiyansele Geethani Chandrika Kumari Amaratunga is Professor in the Department of Sociology at the University of Kelaniya, Sri Lanka. She completed her B.A. in Sociology and Criminology (1991), M.S.Sc. in Sociology (2000), and Ph.D. in Sociology (2014) at Kelaniya, served as Head of Department (2013–2016), and now coordinates MA/ M.S.Sc. programs, with research spanning social anthropology, change, and indigenous communities.

Mr. Rajratna Ashok Ambedkar, great-grandnephew of Dr. B.R. Ambedkar – the principal architect of the Indian Constitution – is the National President of the Buddhist Society of India, founded by Dr. Ambedkar himself. Deeply committed to Buddhist values and social justice, he actively promotes the vision of equality and compassion central to his family legacy. Mr. Ambedkar has represented Buddhism on global platforms, participating in the World Fellowship of Buddhists conferences in Japan and Thailand and the United Nations Day of Vesak in Thailand and Vietnam. In 2018, he presented a paper on Buddhism at a WFB conference and currently serves as the Standing Committee Secretary of the organization. He has delivered key addresses on the Indian Constitution, human rights, and social equality at renowned institutions such as Columbia University, the London School of Economics, the Australian Parliament, and the University of Lahore. As President of the Organization for Minorities of India, he champions democratic ideals, Buddhist ethics, and inclusive societal reform.

Mr. Alexander Phillip Amies (Alex Amies) is a software engineer, PhD student, and Adjunct Faculty at the University of the West, specializing in artificial intelligence and Buddhist studies. He has over twenty years of experience volunteering with Fo Guang Shan, contributing to translation and various other projects. Alex is the creator of the websites ntireader.org, hbreader.org, and

chinesenotes.com, which focus on language learning and Buddhist texts. He holds degrees in Computer Science (BSc, University of New South Wales, Australia), Civil Engineering (BE, University of New South Wales, Australia; MS, Stanford University), and Applied Buddhist Studies (MA, Nan Tien Institute, Australia). Currently, he is pursuing a PhD in Religious Studies at the University of the West in Rosemead, California. His unique blend of technical and spiritual expertise has led him to explore intersections between AI and Buddhist studies, making significant contributions in both fields.

Ven. Giac Tam An (Aka. Nguyen Thi Ngoc Tam) born in 1994 in Da Nang, Vietnam, began her professional journey as an entrepreneur in Ho Chi Minh City, where she opened a beauty spa in District 7 in 2019. Her spiritual transformation began during her participation in Buddhist retreats, which deepened her faith in the Three Jewels and inspired her to pursue a monastic life. She received novice ordination under Venerable Thich Nhat Tu at Giac Ngo Pagoda in 2021 and continued her training under Venerable Thich Nu Dieu Hieu at Long Hung Monastery. A dedicated practitioner and self-motivated learner, she engaged in independent study and followed Buddhist teachings online. Her commitment to academic and spiritual growth led her to earn a scholarship to the Nāgānanda International Institute for Buddhist Studies (NIIBS) in Sri Lanka, where she studied since 2024. She aspires to integrate her spiritual path with academic research in Buddhist philosophy and practice.

Ven. Thích Nữ Diệu Anh was ordained in 2001 and holds a Ph.D. in Buddhist Studies from Kelaniya University, Sri Lanka, specializing in Buddhist psychology. Her work *Three Strategies to Reduce Anxious Disorder* won recognition at the 2024 International Conference on Psychology and Mental Health, and she has designed postgraduate Buddhist studies courses as a visiting lecturer.

Dr. Numan Anwar is a distinguished archaeologist and Field Supervisor at the Directorate of Archaeology and Museums, Government of Khyber Pakhtunkhwa, Pakistan. He holds a Master's in Archaeology from the University of Peshawar and an M.S. from Hazara University, where he specialized in Bodhisattva Maitreya in

Gandhāra Buddhist Art. His PhD research, titled *Buddhist Narrative Relief Panels in Dir Valley, Northern Gandhāra: A Case Study of Dir Museum, Chakdara*, significantly contributes to studying ancient Buddhist iconography and material culture. Dr. Anwar has published numerous research papers in national and international journals, reflecting his expertise in Gandhāran art and Buddhist archaeology. His fieldwork experience includes supervising major excavations across Khyber Pakhtunkhwa, playing a pivotal role in heritage preservation and promoting archaeological tourism. His scholarly and professional contributions continue to advance the understanding and conservation of Pakistan's rich Buddhist and archaeological heritage.

Ven. Arlawka, Director of the Aue Nai Foundation, is a distinguished Buddhist scholar and social advocate from Myanmar. With a deep commitment to Buddhist studies, human rights, and social development, he has significantly contributed to academic discourse and community empowerment. Holding a Master of Arts in Religious Studies from Mahidol University, Thailand, his research focuses on the transformation of the Rāmañña Dhammācariya Association into a modern decentralized organization. Ven. Arlawka has actively participated in international conferences, presenting on topics related to Buddhist education, religious transformation, and human rights. His work spans Buddhist philosophy, human resource management, and psychology, demonstrating a multidisciplinary approach to education and activism. As a lecturer and program director, he mentors students and fosters academic excellence in Buddhist studies. Fluent in Mon, Burmese, English, and Pāli, he bridges cultural divides to promote knowledge dissemination and ethical leadership. Through his engagement in curriculum development, community organizing, and human rights advocacy, Ven. Arlawka continues to inspire transformative change in both academia and society.

Karisma Aulia, born in 2005 in Blitar, East Java, Indonesia, is a second-semester undergraduate student in the Dharmacarya (Buddhist Religious Education) program at Raden Wijaya State

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Ms. Sushma Shrestha Bajracharya is a distinguished scholar and practitioner specializing in sustainable development through Buddhist teachings. She holds master's degrees in Agricultural Sciences (Germany) and Pali Buddhist Studies (Nepal), where she received the Lumbini Buddhist University Gold Medal. Currently pursuing a Ph.D. on "Pali Buddhist Teachings for Sustainable Community Development," her work integrates Theravāda principles with gender equity, peacebuilding, and governance. A recipient of multiple national honors and the DAAD scholarship, she has led training programs across Nepal, Sri Lanka, and East Timor. She also serves the Theravāda Buddhist Academy, contributing to academic and spiritual enrichment through education and community engagement.

R. M. Suneth Bandara is a scholar in Buddhist philosophy and the Head of the Department of Pali and Buddhist Studies at Nāgānanda International Institute for Buddhist Studies, Sri Lanka. He holds a Bachelor of Arts degree with First Class Honours in Buddhist Philosophy from the Buddhist and Pali University of Sri Lanka and a Master of Arts in Buddhist Studies from the University of Kelaniya. Currently pursuing a PhD in Buddhist Philosophy at the University of Sri Jayawardhanapura, his academic journey reflects a deep commitment to the study and teaching of Buddhist

philosophy. Bandara's expertise lies in the critical analysis and interpretation of Buddhist texts, and he is actively contributing to the advancement of Buddhist studies both in Sri Lanka and internationally. His leadership in the Department of Pali and Buddhist Studies further highlights his dedication to academic excellence and the promotion of Buddhist scholarship.

Ven. Sanjib Barua, monastically known as Phra Somochitto, is a scholar-monk with a specialized focus on Early Buddhism, meditation (*bhāvanā*), and the historical development of Buddhism in Thailand. He holds both a Bachelor's and Master's degree in Buddhist Studies and English from Mahachulalongkornrajavidyalaya University, Thailand, where he concentrated on Early Buddhist texts and contemplative traditions. Currently pursuing a Ph.D. at the University of the West, Los Angeles, USA, his research combines historical, doctrinal, and practical perspectives, rooted in lived monastic experience. Ven. Somochitto's scholarly contributions aim to bridge the gap between theoretical inquiry and experiential understanding of the Dhamma. He is particularly interested in how classical teachings and meditation practices inform and evolve within modern interpretations of Theravāda Buddhism. Through conference presentations, research publications, and global engagement, he actively contributes to the international discourse on Buddhist thought, ethics, and mindfulness. His dual role as monk and academic fosters a holistic approach to Buddhist studies and spiritual education.

Kailash Chandra Bauddha is a distinguished research scholar and official Hindi translator for His Holiness the XIV Dalai Lama. He is pursuing a PhD in Buddhist Studies at the University of Delhi and holds an M.A. from Dr B.R. Ambedkar University and the University of Delhi. He has also received advanced training in Tibetan Buddhist philosophy from the Institute of Buddhist Dialectics (IBD), Dharamshala, including the Uma Rabjampa (Master of Madhyamika) and Pharchin Rabjampa (Graduate in Prajñāpāramitā Sūtra). With over 20 years of experience in translation and Buddhist scholarship, he has translated teachings

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Ven. Bhadrasuryapalo (Juni Suryanadi) is a Buddhist educator, researcher, and mindfulness trainer dedicated to advancing Buddhist education and leadership in Indonesia. Born in 1993 in Batu Kebayan, West Lampung, he holds a Bachelor's degree in Buddhist Education (S.Pd.) from Smaratungga Buddhist College (2016), a Master's in Education (M.Pd.) from Lampung State University (2019). He is pursuing a Doctorate in Religious and Cultural Studies at Universitas Hindu Indonesia, Bali. Since 2020, he has been a lecturer and researcher at Jinarakkhita Buddhist College of Lampung, focusing on Buddhist studies, educational management, and mindfulness. In 2021, he was appointed Vice Chairman of Planning, Cooperation, and Public Relations at the institution. He is a Google for Education Certified Educator and a frequent speaker for Indonesia's Ministry of Religious Affairs. His work spans Buddhist education consulting, organizational culture, and leadership mentoring, contributing to academic forums and community development through Buddhist values and holistic educational practices.

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Dr. Le Thanh Binh, born in 1955, is an expert in Water Resources Development, Clean Water and Sanitation, Climate Change Adaptation, Disaster Risk Reduction, and Emergency Response, with over 30 years of experience in the field. In recent years, she has developed a deep interest in Buddhism and embraced the path of a lay practitioner at Giac Ngo Pagoda in Ho Chi Minh City, Vietnam. Dr. Binh is actively involved in Buddhist affairs, serving on the Book Editorial Board and contributing to the Vietnam Buddhist Sangha. She was Assistant Secretary for the United Nations Day of Vesak (UNDV) in 2019 and 2025, and has participated in various Buddhist conferences. Her scholarly contributions include numerous articles and presentations published in PSO Newspaper, IDN-InDepthNews, and Buddhist conference proceedings, highlighting her active engagement in both environmental and Buddhist academic spheres.

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Dr. Basudha Bose is a scholar of Buddhist Studies with a Ph.D. from the University of Calcutta, focusing on “Green Buddhism: An Aspect of Applied Buddhism.” She also completed an M.Phil. on Japanese Buddhist sects and an M.A. in Pali. Her academic background includes Ancient Indian and World History. Beyond academia, she contributes to peace and education as a member of the Gandhi Global Family, a UN-recognized NGO. She is also a political analyst and public educator through various media platforms. Fluent in English, Hindi, Bengali, and Pali, Dr. Bose continues to advance Buddhist studies and social harmony.

Most Ven. Dr. (honorary) Ajahn Brahmāli is a senior Theravāda monk renowned for his deep knowledge of Pali and the Vinaya. Ordained in 1996 at Bodhinyana Monastery, Australia, under Ajahn Brahm, he has translated the complete Vinaya Piṭaka into English and authored numerous essays on Buddhist ethics and doctrine. His teaching makes early Buddhist texts accessible to both scholars and practitioners. He regularly leads retreats across Asia, Australia, and Europe. In recognition of his contributions to Buddhist education, he was awarded an honorary doctorate in 2023. Ajahn Brahmāli is also a prominent advocate for bhikkhuni ordination.

Mr. Manuel Antonio Ato del Avellanal Carrera is a PhD candidate in Philosophy and Religions at the School of Oriental and African Studies (SOAS), University of London, where he focuses on the ethics of engaged Buddhism. He holds a Master’s degree in Buddhist Studies, Philosophy, and Comparative Religions from Nalanda University, India, with Sanskrit studies at the Rangjung Yeshe Institute, Kathmandu University. Ato-Carrera completed

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Mr. Sujan Chakma, born into a Buddhist family in India, has been immersed in Buddhist teachings from a young age. He studied Pali and Buddhist Studies at Mahabodhi Bangalore and later pursued extensive Buddhist studies in Myanmar, earning a BA in Buddhist Studies and an MA in Abhidhamma. He trained in various meditation techniques at renowned centers like Paauk, Mahasi, and Sweeomin in Myanmar, and further deepened his meditation practice in Thailand. Currently, Sujan is pursuing a PhD at Subharti University while serving as a Pali and Buddhist Lecturer at Shakyamuni College in Bodhgaya, India.

Ven Dapane Chandaratana Thero is a senior lecturer at the Buddhist and Pāli University of Sri Lanka, where he has served since 2022. He obtained his B.A. (Hons) in Buddhist Philosophy (English Medium) with First-Class Honours in 2012 from the same university and later earned his M.A. in Buddhist Studies from the University of Kelaniya in 2016 with a dissertation titled "A Study of Later Buddhist Theory of Knowledge." He began his academic career as a visiting lecturer in 2013, and from 2015 to 2022, he served as a lecturer and then senior lecturer in Buddhist Philosophy at Bhiksu University of Sri Lanka. He has also lectured at the University of Sri Jayawardenepura and other institutions. His academic focus lies in Buddhist epistemology and philosophy, particularly in Theravāda thought. He has authored several scholarly articles and presented widely in Sri Lanka. Currently, he is pursuing postgraduate studies at the Numata Center for Buddhist Studies, University of Hamburg, in preparation for doctoral research.

Ven. Prof. Dr. Witharandeniye Chandasiri Thero is a distinguished Theravāda Buddhist monk from Sri Lanka with an impressive academic background. He earned the prestigious Royal Pundit degree in 2003 and a Bachelor of Arts in Pali with first-class honors from the University of Sri Jayewardenepura in 2008. Ven. Chandasiri has completed three M.A. degrees in Pali and Buddhist Studies and holds a Postgraduate Diploma in Education from the University of Colombo. He received a Ph.D. in Pali from the University of Sri Jayewardenepura in 2014. Ven. Chandasiri began his academic career as a tutor at the Buddhist and Pali University of Sri Lanka in 2011 and later became a permanent lecturer, rising to Senior Lecturer and Professor. He is currently undertaking postdoctoral research in Pali at Savitribai Phule Pune University, India.

Dr. Nagarale Sandeep Chandrabhanji is an Associate Professor at Swatantrya Senani Jawaharlal Darda College of Law (SSJDCL), Yavatmal, India, with expertise in International Law, Labour Law, and Human Rights. He holds an LL.M., MHRDE, and a Ph.D. in Law and has qualified for the UGC-NET in Law. Beginning his professional journey as an advocate at the District & Sessions Court, Nagpur, he transitioned into academia, joining SSJDCL in 2008. He currently serves as Secretary of the Legal Aid Services Clinic and IQAC Coordinator. He is affiliated with several legal and academic bodies, including the Indian Red Cross Society and the P.G. Board of Studies in Law at Manipur Central University. Dr Chandrabhanji has authored 24 research papers and four book chapters and edited a volume on Dr B.R. Ambedkar's constitutional and legal philosophy. He has participated in international forums such as UNDV (Vietnam) and the Dharma-Dhamma Conference and presented in institutions across India, Singapore, Malaysia, and Indonesia. He is also actively engaged in Buddhist social outreach and legal education.

Dr. Mananna Dewage Sachini Hansika Chandrapala is a dedicated scholar and lecturer in Buddhist Studies, currently serving at the Sri Lanka International Buddhist Academy. Born

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Dr. W. S. Chandrasekara is a Professor and Director of the Institute of Human Resource Advancement at the University of Colombo, Sri Lanka. He holds a PhD in Management from Huazhong University of Science and Technology, China, an M.S.Sc. in Sociology from the University of Kelaniya, and a B.A. in Sociology from the University of Colombo, along with a Postgraduate Diploma in Development Studies and Public Policy. He is also certified in Teaching in Higher Education and holds SEDA Accreditation (UK). His multidisciplinary research spans alcohol addiction, COVID-19 anxiety, educational psychology, and leadership, with publications in internationally indexed journals and conferences. He has authored several academic books, book chapters, and peer-reviewed papers. Dr. Chandrasekara is the recipient of prestigious awards and fellowships, including the FES/SLF Research Fellowship (2003), the Presidential Award for Scientific Research (2009), and the Vice Chancellor's Award for Research Excellence (2021). His contributions to education and social research make him a leading figure in Sri Lankan academia.

Prof. Dr. Yu-ling Chang is a linguist, translator, educator, and

leading voice in contemporary engaged Buddhism. She directed CIEE's study abroad programs at National Chengchi University, Taipei (2001 – 2020), and served as President of Sakyadhita International Association of Buddhist Women (2009 –2013). In 2017, she became the only laywoman elected as Joint President of the International Buddhist Confederation (IBC). Her academic and activist work bridges Buddhist thought, gender studies, and intercultural education. During the pandemic, she sustained Sakyadhita Taiwan's initiatives, contributing to Humanity magazine through her "Dharma ABC" column and curating international webinars. She also innovatively explored Dharma in music, releasing the album *M. Sam in the Met(t)verse* and the multilingual peace anthem *We All Have Moms*. A frequent speaker at global forums, she continues to travel and teach with her husband, Dr. Frank Tien, sharing Buddhist perspectives on education, peacebuilding, and interreligious dialogue – including recent participation in a historic women's interfaith event at the Vatican.

Dr. Thich Hanh Chanh is an Independent Scholar and Advisor of International Relations at Sharda University, India, specializing in Mahāyāna and Engaged Buddhism. He earned his Ph.D. in 2006 and holds a Master of Arts in Buddhist Studies from the University of Delhi, where he was awarded the University Medal in 1996 for academic excellence. Further enhancing his academic credentials, he completed three Postgraduate Diplomas from the Central Institute of Management in International Relations & Diplomacy (2007), Research Methodology (2008), and Educational Administration (2009), all with first-division honours. Dr. Chanh's academic leadership was demonstrated through his role as Chairperson of the Buddhist Studies Conference at Sharda University in July 2023. His interdisciplinary approach combines deep textual study with practical applications of Buddhist ethics in contemporary society. With ongoing research and international engagement, he continues contributing to scholarly discourse and promoting Buddhist values in global academic settings.

Dr. Rakhee Chauhan is an Associate Professor in the

Department of Political Science at Kalindi College, University of Delhi, with over 20 years of academic experience. Her areas of specialization include International Relations and Comparative Government and Politics. She is the author of two books, has contributed 14 chapters in edited volumes, presented 18 papers at national and international seminars, and published 11 articles in peer-reviewed journals and newspapers. Dr. Chauhan has held key administrative roles, including Coordinator of the Internal Quality Assurance Cell (IQAC) and Bursar, and served as a UGC-nominated examiner for the National Eligibility Test (NET). As Principal Investigator, she has led several research projects and has contributed extensively to curriculum and textbook development at both school and college levels. She has also served as a resource person, delivering lectures in national and international faculty development programs and orientation courses. Her work reflects a strong commitment to academic excellence, institutional leadership, and pedagogical innovation.

Prof. Dr. Nilima Chawhan, Prof. Dr. Nilima Chawhan scholar of Buddhist Philosophy, acclaimed for her contributions to academic research, public discourse, and social engagement. She holds a Doctorate in Pāli and Prākṛit from RTM Nagpur University, with her widely recognized dissertation “An Analytical Study of the Noble Eightfold Path (Way of Nibbāṇa)” emphasizing its practical and social dimensions. She later completed her Postdoctoral research at the same university, focusing on the characteristics and stylistic nuances of the Buddha’s sermons. Prof. Chawhan’s academic work actively intersects with the lived experiences of Neo-Buddhist communities in Maharashtra, particularly in Nagpur, where she explores engaged Buddhism and the legacy of Dr. B. R. Ambedkar. She currently serves as Professor and Head of the Department at Mahāprajāpatī Gautamī Subharti School of Buddhist Studies, Ras Bihari Bose Subharti University, Dehradun. A prolific orator and dedicated mentor, she inspires scholarly rigour and ethical living among researchers.

Prof. Dr. Sushant D. Chimne is a Professor of Law at Adv.

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Dr. Sanjoy Barua Chowdhury is a Lecturer at the College of Religious Studies, Mahidol University, Thailand. He earned his PhD in Buddhist Studies from Mahachulalongkornrajavidyalaya University, Thailand. Specializing in South and Southeast Asian Buddhism, Buddhist manuscripts in Pāli and Bengali literature, and mindfulness studies, Dr. Chowdhury's research delves into the Theravāda traditions of South and South Asian Buddhist history, heritage, and critical textual analysis. His doctoral research focused on the concept of Paṭiccasamuppāda (Dependent Origination) and its doctrinal implications, using Pāli manuscripts. Dr. Chowdhury has contributed scholarly articles on South Asian Buddhism, the impact of Buddhist figures in the region of Boṅgabhūmi, and contemporary Buddhist movements. He has also extensively researched Buddhist philosophy and sacred manuscripts of South Asia, with a particular focus on Buddhism in Bengal. His work bridges historical analysis with contemporary developments in Buddhist thought.

Shyamol Chowdhury is the Editor and Publisher of Amitabha, a social-literary-cultural journal he founded in 2001 in Chittagong, Bangladesh. With a background in electrical engineering and an MBA in marketing, he has guided the journal for over two decades, promoting progressive thought and cultural discourse. An enlisted lyricist at Bangladesh Television, his radio and TV scripts have been broadcast nationally. He is also a stage performer and writer with a long-standing involvement in cultural initiatives. Chowdhury has presented at international conferences in India, Sri Lanka, and Vietnam, and has received multiple awards recognizing

his contributions to literature and the arts in Bangladesh.

Asst.Prof.Dr. Jitka Cirklová is an Assistant Professor at the Czech Technical University in Prague, specializing in the sociology of identity, consumer culture, and the interplay between sustainability and architectural spaces. She earned her Ph.D. in Sociology from Charles University and an M.A. in Comparative Religion from The Hebrew University of Jerusalem. Dr. Cirklová's research explores the relevance of Buddhism in modern society, with a focus on themes such as sustainability, identity formation, and well-being. Her article *Coping with the Quarter-Life Crisis the Buddhist Way in the Czech Republic* discusses the adaptation of Buddhist teachings to contemporary challenges. She has examined Buddhism's influence on shaping values and identities in non-traditional contexts. Dr. Cirklová is also involved in interdisciplinary projects, such as the Visual Good Practice Lab on societal transformations post-pandemic. She has presented at prestigious events, including the United Nations Vesak Day, and teaches courses on digital cultures, marketing, and sustainability.

Ven. Asst.Prof.Dr. Pooja Dabral is an Assistant Professor at the School of Buddhist Studies, Philosophy and Comparative Religions, and the School of Languages and Literature/Humanities at Nalanda University, Bihar. She earned her Ph.D. from the University of Delhi, with a thesis titled "Arya Nagarjuna's Philosophy of Emptiness and Je Tsongkhapa's Exposition: Dissent in Two Prolific Periods". Dr. Dabral specializes in Madhyamaka Philosophy, Buddhist Psychology, and the Mahayana Tradition and Practice. She has presented papers on topics such as Emptiness Practice, Nonlocality in Buddhist Philosophy, Vijnanavada, and Bodhicitta in Mahayana. A long-term student of Nālandā courses at Tibet House, New Delhi, she is proficient in Tibetan and German. Dr. Dabral has also taught German at the University of Delhi and other institutes, combining her academic expertise with a deep commitment to Buddhist scholarship and teaching.

Dr. Kirtiraj Dadarao C. (b. 1967) is an accomplished scholar with a doctoral degree from the University of Pune, where he

researched the impact of globalization on the Buddhist community in Maharashtra. He currently serves as the officiating Director at the Social Sciences Center, Bharti Vidyapeeth Deemed University, Pune. Dr. Kirtiraj's academic interests include Ambedkarite engaged Buddhism, Buddhist philosophy, and Dalit issues. He has published five books, including *Globalization: Buddhist Perspective*, and numerous research articles on Dalits and the Buddhist community in India. His work has gained international recognition, with presentations at seminars and conferences in Japan, Sri Lanka, Iran, Malaysia, Hong Kong, Thailand, Cambodia, Singapore, and more. Beyond academia, he is deeply involved in community initiatives, organizing awareness camps and Sunday Dhamma schools for children and youth. As a prolific writer and speaker, Dr. Kirtiraj advocates for Dalit rights and Buddhist social movements globally.

Bhikkhuni TN. Lien Dang (Nguyen Hoang Thanh Sang) is a Ph.D. candidate at the International Theravāda Buddhist Missionary University, Yangon, Myanmar. Her research focuses on Vipassanā, with a particular interest in the three universal characteristics (*Sāmaññalakkhaṇa*) from a Vipassanā perspective.

Ven. Dr. Shi Daoxin is a Chinese Buddhist nun and scholar currently serving at the Buddhist College of Minnan, Xiamen. Ordained in 2002, she pursued Buddhist education at institutions in China and Sri Lanka. She earned her Master's and Ph.D. degrees from the University of Peradeniya, completing her doctoral viva in 2022. Her academic work is rooted in Mahāyāna Buddhism, and she has been recognized for her scholarly excellence since her early education at Jinshan Monastery and Zhong De Temple. Her commitment to monastic education and international academic collaboration continues to shape Buddhist scholarship.

Prof. Dr. Abraham Vélez de Cea is a professor of Buddhism and World Religions at Eastern Kentucky University. He has authored two books, *The Buddha and Religious Diversity* and *Buddhist Responses to Religious Diversity*, and has published extensively on

Buddhist ethics, early Buddhist thought, and Buddhist-Christian dialogue. He has translated several classical Buddhist texts into Spanish and is widely published in peer-reviewed journals. His research interests include Buddhist ethics, religious diversity, and interreligious dialogue.

Dr. P. D. Sumith de Silva is a Buddhist and Western philosophy scholar, having completed his B.A. at the University of Sri Jayawardenepura, and both his M.A. and Ph.D. at the Postgraduate Institute of the University of Kelaniya, Sri Lanka. His academic work focuses on Buddhist philosophy, particularly on the critique of conceptual attachment, or *ditṭhupādāna*, which he explores in depth in his seminal book *The Buddhist Critique of the Attachment to the Concepts*. Dr. de Silva has authored several articles and books that reinterpret traditional doctrines through a modern psychological lens. He has been a lecturer at Maha Panya University in Thailand and a visiting lecturer at his alma mater in Sri Lanka. With extensive experience in teaching and public engagement, he regularly contributes to radio and television programs and shares his insights on Buddhist philosophy through his active YouTube channel, making profound teachings accessible to a broader audience.

Ven. Prof. Dr. Mahinda Deegalle is a Professorial Research Associate at SOAS, University of London, and Professor Emeritus in Religions, Philosophies, and Ethics at Bath Spa University, UK. He has held numerous prestigious academic positions, including as a Visiting Scholar at the University of Cambridge and Numata Visiting Professorship at McGill University. His research spans Buddhist Studies, History of Religions, and Ethics, with key publications on Sri Lankan Buddhism and Buddhist practices. His expertise is widely recognized, and he frequently appears in international media including the BBC.

Ven. Dhammadhar Thero is a committed Buddhist monk, meditation teacher, and social worker who has been actively engaged in community service since 2008. He has undertaken *vassāvāsa* (rain retreats) across Rajasthan, Indore, Bodhgaya, and

Lonawada and completed a two-month advanced training program in Thaton, Chiang Mai, Thailand in 2024. As a key organizer and participant in the International Tipiṭaka Chanting Council in India, he is essential in safeguarding and promoting Buddhist heritage. His leadership extends to commemorative events for Dr. B.R. Ambedkar in Pune, Bodhgaya, Ujjain, and Bikaner. He also oversees pabbajjā (lower ordination) training programs for young monks in Ujjain, Sarnath, and Bodhgaya under the All India Bhikkhu Sangha. He is proficient in English, Hindi, and Marathi and actively incorporates digital platforms in his outreach efforts. Residing at Prabuddha Prerna Buddha Vihāra, Pune, he contributes to Buddhist Education, meditation instruction, and social transformation, earning multiple government fellowships and recognitions for his service.

Rev. Illukwaththe Dhammarathana, serves as the Karmācārya of Malwathu Maha Viharaya, Kandy, and is the Chief Incumbent of both Vipassanā Buddhist Monastery, Melbourne, Australia, and Sri Wardhanaramaya, Kandy, Sri Lanka. He received his Pabbajjā and Upasampadā ordinations at the historic Malwathu Maha Viharaya under the esteemed guidance of Rev. Pandit Walgowwagoda Sri Medhankara Wimalabuddhi Maha Thera, Chief Secretary of the Malwathu Maha Vihāra Chapter, and Rev. Pallewela Devarakkitha Thero. Rev. Dhammarathana holds a strong academic background, having completed his Advanced Level studies in BioScience and earned a B.Sc. (Hons) in Psychology and Counselling from KIIT University, India. He further holds a Higher Diploma in Buddhist Psychological Counselling, a Diploma in Psychology and Counselling, and a Diploma in English from SIBA University, Sri Lanka. Bridging traditional monastic discipline with modern psychological insights, he is committed to spiritual guidance and mental well-being within local and international communities.

Ven. Siyambalawewa Yaye Dhammasarini is a first-year student nun at the Nāgānanda International Institute for Buddhist Studies, Sri Lanka, who began her monastic journey on October 15, 2022, at the Dekanduwela Bhikkhunī Training Center,

Horana. She holds a Higher National Diploma in English (2018) and a Certificate in Human Resource Management (2020), reflecting her interdisciplinary academic foundation. Currently pursuing a B.A. in Buddhist Studies, she is deeply committed to integrating traditional Dhamma teachings with contemporary scholarly discourse. Her research explores critical intersections of Buddhism, gender, and Education. She has presented at leading conferences, including a feminist reading of the *Aṭṭagarudhammā* at the First International Conference on Gender Studies and Social Studies, an analysis of the *Iṇā Sutta* and mental liberation at the 8th International Buddhist Conference of Bhikshu University, and a pedagogical study based on the *Kesī Sutta* at the 4th Undergraduate Research Symposium on Social Sciences and Humanities. She exemplifies engaged Buddhist learning and practice by balancing rigorous scholarship with monastic discipline.

Prof. Dr. Sumudu Manori Dharmarathna is a Senior Lecturer in the Department of History, University of Peradeniya, specializing in South Asian history, focusing on society, religion, and culture. Her research critically examines historical methodologies and ideological constructs. She holds a B.A. (First Class Honors, 1995) and M.Phil. (2002) from the University of Peradeniya, and a Ph.D. from the University of Kelaniya (2016), enriched by research training at Jawaharlal Nehru University, New Delhi. Among her notable publications are *Sri Lankāwa saha Pallava Dhēshaya*—nominated for the 2022 State Literary Award—and *Movements of Faith: Monks, Monasticism and Buddhist Culture in Transition*. Prof. Dharmarathna has presented at international academic forums in Sri Lanka, India, China, Bangladesh, and Japan. She receives prestigious fellowships, including the Indian Government Scholarship and the Wilhelm Fellowship. She actively supervises postgraduate research, contributes to curriculum innovation, and promotes critical scholarship and international collaboration in historical studies.

Prof. Dr. José Antonio Rodríguez Díaz holds a PhD in Sociology from Yale University, USA, supported by scholarships

from the Social Science Research Council and the Fulbright Commission. He is a Professor at the University of Barcelona, where he has served as the Director of the Department of Sociology and the Doctoral Program in Sociology. Professor Rodríguez Díaz has been a visiting professor at prestigious institutions such as Harvard University, Yale University, and the University of California, Santa Barbara. He is the founder and principal researcher of the EPP (Studies of Power and Privilege) and a co-founder of the Interdisciplinary Social Research Centre (ISREC) at the University of Barcelona. His current research focuses on social networks, futures studies, and the social dimensions of happiness, with a particular emphasis on the transformation and social integration of Buddhism in modern society. His work integrates sociological theory with Buddhist studies to explore societal change.

MSc. Le Thi Hong Diem (An Vien Hong) born in 1988, is currently a lecturer in the Department of Constitutional Law and Criminal Law and Criminal Procedure at the Faculty of Law, Nguyen Tat Thanh University, Vietnam. She holds a Master's degree in Law. She has authored over ten scientific research publications in reputable journals such as the People's Court Journal and Inspection Journal and in proceedings of academic conferences organized by institutions including Ho Chi Minh City University of Law and Open University. Before entering academia, she dedicated more than eight years to volunteer service through Today's Buddhism Fund under the guidance of Venerable Thich Nhat Tu, demonstrating a deep commitment to socially engaged Buddhism. In 2019, she contributed to the Vesak Festival Secretariat during the UN Day of Vesak celebrations. Her academic and volunteer work reflects an intersection of legal scholarship and Buddhist values, contributing to legal education and ethical community engagement in contemporary Vietnam.

Nguyen Thi Hong Diem (Sucintī) is a scholar of Theravāda Buddhism, currently pursuing an MA at the International Theravāda Buddhist Missionary University. She earned her previous MA from the University of Kelaniya in 2023, focusing

on Buddhist philosophy, meditation, and scriptural analysis. Her research interests include Vipassanā meditation, Abhidhamma, and Pāli Canon studies. Committed to the Dhamma, she actively participates in meditation retreats, discussions, and community outreach, aspiring to preserve and disseminate the authentic teachings of Theravāda Buddhism.

Ms. Hapugasthenna Hansika Dilhani is a lecturer in Western and Buddhist Counseling Psychology, Family Counseling, and Developmental Psychology. She holds master's degrees in Buddhist Studies and a postgraduate diploma in Psychology, publishes on mental health and developmental issues, and leads workshops for government officers, educators, and recovery groups.

Ven. Dr. Thich Trung Dinh is a Vietnamese Buddhist scholar and teacher from Quang Tri province. He received his doctorate in Buddhist Studies from Gautam Buddha University, India, in 2018, after completing earlier degrees in Hue and Delhi. Since returning to Vietnam, he has taught applied Buddhism at Lieu Quan Buddhist Cultural Center and other ashrams. He serves in multiple leadership roles within the Vietnamese Buddhist Sangha, including as Standing Member of the Central Cultural Committee and Deputy Chief of Dhamma Propagation in Thua Thien Hue. His work emphasizes cultural preservation and international Dhamma outreach.

Ven. Thich Nguyen Dinh (Shi Yuanding) born in 1985 and ordained in 1996, is a dedicated Vietnamese monastic and scholar of Buddhist Studies. He earned his Bachelor's degree in Buddhist Studies from the Vietnam Buddhist University in Ho Chi Minh City (2017) and completed his Master's in Buddhist Studies at Gautam Buddha University, Greater Noida, India (2019). Deeply committed to practice and research, he is a member of the Buddhist Executive Committee of Dong Nai Province, Vietnam. He also holds leadership roles as Head of the Propagation Committee and Head of the Buddhist Education Committee in Vinh Cuu District while actively teaching at the Buddhist College of Dong Nai Province. His academic and cultural interests are reflected in his representative work, *Art and Culture Buddhism in Tibet* (Ho

Chi Minh City General Publishing House, 2025). Ven. Nguyen Dinh continues contributing to Buddhist education and spiritual life with mindfulness and scholarly integrity.

Dr. Charitha Dissanayake is a lecturer in communication at the University of Melbourne, Australia. His Ph.D. research introduced an innovative radio programming model for Australia's ethnic communities. He is the author of *Your Radio: My Voice* and a nationally recognized broadcaster, awarded for his contributions to ethnic media. As former president of 3MDR Radio Station, he demonstrated strong leadership in community broadcasting. He currently contributes to Australian Government initiatives such as *Speak My Language* and the Multicultural News Service. His work fosters inclusive communication and multicultural engagement through education, podcasting, and media innovation.

Ast. Prof. Dr. Sushma Dongre is an Assistant Professor at Government Ayurvedic College, Nagpur, Maharashtra, India. She holds a Ph.D. in Rasashashtra and Bhaishajya Kalpana and has over 21 years of teaching experience at the undergraduate level, and 8 years at the postgraduate level. A recognized Ph.D. guide, she currently mentors seven postgraduate students. Dr. Dongre has presented over 25 research papers at national and international conferences and has published more than 35 articles in reputed journals. She has contributed to two book chapters and has served as a jury member in research competitions. She has also delivered lectures on pharmacovigilance and participated in the 2019 United Nations Day of Vesak Conference in Vietnam. Her academic focus integrates Ayurvedic pharmaceutical sciences with ethics and holistic healing.

Mr. Dondup Dorjee is a dedicated scholar specializing in Tibetan Studies, born in Moorang, Kinnaur District, Himachal Pradesh, India. He earned his Bachelor's degree in Tibetan Language, Tibetan Buddhist Philosophy, Hindi, Sanskrit, and Pali from the Central University of Tibetan Studies, Varanasi, in 2016, followed by a Master's degree in Tibetan Buddhist Philosophy in 2019. Currently pursuing a Ph.D. in Tibetan Studies at Nava

Nalanda Mahavihara, Bihar, since 2022, he has conducted extensive research in the field. Mr. Dondup has also worked as a TGT Tibetan Teacher at TNMF School in Dehradun and volunteered at Spiti Children Home School. An accomplished author and editor, he has contributed to Tibetan grammar and translation books. His active participation in national and international conferences and workshops reflects his commitment to preserving Tibetan Buddhist traditions. Additionally, he engages in social service and animal welfare initiatives, underscoring his holistic approach to community and academic life.

Ven. Lopen Gem Dorji is a distinguished Buddhist scholar, spiritual advisor, and educator, currently serving as an Advisor to the Central Monk Body of Bhutan. He holds a Bachelor of Arts in Buddhist Studies from Tango Buddhist University in Thimphu, Bhutan, and has conducted independent research on comparative Buddhist traditions at Tokyo University, Japan. His academic background includes a Postgraduate Diploma in Leadership from the East-West Center, Hawaii, USA, and training in Japanese language and culture at Reitaku University, Japan. Ven. Dorji has extensive experience in monastic education, research, and administration, having served as a Lecturer at Tango Buddhist College, Deputy Secretary of the Monastic Board of Examination, and Director of the Dratshang Research and Library at Trashichhoedzong. He has held key roles as a spiritual counsellor, planning officer, and representative of the Central Monk Body in Bhutan's National Assembly and Royal Advisory Council. Recognized internationally, he has received the World Buddhist Outstanding Leader Award (WBOLA) from Thailand's Supreme Sangha Council (2014) and the Recognition Award from the World Fellowship of Buddhist Youth (2015). His contributions to Buddhist education and interfaith dialogue continue to shape Bhutan's spiritual and academic landscape.

Most Ven. Dr. Thich Tam Duc born in 1953, is a highly respected figure in Vietnamese Buddhism, renowned for his academic excellence, religious leadership, and social engagement.

He currently serves as Vice-Rector of both the Vietnam Buddhist Research Institute and the Vietnam Buddhist University in Ho Chi Minh City. A scholar of exceptional depth, he earned multiple Ph.D. degrees from the University of Delhi, India, specializing in Buddhist Studies and Philosophy. His doctoral research includes *Thiền* of Vietnamese Buddhism under the Trần Dynasty and Philosophy of the *Saddharmapuṇḍarika Sūtra*, reflecting his profound engagement with Buddhist intellectual traditions. Ordained in the mid-1980s, he has since dedicated himself to teaching Pāli, Dhamma English, Buddhist philosophy, and meditation. His contributions to global Buddhist dialogue are evident through his participation in the United Nations Day of Vesak and interfaith forums in New Zealand and Australia. His work continues to bridge scholarship and practice, enriching both the academic and spiritual dimensions of Buddhism.

Dr. Dayalan Duraiswamy, Archaeological Advisor to the Government of Tamil Nadu and former Director of the Archaeological Survey of India, is a distinguished archaeologist with over three decades of pioneering contributions in archaeology, conservation, and heritage management. He has conducted extensive explorations across India, participated in more than 12 major excavations, and was instrumental in managing and conserving numerous monuments and cultural sites nationwide. An eminent scholar, Dr. Dayalan has authored 15 books and published over 100 research papers in reputed journals, covering topics such as Buddhist archaeology, art and architecture, epigraphy, maritime trade, and conservation practices. Internationally recognized, he has visited 27 countries for academic engagements, including UNESCO-sponsored studies of World Heritage sites in Europe and Asia. In 2017, he joined the Silkroadia expedition from Korea to Vietnam to examine ancient maritime networks. A regular participant in the UN Day of Vesak since 2008, he also serves as a key advisor to the Virtual Reality Museum on the 'Ocean Journey of Buddhism' in Taiwan. His fieldwork includes meticulous documentation and excavation of major Buddhist sites across India.

Rev. Ryokyu Endo, born in Tokyo and raised partly in New York City, is the Chief Priest of Wada Temple, Japan, and an internationally respected spiritual teacher, healer, and cultural innovator. His life's work bridges Buddhist philosophy, holistic healing, and global interfaith dialogue. A transformative spiritual awakening at age 23 during Buddhist mantra chanting set him on a lifelong path of devotion to Amitābha Buddha's Great Love. He later founded Tao Shiatsu, a therapeutic healing system rooted in Buddhist compassion and Eastern medicine, now practiced globally. Rev. Endo has authored eight books translated into seven languages, released seven music CDs broadcast worldwide, and created the peace-promoting game Ninja Hope. He has presented workshops and lectures in over 14 countries, promoting healing and spiritual unity. Through his interfaith initiative Flame of Hope Chanting, he continues to inspire communities with a vision of universal compassion, integrating ancient wisdom with contemporary methods of transformation and care.

Anwar Matus Estrada is currently studying Earth Sciences at the Universidad Nacional Autónoma de México. A practicing Buddhist since childhood, he is affiliated with Dhamma Vihara Monastery in Xalapa, Veracruz, and is also an associate member of Buddhismo Theravada Hispano AR. His engagement bridges academic study and lay Buddhist practice in contemporary Mexico.

Dr. Paul Fuller is a Lecturer in Buddhist Studies at the University of Edinburgh. He holds an MA and Ph.D. in Buddhist Studies from the University of Bristol. His research focuses on early Buddhist philosophy and modern movements such as engaged Buddhism. His work examines the intersections between textual traditions and contemporary issues including politics, ecology, gender, and Buddhist identity. His recent book, *An Introduction to Engaged Buddhism* (Bloomsbury, 2021), explores how modern Buddhist ethics respond to global challenges.

Mrs. Vaishali Sanjay Gaidhani is a Ph.D. candidate in Religious Studies, specializing in Buddhist Studies and Pali Literature, at

the University of the West. She holds an M.A. in Buddhist and Pali Studies from the University of Mumbai, along with an M.S. and B.S. in Physics and Mathematics. Previously, she served as a Professor of Physics at the University of the West, leading initiatives in technology-driven sustainable solutions. Her research explores early Buddhist texts, the Tipitaka, Buddhist environmental ethics, women in Buddhism, and the intersection of Buddhism with technology and sustainability. Vaishali has presented her work internationally, including at the United Nations Vesak Program (Vietnam, 2019) and academic conferences in Sri Lanka, the USA, and beyond. She also conducts seminars on Abhidhamma, Sutta studies, and Buddhist philosophy. A recipient of the IBEF Scholarship for Doctoral Studies and the Drs. Allen and Huang Scholarship, she actively contributes to interdisciplinary research in Buddhist scholarship and sustainability.

Prof.Dr. Jyoti Gaur brings over 21 years of psychology experience to Suresh Gyan Vihar University as Professor and Dean of Student Welfare. She has published extensively, won awards for her research, coordinates the National Service Scheme, and directs the Swapnil Pankh Foundation for social upliftment and mental health advocacy.

Mr. Vahe Gharibyan holds a Master's Degree in Indology from the Institute of Oriental Studies at Russian-Armenian University (2020). His Master's thesis, titled "Varnaashrama Dharma in Indian Culture," explores the historical period of Shramanism and examines various social and religious structures, including Buddhist doctrines. Specializing in Indian religions, Mr. Gharibyan's academic focus is on the Buddhist tradition. Currently, he is enrolled as a Ph.D. student at Russian-Armenian University, continuing his research in this field. His work delves into the intersection of Indian culture, philosophy, and religion, contributing to the understanding of Buddhist thought and its place within broader Indian traditions. With a commitment to deepening knowledge in Buddhist studies, Mr. Gharibyan is

positioned to make significant academic contributions as he progresses in his doctoral studies.

Ven. Penalaboda Gnanaloka is a Senior Lecturer in Buddhist Philosophy at the Sri Lankan International Buddhist Academy, Kandy. He holds an M.Phil. from the University of Sri Jayewardenepura, where he researched Citta Visuddhi (purity of mind) in the modern world, as well as postgraduate degrees from the Universities of Kelaniya and Jayewardenepura. With over a decade of teaching experience, including at Sri Saddhatissa International Buddhist Center, UK, he has authored five books and participated in over 25 local and international conferences. His research spans Buddhist ethics, education, social work, and mental well-being. He also engages in interfaith dialogue, literary writing, and meditation teaching.

Dr. Ven. Kukurampola Gnanawimala is a prominent scholar and educator in Buddhist Philosophy, Sinhala Language, Curriculum Development, and Teacher Training. He currently serves as the Director of the Department of Sinhala Language at the National Institute of Education, Sri Lanka. He earned his undergraduate degree in Sinhala and Mass Communication from the University of Sri Jayewardenepura, followed by M.A. and Ph.D. from the University of Kelaniya. He also holds a Master's in Education specialising in Curriculum Development from the University of Malaya, Malaysia. Dr. Gnanawimala has authored numerous books and research articles published in refereed journals and international conference proceedings. His work, widely recognized in Sri Lanka and abroad, focuses on integrating Buddhist thought into modern education, curriculum reform, and teacher development. As one of Sri Lanka's leading voices in Buddhist and Sinhala language education, he continues influencing national educational policy and Buddhist academic discourse.

Ven. Dr. Gomila Gunalankara Thero is a Senior Lecturer in the Department of Applied Buddhist Studies and the Director of the Staff Development Center at Bhiksu University of Sri Lanka, Anuradhapura. He holds a First-Class Honors degree in

Psychology from the University of Peradeniya, an MA in Buddhist Ayurveda Counselling from the University of Kelaniya, and an M.Phil. in Psychology. His M.Phil. research focused on the effects of Dharma Therapy in reducing psychological distress among cancer patients. Specializing in mindfulness-based psychotherapy, he has contributed to research on Buddhist studies, psychology, and mental health interventions.

Xie Guoqing MA., A seasoned journalist at Shangqiu Daily in Henan Province, China, born in June 1979, has been active in the field since April 2003. Over the past two decades, he has published more than 3,000,000 words of journalistic work, including theoretical contributions to the prestigious Chinese journalism journal China Newspaper Industry. Expanding his intellectual pursuits beyond journalism, he authored a Buddhist research article published in the social science journal Frontier Science, reflecting his interdisciplinary engagement with spiritual and academic themes. From June 2023 to November 2024, he pursued and successfully completed a Master's degree in Education at the Faculty of Education, University of Colombo, Sri Lanka. His professional journey reflects a commitment to both journalistic excellence and scholarly inquiry, integrating media, education, and Buddhist thought.

Venerable Khenpo Yonten Gyeltshen is a Bhutanese Buddhist monk and distinguished scholar in Vajrayāna Buddhism, known for his expertise in Buddhist philosophy, meditation, and counselling. He holds an M.A. in Buddhist Studies from the University of Peradeniya, Sri Lanka, and an M.A. in Buddhist Counseling from Hong Kong University, reflecting his integration of academic study and meditative practice. He has received extensive Vajrayāna training in Punakha and Bhutan and completed advanced Samatha and Vipassanā retreats in Myanmar. He has actively contributed to Buddhist education as a lecturer and former manager at Chhukha Ngoedruptse Monastery. His research focuses on Vajrayāna texts and applying Buddhist principles to global peace and compassion. He has presented at major conferences, including "Buddhism and

Peace” at the Buddhist and Pāli University Conference (2015, Sri Lanka) and “Chenrezig, the Buddha of Infinite Compassion as the Saviour of the World” at the Gross National Happiness (GNH) Conference (2019, Bhutan). His work continues to enrich contemporary Buddhist scholarship and interfaith dialogue.

Ven. Khenpo Yonten Gyeltshen is a Bhutanese Buddhist monk and distinguished scholar in Vajrayāna Buddhism, known for his expertise in Buddhist philosophy, meditation, and counselling. He holds an M.A. in Buddhist Studies from the University of Peradeniya, Sri Lanka, and an M.A. in Buddhist Counseling from Hong Kong University, reflecting his integration of academic study and meditative practice. He has received extensive Vajrayāna training in Punakha and Bhutan and completed advanced Samatha and Vipassanā retreats in Myanmar. He has actively contributed to Buddhist education as a lecturer and former manager at Chhukha Ngoedruptse Monastery. His research focuses on Vajrayāna texts and applying Buddhist principles to global peace and compassion. He has presented at major conferences, including “Buddhism and Peace” at the Buddhist and Pāli University Conference (2015, Sri Lanka) and “Chenrezig, the Buddha of Infinite Compassion as the Saviour of the World” at the Gross National Happiness (GNH) Conference (2019, Bhutan). His work continues to enrich contemporary Buddhist scholarship and interfaith dialogue.

Ms. Haddela Gedara Harshani Sewwandi Haddela is a Junior Fellow in Buddhist Philosophy at the University of Kelaniya’s Department of Pali and Buddhist Studies. A gold medalist in her FirstClass B.A., she holds an M.A. in Buddhist Studies, is pursuing a Ph.D., and has presented research on ethics and mindfulness at international conferences while mentoring students.

Bhikkhuni Thich Nguyen Giac Hanh (Nguyen Thi Anh Vy) is a PhD Research Scholar at Acharya Nagarjuna University, India, where she also completed her MA in Buddhist Studies. She holds a BA in Buddhist History from Vietnam Buddhist University, Ho Chi Minh City. She has published in Vietnamese and Indian journals on topics such as Buddhism and American culture, and has presented

at conferences on Buddhism, science, and technology. Her work explores the relationship between early Buddhist teachings and contemporary issues, emphasizing ethics, sustainability, and mindfulness in the digital age.

Thich Nu Dieu Hanh (Tran Thi Diem Can) holds a Master's in Rural Economics and Sociology from the University of Liège, Belgium, and a B.A. in English Studies and International Business. Currently pursuing a Ph.D. in Buddhist Studies at the Vietnam Buddhist Academy, her dissertation explores gender equality in the Pāli Canon. With over nine years of teaching experience at Can Tho University, she has led research projects and supervised student theses. She has published 26 academic papers - eight related to her Ph.D. - and presented 11 conference papers nationally and internationally. Her interdisciplinary research integrates economics, sociology, and Buddhist philosophy, emphasizing equality and compassion. Her work seeks to reaffirm Buddhism as a transformative path toward social harmony and gender equity.

Ven. Dr. Thich Trung Hanh has completed the Basic and Intermediate Buddhist Studies programs at the Đại Tông Lâm Buddhist College in Ba Rịa Vung Tau Province and holds a Bachelor's degree from the Viet Nam National University – Ho Chi Minh City. He earned Master's degrees in Buddhist Studies from both Mahachulalongkornrajavidyalaya University (MCU), Thailand, and the Srilanka International Buddhist Academy (SIBA), Sri Lanka. He completed his Doctorate at the University of Peradeniya, Sri Lanka. Ven. Dr. Thích Trung Hạnh has served as a lecturer in the Buddhist Studies Department at SIBA and is currently the Chief Secretary of the Buddhist Propagation Committee of the Vietnam Buddhist Sangha in Bến Tre Province. He is also the Abbot of Long Khanh Pagoda in Long Tân Commune, Ba Rịa Vung Tau Province. He has published numerous articles in both Vietnamese and English on Buddhist studies and psychology.

Ven. Thich Nguyen Hanh (Lưu Bá Hòa), born in 1982 in Vietnam, is a monk of Van Duc Pagoda (Thủ Đức) and currently pursuing a Master's degree at Nalanda University. Prior to his

monastic path, he earned an MBA in 2013 and held various professional roles, including Promoter at Bayer CropScience Vietnam (2007–2013), Team Leader at Phan Minh Forestry and Agriculture Corporation (2013–2014), and Official (2014–2018) and Lecturer (2018–2022) at Kien Giang University. His research integrates Buddhist perspectives with management and social sciences, and he has authored and co-authored several publications in both Vietnamese and international journals. Ven. Thích Nguyễn Hạnh has also actively participated in various academic conferences in Vietnam and abroad.

H. D. Hapugasthenna is a distinguished lecturer specializing in Western Counseling Psychology, Buddhist Counseling Psychology, Family Counseling, and Developmental Psychology. With master's degrees in Buddhist Studies and a postgraduate diploma in Psychology, she seamlessly integrates traditional Buddhist wisdom with modern psychological approaches. Her research focuses on pre-marriage counseling, mental health, family counseling, and developmental psychology, offering valuable insights into fostering well-being and harmonious relationships. Hapugasthenna's work explores the intersections of Buddhist principles and contemporary psychological frameworks, demonstrating their practical relevance in modern therapeutic practices. She actively applies Buddhist teachings through workshops and training programs for government officers, school teachers, children, pregnant mothers, and individuals recovering from substance abuse. Emphasizing mindfulness, compassion, and ethical living, her approach promotes emotional resilience, mental clarity, and holistic well-being. As an educator and researcher, Hapugasthenna continues to bridge Eastern and Western perspectives, enriching counseling psychology and contributing to a compassionate society.

Prof. Dr. Susanne von der Heide is a renowned Cultural Scientist and Conservation Specialist with extensive expertise in Himalayan heritage preservation. From 1988 to 1995, she served as curator for education at the Museum of East Asian Art in Cologne. She later worked at UNESCO Headquarters in

Paris, contributing to the World Heritage Centre and Division of Cultural Heritage, with a special focus on the Himalayan region. In 2001, she became Director—and in 2008, Chairperson—of the HimalAsia Foundation, active in South and Central Asia. She has also introduced a Master's program in Buddhism and Himalayan Studies at Lumbini Buddhist University, Nepal. Dr. von der Heide is co-editor of UNESCO's World Cultural and Natural Heritage Sites book series and has produced six documentary films on Himalayan heritage. Her work has earned international recognition, including awards from the Nepal Tourism Ministry (1998), IUCN (2004), United Nations SEED (2005), FAWCO (2010), and Terre de Femmes (2017), reflecting her dedication to cultural conservation and environmental sustainability.

Dr. Lang Heping (Fa Qing) received his Ph.D. in Buddhist Studies from the University of Calgary in 2001 and has since taught in Chinese and English across China, Malaysia, and Thailand. Currently serving as Senior Lecturer and Dean of the Graduate School at the International Buddhist College, his research centres on early Chinese Buddhist meditation texts. His scholarly focus includes mindfulness practices, the textual interpretation of *Ānāpānasati*, and related meditative techniques. His recent English-language publications include "What is the External Body in the Mindfulness of Breathing" (*eJournal of Buddhist Research Studies*, Vol. 11, 2024) and "How to Define Breathing Long and Short in *Ānāpānasati*" (Vol. 10, 2023). He has presented at major academic events, such as the International Buddhist College's 15th Anniversary Conference and the 2nd International Academic Forum on Theravāda and Mahāyāna Buddhism. His contributions deepen the understanding of meditative methods in the early Buddhist tradition and textual analysis within Chinese Buddhism.

Mr. Roland Peter Herke is a PhD student at the University of Szeged's Doctoral School of Economics, specializing in Buddhist economics. His research explores Buddhist business practices, focusing on the role of compassion and the effects of meditation in enterprises. Herke examines how Buddhist entrepreneurs

integrate Buddhist principles into business practices, management, and organizational decision-making. His work also delves into the behavioral economics of Buddhist enterprises, analyzing how Buddhist values influence entrepreneurial behavior, purpose, profit orientation, and stakeholder relationships. Through his research, he aims to bridge the gap between traditional Buddhist teachings and modern economic practices, providing a unique perspective on sustainable business strategies. Herke's academic focus reflects a growing interest in integrating ethical principles into the world of business, offering insights into how Buddhist values can shape and transform business practices in a globalized economy.

Dr. Budi Hermawan is an academic and researcher specializing in Higher Education Quality Assurance and Buddhist Spiritual & Religious Tourism. Born on October 4, 1975, in Cianjur, Indonesia, he holds Doctorates in Educational Management (2009) from Universitas Negeri Jakarta and Management Science (2017) from Universitas Brawijaya. His expertise includes education policy, accreditation, and institutional development. Dr. Hermawan served as an Assessor for the Buddhist Religious Education Study Program at BAN-PT until 2015 and continues to assess Primary and Secondary Education. He has managed the Master's Program in Buddhist Religious Education at Smaratungga Buddhist College (2011-2015) and consulted for Jinarakkhita and Bodhi Dharma Buddhist Colleges. Since 2014, he has led the Padma Dwipa Indonesia Buddhist Research Center and collaborates with the Metrics Research Institute and Statistics Consultant. Appointed Chairman of the Buddha Sakya Tsarpa Chogye Indonesia Foundation in 2024, Dr. Hermawan's current research is focused on Buddhist Spiritual & Religious Tourism at Universitas Kristen Krida Wacana (Ukrida), Jakarta.

Prof. Dr. Ramani Hettiarachchi is a distinguished scholar with an extensive academic background spanning ancient and modern history, ethnic studies, gender studies, and comparative religion, including Buddhism, Christianity, and Hinduism. Her multidisciplinary training underpins a body of research that

explores the historical, social, and gender-related dimensions of Buddhism in Sri Lanka, offering vital insights into its evolving role within South Asian cultural and societal frameworks. She has collaborated on international research projects with leading institutions, including the Indo-American Center, Göttingen University, Uppsala University, the Religious Studies Center in Sweden, South Carolina University, and the National University of Singapore. A recipient of prestigious fellowships from the European Commission, she has completed postdoctoral research in subaltern studies across several European universities. In 2022, she was honoured with the Indian Award for her contributions to nation-building. Prof. Hettiarachchi is affiliated with the Asian Studies Center at Pennsylvania University, USA, contributing to global Buddhist and South Asian scholarship.

Prof. Dr. Wimal Hewamanage earned his B.A., M.A., and M.Phil. in Buddhist Studies and Pali from the University of Kelaniya, and completed his Ph.D. at Wuhan University, China. His doctoral work examined religious realization in Theravāda, Mahāyāna, and Chinese Chán perspectives. A recipient of prestigious awards including the Vice Chancellor's Award (2018) and Senate Award (2019) for Research Excellence at the University of Colombo, he has also been recognized as an Asian Universities Alliance Scholar (2023/2024). Dr. Hewamanage serves as Co-Secretary of the Sri Lanka Association of Buddhist Studies and has held visiting scholar positions at institutions in Thailand and Malaysia. His expertise bridges classical Buddhist theory with contemporary global discourse.

Prof. Kshanika Hirimburegama holds a B.Sc. (Hons) from the University of Colombo, a Master of Philosophy from the University of Peradeniya, Sri Lanka, and a Ph.D. from Katholieke University Leuven, Belgium. She was awarded an Honorary Doctorate in Management by the Management & Science University (MSU), Malaysia, and a D.Sc. (Honoris Causa) from Sabaragamuwa University, Sri Lanka, in 2019. In 2020, she was appointed Ambassador to the French Republic by the President of Sri Lanka,

serving until 2023. She was also the Ambassador/ Permanent Delegate to UNESCO, where she facilitated the sending of STEM equipment and engaged in discussions on science and technology with the French Minister. Prof. Hirimburegama has held the Chair in Botany and Senior Professor in the Department of Plant Sciences at the University of Colombo, and served as the university's 7th Vice-Chancellor (2008-2012). In 2013, she became the first female Chairperson of the University Grants Commission of Sri Lanka.

Tuan Hoang is a graduate student in the Department of Religious Studies at the University of the West. A multidisciplinary researcher at the intersection of technology and religious studies, he is pursuing graduate studies in Humanistic Buddhism. Tuan integrates his technical background in Electrical Engineering (UCLA) with a deep commitment to Buddhist thought and practice. With extensive research and development experience at Fortune 100 companies, he explores the integration of Buddhist principles into educational methodologies, economic systems, and social development. His research focuses on the application of Artificial Intelligence (AI) in Buddhist studies, investigating how technology can enhance both the study and practice of Buddhism in the modern era. By bridging traditional Buddhist wisdom with contemporary needs, Tuan aims to contribute to Engaged Buddhism, addressing social, economic, and environmental challenges through practical applications of Buddhist principles. His work offers innovative approaches to fostering positive social transformation and sustainable development.

Ang Choo Hong holds a B.Eng (Hons) from Universiti Teknologi Malaysia, an M.Sc. (Engineering) from Universiti Malaya, a Diploma in Management Science from the National Institute of Public Administration, and a Certificate in Oil Hydraulic Engineering from Kitakyushu International Centre, Japan. A dedicated Buddhist since his university years, he currently serves as Chairman of Yayasan Belia Buddhist Malaysia, President of the Buddhist Research Society Malaysia, and Advisor to the Buddhist Missionary Society Malaysia (BMSM). He is also an

Executive Board Member of the World Fellowship of Buddhists and serves on the advisory panel of the International Network of Engaged Buddhists. Renowned for his eloquence, Dato' Ang has spoken at numerous national and international Buddhist forums and seminars. He has authored and published several books on Buddhist philosophy and practice in multiple languages. In recognition of his contributions, he was conferred the Order of the Defender of the State in 2009, receiving the honorific title "Dato" from the Governor of Penang.

Dr. Duc The Hua holds a diverse academic background, with expertise spanning digital strategies, clinical research, and biochemistry. In 2022, he completed a Post Graduate Degree in Digital Strategies from MIT Sloan in Massachusetts, building on his extensive knowledge in technology and innovation. Prior to this, he earned a Post Graduate Degree in Clinical Research from the Medical University of Montpellier in 2005. His foundational academic achievement is a PhD in Biochemistry, specializing in Immuno-technology, awarded by the University of Montpellier between 1991 and 1995. Over the years, Hua The Duc has integrated his technical expertise with a keen understanding of clinical research and digital strategies, equipping him to tackle complex issues at the intersection of healthcare and technology. His broad academic journey highlights his commitment to advancing research and application across various fields of study.

Most Ven. Dr. Thich Thien Huong received his Ph.D. in Philosophy from Delhi University, India, for his dissertation on karma in The Tale of Kieu through the lens of Buddhist teachings. He also holds an M.A. in Philosophy, diplomas in Mandarin Chinese, and a postgraduate diploma in Human Rights. He has taught at the Vietnam Buddhist University and participated in Buddhist and literary research across India and Vietnam. Currently, he is Abbot of Pho Minh Pagoda and heads the Buddhist Education Board in Long Khanh City, Vietnam. He serves on the Executive Committee of the Vietnam Buddhist Sangha, contributing significantly to Buddhist education and cultural preservation.

Dr. Samantha Ilangakoon is a Senior Lecturer in the Department of Philosophy, Faculty of Arts, University of Peradeniya, Sri Lanka. He specializes in Philosophy and teaches a wide range of subjects, including Psychology, Peace Studies, and Religious Studies, to both undergraduate and postgraduate students. A graduate of the University of Peradeniya, where he majored in Philosophy, Dr. Ilangakoon has made significant contributions to interdisciplinary scholarship. He has authored over thirty-five books and presented at twenty-six international conferences, demonstrating a strong presence in global academic forums. In addition, he has published approximately thirty research articles and monographs across his areas of expertise. His work reflects a deep commitment to the integration of philosophical inquiry with contemporary issues in psychology, interreligious dialogue, and peacebuilding, making him a prominent figure in the academic and intellectual landscape of Sri Lanka.

Mr. Ranathunga Arachchige Rushan Indunuwan holds a B.Sc. (Hons) in International Management and Business from the University of Plymouth, UK. He began his professional career in the healthcare sector in the United Kingdom, where his exposure to people in vulnerable life situations led to a deep interest in Buddhist philosophy. Transitioning from a Christian background, he has since engaged in the study and practice of Buddhism, exploring its perspectives on the meaning and purpose of life. Currently, he is working toward contributing to academic discourse in Buddhist studies through writing and conference participation. His emerging research interests include the intersection of mindfulness, ethics, and applied Buddhist thought in modern society.

Dr. Sk. Makbul Islam born into the Sufi tradition, is an eminent scholar in folklore studies and comparative religion. He holds an M.A. in Bengali Language and Literature (1991), a Ph.D. in Comparative Folklore from the University of Calcutta (1997), and a D.Litt. from Utkal University, Odisha (2015), focusing on Bengali–Odia cultural relations. His academic journey began as a Research Fellow at The Asiatic Society, Kolkata (1992 – 1997),

and he currently serves as Associate Professor and Head of the Department of Bengali at St. Paul's Cathedral Mission College, Kolkata, while also supervising a folklore research project at The Asiatic Society. His research encompasses folklore, folk musicology, Jagannath consciousness, and interregional cultural ties across Bengal, Odisha, and Assam. He has authored and edited over 65 books, including *Tanchangya Folklorography* on the Buddhist tribe of Bangladesh. He was a key Indian resource in the UNESCO project on "Hason Raja: Life and Songs" and has led two UGC-funded major research projects on Sri Jagannath consciousness.

Dr. Ramesha Jayaneththi is a postgraduate researcher at the Institute for Social Movements, Ruhr University Bochum, Germany, where she also earned her Doctoral degree. Her interdisciplinary research spans Buddhist philosophy, nationalism, identity politics, conflict studies, and historiography, with multiple publications and conference presentations at international academic venues. Before her doctoral studies, she was a lecturer at the Department of History, University of Peradeniya, Sri Lanka. She holds a BA (Hons) in Modern History and an MPhil in History from the University of Peradeniya. Dr. Jayaneththi also completed a Research Master's in Modern Indian Studies at CeMIS, University of Göttingen, Germany, which included a semester of study at the Centre for Historical Studies, Jawaharlal Nehru University, India. Her scholarly work reflects a strong commitment to critically engaging with socio-political dimensions of Buddhist traditions and their intersections with modern identity formations in South Asia.

Sampath Suranga Jayasinghe, is a Lecturer (Probationary) at the Nāgānanda International Institute for Buddhist Studies (NIIBS), Sri Lanka. He holds a B.A. (Hons.) in Buddhist Studies with First Class Honors (GPA 3.94) from NIIBS and is currently pursuing an M.A. in Buddhist Studies (English Medium) at the University of Kelaniya. His academic interests include Buddhist Philosophy, Mādhyamika thought, Buddhist Ethics, Communication, and Culture. He began his academic career as a Tutor (2022–2023), advanced to Temporary Lecturer (2023–

2024), and assumed his current role in 2024. He has contributed to curriculum design for the Diploma in Buddhist Studies, Diploma in Pāli Language, and B.A. programs at NIIBS. Actively involved in academic administration and international collaboration, he has coordinated programs with Sungwoon University (Korea) and co-organized the Diploma in Buddhist Psychology and Counseling. A lifetime member of the Sri Lanka Association of Buddhist Studies, his research explores Buddhist Ethics, Śūnyatā, and character analysis in the Visuddhimagga, with presentations at multiple international conferences.

Dr. Rida Jelita, M. H., is a prominent educator, legal scholar, and Buddhist leader based in Pekanbaru, Riau, Indonesia. With a Bachelor's in Law Science (2001) and a Master's in Business Law (2008), she is currently completing her Doctoral studies at Riau Islamic University (2024), focusing on the intersection of legal and ethical governance. As Chairperson of STAB Maitreyawira and former Head of Metta Maitreya Kindergarten, Dr. Jelita has played a pivotal role in advancing Buddhist Education and institutional leadership. Her accolades include the SMB Maitreya Teacher Service Award (2017) and formal recognition from the Ministry of Religion (2019) for over two decades of dedicated service to Buddha Dharma. Her expertise spans business law, leadership development, and Buddhist pedagogy. A certified trainer in public speaking and innovative Education, she integrates Buddhist values with contemporary methodologies to cultivate ethical, compassionate leadership. Her contributions continue to influence educational reform and spiritual development across Indonesia.

Dr. Lalan Kumar Jha is an Associate Professor in the Department of Pāli at Nava Nalanda Mahavihara, Nalanda, Bihar. He holds an M.A., M.Phil., and Ph.D. from the University of Delhi, where he was awarded the prestigious Jawaharlal Nehru Scholarship for Doctoral Studies. As part of his PhD research, he conducted fieldwork and collected primary materials in Sri Lanka, enhancing the depth and authenticity of his study. Dr. Jha began his academic career at Nava Nalanda Mahavihara as an Assistant Professor in

2010 and has since advanced to Associate Professor. His scholarly expertise lies in Pāli literature, Theravāda textual traditions, and Buddhist philosophy. With a strong commitment to teaching and research, he continues to contribute to the academic study of early Buddhism while mentoring students and participating in scholarly activities that promote the preservation and critical study of the Pāli Canon and related texts.

Kaluarachchilage Rakshana Supun Kaluarachchi is a dedicated academic specializing in Buddhist Culture and Buddhist Education. He holds a Bachelor of Arts (Honours) degree in Buddhist Culture with first-class honours and an M.Phil. in Buddhist Education, underscoring his deep engagement with the field's theoretical and applied aspects. Since 2018, he has been a permanent lecturer at a Buddhist and Pāli university in Sri Lanka, where he plays a vital role in advancing student scholarship in Buddhist studies. Beyond his institutional commitments, he is frequently invited as a resource person at various government universities across Sri Lanka, sharing his expertise in Buddhist culture with diverse academic audiences. Complementing his formal education, he has obtained diplomas in English Language, Information Technology, and Career Development, reflecting his commitment to interdisciplinary learning. His holistic academic approach and active involvement in educational outreach contribute meaningfully to preserving and promoting Buddhist heritage and pedagogy in Sri Lanka.

Mr. Sunil Kamble – Buddhist Insight for Peace Through Social Conflict Resolution – A Historical Application by Dr. Ambedkar in India, a retired Service Engineer from Air India, has been associated with the Department of Pāli at the University of Mumbai for over 18 years. He holds M.A. and M.Phil. degrees in Pāli and has completed a Postgraduate Diploma in Ambedkar Thought and a Certificate Course in Peace Studies. His academic work focuses on Pāli literature and Ambedkarite Buddhist thought. He currently serves as Visiting Faculty at the University of Mumbai and has presented papers at national and international conferences. He

has published four research articles and actively promotes social upliftment and Buddhist education in marginalized

Mr. Majaputera Karniawan, M.Ph.D. is a lecturer in Suttapitaka and Qualitative Research Methodology at Nalanda Buddhist Institute, Jakarta. He is currently pursuing a PhD in Religion and Culture at Hindu Indonesia University (UNHI), Bali. He is chief editor of Setangkaidupa.com, an educational platform on Eastern religions and cultural wisdom. A non-sectarian Dhammadūta, he works with the Dasa Paramita Foundation and the Council of Tridharma Believers (MAPTRI), and contributes as an author to the Yasodhara Puteri Foundation. His work bridges Buddhist textual studies with public education and interreligious dialogue.

Dr. Gurmeet Kaur is a distinguished scholar whose interdisciplinary research bridges Buddhism, gender studies, and environmental conservation. Her academic focus centres on the role of Ladakhi women as ecological stewards, drawing upon frameworks such as ecofeminism, spiritual ecology, and Indigenous knowledge systems. In her postdoctoral research, she explores integrating Buddhist spiritual teachings with ecofeminist principles, emphasizing environmental sustainability's cultural and spiritual dimensions. By foregrounding Buddhist women's lived experiences and practices in Ladakh, her work challenges dominant environmental narratives and advocates for more inclusive, localized approaches to conservation. Her scholarship contributes novel theoretical perspectives and engages with grassroots ecological movements, offering pathways to harmonize traditional wisdom with contemporary sustainability efforts. Dr. Kaur's research stands at the confluence of Buddhist thought, gender equity, and sustainable development and continues to impact academic discourse and community-based environmental practices significantly.

Dr. Deesha Khaire is an Associate Professor and Chairperson of the Centre for Post-Graduate Legal Studies at Maharashtra National Law University, Nagpur, with nearly 19 years of academic and research experience. Specializing in Constitutional Law,

Jurisprudence, Administrative Law, Human Rights, and Cyber Laws, she holds a postgraduate degree in Constitutional Law and Human Rights, and is a Certified International Privacy Professional - Europe. Dr. Khaire earned her PhD from Pune University, focusing on the Right to Health and HIV/AIDS patients. She is a recognized PhD supervisor at GNLU and has served as an external referee for PhD theses at RTMNU, Nagpur. Her scholarly contributions include numerous national and international publications, three authored books, and eight book chapters. She has supported policy research initiatives for the PMO, contributed to the Personal Data Protection Bill, and provided consultancies for government agencies. Her research interests currently include ICT and biotechnology jurisprudence.

Colonel Vu Van Khanh, M.Sc. (b. 1960) served as Head of the International Research Division at the Defense Strategy Institute under Vietnam's Ministry of Defence and is a member of the Vietnam Journalists Association. Specializing in defence and military strategy, international analysis, and defence diplomacy, he has authored 13 books published by the People's Police and Military Publishing Houses, and over one hundred articles in print and electronic media. His papers have appeared in numerous domestic and international conference proceedings, directly informing national defence policy. Deeply interested in the intersection of religion and military affairs – particularly Buddhism – Colonel Khanh contributed to the scientific symposium “Lay Buddhists in History – Commemorating the 730th Anniversary of Venerable Tuệ Trung Thước's Passing” and the 5th Anniversary of the Trần Nhân Tông Institute (November 2021). His research continues to bridge strategic defence studies and cultural understanding, enriching Vietnam's military scholarship.

Sayalay Khemāvamsī, is a Theravāda Buddhist nun and religious mentor at Saddhādeyya Sahāya Indonesia, is recognized for her deep commitment to spiritual practice and interfaith dialogue. Born Ham Elany Tambara in 1977 in Metro, Lampung, Indonesia, she was raised in a devout Buddhist household influenced by

both Theravāda and Mahāyāna traditions. After completing her studies at Thames Business School (Singapore) and Sekretariat Tarakanita (Jakarta), she built a successful corporate career before renouncing worldly life in 2015 to pursue intensive meditation and Dhamma study. Currently a PhD candidate in Vipassanā Studies at the International Theravāda Buddhist Missionary University, Yangon, she focuses on integrating contemplative practice with scholarly inquiry. Sayalay Khemāvaṃsī was the sole female Buddhist representative at the R20 Interfaith Summit during the G20 Conference in Bali (2022), marking her as a key figure in interreligious dialogue. Her journey exemplifies a synthesis of modern professionalism and deep-rooted spiritual aspiration.

Assoc. Prof. Dr. Pham Thi Kien is a seasoned philosophy lecturer with over 15 years of experience in higher education, mentoring both undergraduate and postgraduate students. Her research centers on Buddhist philosophy, particularly the Noble Eightfold Path, and its intersection with Vietnamese cultural values. She explores how Buddhist principles contribute to shaping ethical consciousness and national identity in Vietnam. Dr. Kien has authored more than 40 academic publications, including nearly 15 articles in internationally indexed journals under ISI/Scopus. Her work reflects a strong commitment to bridging traditional Buddhist thought with contemporary socio-cultural analysis. Currently teaching at the University of Economics in Ho Chi Minh City, she actively contributes to the integration of philosophical ethics into economics and education. Through her research and teaching, Dr. Kien fosters critical reflection, promotes humanistic values, and plays a vital role in the advancement of Buddhist studies and interdisciplinary scholarship in Vietnam's academic landscape.

Ven. Yang Kihoon, is a prominent monk of the Jogye Order of Korean Buddhism, has played a pioneering role in establishing and promoting Buddhism in Central Asia. Born in South Korea in 1962, he graduated from Kyunghee University with a degree in Public Administration in 1985. Ordained in 1990, he was dispatched to the Soviet Union in 1991 and, in 1992, successfully registered a

Buddhist organization in Uzbekistan—the first of its kind in the region. He pursued archaeological studies at Hamza University of History and Arts (2002–2019) and completed doctoral coursework in Buddhist Studies at Dongguk University in 2013. From 2006 to 2022, he served as the Buddhist secretary of the World Congress of Traditional Religious Leaders in Kazakhstan and was appointed Buddhist advisor to the Religious Affairs Committee of the Presidential Cabinet of Uzbekistan in 2020. His decades-long work bridges Buddhism, diplomacy, and cultural heritage in Eurasia, making him a key figure in global Buddhist dialogue.

Asso.Prof. Elias Konyana is an Associate Professor of Applied Ethics at Great Zimbabwe University, where he also serves as Senior Proctor. He holds a Ph.D. in Ethics from the University of KwaZulu-Natal. His research covers applied ethics, philosophy of law, religion, development ethics, and African philosophy. He has published extensively in peer-reviewed journals and edited volumes and has presented numerous papers at regional and international conferences. Prof. Konyana is a Board Member of the African Consortium for Law and Religion Studies (ACLARS, 2024 – 2028) and a Senior Research Associate at the University of Johannesburg. He plays a leading role in advancing ethical scholarship in Southern

Dr. Tikaram Dewaji Kose is a renowned Buddhist scholar, social thinker, and visionary, dedicated to promoting social transformation through the teachings of the Buddha. He is a prolific researcher, having presented papers at numerous national and international conferences, and his work is published in esteemed international journals. Dr. Kose is a trusted reviewer for several high-impact publications. His research includes developing natural modified adsorbents for industrial wastewater treatment, contributing significantly to both academia and industry. Beyond his academic pursuits, Dr. Kose actively shares the philosophy of Buddhism, inspiring positive transformation and personal growth in society. He was appointed Co-Chairperson of the Standing Committee on Paccasila and Samadana at the World Fellowship

of Buddhists, and his participation in the 2018 World Buddhist Conference in Narita, Japan, solidified his reputation as a leading scholar and ambassador for Buddhist values.

Asst.Prof.Dr. Suresh Kumar, originally from Jammu and Kashmir, India, is currently an Assistant Professor in the Department of Buddhist Studies at Nava Nalanda Mahavihara, Nalanda (Deemed University, Ministry of Culture, Govt. of India). Previously, he served as Assistant Director (Research) at the Indian Council of Historical Research, an autonomous body under the Ministry of Education, Government of India. He was also a Member of the State Advisory Board for the Development of Pahari Speaking People (2014-18). Dr. Suresh has presented papers at over 67 national and international seminars and conferences and authored the book *Buddhist Ethics: Relevance and Impact on Contemporary Society*, along with 27 research papers in reputable journals. He has organized over 55 academic events at national and international levels. Dr. Suresh holds a PhD and Master's degree in Buddhist Studies from the University of Jammu. He is recognized for his contributions to research, administration, teaching, and journalism.

Dr. Aditi Kumar is an art historian, curator, and cultural practitioner currently serving as a visiting fellow at Warwick University. Her research critically examines the role of art and culture in the formation of postcolonial nation-states and regional identities within the Global South. Dr. Kumar's work focuses on the intersection of family photographs and biographical objects, exploring how they reflect and shape experiences of displacement, exile, and migration. Through her interdisciplinary approach, she delves into the complex relationships between art, memory, and identity in postcolonial contexts. Dr. Kumar has contributed to significant scholarly discussions on the impact of visual culture in understanding the histories of migration and displacement, adding to the global discourse on postcolonial studies, cultural identity, and art history.

Dr. Bachchan Kumar is a senior scholar and former Regional Director at the Indira Gandhi National Centre for the Arts

(IGNCA), New Delhi. He earned his doctoral and postdoctoral degrees from Magadh University, Bodh Gaya, and has served as Visiting Professor at Manipur Central University and St. Xavier's College, Ranchi. A recipient of the Prof. A. K. Narain Award and multiple Asia Fellow Awards (Ford Foundation), Dr. Kumar has published over 100 research articles and authored more than a dozen books. His work spans Southeast Asian cultures, Indic civilization, and inter-religious heritage studies. He is multilingual and active in various professional and human rights organizations.

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Dr. Dharmendra Kumar, is currently the Head of the Department of Genetics and Plant Breeding at Janta College, Bakewar, Etawah, Uttar Pradesh, India. A prolific academic, he has published over 40 research papers, summaries, and articles in national and international journals, magazines, and conference proceedings. He has authored five books, edited seminar proceedings, and contributed numerous book chapters in his field. Dr. Kumar has organized national-level seminars and has been recognized with several national and international awards for his academic contributions. He is deeply engaged in Buddhist practice and community service alongside his scientific pursuits. He has undertaken Dhamma Yātras to major Buddhist sites in India and Nepal and has participated in training programs in Vipassanā, meditation, and sādhanā. He has also organized Shrāmaṇera Pravrajyā (novice ordination) programs and serves as Message Secretary of the Bhadant Sheelbhadra Buddha Vihar Management Society, Bharthana, since 2022.

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culture and is known for his engaging teaching style and ability to make complex concepts accessible. Dr. Kumar has participated in national and international conferences, seminars, and workshops. He is a member of several academic associations and a reviewer for scholarly journals. He has authored three books: *Buddhism in Odisha*, *Nuns in Early Buddhism*, and *Baudha Dharma me Nari*, with his fourth book, *Women in Buddhism*, set for publication in March. His works offer new perspectives on Buddhist studies.

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Mr. Ankit Kushwaha is currently pursuing a Master's degree in Buddhist Studies, Philosophy, and Comparative Religions at Nalanda University. His academic interests include Buddhist education, mindfulness, and early Mahayana thought. He has presented at national and international conferences and authored the article *Ashoka's Buddhist Legacy and Environmental Ethics: A Model for Sustainable Living*. His research explores the relevance of Buddhist philosophy and ethics in addressing contemporary global challenges, particularly in the fields of peace, sustainability, and international relations. Ankit is committed to bridging classical

Buddhist insights with current academic debates to highlight Buddhism's enduring relevance in modern society.

Läänemets - Dr. Märt Läänemets, is a senior scholar in Buddhist and Chinese studies with a focus on Mahāyāna philosophy, sūtras, and Buddhist humanism in both theory and practice. His research includes in-depth work on the Gaṇḍavyūha Sūtra and the role of kalyāṇamitras (spiritual friends). He is also a qualified Chan meditation instructor in Taiwan's Dharma Drum Mountain tradition. In Chinese studies, his expertise spans the history of Chinese philosophy, Confucian classics, and the influence of traditional Chinese thought on modern political ideologies. He is the author of the Estonian translation of Sun Zi's Art of Warfare and has published extensively on topics bridging ancient wisdom and contemporary geopolitics. Formerly an Associate Professor in Oriental Studies at the University of Tartu, he is a board member of the Estonian Institute of Buddhism and an honorary member of the Estonian Oriental Society. He is currently a research fellow at the Estonian Academy of Security Sciences, focusing on China's strategic narratives and Sino-Russian relations.

Dr. (Mrs.) Niharika Labh holds double M.A. degrees – in Hindi from Patna University and in Buddhist Studies with specialization in Pāli and Theravāda from Delhi University – and earned her Ph.D. at the University of Jammu on the *Role of Nunnery in the Development of Buddhism*. She has presented at over 40 conferences and published numerous papers in Hindi.

Bhikkhuni Dao Thi Lan, also known as Ngoc Linh, is a distinguished Buddhist scholar and lecturer in the Department of Pali and Buddhist Studies at the Sri Lanka International Buddhist Academy. Currently pursuing a Ph.D. in Buddhist Studies at the University of Peradeniya, Sri Lanka, and an MA in Buddhist Counseling at the University of Hong Kong, she holds a BA in Buddhist Philosophy from Vietnam Buddhist University and an MA in Buddhist Studies from Mahachulalongkornrajavidyalaya University, Thailand. Her research focuses on Buddhist ethics,

poverty studies, and right consumption, with several publications and conference presentations. A recipient of multiple scholarships, including the Fullbright Scholarship, she has earned recognition for her academic excellence in Buddhist studies. Ven. Dao Thi Lan is committed to both academia and service, having volunteered as a teacher and currently contributing as a reviewer for the Sri Lanka International Journal of Buddhist Studies.

Ms. Latifah, S.S., is a lecturer at Kertarajasa Buddhist College with a Master's degree in Asian Studies from the University of Hawaii at Manoa (2010) and a Bachelor's in Indonesian Literature from Universitas Gadjah Mada (2005). With over a decade of experience, she has made significant contributions to Buddhist studies, gender analysis, and cultural research. Her scholarly work includes publications on Buddhist education, gender representation in literature, and interreligious dialogue. Ms. Latifah has received several accolades, including first place in the Borobudur Congress Essay Competition (2023), and prestigious fellowships such as the Ford Foundation International Fellowship Program (2008 - 2010), East-West Center Fellowship (2008 - 2010), and Danaindonesiana (2022 - 2023). Her research intersects religion, culture, and social justice, focusing on multiculturalism and environmental ethics. As an educator, she inspires students through innovative teaching methods and a strong commitment to academic excellence.

Ven. Dr. Jinwol Young Ho Lee, is a distinguished Sōn (禪) Master and renowned scholar in Buddhist Studies, with expertise in Mahāyāna ethics, interreligious dialogue, and Korean Sōn Buddhism. Ordained in 1974, he earned his M.A. in Religion from the University of Hawai'i at Mānoa and Ph.D. in Buddhist Studies from the University of California, Berkeley. He served as Chair Professor and Director of the Institute of Sōn at Dongguk University, Korea. A committed interfaith leader, he founded the United Religions Initiative Korea, served as URI Asia Secretary General (2010–2016), and Vice President of the World Fellowship of Buddhists (2012 – 2016). His academic output includes over 50 publications in Korean and English, notably Ch'ōui Ŭisun: A

Liberal Sŏn Master and an Engaged Artist in Late Chosŏn Korea (2002). His works engage deeply with Buddhist - Christian dialogue, Dharmic society, and the legacy of Bodhidharma. Since 2023, he serves as Vice Chair of the International Buddhist Association of America (IBAA).

Dr. Nguyen Thi Kim Lien (Bhikkhuni Thich Nu Tinh Hue) is a dedicated scholar of Pāli and Buddhist Studies, currently pursuing a Ph.D. at the Department of Pāli and Buddhist Studies, Savitribai Phule Pune University, India. She holds an M.A. in Pāli from the same university and three B.A. degrees: in Buddhist Studies from Vietnam Buddhist University (HCMC) and International Theravāda Buddhist Missionary University (Myanmar), and in Linguistics Pedagogy from Cần Thơ University, Vietnam. A recipient of the Indian Council for Cultural Relations Scholarship, she was valedictorian of her undergraduate program at Vietnam Buddhist University. Fluent in Vietnamese, English, German, and Traditional Chinese, she also possesses expertise in Pāli and Sanskrit. Her academic work includes contributions to the Vietnamese translations of Pāli scriptures, a Sanskrit Dictionary, and the Encyclopedia of Buddhism. She has presented research on Vipassanā and Abhidhamma at international conferences and previously taught literature at Cao Lanh II High School. Her scholarly engagement bridges language, doctrine, and cross-cultural Buddhist studies.

Ms. Lâm Bội Linh (b. 1976) is Principal of SHZ Commercial Chinese Language Centers in Ho Chi Minh City and Bình Dương, overseeing nine branches since 2002. An Outstanding MBA student (Maastricht University, 2008–2010) and awardee of the HCMC People's Committee, she led SHZ to national education awards and integrates Buddhist principles into language curricula.

Dr. Dipak H. Lokhande is a seasoned legal academic with over 20 years of teaching and research experience. He began his career as Lecturer-in-Law at S.A. College, Akola (2004 – 2005) and has served as Professor at Dr. Panjabrao Deshmukh College of Law, Amravati since 2005. He was awarded a Ph.D. in 2020 by Sant

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Dr. Dinh Thi Bich Luy was born in 1983 in Vietnam, has three B. As, one was in Psychology and English Linguistic and Literature from the University of Social Sciences and Humanities of Vietnam and Buddhist Philosophy from Vietnam Buddhist University. She has studied M.A., Ph.D (Buddhist Studies) at Mahachulalongkornrajavidyalaya University, Thailand. She is currently Abbot of Tinh Xá Ngoc Chung in Ho Chi Minh City and member of the Editorial Board of the Journal of Buddhist Studies - Journal of U.S. Sangha for Buddhist Studies

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Bhikkhu Dr. Sobhana Mahāthero is a Nepalese Theravāda monk ordained in 2004 under Sayadaw Dr. Nandamālābhivamsa. He holds a Ph.D. from the University of Peradeniya (2021), where he researched anger management in the Pāli texts. He also earned BA and MA degrees in Buddha Dhamma from ITBMU, Myanmar, with his MA thesis on *khaṇikasamādhī* (momentary concentration), and holds a BA in Psychology from Tribhuvan University, Nepal. His research integrates Pāli sources with contemporary psychological frameworks

Gaikwad Namrata Mahendra, a Corporate Member of The Institution of Engineers India, is a computer engineer with an academic background from Savitribai Phule Pune University. She also holds an MBA in Manufacturing Management and a certification in Solar Technology from MCED. Her research spans across Artificial Intelligence, Machine Learning, Natural Language Processing, and Spy Satellite technologies. Integrating her technical expertise with a strong foundation in Buddhist philosophy, she is deeply influenced by the teachings of Śākyamuni Buddha and the intellectual legacy of Dr. B.R. Ambedkar. Her interdisciplinary approach reflects both scientific innovation and a commitment to social transformation grounded in Buddhist ethics.

Ven. Dr. Ehelepola Mahinda Thera holds a Bachelor of Arts (B.A. Special - First Class) in Pāli from the University of Sri Jayawardhanapura (2015) and a Master of Arts (M.A.) in Buddhist Studies from the Postgraduate Institute of the University of Kelaniya (2012). He completed the Oriental Studies final examination (Royal Pundit) in 2009 and earned his Ph.D. in Philosophy from the University of Sri Jayawardhanapura in 2020. Ven. Dr. Mahinda Thera has served as a Temporary Assistant Lecturer in Pāli at the University of Sri Jayawardhanapura (2015-2018) and currently lectures in Pāli at the Department of Buddhist and Pāli Studies at Bhikṣu University of Sri Lanka since 2018. His research interests include Buddhist philosophy, Buddhist civilization, Buddhist textual criticism, Pāli language and literature,

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Dr. Pushpa Mamoria is an Associate Professor in the

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Dr. Chamapalal Mandrele (Bhante Chandrakitti) is a respected scholar and educator currently serving as Head of the Department and Assistant Professor at the Samrat Ashok Subharti School of Buddhist Studies, Swami Vivekanand Subharti University, Meerut, India. He is also the Chairman of the Buddhist Seminary in Nagpur and Founder-President of the Women Empowerment Sangha. With master's and doctoral degrees in Buddhist Studies, Dr. Mandrele possesses deep expertise in Buddhist philosophy, history, and practice. His teaching integrates traditional Buddhist wisdom with contemporary pedagogical methods, encouraging critical thinking, self-reflection, and ethical engagement. His research spans Buddhist ethics, philosophy, and the application of Dhamma in modern life, with several well-received publications and active participation in national and international conferences. He is recognized for promoting the relevance of Buddhism in addressing contemporary social and environmental issues. Dr. Mandrele's leadership and dedication have significantly shaped Buddhist education in India, inspiring students in both academic inquiry and spiritual development.

Mr. Henaka Ralalage Piyaruchi Kumara Mayadunna (commonly known as Milinda Mayadunna) holds a Bachelor's degree in Sociology from the University of Peradeniya and completed both his M.A. and M.Phil. at the University of Kelaniya, where he is currently pursuing his Ph.D. His academic interests lie in sociology of religion, cultural studies, and contemporary Sri Lankan society. He serves as a permanent lecturer at Aquinas College of Higher Studies and teaches as a visiting lecturer at multiple universities across Sri Lanka. A committed scholar and educator, he has authored several books spanning a variety of interdisciplinary themes, reflecting both theoretical depth and practical relevance. His ongoing research explores the interface between sociological inquiry and religious thought, particularly in South Asian contexts. Through academic writing, curriculum development, and community engagement, Mr. Mayadunna contributes meaningfully to the development of critical thought and applied sociology in Sri Lanka.

Tri Saputra Medhācitto born in 1996 in Semarang Regency, Central Java, Indonesia, is a dedicated monastic scholar and lecturer in Buddhist studies. He entered monastic life as a sāmaṇera under Saṅgha Theravāda Indonesia in 2014 and completed his formal monastic education in 2015. Pursuing higher studies in Sri Lanka, he earned a Diploma in Pāli and Buddhist Studies and a Bachelor of Arts in Pāli from the University of Kelaniya, alongside a Diploma in Pāli from the Nāgānanda International Institute for Buddhist Studies. In 2021, he began his Master of Arts in Buddhist Studies at the Postgraduate Institute of Pāli and Buddhist Studies (PGIPBS), University of Kelaniya, completing it in 2023. He received upasampadā (higher ordination) in 2022 at Vihāra Jakarta Dhammacakka Jaya. Currently, he serves as a lecturer at Syailendra Buddhist College in Indonesia and is pursuing a PhD in Buddhist Studies at the International Buddhist Studies College in Thailand. Bhikkhu Medhācitto actively engages in Dhammadūta activities and academic research, contributing to spreading Theravāda teachings and scholarship.

Cynthia Chantal Infante Medina is a dedicated Physiotherapy graduate from the Universidad Tecnológica de México, with a deep passion for promoting the well-being of others. Her journey into Buddhism began in January 2022 when she volunteered at the Dhamma Vihara Buddhist Monastery in Mexico, where she embraced introspection, compassion, and discipline. On January 7, 2023, she was ordained as a Sayalay nun by Venerable Bhikkhu Nandisena, dedicating four transformative months to study, meditation, and service. Currently pursuing a Master's degree in Health Organizations Management, Cynthia actively supports the Dhamma Vihara Monastery through administrative roles and efforts to promote Buddhism. As an associate member of Buddhismo Theravada Hispano A. R., she is crucial in preserving and sharing Theravada Buddhist teachings within the Spanish-speaking community. Her work reflects a commitment to integrating compassion, discipline, and service into her personal and professional life.

Dr. Manish Meshram is a distinguished scholar, meditation expert, and Assistant Professor at the School of Buddhist Studies and Civilization (SoBSC), Gautam Buddha University (GBU), where he has served since 2012. With over 12 years of academic experience and over 30 years of engagement in Buddhist activism, he specializes in integrating Vipassanā and mindfulness meditation with contemporary scientific and therapeutic frameworks. Ordained into the Triratna Buddhist Order in 2006, Dr. Meshram has developed and coordinated numerous short-term courses on Mindfulness and Vipassanā Meditation, emphasizing their application in mental well-being, stress reduction, and psychotherapy. He has published 39 research papers in reputed national and international journals, presented at 29 conferences, and supervised eight doctoral students. His community outreach through meditation workshops, retreats, and wellness programs has benefited thousands across academic, social, and professional settings. His efforts have helped position GBU as a centre of excellence for Buddhist studies and applied mindfulness education.

in modern society.

Dr. Akhilesh Kumar Mishra is a distinguished scholar specializing in Buddhist philosophy, with a focus on epistemology, language, and cultural diplomacy. He holds a Ph.D. in Buddhist Studies from Banaras Hindu University, where his research centered on Apohasiddhi and its philosophical implications. He also holds postgraduate degrees in Political Science and Buddhist Studies from the University of Delhi, as well as an M.Phil. in Buddhist Studies. Currently, Dr. Mishra is a Post-Doctoral Fellow at the Indian Council of Social Science Research, Department of Vaidic Darshan, Banaras Hindu University, where he is researching the potential revival of Buddhism in Afghanistan. Additionally, he has received a Post-Doctoral Fellowship from the Indian Council of Philosophical Research for his work on “The Buddhist Conception of Word and Meaning with Special Reference to Tattvasamgraha.” Dr. Mishra has published seven research papers in renowned journals, contributing significantly to contemporary Buddhist discourse and fostering global academic engagement Chủ tịch Ủy ban Quốc tế về ngày Vesak LHQ (ICDV)

Dr. Debika Mitra holds a Ph.D. in Philosophy from The University of Burdwan, India, with a thesis entitled Moral Justification of Terrorism: A Critical Study. She is a qualified National Eligibility Test (NET), Junior Research Fellowship (JRF), and State Eligibility Test (SET) holder in Philosophy. Her research interests span Applied Ethics, Social and Political Philosophy, Buddhist thought, Peace Studies, Gandhian philosophy, and Environmental Ethics. Dr. Mitra has published extensively in academic journals and has actively presented in national and international conferences. Her interdisciplinary work highlights the ethical relevance of philosophical traditions in addressing modern social challenges

Ven. Vo The My is a Vietnamese Buddhist scholar and monastic dedicated to advancing Mahāyāna Buddhist studies and community outreach. He earned his undergraduate degree in Philosophy from the University of Social Sciences and Humanities, Ho Chi Minh City.

He later pursued formal training in Buddhist Studies at the Buddhist Colleges of Singapore and Thailand. Furthering his academic path, he received a certificate and a Master's degree in Applied Buddhist Studies from Nan Tien Institute, Australia. His academic work focuses on Mahāyāna Buddhism, religious studies, and philosophy, and he has authored several research papers and scholarly articles in these fields. As a venerable of the Vietnamese Buddhist community, he is also deeply engaged in Dharma propagation, particularly in local temples, where he actively teaches and guides lay practitioners and the younger generation. His scholarship and monastic commitment reflect a balanced integration of academic depth and community-based spiritual leadership.

Dr. Lobsang Tshultrim Gnon Na, hailing from Gangtok, Sikkim, India, this scholar devoted over two decades as a monastic at the Shartse Monastic Institute in South India, specializing in Indian and Tibetan Buddhist studies. He earned the Geshe degree, equivalent to a Doctor of Divinity, and has served as an international interpreter for Buddhist teachers at academic institutions in the United States and Buddhist centres across Asia. He led a project to archive endangered monastic chants and authored a biography of his teacher, preserving key aspects of the Tibetan Buddhist tradition. He later pursued academic studies in Japan, earning both an M.Phil. and PhD in Philosophy from Kyoto University, with research focusing on mindfulness training in samatha meditation and its relevance to Global Citizenship Education. His work has been published in respected journals such as *Religions* (MDPI), the *Journal of Indian and Buddhist Studies*, and *Revue d'Études Tibétaines*. A recipient of a Khyentse Foundation scholarship and a Kyoto University fellowship, he is currently a visiting scholar at UNESCO's Mahatma Gandhi Institute of Education for Peace and Sustainable Development.

Ven. Bulugahapitiye Nandabodhi Thero is a dedicated scholar and practitioner specializing in Buddhist Studies, mindfulness, and human resource development. He holds a Bachelor of Business Administration (BBA) with Second Class Upper Division honours

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Rev. Nikapitiye Nandarathana is a Doctoral Research Scholar in Psychology at Banaras Hindu University, India. He holds postgraduate degrees in Psychology (BHU) and Buddhist Ayurvedic Counselling (University of Kelaniya), as well as a BA from the University of Sri Jayewardenepura, Sri Lanka. A Theravāda Buddhist monk with 22 years of monastic experience and 12 vassā, he has published three books, eight research articles, and two editorial volumes. He has presented at over a dozen national and international conferences. His research focuses on clinical psychology, depressive disorders, and therapeutic approaches to mental health.

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He is committed to advancing Buddhist education and research on the global stage.

Nehra - Dr. Shalu Nehra is an Assistant Professor at Swami Vivekanand Subharti University, Meerut, with over eight years of experience in teaching and research. A specialist in Cognitive Behavioural Therapy and Rational Emotive Behavioural Therapy, she holds a Ph.D. in Home Science. Her publications explore themes in mental well-being, public health, and child development, including postpartum depression, nutrition, and emotional resilience. Dr. Nehra has guided Ph.D. and M.Sc. scholars, coordinated NAAC/ IQAC quality initiatives, and led numerous faculty development programs. Her accolades include the Young Achiever Award (2025), Global Women Empowerment Award (2024), and National Teacher Award (2023).

Bhikkhuni Lac Dieu Nga (Nguyễn Huỳnh Xuân Trinh) has been a monastic since 2013 and received full ordination in 2019. She is a member of the Center of Buddhist Studies Research and Translation at the Vietnam Research Institute of Buddhist Studies. She holds an MA in Buddhist Studies, Philosophy and Comparative Religions (top of class, 2020) from Nalanda University, and two MAs from the University of Hong Kong in Buddhist Studies (2022) and Buddhist Counselling (2023). Her academic background includes a prior degree in External Economics from Foreign Trade University (1998). She has translated several key works into Vietnamese, including *The Golden Age of Buddhist Philosophy in India* (2025), *Working with Anger* (2017), and *Common Buddhist Texts* (2021). Her research contributions include a paper on Elder Thích Minh Châu presented in 2024, and two additional papers accepted at national conferences held by the Vietnam Buddhist Research Institute in 2019 and 2021.

Bhikkhuni Dr. Hue Ngon, is a scholar of Mahāyāna Buddhism currently affiliated with the Center for Mahāyāna Buddhist Studies at Acharya Nagarjuna University (A.N.U.), Andhra Pradesh, India. Her academic expertise centres on the history and traditions of Buddhism with a particular focus on Pure Land Buddhism

(Sukhāvatī-vyūha) and meditative practices. Dr. Huệ Ngôn's doctoral research offers critical insights into the development and transmission of Mahāyāna thought across South and East Asia, bridging textual study with lived traditions. Her work combines historical analysis with doctrinal inquiry, especially in the context of devotional and meditative dimensions of Pure Land teachings. As a bhikkhunī deeply committed to scholarly and spiritual practice, she contributes to a growing body of research that connects academic rigour with engaged Buddhist perspectives. Her publications and conference presentations reflect a dedication to enriching Buddhist studies with a nuanced understanding of tradition, practice, and historical context.

Ven. Thich Quang Nguyen (TD. LE DINH DIEN TAM) is a dedicated Buddhist monk and scholar specializing in Buddhist philosophy and Pāli language. Ordained in 2013, he holds a BA in Buddhist Philosophy from VBU in HCM City (2018), and an MA in Buddhist Studies and an MA in Pāli from the University of Kelaniya, Sri Lanka, where he achieved Merit grades throughout his studies. Tam's academic journey includes postgraduate qualifications, including a Diploma and Master's degrees in Buddhist Studies and Pāli, along with extensive English language training. His research focuses on Buddhist philosophy, Pāli literature, and doctrinal studies, with his MA research centered on the "Kakacūpamasutta: A Doctrinal Study and Comprehensive Analysis of its Pāli Text." Currently, he is completing "Decoding Pāli Poetry," a translation, analysis, and commentary on the Pāli Poetry Journal of Kelaniya University. Tam is deeply committed to sharing the Dhamma and advancing Buddhist studies through his scholarly endeavors.

Bhikkhuni Dr. Thich Nhu Nguyet (HL) born in 1966 in Cần Thơ, Vietnam, was ordained as a Bhikkhunī in 1988. She currently serves as a Lecturer, Deputy Office Head, and the Head of the Nuns' Board of Management at the Vietnam Buddhist Academy in Ho Chi Minh City. With extensive experience in monastic life and Buddhist education, Dr. Thich Nhu Nguyet plays a pivotal role in shaping the academic and spiritual development of nuns

in Vietnam. Her leadership in the academy has contributed significantly to the education and empowerment of women in the Buddhist monastic community. She is dedicated to advancing the study of Buddhism while fostering a supportive environment for female monastics' spiritual and intellectual growth. Through her work, she upholds the principles of Buddhist teachings and ensures that future generations of nuns receive the guidance necessary for their personal and academic advancement within the tradition.

Most Ven. Dr. Thich Dao Nhan, ordained as a *sāmaṇera* in 1993 and a *bhikkhu* in 1997. He studied at Khánh Hòa Buddhist Intermediate School and completed his BA in Buddhist Studies at Vietnam Buddhist University, Hồ Chí Minh City, with a dissertation on Heraclitus and *aniccā*. He holds degrees from International Theravāda Buddhist Missionary University and Delhi University, and earned his Ph.D. from Bārāṇasī University with a thesis comparing *sammādiṭṭhi* in the Pāli Nikāyas and Chinese Āgamas. He founded Buddhavihāra in Hồ Chí Minh City and now teaches *Vijñaptimātratāvāda*, *Abhidhamma*, Pāli, and *Vipassanā* at Khánh Hòa Buddhist Intermediate School.

Mr. Charlie Dorman is originally from Ireland and has lived and worked in Asia for over 24 years. In 2006, he was ordained as a *Bhikkhu* at Wat Arun Rachaworaram in Bangkok. After studying Middle Eastern Languages at the University of Manchester, UK, he joined the ICRC as a Persian interpreter in 2008. His work with the ICRC has taken him to Afghanistan, Thailand, Malaysia, Indonesia, Sri Lanka, the Philippines, Bangladesh, and Myanmar, where he has engaged in vital roles involving detainee visits, liaising with armed groups, religious leaders, and negotiators across Asia. In November 2023, he returned to Bangkok as the ICRC's Asia Regional Manager for Global Affairs, facilitating collaboration with cultural experts, religious leaders, and faith-based organizations. Mr. Dorman-O'Gowan speaks multiple languages, including Thai, Lao, Malay, Persian, Pashto, and Arabic, and is currently learning Burmese. He is a Fellow of the Royal Asiatic Society and a member of the Siam Society.

Ven Viharagala Pagnnaloka is a higher-ordained Bhikkhu of the Sri Lankan Sangha community, currently based in Kandy, Sri Lanka. At 34 years old, he holds a Bachelor of Arts (First Class Honours) in Buddhist Studies from the Sri Lanka International Buddhist Academy (SIBA Campus), affiliated with Mahachulalongkornrajavidyalaya University, Thailand. He also earned a Diploma in Buddhist Counselling Psychology and is pursuing an M.Phil. in Buddhist Studies at the University of Peradeniya. Ven. Pagnnaloka presently serves as a lecturer in Buddhist Studies with the Buddhist Research Society at the Buddhist Library in Singapore. He formerly served six years as a lecturer and Department Coordinator in the Department of Pāli and Buddhist Studies at SIBA in Pallekele. Additionally, he has worked as a visiting lecturer at the National Seminary in Kandy, where he addressed contemporary social issues. His academic and teaching contributions reflect a deep commitment to Buddhist scholarship and its relevance to modern society.

Prof. Dr. Projit Kumar Palit is a Professor and Director of the Centre for Indological Studies in the Department of History at Assam University, Silchar. With over 25 years of experience in teaching and research, he obtained his Ph.D. from Visva-Bharati, Santiniketan. He has held several key administrative roles, including Chairman of the Students' Grievance Cell, Head of the Department, and Deputy Director of the Directorate of Internal Quality Assurance at Assam University. Dr. Palit has authored multiple books, such as Tribal Folk Songs in Tripura, Jainism and the Jaina Culture in India, and Religion and Literature: Indian Perspectives. His research work on preserving Jaina archaeological sites in Northeast India and Bangladesh earned him the Sanskriti Sanrakhak Award in 2022 and 2023. He has supervised 25 PhD scholars and 13 M.Phil. scholars, contributing significantly to Indological research in India.

Rev. Dr. Wadinagala Pannaloka is a Senior Lecturer at the Department of Buddhist Thought, Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya, Sri Lanka. From

2019 to June 2023, he served as the Head of the Department of Buddhist Thought. He holds a B.A. and MPhil from the University of Peradeniya, and a Doctoral Degree in Philosophy from the National Central University, Taiwan. Dr. Pannaloka is the author of *Deviant Sex and Buddhism* (2020) and *Mahādukkhakkhandha Sutta: Study on Pali and Chinese Parallels* (2021). He co-edited the volume *Buddhist Thought and Application: Essays in Honour of Professor P.D. Premasiri* (2021). His research has been presented at international conferences and published in prestigious journals. In 2024, he was appointed Secretary General of the Sri Lanka Council of Religions for Peace, further contributing to interfaith dialogue and peace-building.

Rev. Dr. Ilukpitiye Pannasekara Thero is the Chief Monk for the African Continent and a prominent global Buddhist leader. He serves as Vice President of the World Buddhist Summit and President and Patron of Kind Heart Africa (KHA), based in Tanzania. A key figure in interfaith dialogue, he is the Buddhist Commissioner for Interfaith Action for Peace in Africa and a founding trustee of the Inter-Religious Council for Peace in Tanzania. He also holds the position of Ambassador for Peace under the Inter-Religious and Interfaith Federation for World Peace. His commitment to peacebuilding and spiritual harmony has earned him honorary membership in the Dar es Salaam Association of Spain. Through decades of service, Rev. Dr. Pannasekara Thero has played a vital role in advancing Buddhism and fostering interreligious understanding across Africa and beyond.

Ven. Dr. Polgaswatte Paramananda is the Deputy Editor and Chief Editor (Active) at the Sinhala Dictionary Compilation Institute in Sri Lanka. He holds a Bachelor's degree and Master's degree from the University of Sri Jayawardenapura, Sri Lanka, and completed his Doctorate in Lexicography at Huazhong Normal University, China. He earned a second Doctorate in Buddhist Disciplinary from the University of Kelaniya, Sri Lanka. Ven. Dr. Paramananda is a leading authority in Buddhist philosophy, Sinhala language, and lexicography, with a focus on Buddhist teachings and

historical linguistics. He is an active researcher and prolific writer, having authored numerous books and articles on Buddhism and linguistic studies. His contributions have significantly advanced the preservation and promotion of both Buddhist culture and the Sinhala language, making an impactful contribution to academic scholarship and the cultural heritage of Sri Lanka and beyond.

Sayalay Pāramī, Research Scholar, Dhammavihāri Buddhist Studies, Jakarta, Indonesia. A distinguished Theravāda scholar and Buddhist nun, is the founder of Dhammavihāri Buddhist Studies in Jakarta, Indonesia. She holds a Gold Medal in Buddhist Philosophy from the University of Kelaniya, Sri Lanka, and has qualifications in Buddhist psychiatry, Pāli studies, and economic management. Sayalay Pāramī has authored significant works, including her article on “Buddhist Cognitive Behavioral Therapy for Hyperactive Children,” and has presented at international forums, such as the United Nations Day of Vesak in Hanoi. Her research focuses on integrating Buddhist philosophy with psychological healing, ethical leadership, and addressing modern societal challenges. Through her intellectual rigor and compassionate approach, she has inspired students and practitioners globally. Sayalay Pāramī’s contributions to Buddhist education, counseling, and social reform exemplify her commitment to using ancient wisdom to address contemporary issues, establishing her as a transformative figure in the Buddhist community.

Prof. Dr. Haththaka Rasika Nishadini Peiris is a Professor in the Department of Public Administration at Uva Wellasa University, Sri Lanka. She holds a BA, M.Phil, and PhD from the University of Kelaniya, an MA from the Pali and Buddhist University, and a second PhD from the Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya. With experience in both the public and private sectors, her research is driven by a multidisciplinary approach that integrates Psychology, Counselling, Human Resource Management and Development with Asian Philosophy. Her broader academic interests include Buddhist Studies, Ayurveda, Gender Studies, and Comparative

Religions. Dr. Peiris's work contributes to the development of human-centred approaches in both academic and professional contexts, grounded in Eastern philosophical traditions.

Ven. B.A. Gawaragiriye Pamarathana Thero is the Assistant Principal (Development of Education) at Royal College, Sri Lanka. He earned his BA in Economics (Special) from the University of Colombo in 2000. In 2010, he completed a Postgraduate Diploma in Education at the National Institute of Education, Maharagama. He further pursued a Master's degree in Buddhist Philosophy from the University of Kelaniya, which he completed in 2013. With a background that bridges economics, education, and Buddhist philosophy, Ven. Pamarathana Thero is committed to educational development rooted in ethical and philosophical values. His academic and administrative experience reflects a holistic approach to education and leadership.

Ms. Wickramage Dehemi Mihara Perera is a dedicated scholar currently pursuing a Ph.D. in Buddhist Studies at the University of Sri Jayewardenepura. She graduated with a Second-Class Upper Division in Buddhist Civilization in 2024 and holds a Diploma in Psychology and Counselling, along with multiple certificates in Human Resource Management, Marketing, and Business Management. Perera has made significant contributions to Buddhist research, presenting papers at various national and international conferences, including the 18th International Conference on Pali and Buddhist Studies. Her work explores Buddhist practices and cultural studies, with published research focusing on various topics within these fields. She currently serves as a Research Assistant at the University of Sri Jayewardenepura and is an Associate Member of the Sri Lanka National Institute of Professional Counsellors. A licensed counsellor, Perera has experience teaching Buddhist Civilization and has earned recognition in Communication and Media Studies during her early academic years.

Ven. Dr. Dinh Phuc - Samādhipuṇṇo, born in 1986, completed his academic studies from Bachelor's to Doctorate at

Mahachulalongkornrajavidyalaya University (Thailand) and the Vietnam Buddhist Academy. A prominent scholar in Buddhist philosophy, Dr. Phúc has authored significant works including the Vietnamese-Pāli Dictionary (2007), *Picking the Bodhi Leaves* (2011), and *Middle Length Discourses Commentary* (2022). His research, particularly on the monastic robes (*cīvara*) in Theravāda Buddhism, has been published in renowned journals such as *Religious Studies* and *Buddhist Studies*. He has actively participated in conferences, including *Southern Vietnamese Buddhism* (2021) and *The Buddhist Movement of 1963* (2023). Through his extensive contributions, Dr. Phúc has made notable impacts on the preservation of Buddhist culture, particularly in Vietnam, while also fostering the development of Buddhist studies. His work bridges academic inquiry and community engagement, contributing to the sustainable growth of Vietnamese Buddhism.

Ven. Thich Nhuan Phuoc (aka. Lê Minh Hoàng), born in 1995, studied and practiced Buddhism in Myanmar for nearly five years. He earned a Bachelor's degree in Buddhist Studies at the International Theravāda Buddhist Missionary University in Yangon and later completed a Master's degree in Buddhist Studies at the Postgraduate Institute of Pali and Buddhist Studies, University of Kelaniya, specializing in Theravāda Abhidhamma Philosophy and Psychology. He is currently a Ph.D. candidate in Buddhist Philosophy and Psychology at the Vietnam Buddhist Academy in Sóc Sơn, Hanoi.

Ven. Asso.Prof. Dr.W. Piyaratana, Associate Professor and Chairman of the BA English Program at the Faculty of Buddhism, Mahachulalongkornrajavidyalaya University (MCU), holds a BA in Pali (First Class Honours) from the University of Peradeniya and an MA in Sanskrit from the Buddhist and Pali University of Sri Lanka. He earned his Ph.D. in Buddhist Studies from MCU, Thailand. He has served as a lecturer at the University of Peradeniya and the International Buddhist College (IBC), Thailand, and currently teaches at MCU. Ven. Piyaratana has authored over 45 scholarly articles and several books in Sinhalese, Pali, and English.

His research focuses on key areas of Theravāda Buddhism such as the Visuddhimagga, Sigalovāda Sutta, and comparative studies between Buddhism and Yoga. Through academic leadership and cross-linguistic publications, he actively contributes to the global understanding of Theravāda thought and its contemporary applications.

Ven. Dr. Tan Kah Poh holds M.A. distinctions in Buddhist Studies from The University of Hong Kong and SSBU, Myanmar, and an M.Sc. and Ph.D. in Medical Sciences from the University of Toronto. A former molecular and clinical pharmacologist at SickKids Hospital, he received the Khyentse Foundation Award (2018), published 25+ entries in Buddhist and medical sciences, and lectures at Shan State Buddhist University.

Dr. Orawan Ponjulsakdi is an international Buddhist scholar and peace advocate with over 15 years of experience promoting Buddhism worldwide. She has led Dhammayātra (peace pilgrimages) to sacred sites in India, Nepal, and Sri Lanka, and annually organizes novice ordination programs, selecting outstanding candidates for further study in Thailand. Ordained as a bhikkhunī in India and Sri Lanka, she has deeply engaged with Vinaya discipline and Dhamma teachings. Her work reflects a strong commitment to Buddhist Education and cultural preservation. She recognized shared ethical values across religions during her global travels and initiated interfaith dialogue. She founded the World Peace Council Association to foster mutual understanding and global harmony through Buddhist principles in 1999. Her work integrates traditional practice with modern social outreach, positioning her as a leading voice in engaged Buddhism and interfaith cooperation. She continues to be invited internationally to share her insights on compassion, ethics, and peaceful coexistence.

Dr. Boonmee Pongpet is a lecturer at the College of Religious Studies, Mahidol University, Thailand, with over 15 years of experience in Buddhist studies and leadership. He holds a Ph.D. in Religious Studies from the University of the West, USA, alongside

an M.A. in Religious Studies from the same institution and an M.S. in Information Technology from Siam University, Thailand. Dr. Pongpet's research interests include Buddhist-based coaching, cross-cultural psychology, and the effects of meditation. His academic focus blends Buddhist teachings with modern leadership principles. He has presented his work at international conferences in the USA, India, Myanmar, and Thailand, and has collaborated on various research projects with the University of Oregon and Mahidol University. Recognized for his significant contributions, he received the "Outstanding Alumnus in Academic and Research Leadership" award in 2013. His work bridges the fields of religious studies, leadership, and personal development.

Dr. Animesh Prakash holds a doctorate in Pāli and Buddhist Studies from Banaras Hindu University, Varanasi. He currently serves as an Assistant Professor in Pāli at the Central University of Tibetan Studies, Sarnath, Varanasi, where his research focuses on the transmission of Theravāda discourses in the Tibetan Canon. Dr. Prakash previously taught at Somaiya Vidyavihar University, Mumbai. His academic interests include the application of Vipassanā in psychotherapy, and he has been trained in Classical Tibetan at the Rangjung Yeshe Institute, Kathmandu University, and the University of Hong Kong. Dr. Prakash is the author of the 2021 book *Taming the Serpent King Nandopananda* in Pāli and Tibetan Canon. He is also a post-doctoral fellow in Pāli studies at Shan State Buddhist University, Myanmar, continuing his research on the intersection of Pāli and Tibetan Buddhist texts.

Dr. Ashoke Priyadarshana Premananda holds a PhD in Counselling in Cultural Context from the Nagananda International Institute for Buddhist Studies, Sri Lanka, under the guidance of Senior Professor Sumanapala Galmangoda. He also completed a BA (Hons) in Psychology from the University of Peradeniya, along with Diplomas in Counselling Psychology, Psychotherapy, and Clinical Psychology. With expertise in psychological counseling, Dr. Premananda has chaired and participated in several international conferences in India, Thailand, and Malaysia. He

delivered a special lecture series for the international community at the Buddhist Maha Vihara in Malaysia. In addition to his academic work, he is a resource person for local TV and radio channels in Sri Lanka and contributes as a column writer on psychology-related topics. Dr. Premananda is also a well-known actor, author, and scriptwriter, bridging his professional expertise with media to educate and inspire a broader audience.

Ven. Dr. Rathmale Punnarathana was ordained in 1985, holds a B.A. (Kelaniya, 1990), M.A. (Buddhist & Pali University, 1993), M.Phil. (Colombo), and a Ph.D. (Global University, California, 2015). He served as abbot of Berlin Buddhist Temple (1998–2005), founded a Sri Lankan Buddhist institute in Germany, lectures at Johannes Gutenberg University, and leads Karuna Samadhi.

Ms Dilani Pushpakumari is a scholar in psychology and philosophy, currently pursuing her Ph.D. in Psychology at the University of Sri Jayewardenepura, Sri Lanka. She earned her B.A. (Honours) in Philosophy and Psychology with First Class Honours in 2020 from the same institution. Her research explores the intersection of psychological theory and Buddhist thought, aiming to bridge these two disciplines. Ms. Pushpakumari has authored a book and several peer-reviewed journal articles, contributing significantly to the field. She has also presented her work at numerous national and international conferences, enhancing the academic dialogue on psychology and related areas. In addition to her educational pursuits, she serves as a Research Assistant at the Nedimala Buddhist Cultural Centre, supporting research on Buddhist culture and psychology. With her dedication to academic excellence and interdisciplinary study, Ms. Pushpakumari is emerging as a promising figure in contemporary Buddhist psychology, shaping the future of the field.

Dr. Li. Edi Ramawijaya Putra, is an Associate Professor and the Principal (Rector) of Sriwijaya State Buddhist College in Tangerang, Banten, Indonesia. He holds a Doctorate in Applied Linguistics from Atma Jaya Catholic University of Indonesia (2019), a Master's degree in English Education from Muhammadiyah

University of Professor Hamka Jakarta (2011), and a Bachelor's degree in English Education from Mataram University (2008). With extensive experience in higher education, he serves as a full-time lecturer at Sriwijaya State Buddhist College and has been a guest lecturer at institutions including Sampoerna University and the Indonesian Defense University. His primary research interests lie in sociolinguistic competence in English as a Foreign Language (EFL) pedagogy, and he has published in reputable journals such as *Lingua Cultura*, *ELT Echo*, and the *Journal of IATEFL-SIG*. A committed academic, he is an active member of TEFLIN, IATEFL-SIG, and ALTI, contributing significantly to developing English education and applied linguistics in Indonesia.

Ven. Thich Duc Quang is currently pursuing a Ph.D. in Buddhist Studies at Colombo University, Sri Lanka, focusing on the praxis philosophy and law (vinaya) in Indian and Vietnamese Buddhism. He has published several books and articles on various aspects of Indian Buddhism and its interactions with Vietnamese Buddhism. Ven. Thích Đức Quang has extensive teaching experience, having served as a teacher at Quảng Nam Buddhist School in Vietnam. He was also the former Vice President of the Vietnamese Buddhist Association in Marseille, France. In addition to his academic work, Ven. Thích Đức Quang actively engages in Buddhist religious practices and meditation instruction. His research contributions emphasize the integration of vinaya in the practice of Buddhism and its adaptation in different cultural contexts, particularly in the Indian and Vietnamese traditions. His work bridges the theoretical and practical dimensions of Buddhist law and philosophy.

Ven. Thich Hanh Quy (Nguyen Ngoc Bao Trinh) born in 1996 in Ho Chi Minh City, was ordained as a Buddhist nun in 2016 at Thiền Lâm Temple, Đà Lạt. She holds a Bachelor's degree in Religious Studies from VNU University of Social Sciences and Humanities, Hanoi (2021), and is currently pursuing a Master's degree at the Graduate Institute of Asian Humanities, Huaan University, Taiwan. Her academic interests focus on Engaged Buddhism, particularly the integration of Dhamma into contemporary life. Emphasizing

the principle of anicca (impermanence), her research investigates how core Buddhist teachings remain relevant and transformative in modern society. In addition to her scholarly work, she has taught basic English at Thiền Lâm Temple, contributing to community education and spiritual practice. Through both academic inquiry and lived monastic experience, Ven. Hạnh Quý is dedicated to applying Buddhist wisdom in ways that cultivate compassion, resilience, and mindful engagement with everyday life.

Ven. Dampahala Rahula is a senior lecturer in the Department of Religious Studies and Comparative Philosophy, with a strong academic foundation in philosophy. He obtained his first-class honours degree and Master's degree from the University of Peradeniya, and pursued further studies at the University of Colombo, University of Kelaniya, Buddhist and Pāli University of Sri Lanka, and Nagananda International Buddhist Institute. A multifaceted scholar, he has coordinated around ten classical diploma programs in Buddhism, Pāli, and Sanskrit through the Centre for Postgraduate and External Examinations at BPU, alongside B.A. external degree programs. Since 1999, he has authored numerous articles in religious studies, demonstrating a consistent scholarly output. He has presented research at both national and international conferences, including Vietnam (2019). In addition to his academic contributions, he is a dedicated social worker, actively engaging in projects to foster a more compassionate and grounded society through Education and spiritual service.

Prof. Reshmi Ramdhony is a Consultant at the Ministry of Arts and Culture, Mauritius, and a distinguished academic with a PhD in contemporary women's writings in Hindi from Delhi University. She has held senior advisory roles, including Senior Advisor at the Prime Minister's Office (2017-2019). Prof. Ramdhony served as Head of the School of Indian Studies at the Mahatma Gandhi Institute, Mauritius, and was an Adjunct Professor at Glendon College, York University, Canada (2015-2018). With advanced qualifications in linguistics, Indian philosophy, and religion from Banaras Hindu University, India, she has taught at universities in

India, France, and Canada. Her research focuses on Buddhism, women's rights, and sustainable development. Prof. Ramdhony has authored several books, published 32 research articles in English, French, and Hindi, and participated in 44 international conferences. Her career bridges academia, policy, and global citizenship, with a focus on fostering dialogue on Buddhism and social progress.

Mr. Rahul Ravi Rao is a Visiting Faculty member at the Department of Pāli, University of Mumbai, serving since 2017. With a strong academic foundation, he holds Master's degrees in Pāli and Buddhist Studies, a Postgraduate Diploma in Archaeology, and an M.Phil. in Pāli. He is currently pursuing his PhD in Pāli and Buddhist Studies. His research interests span Pāli Vinaya and Sutta literature, Theravāda Buddhism, Buddhist pilgrimage, history, socially engaged Buddhism, Buddhist philosophy, art, architecture, and archaeology. Mr. Rao has qualified the UGC-NET in Pāli, Buddhist Studies, and Comparative Study of Religions, demonstrating his academic versatility. He has presented research papers at numerous national and international conferences, seminars, and workshops. He was awarded the Buddhist Studies Excellence Award in 2024 for his scholarly contributions. Committed to innovative pedagogy, he fosters an engaging academic environment through his Buddhist textual traditions and archaeology expertise.

Prof. C. Upender Rao is a renowned scholar in Sanskrit, Pāli, and Indian Knowledge Traditions, currently serving as Professor of Sanskrit, Pāli, and Indian Studies at the School of Sanskrit and Indic Studies, Jawaharlal Nehru University (JNU), New Delhi. He has also served as Chairperson of the Special Centre for Sanskrit Studies at JNU. With over 16 years of experience as a full professor, Prof. Rao has authored and edited 30 books and published numerous research papers across Sanskrit, Pāli, Hindi, Telugu, and English. His interdisciplinary scholarship reflects deep engagement with classical texts and contemporary thought. He has received several prestigious awards and honors and was invited as a Visiting Professor to Cambodia under the Indian Council for Cultural Relations (ICCR) Chair. Prof. Rao is also an active member of

JNU's Academic and Court Councils, contributing to institutional governance and academic development. His contributions have significantly advanced the global understanding of Indian intellectual and spiritual traditions.

Ven. Mahawela Rathanapala holds a Special B.A. in Pāli Studies (Peradeniya), translated the *Subodhalankāra* into English, and earned his M.Phil. (2020). He lectures at Peradeniya University's postgraduate institute, serves as Executive Deputy Secretary of the Malwatta Chapter, and sits on the Supreme Sangha Council of the Siyam Maha Nikāya.

Rev. Kaudagammana Rathanasara Thero is an emerging scholar in Buddhist history, archaeology, and linguistic studies, currently pursuing his Ph.D. in the Department of Humanistic Studies at the Indian Institute of Technology (BHU), Varanasi. He holds a Bachelor of Arts in History (2017) and a Master of Philosophy (2022) from the University of Peradeniya, Sri Lanka, along with the prestigious Prahīṇa Final Paṇḍit degree in Pāli, Sanskrit, Sinhala, and Buddhist Studies. Furthering his interdisciplinary expertise, he completed a Master of Arts in Ancient Indian History, Culture, and Archaeology from Banaras Hindu University (2022–2024). From 2020 to 2022, he served as an Assistant Lecturer at the University of Ruhuna's Department of History and Archaeology. His academic work centres on the historical and cultural dimensions of South Asian Buddhism with particular attention to archaeological evidence and language traditions. His contributions reflect a rigorous engagement with preserving and interpreting Buddhist heritage across the region.

Dr. Rathnayaka Mudiyansele Rathnasiri is the Head of the Department of Buddhist Thought at the Postgraduate Institute of Pāli and Buddhist Studies, University of Kelaniya, Sri Lanka. He holds a Ph.D. in Buddhist Studies, additional master's degrees in Buddhist Studies and Linguistics, and a background in English literature. A seasoned academic, he has served as a visiting lecturer at institutions in Sri Lanka, Malaysia, and Singapore. He previously held leadership positions such as Dean of the Faculty of Graduate

Studies and the Faculty of Early Buddhist Sources at Nāgānanda International Institute for Buddhist Studies. He has authored four books, six booklets, and over 34 peer-reviewed research articles and has presented more than 50 papers at national and international conferences. He plays a critical role in academic mentorship as a supervisor and examiner for M.Phil. and PhD research. He is also actively engaged in international scholarly collaboration and serves as General Secretary of the Buddha's Light International Association, promoting the relevance of Buddhist thought in the modern world.

Dr. Ramesh Rohit holds both undergraduate and postgraduate degrees from RTM Nagpur University and completed his doctoral research at Dr. Harisingh Gour Vishwavidyalaya, Sagar. Awarded a scholarship by Rashtriya Sanskrit Sansthan, New Delhi, in 2009 for outstanding performance in Pāli, Dr. Rohit was also a recipient of the UGC Junior Research Fellowship in Pāli Language in 2012. He has attended over fifty international and national seminars, conferences, and workshops, delivering more than twenty lectures. Dr. Rohit has published twelve research papers in reputable journals. His research interests include Pāli Language, Buddhism, and Ambedkar Thought

Amalia H. Rubin is a Ph.D. researcher at the University of Leeds, United Kingdom, specializing in 21st-century participation in Gesar traditions in Eastern Tibet. Originally from Upstate New York, USA, she is currently based in Kathmandu, Nepal, where she lectures for the SIT Tibetan and Himalayan Peoples study abroad program. Her doctoral research is closely connected with fieldwork and collaborative translation efforts with lamas at Jang Tana (Byang Rta Mna) Monastery in Nangchen, focusing on Yelpa Kagyu texts. She holds a Master's degree from the University of Washington (2015), where she explored the revival of indigenous identity and practice in Inner Asia, comparing Mongolian Shamanism and Tibetan Gesar rituals. A polyglot and dedicated Dharma practitioner, she interprets teachings from Tibetan to English and has served teachers from the Kagyu, Nyingma, Gelug,

Sakya, and Jonang traditions across multiple countries. Through her organization, Alatala, she is also engaged in philanthropic work in the Himalayas, promoting culturally sustainable development rooted in Buddhist values.

Prof. Dr. R. K. Saket (Member'12 – Senior Member'18, IEEE) is a distinguished academic and researcher in Electrical Engineering at the Indian Institute of Technology (Banaras Hindu University), Varanasi, India. Over two decades of academic, industrial, and research experience, he has served in prominent roles across multiple institutions and contributed to the Department of Energy, Government of Madhya Pradesh, as an Electrical Safety Engineer. He is the author/co-author of six national and international patents and over 200 peer-reviewed publications, including book chapters and conference papers. He is widely recognized for his co-authored textbook *Modern Power System Analysis* (5th ed., McGraw Hill, 2022) and has supervised 21 Ph.D. and 60 M.Tech. Scholars. Prof. Saket's research interests include reliability engineering, power systems, drives, and renewable energy systems. He serves as Associate Editor for several prestigious journals, including IEEE Access, IET Renewable Power Generation, and IET Electrical Systems in Transportation. His numerous honors include the IEEE IAS Global Distinguished Educator Award (2023), Gandhian Young Technological Innovation Award (2018), and Design Impact Award (2018).

Ven. Nyanabandhu Sakya (Dr. Burmansah, M.Pd.) is a fully ordained Indonesian Buddhist monk, educator, and mindfulness trainer specializing in Buddhist education, mindfulness practices, and educational leadership. Born in 1985, he holds a Doctorate in Educational Management from Jakarta State University (2020), graduating with honors. His monastic and spiritual training includes study at Plum Village, France (2010–2014), and the Ten Thousand Buddhas Temple, USA (2014). He currently serves as Head of Jinarakkhita Buddhist College of Lampung and has previously led the Pancaran Dharma Ratana Foundation and the Triratna

Education Foundation. A dedicated lecturer and researcher, his academic focus includes mindfulness, compassionate leadership, and holistic education. He is the author of *Mindful Leadership: The Ability to Develop Compassion and Attention Without Judgment*, and has appeared as a speaker on Indonesian National Television (2013–2018). As a Indonesia Buddhayana Sangha Council member, his work integrates Buddhist ethical principles with contemporary educational frameworks, advancing spiritual development and mindful living.

Nguyen Hoang Thanh Sang (TN. Liên Đăng), Ph.D. Candidate at the International Theravāda Buddhist Missionary University (Yangon), focuses her research on Vipassanā meditation with emphasis on the Three Universal Characteristics (*Sāmaññalakkhaṇa*), developing original frameworks to illuminate impermanence, suffering, and nonself.

Rev. Ambaliyadde Sangharathana is the Principal of Sri Bharathi Senior College and Sri Kusumachehiyarama Mulika Pirivena in Sri Lanka. He holds a Bachelor's degree from the Bhikshu University of Sri Lanka and completed an International Diploma in Education Planning and Administration through the Indian Technical and Economic Cooperation of India. Rev. Sangharathana previously served as the secretary of the divisional branch of Sri Rāmañña Mahā Nikāya and is a 'Justice of Peace'. He is an active member of the council at both the University of Peradeniya and the Bhikshu University of Sri Lanka. As an expert in Buddhist preaching communication, Rev. Sangharathana has contributed significantly to local and international academic and Dhamma communication activities, promoting the teachings of Buddhism across various platforms.

Ricardo Sasaki is the Founder-Director and teacher at the Nalanda Center for Buddhist Studies in Brazil. With over 42 years of training under various Buddhist teachers, he specializes in psychological counseling, Buddhist philosophy, and meditation. A writer and translator, Sasaki has translated works of Ajahn Buddhādāsa into Portuguese and has taught Buddhist philosophy in

Brazil and Europe. He holds the title of “Dhammacariya Dhanapāla” and was later honored with “Mahāsadhammajotikadhāja” by the Buddhist Sangha of Myanmar. Sasaki is also a Certified Yoga Instructor, Dharma Teacher, Meditation Teacher, and Mindfulness Coach, with a focus on secular mindfulness. He serves as the pedagogical coordinator of NUMI - Nucleo de Mindfulness of Belo Horizonte, Brazil, an institute dedicated to spreading mindfulness.

Ven. Morm Savonn is currently a Ph.D. Research Scholar in Buddhist Studies at the University of Delhi, demonstrating a deep commitment to advanced Buddhist scholarship alongside practical leadership. His academic journey includes an MA from Nalanda University (India), plus a BA in Philosophy and an MBA earned in Thailand between 2013 and 2020, all built upon foundational Buddhist schooling in Cambodia. Since 2022, he has held the significant role of Chief of Buddhist Monks at Sdok Khlouk Monastery in Cambodia. His dedication to education spans from early volunteer teaching (2008 - 2009) to contract teaching (2020 - 2021) and organizing morality/ Vipassanā courses (2020 - 2022). Ven. Savonn has also engaged in student leadership (Vice-President, Khemara Students Association, 2014 - 2016), participated in international Buddhist events like UNDV (2015 - 2017), and contributed to scholarly discourse, notably presenting a paper in New Delhi in August 2024.

Dr. UPāli M. Sedere, a distinguished scholar with dual PhDs (Iowa, MCU), an M.A. from Iowa, and a B.Ed. (Hons.) from Ceylon, is a renowned educator and researcher in Buddhist studies and international education. Honored with the Global Ed Falcon Award as an Inspiring Educator at the 2024 World Conference of Education (Delhi), he is also a Fulbright Scholar with extensive experience serving major global organizations such as the UN/FAO, the World Bank, and various development agencies across Asia, Europe, Africa, and the U.S. Dr. Sedere currently serves as Rector and CEO of the Sri Lanka International Buddhist Academy (SIBA Campus), where he advances global Buddhist scholarship. His scholarly contributions span policy reform, comparative

education, and applied Buddhist ethics, with over 50 publications, including journal articles, book chapters, and academic papers. His work reflects a deep integration of classical Buddhist principles with contemporary global educational practice.

Dr. Kalinga Seneviratne is a Sri Lanka-born Australian journalist, author, podcaster, and international communications analyst with over three decades of experience in media and academia. He currently serves as a consultant to the Journalism Program at the University of the South Pacific in Fiji and is a Research Fellow at Shinawatra International University in Thailand. Formerly Head of Research at the Asian Media Information and Communication Centre (AMIC) in Singapore (2005–2012), Dr. Seneviratne has written extensively on media, development, and geopolitics. He has authored three books, including *Myth of Free Media and Fake News in the Post-Truth Era* (SAGE, 2020) and *GeoPolitics and the Media in Asia and the Pacific* (Cambridge Scholars Publishing, 2024), and has edited volumes such as *Mindful Communication for Sustainable Development* (SAGE, 2018). A prolific contributor to Asian media, he currently writes for the South China Morning Post. He has also taught at universities across Australia, Singapore, Thailand, India, and Central Asia. He received the UN Media Peace Award in 1987 for his work in community radio.

Asst.Prof. Sanjay Shakya is an Assistant Professor at Lumbini Buddhist University, Nepal, and a recipient of the prestigious “Nepal Vidhyābhūṣṇa” academic excellence award conferred by the President of Nepal. With a strong academic background and dedication to Buddhist education, Mr. Shakya has contributed significantly to the advancement of Buddhist studies in Nepal. His teaching and research focus on Buddhist philosophy, history, and education, reflecting a commitment to both academic rigor and the spiritual heritage of the region. In addition to his teaching responsibilities, he actively participates in national and international seminars, promoting scholarly dialogue on Buddhism and its relevance to contemporary society. Mr. Shakya is also engaged in curriculum development and academic outreach at

Lumbini Buddhist University, helping to foster a new generation of Buddhist scholars. His dedication to preserving and disseminating the Buddha's teachings continues to have a meaningful impact in both academic and monastic circles.

Dr. Tanushree Sharma, an Assistant Professor at Amity University, Gautam Buddha Nagar, holds a Ph.D. in Buddhist Studies from the University of Delhi, India. Her doctoral research, supervised by Professor Karam Tej Singh Sarao and Dr. Susmita, focused on the philosophical traditions of India, particularly Hinduism and Buddhism. An alumna of Punjab University, IIM Calcutta, and Delhi University, Dr. Sharma has over five years of teaching experience across various institutions. Her academic interests lie in Hinduism and Buddhism's moral and philosophical depth, which she views as profound traditions offering spiritual and ethical insights. In addition to her research, Dr Sharma has a passion for travelling and exploring ancient archaeological sites. She advocates for religious pluralism and enjoys spending time with her daughters. Her work and interests reflect a deep commitment to scholarly pursuit and personal enrichment through exploration and cultural exchange.

Dr. Anamika Shil a native of Bishpara village in Hooghly district, West Bengal, is an emerging interdisciplinary scholar with expertise in Bengali literature, education, and Persian studies. She completed her undergraduate studies at Bolpur College (affiliated with the University of Burdwan), followed by a B.Ed. and dual M.A. degrees in Bengali and Education. Dr. Shil earned her Ph.D. from the Department of Persian at Visva-Bharati University, focusing on the "Influence of Perso-Arabic Languages on the Educational Aspect of Kazi Nazrul Islam's Writings," exploring cross-cultural linguistic influences and educational thought. She is conducting post-doctoral research at Visva-Bharati University on traditional pot painting practices in rural West Bengal. Dr. Shil's work blends literary, cultural, and educational research, contributing significantly to understanding South Asian heritage and vernacular artistic traditions. Her interdisciplinary approach

continues to shape the discourse on South Asian literature, culture, and education.

Assoc. Prof. Dr. Asha Singh is a distinguished scholar specializing in Buddhism, with an M.A., M.Phil., and Ph.D. from the University of Delhi's Department of Buddhist Studies. Additionally, she holds a Master's degree in History and has served as a dedicated faculty member at the University of Delhi for eight years. Her research primarily focuses on the Mogalmari site, where she has been instrumental in its exploration and documentation since 2015. This work culminated in the publication of *Mogalmari: Unearthing a Buddhist Treasure*. Dr. Singh is also deeply involved in the preservation and promotion of Buddhist heritage as the Research & Academic Director of the Mogalmari Buddhist Association, Director of the Tamralipta Buddhist Heritage & Culture Centre, and Joint Secretary of the Mogalmari Development Trust in West Bengal, India. Her academic and professional endeavors reflect her unwavering commitment to studying and preserving Buddhist history and culture.

Asst.Prof. Dr. Sharanpal Singh is an Assistant Professor at Swami Vivekanand Subharti University, Meerut, Uttar Pradesh. He completed his M.A. in Buddhist Studies from the University of Delhi in 2017 and his Ph.D. from Gautam Buddha University, Noida, in 2024. A committed Buddhist practitioner, he engages in Anapanasati and Metta Bhavana meditation daily. Dr. Singh leads a life dedicated to both academia and spiritual practice, living with his wife and two daughters. His research and teachings reflect his deep commitment to Buddhist principles.

Dr. Anand Pratap Singh is a distinguished Clinical Psychologist and academic leader, currently heading the Department of Psychology & Mental Health at Gautam Buddha University (GBU), Greater Noida, where he has been a faculty member since 2009. Specializing in Neuro-Cognition and Neurofeedback Therapy, Dr. Singh has supervised five Ph.D. and 24 M.Phil theses, published 20 research papers, and contributed to several book chapters. His

professional experience spans King George's Medical University (KGMU), Amity University, and Apollo Hospital. Dr. Singh has held editorial roles as Chief Editor of the Indian Journal of Behaviour Research & Therapy and Consultant Editor of the SIS Journal of Projective Psychology. He has received numerous awards, including the Dr. Tara Naidu Award (Indian Psychiatric Society, 2002), Young Scientist Award (IAAP, 2007), and Professional Excellence in Clinical Psychology Research & Training (Governor of Goa, 2017). A prominent figure in the field, he has organized numerous conferences and serves as an expert panel member for organizations such as RCI, NHDC, and IEE. His work continues to influence the future of psychology and mental health education in India.

Dr. Arvind Kumar Singh is Assistant Professor of Buddhist Studies and Director of International Affairs at Gautam Buddha University, India, since 2011. With over 19 years of academic experience, he previously served as Assistant Professor at the University of Delhi's Department of Buddhist Studies. His expertise spans Buddhist History, Ethics, Heritage Sites, and Engaged Buddhism. Dr. Singh has supervised six PhDs, 26 MPhil theses, and 35 MA dissertations, mentoring several scholars in publishing their research. His publications include *Animals in Early Buddhism*, *Buddhism in the Far East*, and *Buddhism in Southeast Asia*, and he has edited volumes such as *A Textbook of the History of Theravāda Buddhism*. He has presented research in over seven countries and published more than 100 papers. His accolades include the Global Peace Ambassador Award (2017) and Dr. Radhakrishnan Best Faculty Award (2021). He also serves on the Academic Advisory Board of the Dhammachai International Research Institute.

Dr. Mayavee Singh is a scholar of Social and Political Philosophy with a PhD from the University of Lucknow, India. Her academic work bridges Indian and Western philosophical traditions, addressing contemporary issues through a rigorous philosophical lens. She has held General Fellowships at Goa University and IIT (ISM) Dhanbad, supported by the Indian Council of Philosophical Research and the Ministry of Human Resource Development,

New Delhi. Dr. Singh has published extensively in reputable international journals, including Springer and Sage, contributing meaningfully to philosophical discourse. Her research focuses on the intersection of theory and practice in social and political thought. Currently, she serves as a faculty member at BITS Pilani, teaching in the Work Integrated Learning Program (WILP). Dr. Singh continues to inspire through her teaching and research, enriching the study of philosophy in India and beyond.

Dr. Vikas Singh is a distinguished scholar in Pāli and Sanskrit with a rich academic and international profile. After ranking first in the Rajasthan Board (2005), he pursued his B.A. from the University of Rajasthan and completed his M.A., M.Phil., Ph.D., and Pāli certification from the School of Sanskrit and Indic Studies, Jawaharlal Nehru University. He holds additional credentials in Mongolian, Indonesian, and Translation Studies. Currently Assistant Professor and Head of the Sanskrit Department at Marwari College, Darbhanga, he coordinates the Udayanācārya Chair at L.N. Mithila University. A prolific researcher, he has presented over 140 papers at national and international forums and published over 50 articles in reputed journals. He is Editor-in-Chief of *Kusīnārā*, an international journal on Pāli and Indic Studies, and has authored three books. Dr. Singh has also served on the Delhi Sanskrit Academy's Governing Body and taught as a visiting faculty in Vietnam, promoting Buddhist and Indic scholarship globally.

Er. Bijay Veer Singh (Bhante Mahendra) a former Executive Engineer with the Delhi Jal Board, holds a B.Tech and M.Tech in engineering. Originally from Pilakhatara Jalesar, Etah, Uttar Pradesh, India, he is a dedicated proponent of Buddhism and has actively promoted Buddhist teachings on global platforms. Transitioning from engineering to spiritual leadership, Bhante Mahendra has presented scholarly papers at numerous international conferences, including Ujjain (2016), Bihar (2017), Jhansi (2018), Kelaniya University in Sri Lanka (2019), Lalitpur (2019), Sirpur (2021 – 2023), and Thailand (2024). His extensive travels across Sri Lanka, Nepal, and Thailand have enriched his understanding of Buddhist

philosophy and practice. He is also the author of four Hindi books, published by leading Indian publishers, aimed at advancing the dissemination of Buddhist wisdom. Bhante Mahendra's unique integration of technical expertise and spiritual insight reflects a lifelong commitment to ethical living, education, and the global propagation of Dhamma.

Mr. Jai Singh holds a B.Sc. and M.Sc. in Agriculture from Agra University. He has served as an Assistant Chief Technical Officer at the Indian Council of Agricultural Research, Indian Institute of Soil Science, Bhopal, MP, and is the Coordinator for Foreign Visitors to Bhopal at IISS. He also manages crop production and soil management activities and has a significant role in Buddhist activities in Bhopal. Mr. Singh is the Vice-President of Buddhism Activities in Bhopal and assists in organizing seminars related to soil science and agriculture. Additionally, he is the founder secretary of the New Siddharth Education and Health Service Society, Bhopal. He is the author of two books on Buddhism in Hindi, currently under publication.

Ms. Akansha Singh is a teaching assistant for the Ministry of Education and University Grants Commission, Government of India's MOOC courses on History of Indian Buddhism and Abhidhamma (Pāli). She was a Research Officer at S.V. Subharti University (2019 – 2021). A recipient of the prestigious Khyentse Fellowship, she completed her M.Phil. under Prof. K.T.S. Sarao with a dissertation titled *The Role of Islamic Invasions in the Decline of Buddhism in India*. She is pursuing her Ph.D. at Banaras Hindu University, focusing on *The Vessantara Jātaka: A Critical Look at its Depiction in Literature, Paintings, and Bas Reliefs*. She holds a first-class M.A. in Buddhist Studies and a postgraduate diploma in Pāli from the University of Delhi. She has cleared the UGC-NET exam multiple times and published seven peer-reviewed papers and eleven modules for national MOOCs, establishing her academic contributions in Buddhist history, literature, and Pāli studies.

Rev. Dr. Madurawala Sobhitha is a Senior Lecturer at the University of Peradeniya, specializing in Chinese language, history,

and Buddhism. He has lectured at undergraduate and postgraduate levels and played a pivotal role in establishing the Chinese Language Center at the Department of History. Dr. Sobhita earned his PhD from Shandong University, China, focusing on Buddhist relations between South Asia and ancient China. In 2019, he participated in a postgraduate program on Human Rights and Multiculturalism at the University of South-Eastern Norway (USN). He also holds a Master's degree in History from Anhui University, China. Dr. Sobhita has contributed to numerous research conferences in Norway, China, Japan, South Korea, and India. Since 2018, he has been the Chief Incumbent of Rajamaha Viharaya monastery in Horana, where he organizes Buddhist events, ceremonies, and meditation classes, contributing to the spiritual and cultural life of the community.

Ven. Dr. Omalpe Somananda is a specialist in Buddhist social work, currently serving as a Senior Lecturer at the Buddhist and Pāli University of Sri Lanka. He holds a Ph.D. in Buddhist Social Work from Shukutoku University, Japan, an MSW from Bangalore University, India, and a Diploma in Social Work from Sri Lanka. His research integrates Buddhist philosophy, psychology, and counselling into modern social work theory and practice. Dr. Somananda is the author of several influential books, including *Approaches through Buddhism for Social Work*, *Experience in Social Work Research*, and *Buddhist Approach for Social Development*. He is the President of the Association of Social Workers of Sri Lanka, leading national welfare initiatives through the Centre for Buddhist Social Work. With a unique blend of academic rigour and applied compassion, his work bridges the Dhamma and contemporary social needs, offering a Buddhist framework for ethical and sustainable development.

Dr. Ashin Sopāka is the founder of Sōtaraṃsō Meditation and Education Center in Myitkyina, Kachin State, Myanmar. He began his monastic education at the age of 10 and passed the Dhammācariya examination in 2006. Dr. Sopāka pursued higher education at the International Theravāda Buddhist Missionary

University (ITBMU) in Yangon, where he earned a Diploma in Buddha Dhamma (2010), a BA in Buddha Dhamma (2012), and an MA (2016) with a thesis on “An Analytical Study of Seclusion for Happiness and Bliss.” He completed his Ph.D. in Buddha Dhamma in 2023 with a dissertation on “An Analysis of Feeling with Special Reference to Vedanænupassanæ.” Dr. Sopåka founded the Sõtaraþsø Center in 2022 and is actively involved in teaching Buddhist texts and meditation practices to novices, nuns, and laypeople in Myanmar and abroad. He is also the author of two books on Buddhist teachings and business strategies.

Mrs. Supadcha Srisook originally from Thailand, is a Ph.D. scholar at the Department of Buddhist Studies, University of Delhi, India. Her research focuses on Buddhist studies, particularly Pāli and Sanskrit literature, emphasising exploring ancient Buddhist texts and traditions and their relevance to contemporary practices. Mrs. Srisook’s work aims to bridge the gap between traditional Buddhist teachings and modern-day contexts, offering new insights into Buddhist philosophy and its practical application. She has contributed to the academic community through her scholarly efforts with insightful articles and studies that help preserve and disseminate Buddhist knowledge. Her research also fosters a deeper understanding of Buddhist thought across cultures. Mrs. Srisook is committed to advancing the field of Buddhist studies, particularly in how ancient texts and teachings can continue to inform and guide contemporary spiritual and philosophical practices. Her work reflects a strong dedication to academic rigour and the preservation of Buddhist heritage.

Prof. Dr. Rajni Srivastava is Associate Professor and Head of the Department of Philosophy at the University of Lucknow, India. She earned her Ph.D. with a specialization in the “Meaning and Justification of Democracy.” Her academic interests include Social and Political Philosophy, Indian Epistemology, Gender Studies, and Logic. As a Postdoctoral Fellow of the Indian Council of Philosophical Research (ICPR), New Delhi, she has contributed significantly to philosophical discourse. She serves

on the Departmental Research Committee, Board of Studies, and as an Academic Advisory Committee member at Saket Group of Institutions. Dr. Srivastava has delivered lectures in national workshops and refresher courses sponsored by UGC and ICPR, and has presented papers at national and international conferences. With 28 research publications in reputed journals, her academic engagements have also taken her to the UK, Thailand, and Sri Lanka. Her work continues to shape contemporary debates on democracy, epistemology, and interdisciplinary philosophy.

Ven. Sugato Bhikkhu, born Sujit Kumar Singha in Cumilla, Bangladesh, is a renowned Buddhist scholar, missionary, and philanthropist. Ordained as a novice monk in 1995 and receiving full ordination in 1999, he has dedicated his life to Dharma propagation and humanitarian service under the guidance of Supreme Patriarch Venerable Jyotipal Mahathero. A graduate of Mahamakut Buddhist University with a Master's degree in Buddhist Studies, he is pursuing a Ph.D. at Mahachulalongkornrajavidyalaya University. His research focuses on Buddhist philanthropy, cross-cultural relations, and mindful education. Venerable Sugato Bhikkhu has been instrumental in establishing Buddhist educational foundations, orphanages, and cultural exchanges, particularly between Bangladesh and Thailand. His publications, such as *Buddha Dharma for Elementary, Intermediate, and Advanced Levels*, are key educational resources in Bangladesh. Internationally recognized, he has contributed to the United Nations Day of Vesak and the World Fellowship of Buddhists, promoting peace and education through the Buddha's teachings.

Ven. PhD. Sujan Sujano (Maharjan), a distinguished Buddhist monk and scholar, was born on September 2, 1978, in Balambu Village, Kathmandu, Nepal. He began his spiritual journey with novice ordination in 1997 under Bhikkhu Buddhaghosa Mahathera and Bhikkhu Sudarshan Mahathera, and in 1999, he received higher ordination at Wat Paknam in Bangkok, Thailand, from Somdej Phra Maharatchamangkalajarn. Venerable Sujano holds a Bachelor's and Master's in Buddhist Studies from Mahachulalongkornrajavidyalaya

University, Thailand, and an MSc in Religion and Society from the University of Aberdeen, Scotland. He is currently pursuing a PhD at Mahachulalongkornrajavidyalaya University. As the Abbot of Wat Varapunya Meditation Centre in Aberdeen, Scotland, he teaches mindfulness and meditation, fostering a global understanding of the Dhamma. With 25 vassa (rainy season retreats) of experience, his life exemplifies a profound commitment to spiritual growth and promoting Buddhist education worldwide.

Mr. Chaipayon Sukieam serves as Director-General of the Department of Religious Affairs, Thailand, a position he assumed on October 1, 2022. He holds a Bachelor's and Master's degree in Educational Technology from Phranakhon Teachers' College and Kasetsart University, respectively. With a distinguished career in public service, he has held several key positions, including Inspector General of the Ministry of Culture and Deputy Director-General of the Department of Cultural Promotion. He has led major cultural and religious initiatives such as the Ganga-Mekong Holy Relics Dhammayatra, the Dhamma Pilgrimage Route, and various interfaith programs. His work promotes ethical governance, interreligious dialogue, and cultural preservation. Recognized for his visionary leadership, he has received several honors, including the Outstanding Model Ethical Organization Award (2022) and the Layman Missionaries Honour Award. A strong advocate of sustainable religious development, he continues strengthening regional Buddhist collaboration and global interfaith harmony through inclusive and culturally rooted policy initiatives.

Ven. Dr. Ashin Sumanacara is a Theravāda monk, scholar, and mindfulness teacher with a Ph.D. in Buddhist Studies from Mahidol University (2015). His research explores intersections of Buddhist philosophy and psychology, especially within the Pāli Nikāyas. He has authored numerous academic articles and several books, including *Meaningful Life*.

Ven. Dr. Sumedh Thero (Dr Banwari Lal Suman) holds a Ph.D. in Agronomy and served as Principal Scientist at ICAR Indian Grassland and Fodder Research Institute (Jhansi). A Vipassanā

teacher and organizer of Buddhist seminars for two decades, he has authored 33 books, 350+ articles, founded *Ancient Buddhism* (ISSN 2395471X), and supervised Ph.D. and M.Sc. theses.

Ven. Jeongwan Sunim (政完) a Korean bhikṣuṇī, was ordained in 2001 after completing college in 1996 and received full ordination in 2007 following intensive traditional Korean meditation retreat training. She earned her Ph.D. from Dongguk University in 2015 and has since served as an Assistant Professor there, specializing in East Asian Buddhism. Her scholarly focus lies in the intersection of Buddhist literature and classical Chinese compilations. She led a significant research project titled “A Study on Chinese Buddhism through the Leishu and Chinese Anthologies of Narrative Literatures”, funded by the National Research Foundation of Korea under the Ministry of Education’s Humanities and Social Science program. Her academic contributions advance her understanding of Chinese Buddhist texts and their literary and doctrinal contexts.

Ven. Dr. Ashin Suriya, (b. 1976, Sagaing Division, Myanmar) was ordained as a novice in 1986 and received higher ordination in 1996. He completed his Ph.D. in Buddhist Philosophy at Sanchi University, India (2017 – 2020), and holds postgraduate qualifications from the University of Kelaniya (Sri Lanka), as well as advanced Myanmar monastic degrees including Vinayavidu, Dīghanikāyavidu, and Dhammācariya. A skilled meditation instructor, he trained at the International Mahasi Training School (2016 – 2017) and has taught Buddhist psychology, meditation methods, and canonical studies since 1997 at institutions such as the Sitagu International Buddhist Academy and the Mahasi Meditation Centre. Fluent in Pāli, Myanmar, and English, Ashin Suriya is affiliated with Pajjawaytone Monastery and the Main Mahasi Meditation Center in Yangon. His expertise spans Suttanta, Abhidhamma, and practical meditation instruction, contributing significantly to the transmission of Theravāda teachings within and beyond Myanmar.

Asst. Prof. Dr. Susmita is an Assistant Professor in the Department of Buddhist Studies at the University of Delhi, where

she has been teaching and guiding researchers in Buddhist Studies since 2009. She earned her M.A. in Buddhist Studies from Delhi University. With over 14 years of teaching experience, Dr. Susmita specializes in Buddhist cultural, religious, and political history, with a particular focus on Japanese Buddhism. She is fluent in the Japanese language and was an exchange fellow in Japan, sponsored by the Japan Foundation. Dr. Susmita is a Post-Doctoral Fellow of the University Grants Commission and has presented and published extensively at national and international conferences and seminars. She has authored two books on Pāli and Sanskrit poetics and published over 20 research articles in various journals.

Ven. Thich Dong Tam (Nguyễn Khắc Tín), born in 1984, is a distinguished Buddhist scholar and educator with an M.A. in Buddhist Studies and currently pursuing a Ph.D. He serves as a Senior Lecturer in the Department of Pāli and Buddhist Studies at the Sri Lanka International Buddhist Academy (SIBA Campus). His academic and spiritual work bridges education, translation, and international Buddhist engagement. He is a standing member of the Subcommittee for English Translation and Research at the Vietnam Buddhist Research Institute and holds key leadership roles within the Vietnam Buddhist Sangha, including Deputy Head of the International Buddhist Affairs Subcommittee (Cần Thơ City) and the Information and Communication Subcommittee (Bạc Liêu Province). Ven. Thích Đồng Tâm is also an active Dhamma lecturer at the Buddhist Intermediate Schools of Cần Thơ and Bạc Liêu. His contributions to Buddhist education, translation, and administration reflect his commitment to preserving and globalizing Buddhist knowledge in both academic and community contexts.

Dr. Waruni Tennakoon is Senior Lecturer and Head of the Department of English at the Buddhist and Pāli University of Sri Lanka, with over a decade of academic engagement. Her interdisciplinary research integrates postcolonial theory, gender studies, Buddhist studies, and Shakespearean literature. She holds a B.A. from the University of Kelaniya, along with two M.A. degrees – in Linguistics and Buddhist Studies – earned from the

same institution. She later obtained her Ph.D. from the Buddhist and Pāli University of Sri Lanka, with a focus on the intersection of classical Buddhist thought and modern literary criticism. Dr. Tennakoon has authored and co-authored over 20 academic works, including journal articles and conference papers presented at both national and international levels. Her scholarship critically explores textuality, identity, and ethical discourse through both Western and South Asian lenses. A committed educator and researcher, she continues to contribute significantly to the advancement of literary and Buddhist academic studies in Sri Lanka and beyond.

Mrs. Divya Thakur holds an M.A. in Clinical Psychology and postgraduate credentials in Transactional Analysis, Emotion Focused Therapy, CBT, and Emotional Freedom Techniques (UK). She completed Advanced Counselling at Xavier's College, Mumbai, works with adolescents, children, and geriatric populations at Susruta Hospital and Care Hospital (Patna), conducts mental health workshops, and researches depression determinants.

Most Ven. Dr. Thich Minh Thanh is a Standing Member of the Vietnam Buddhist Sangha Executive Council and Vice Head of International Buddhist Affairs. He serves as Deputy Director of the Vietnam Institute for Buddhist Studies, Co-Editor in Chief of the Vietnamese Tripiṭaka, Dean of the Hoàng Pháp Faculty (HCMC Academy of Buddhism), and Central Committee member of the Vietnam Fatherland Front.

Ven. Dr. Thich Nguyen The (aka Le Chi Luc) is a lecturer at the Binh Thuan School of Buddhist Studies, Vietnam. He is a scholar of Mahāyāna philosophy, Buddhist literature, and the philosophy of religion, with expertise in classical Buddhist languages including Pāli, Sanskrit, and Chinese. Residing at Giao Hoi Pagoda, Bac Binh District, he has contributed significantly to the development of Buddhist education in Vietnam. His academic work advances both Vietnamese Buddhist scholarship and cross-traditional understanding, enriching the intellectual and spiritual training of

monastics in the region.

Most Ven. Dr. Thich Tam Thien, born in 1970, entered the Buddhist monastic life in 1976 and was fully ordained in 1991. He graduated with a Bachelor's degree in Literature and Journalism from the Ho Chi Minh City University of Social Sciences and Humanities in 1997. Invited by the U.S. State Department in 2000, he lectured at various universities in the U.S. and later pursued further studies at the University of the West, where he earned a Doctoral degree in 2008. In 2005, he founded the White Sands Buddhist Center in Florida, known for its four largest granite Buddhist statues in the state. He later established the Thuong Hanh Monastery in McKinney, Texas, in 2018. Ven. Dr. Thich Tâm Thiện has authored numerous books and articles on Buddhism. He has been invited to speak at notable international conferences and regularly hosts meditation retreats worldwide at both monasteries.

Bhikkhuni Thich Nu Hanh Thuong - Le Thi Quynh (Silatṭhita), also known by her Buddhist name Silatṭhita, is a scholar in Pāli and Buddhist Studies, currently pursuing a Ph.D. in Pāli Language at Savitribai Phule Pune University, India. She holds a Master of Arts in Pāli Language from the same university, awarded under the Indian Council for Cultural Relations (ICCR) Scholarship. Additionally, she has two Bachelor of Arts degrees in Buddhist Studies from the International Theravāda Buddhist Missionary University (Myanmar) and Vietnam Buddhist University, as well as a Bachelor's in Administrative Management from the National Academy of Public Administration, Vietnam. Fluent in Vietnamese, English, German, and Traditional Chinese, and with expertise in Pāli and Sanskrit, she has actively participated in international conferences. Her research focuses on topics such as Cittānupassanā in the Mahāsatiṭṭhāna Sutta, Hadaṃvattu in Abhidhamma, and Buddhist perspectives on creativity and consciousness.

Dr. Khanh Tien Tran is CEO of AMI Environmental, a private consulting firm specializing in computer modeling of air pollution and meteorology. He received his engineering degrees from the University of California. He has completed several air quality

studies for US Government agencies and industrial organizations. Recently, he has performed air modeling for wildfires in California. He has translated into English the 3-volume History of Buddhism in Vietnam by Prof. Dr. Lê Mạnh Thát. He has also developed computer software to translate the Taisho Tripitaka from Chinese to English and Vietnamese.

Nguyen Van Toan (Chân Giác Phúc) is a postgraduate student specializing in TESOL and traditional medicine, currently serving at a university in Ho Chi Minh City, Vietnam. His academic and research interests explore the intersection of education, mindfulness, and healing, with a focus on integrating Buddhist values into language teaching and holistic well-being. Deeply rooted in Buddhist teachings since early life, these principles continue to shape his scholarly pursuits and personal development. Mr. Toan's work includes both theoretical research and the applied practice of mindfulness in educational and therapeutic contexts, aiming to cultivate compassionate communication and ethical living. Beyond academia, he is actively engaged in social and humanitarian initiatives that promote volunteerism, spiritual growth, and community service. Grounded in awareness and respect for human dignity, his contributions reflect a commitment to the transformative role of education and mindfulness in fostering personal and collective resilience in contemporary society.

Ms. Adele Tomlin is a British writer, Buddhist scholar-translator, poet, teacher, and practitioner, based primarily in India and Southeast Asia. She holds two postgraduate degrees, one in Buddhist Studies (Hamburg University, Germany) and the other in Philosophy (King's College, London). Adele is the author and translator of two books on Tibetan Buddhist philosophy and practice: *Tāranātha's Commentary on the Heart Sūtra* and *Chariot that Transports to the Four Kāyas* by Bamda Gelek Gyamtso. Having spent many years studying Tibetan language across India, Nepal, and Europe, she has received teachings and empowerments from esteemed Tibetan Buddhist masters. Currently, Adele is researching Buddhist pilgrimage sites in Southeast Asia. She is the founder

of Dakinitranslations.com, a female-directed Dharma research and translations website, and the host of Dakini Conversations, a Buddhist podcast. Her scholarly focus includes Tibetan Buddhism, Vajrayāna, Kālacakra, and women's roles in Buddhism.

Ven. Dr. Shantimoy Tongchangya holds a Ph.D. in Peace Studies from Mahachulalongkornrajavidyalaya University, Thailand. His research focuses on Buddhist leadership, ethics, mindfulness, and social peace. He has contributed scholarly papers addressing the role of Buddhist principles in ethical leadership and conflict resolution, with an emphasis on community well-being and peacebuilding rooted in Buddhist ethics.

Ven. Priyo Ranjan Tongchangya is currently a PhD researcher in the Department of Buddhist Studies at the University of Calcutta. He earned his Bachelor's and Master's of Buddha Dhamma (specializing in Abhidhamma) from the International Theravada Buddhist Missionary University, Yangon, Myanmar (2008–2014). In 2019, he completed a Master of Philosophy in Buddhist Studies at the University of Peradeniya, Sri Lanka, and in 2021, obtained a Master of Buddhist Counselling from the Centre of Buddhist Studies, the University of Hong Kong. Throughout his academic journey, he has presented papers in Myanmar, Sri Lanka, Vietnam (Vesak 2019), and India. His research interests include Buddhist culture, Buddhist psychology, and the social aspects of Buddhism.

Dang Huynh My Trang (Thich Nu Thanh Nha), born in 1994, is an emerging Buddhist scholar actively engaged in academic research and discourse. She has presented numerous scholarly papers at prominent conferences organized by institutions such as the Trần Nhân Tông Institute (TNI), the Institute for Religious Studies (IRS) under the Vietnam Academy of Social Sciences (VASS), and the Vietnam Buddhist Research Institute (VBRI). Her research reflects a strong foundation in Buddhist philosophy, history, and culture. In addition to conference contributions, she has authored several research papers published in respected academic outlets, including Buddhist Culture Magazine and the Journal of Buddhist Studies. With her growing work and active

participation in national and institutional scholarly forums, she contributes meaningfully to contemporary Buddhist scholarship in Vietnam.

MA. Nguyen Huu Tri (Thich Duy Tue), born in 1994, is a PhD candidate at the Vietnam Buddhist University, Ho Chi Minh City (VBU), specializing in Buddhist ethics. His scholarly work focuses on ethical frameworks within Buddhist philosophy, particularly concerning the Pāli and Sanskrit texts. He has presented numerous research papers at renowned conferences organized by the Vietnam Buddhist Research Institute (VBRI), the Institute for Religious Studies (IRS) under the Vietnam Academy of Social Sciences (VASS), and the University of Social Sciences and Humanities, Ho Chi Minh City (HCMUSSH) at Vietnam National University, Ho Chi Minh City (VNU-HCM). Tri has contributed to the academic discourse on Buddhist ethics, with multiple publications and presentations reflecting his growing influence in the field. His research continues to advance understanding of Buddhist ethical practices in contemporary contexts.

Ven. Thich Thien Tri (born 1974, Vietnam) is a dedicated meditation and dharma teacher based in the U.S. After earning a BA in Buddhism in Vietnam (2001), he moved to the U.S. in 2002 to pursue his passion. He founded meditation groups, including one in Mississippi (2004) and “Zen and Mind Family” in New Orleans (2015 - 2020), and led mindfulness courses at Xavier and Loyola Universities (2017 - 2019). Holding an MA in Religious Studies (2022), he is currently pursuing a Doctorate in the same field at the University of the West. Ven. Thich Thien Tri actively teaches meditation, serves as a dharma teacher at Pho Quang Temple (Dallas-Fort Worth) and Truc Lam Monastery (Houston, notably engaging the Latino community), and guest lectures at universities and interfaith programs across the U.S. He is also the author of *Sharing from the Heart*, *Foundation of Mindfulness*, and the Vietnamese poem *Vat Nang Phu Hu*.

Dr. Elora Tribedy is an accomplished scholar and Assistant Professor at the School of Historical Studies, Nālandā University.

With over twenty research articles to her name, her work focuses on Buddhist art, iconography, and the protection of Buddhist heritage, particularly in premodern South Asia. Dr. Tribedy explores the dynamic relationship between visual culture, religious practices, and socio-political contexts, offering fresh perspectives on Buddhist artistic and ritual traditions. Her notable publications examine esoteric Buddhist iconographies, sacred geographies, and the material culture of religious practices in South and Southeast Asia. Her studies on Tārā and Avalokiteśvara sculptures investigate their artistic and ritual adaptations across regions. Additionally, she explores the socio-religious significance of sacred objects and their role in cultural identity. Dr. Tribedy has supervised numerous postgraduate dissertations and doctoral research and collaborates internationally to document and preserve endangered Buddhist artifacts. Her fieldwork spans India, Sri Lanka, Bangladesh, Vietnam, and Cambodia, focusing on sustainable heritage practices.

Ven. Triratana (Jhubhur Chakma) is a doctoral research scholar in Buddhist Studies at Mahachulalongkornrajavidyalaya University (MCU), Thailand. His Ph.D. dissertation, “The Two Forms of Buddhism in Bangladesh: The Erasure of Indigeneity, and the Rise of the Jumma Resistance,” explores the intersection of religious identity, indigenous resistance, and socio-political marginalization in Bangladesh’s Buddhist communities. Jhubhur is a research fellow with the American Council of Learned Societies and the Robert H. N. Ho Family Foundation, USA. He holds a Master of Arts in Religious Studies from Mahidol University and a Bachelor of Arts in Buddha Dhamma from ITBMU, Yangon. His research focuses on Buddhist identity, human rights, and the experiences of indigenous communities in South and Southeast Asia. Jhubhur has authored several works, including publications in the *Journal of International Buddhist Studies* and *Journal of Pencerahan*, and contributed to the upcoming UNDV 2025 Conference. He has also worked in student affairs and humanitarian roles.

Dr. Nguyen Thanh Trung holds a Doctorate in Foreign Languages and Cultures, specialising in Foreign Literature. He

currently serves as a lecturer at the Faculty of Vietnamese Language and Literature, Ho Chi Minh City University of Education, and is an active member of the Religious Research Center (Vietnam Institute of Buddhist Studies). He also contributes as an editor for the Journal of Dhamma for Life (Thailand). His academic interests lie in the interdisciplinary intersections of literature, foreign cultures, and religion. Dr. Trung has authored more than 70 research papers published in specialized journals, edited volumes, and proceedings of both national and international conferences. His work reflects a dynamic engagement with cross-cultural literary studies and religious discourse, enriching the academic landscape in Vietnam and abroad.

Most Ven. Dr. Thich Duc Tuan (Anh Vo), a prominent member of the Vietnam Buddhist Sangha, has been serving the Buddhist community since 1975. He earned a B.A. in Sociology from San Jose State University in 2005 and a Master's in Counseling and Education in 2010. Dr. Tuan later achieved a Doctorate in Psychology from California Southern University in 2023. A spiritual counselor and educator, he has worked with end-stage cancer patients in the San Francisco Bay Area and is involved in Buddhist events across Asia and Europe. Dr. Tuan is a member of the Central Vietnam Buddhist Sangha Executive Council and has held leadership roles in international Buddhist affairs. He currently serves as the president of the Vietnam Buddhist Sangha in America. His extensive work in counseling, sociology, and Buddhism has earned him recognition as a global leader in Buddhist education and spiritual care.

Mr. Sumedha Viraj Sripathi Ukwatta is a PhD candidate in Buddhist Studies at the University of Delhi, India. He holds an MPhil and a BA (Hons) in Buddhist Studies from the University of Peradeniya, Sri Lanka. His research interests include Buddhist philosophy, meditation, mindfulness, and counselling psychology. He is the author of *Shunyatāvāda (Emptiness)*, *Reflection of Buddhist Studies*, and *Tipitaka Dhamma: 500 Questions with Answers*. He received the ICCR Jawaharlal Nehru Scholarship

(2024) and was recognized as Best Research Presenter at PGIHS, University of Peradeniya (2022, 2023). Sumedha has served as editor for academic journals, a guest lecturer, and an advocate for mindfulness and mental well-being. He is the founder-president of Manussakama | Humanity, a Sri Lankan charity supporting education for underprivileged children, and has taught under the Ministry of Education since 2017. He is also active as a life coach, trainer, and public speaker.

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Dr. Nguyen Thi Bich Van, born in 1983, is an Associate Professor and Head of the Department of Theory and History at the Faculty of Interior Architecture, University of Architecture, Ho Chi Minh City. She holds dual Master's degrees in Fine Arts Theory and History (Vietnam) and International Education Management (France) and a PhD in Applied Fine Arts Research and Creativity from Thailand. With nearly 18 years of teaching experience, Dr. Van has supervised over 250 Graduation Projects. She is also the Creative Director of VAN Design Company and 569 Décor Company, specializing in architectural, interior, and

landscape design. Her research interests encompass interior and landscape design, sustainable design, cultural heritage, education management, 3D printing, ArtTech, and Buddhism. Dr. Vân has presented over 30 papers at domestic and international conferences, with six published in Scopus-indexed journals. She has participated in prominent Buddhist-related conferences, including the 2nd International Conference on Buddhist Philosophy and Cognitive Science (India, 2024) and the 2nd Buddhist Summit (Vietnam, 2023).

Assoc. Prof. Dr. Alok Kumar Verma is an Assistant Professor at the School of Sciences and Humanities, Maharishi University of Information Technology, Noida, Uttar Pradesh, India. He previously held a faculty position at the Samrat Ashok Subharti School of Buddhist Studies, Swami Vivekananda Subharti University, Meerut (2021 – 2023). He earned his M.Phil. and Ph.D. from the Central University of Gujarat in 2021, specializing in Indian history, Buddhism, Vipassanā meditation, peace studies, and the Indian wisdom tradition. With over a decade of research experience and four years of teaching, Dr. Verma has authored more than 15 research papers published in national and international journals, including UGC-CARE and Scopus-indexed publications. He actively contributes to academic discourse, frequently participating in national and international seminars, conferences, and symposia. In addition to his scholarly work, he serves as President of the Deepamkara Association of Social Welfare and Research, New Delhi, which promotes Buddhist education in rural Indian communities.

Ven. Dr. Vicitta is a Theravāda Buddhist monk from Myanmar with 18 years of ordination and over 30 years of study in Buddhist teachings. He holds a Ph.D. in Buddhist Studies, an M.A. in Buddhist Studies, and a Postgraduate Diploma in Buddhist Āyurvedic Psychiatry and Counseling from institutions including the University of Kelaniya, Sri Lanka. A Sāsanadhaja Dhammācariya, he actively teaches Dhamma and meditation, integrating traditional Buddhist insight with contemporary applications. His research

explores the intersection of meditation, Buddhist philosophy, and mental health, highlighting the relevance of Buddhist wisdom in addressing modern challenges. Notably, his paper on the concept of Dukkha in the Pāli tradition was presented at the 2024 Research Congress, University of Peradeniya. Through disciplined practice, public teaching, and scholarly work, Ven. Dr.Vicitta continues to inspire others in both monastic and academic communities.

Mr. Vinogradov Iurii Victorovich is a postgraduate researcher at the Faculty of Psychology, Saint Petersburg State University, Russia, specializing in Economic Psychology and Buddhist meditation. A graduate of the East European Institute of Psychoanalysis (2009), he has been actively engaged in Buddhist practice and scholarship since 2008. From 2010 to 2020, he conducted public lectures and organized meditation retreats across Russia, focusing on Buddhist meditation's practical and psychological benefits. In 2018, he presented his work "The Need for Scientific Classification of Meditation" at the Diamond Way Buddhism Conference. His academic contributions include a publication on public perception and monetary policy by the Central Bank of Russia. He also authorises the Russian-language manual for the Mindfulness-Based Stress Reduction (MBSR) course, adapted for hospital rehabilitation contexts (ISBN 9785448569272). Bridging psychology and contemplative practice, his work contributes to integrating mindfulness in healthcare and scientific inquiry.

Bhikkhuni Lien Vien (Aka. Pham Thi My Dung), born in DakLak in 1983, became a Bhikkhuni in 2006 after six years of renunciation, marking a significant milestone in her spiritual journey. She pursued Buddhist philosophy and linguistics, earning a Bachelor of Arts in English from Van Lang University in 2010. In 2013, she graduated with a Bachelor of Arts in Buddhist Studies from Vietnam Buddhist University in Ho Chi Minh City. To deepen her understanding of Buddhist philosophy, she continued her studies abroad and completed a Master's degree at the University of Peradeniya, Sri Lanka, in 2017. She is preparing

for her Ph.D. viva-voce at the University of Peradeniya. Dedicated to education and self-improvement, Bhikkhuni Lien Vien shares her knowledge through study and teaching, contributing to the Buddhist community. She aims to continue advancing Buddhist studies and education in the future.

Ven. Ashin Virānanda (Djong Heroe Surya), born in Indonesia in 1983, was ordained as a monk in 2010 at the Nirodharama Meditation Center in Malaysia. He pursued higher education at the International Theravāda Buddhist Missionary University (ITBMU) in Yangon, Myanmar, earning a Diploma in Buddha Dhamma in 2018 and a Bachelor of Arts in Buddha Dhamma in 2022. Currently, he is working on his Master's thesis. Ven. Ashin Virānanda is the founder of the Vihara Cycloop Dhammajaya Sentani monastery in Jayapura, Indonesia, and serves as the Spiritual Director of the Nirodharama Bukit Emas Vipassana Meditation Center in Batam, Indonesia. His teachings include Buddhist literature and meditation, and he leads retreats in Indonesia, Malaysia, and Taiwan. Ven. Ashin Virānanda has been invited as a speaker at major events, including government-organized Vesak Day celebrations and TV appearances. He continues to mentor novice monastics and spread the Dhamma through his work.

Prof. Dr. Soegeng Wahyoedi, born in 1960 in Nganjuk, Indonesia, holds a Doctorate in Management Sciences from Universitas Brawijaya, Malang. His research, particularly his influential work "The New Growth Theory," focuses on the role of science and human capital investment in economic growth. Prof. Wahyoedi began his career at Indonesia's Ministry of Finance and later transitioned to Universitas Kristen Krida Wacana (Ukrida), where he became deeply involved in higher education quality assurance. He has served as a registered assessor at LAMEMBA and Chairman of the Quality Assurance Institution at Ukrida. Appointed Professor of Services Marketing by the Government of Indonesia in January 2025, Prof. Wahyoedi has significantly shaped the fields of marketing research, economic strategy, and higher education. He is currently based at Ukrida, Jakarta, where he

conducts research and mentors students, while also collaborating with the Metrics Research Institute and a Statistics Consultant.

Mr. Aditya Ananda Wibowo is a fourth-semester Buddhist Studies undergraduate student at Raden Wijaya State Buddhist College, Indonesia. He developed a strong interest in English, spirituality, self-development, and youth empowerment during his earlier Education at Sekolah Menengah Atas Negeri 1 Purwanegara. These early passions laid the groundwork for his pursuit of religious studies and his ongoing commitment to community and youth engagement. At the college level, he has actively engaged in academic writing and has begun contributing to scholarly discourse through coursework and research papers. Though he humbly regards his abilities as average, Mr. Wibowo demonstrates an evident dedication to academic growth and personal development. His educational journey reflects a balance between intellectual pursuit and a commitment to applying Buddhist principles in contemporary youth contexts.

Ven. Kirama Wimalathissa is a senior lecturer in the Department of Buddhist & Pali Studies at the Bhikṣu University of Sri Lanka, where he has taught since 2012. He earned his Bachelor of Arts degree with first-class honors in Buddhist Studies from the University of Peradeniya in 2007 and completed his Master of Philosophy in 2012. Currently, he is pursuing a Ph.D. at the University of Peradeniya. Ven. Kirama Wimalathissa has extensive experience in academic research, having conducted field surveys and studies in Buddhist Studies and Pāli. His dedication to high-quality academic work and team collaboration makes him an asset in the field of Buddhist Studies.

Ven. Shi Xian Xing (Chin Yi Chun) became a Buddhist nun in 2009 and received higher ordination from the Chung Tai Chan Monastery, Taiwan, in 2011. Currently pursuing a doctoral degree at the University of Malaya, her research focuses on the history and contemporary issues of the Malaysian Buddhist Institute. She holds a Bachelor of Science (Honours) from the University of Science Malaysia (majoring in Chemistry, minoring in Psychology), a

Diploma in Buddhist Studies from the Malaysian Buddhist Institute, a Master of Buddhist Studies from the University of Hong Kong, and a Master of Arts from Australia Nan Tien Institute. Venerable Shi Xian Xing is the Secretary of the Malaysian Buddhist Culture and Arts Association and the Treasurer of Qiyuan Evergreen Care, contributing to the advancement of Buddhist culture and community care initiatives in Malaysia.

Dr. Arun Kumar Yadav currently serves as Associate Professor in the Department of Pāli Language at Banaras Hindu University, Varanasi, India. He previously contributed fourteen years of academic service to Nava Nālandā Mahāvihāra, Nālandā, Bihar. Holding B.A., M.A., and Ph.D. degrees from Banaras Hindu University, Dr. Yādav is renowned for his expertise in Theravāda Buddhism and Chinese Buddhism, with a special focus on historical developments. In 2011, he was awarded the prestigious Indo-China Fellowship by the M.H.R.D., Government of India, enabling him to study Chinese in China. In 2015, he received a collaborative research grant from the Indian Council of Social Science Research and the Chinese Academy of Social Sciences, conducting fieldwork in Beijing. He has served as Visiting Research Fellow at the Institute of Chinese Studies, Taipei, and is currently Visiting Associate Professor at Guangzhou Academy of Fine Arts, China. Dr. Yādav has presented over 35 research papers internationally and delivered more than 20 invited lectures across prominent institutions, including Cambridge, Peking, and the Taiwan National Library.

Dr. Rajnarayan Yadav is a distinguished scholar in Buddhist Studies with expertise in East Asian Buddhism, Japanese Buddhism, Mahāyāna Buddhist Philosophy, Abhidhamma Philosophy, and Buddhist Logic. He holds a master's and MPhil in Buddhist Studies from Delhi University, with his MPhil research focusing on Buddhism's impact on Japanese culture. Dr. Yadav earned his PhD in Zen Buddhism from the Department of Pali & Buddhist Studies at Banaras Hindu University (BHU), Varanasi, India. He is currently a post-doctoral fellow at BHU, researching

“Bhavanagacitta and Alayavigyan in the Social Consciousness of Buddhism: A Psycho-Philosophical Study.” Dr. Yadav has published numerous research papers and actively participates in seminars and workshops on Buddhist culture and philosophy. He is proficient in several languages, including Hindi, Sanskrit, English, Japanese, and various Indian languages, and has a deep interest in Ayurveda and naturopathy.

Rev. Prof. Dr. Panahaduwe Yasassi Thero is a Professor of Buddhist Civilization at the Department of Pāli and Buddhist Studies, University of Sri Jayewardenepura, Sri Lanka, where he earned both his B.A. (Hons) with First Class and Ph.D. in Buddhist Civilization. He also holds two M.A. degrees in Buddhist Studies from the University of Kelaniya and the Buddhist and Pāli University of Sri Lanka. He is the founder and director of the International Buddhist Research Centre and serves as Co-Secretary of the Sri Lanka Association of Buddhist Studies (SLABS). Ven. Yasassi has lectured at both local and international institutions, including the University of Colombo, the Buddhist and Pāli College of Singapore, and Rajamangala University of Technology, Thailand, where he is an academic expert in Global Buddhism. He has authored several books and academic editions, along with numerous peer-reviewed journal articles and conference presentations. His scholarly work is complemented by his public engagement through Dhamma talks and international lectures.

Asst. Prof. Dr. Yeshpal is an Assistant Professor in the Department of Languages/Buddhist Studies at Swami Vivekananda Subharti University, Meerut, Uttar Pradesh. He holds a Master’s in Sanskrit Literature from Hansraj College, University of Delhi, and earned his M.Phil. and Ph.D. from the Central University of Punjab. He qualified for the UGC-NET in Sanskrit in 2012. With over 10 M.Phil./ Ph.D. candidates successfully guided, Dr. Yeshpal is a dedicated researcher and educator. His scholarly work spans Sanskrit literature, Indian philosophy, religion, and Buddhist studies, with numerous publications in national and international journals. He has authored books and presented widely at

academic conferences. Dr. Yeshpal has received multiple awards recognizing his academic excellence. Actively involved in social service, he collaborates with organizations promoting Buddhist values and Indian philosophical traditions. His career reflects a strong commitment to scholarship, ethical living, and community advancement through education.

Ven.Asst.Prof. Shi Sheng Ying is a Bhikshuni, educator, and scholar specializing in Chinese Tiantai Buddhism and Buddhist contemplative theory and practice. She serves as an Assistant Professor in the Department of Buddhist Arts at Huaan University, Taiwan, where she integrates traditional contemplative practices with modern perspectives. Her research focuses on Tiantai Buddhism, meditation practices, contemporary Buddhist temple management, and various forms of Buddhist art. Ven. Sheng Ying explores the dynamic relationship between Buddhist philosophy and artistic expression, examining how spiritual beliefs are reinterpreted in modern cultural contexts. She is also engaged in workshops, exhibitions, and community outreach initiatives, fostering a broader appreciation for Buddhism's rich traditions and bridging ancient wisdom with contemporary artistic endeavors.

ABOUT THE EDITORS

Most Ven. Dr. Thich Duc Thien obtained his Ph.D. in Buddhist Studies from Delhi University in 2005, currently is Vice President-Secretary General of Executive Council of National Vietnam Buddhist Sangha (VBS); Vice Chairman of Vietnam – India Friendship Association; Head of the Department of International Buddhist Affairs of VBS; Vice Rector of Vietnam Buddhist University in Hanoi; and Senior Lecturer of Vietnam National University, Hanoi (Tran Nhan Tong Academic Institute). He served as Secretary General of the 2014, 2019 and 2025 United Nations Day of Vesak in Vietnam. He has published, edited, and translated many books in Buddhist studies and history. He has received many prestigious recognitions from the Government of Vietnam (the Third-Class Labor Order), from the Royalty of Cambodia (the General Order), and from the Government of India (the Padma Shri Order).

Most Ven. Dr. Thich Nhat Tu obtained his D.Phil. in Philosophy from Allahabad University in 2002. He currently serves as the ongoing Vietnamese Tripitaka Translation Project and chief editor of the Buddhism Today Series (with over 250 published titles). A prolific author, he has written over 80 Vietnamese books on applied Buddhism. He has traveled extensively across Vietnam, Canada, the United States, Australia, and Europe to deliver public Dharma talks, and has produced more than 5,000 VCDs on various Dharma topics. Most Venerable Thich Nhat Tu is currently the Vice Rector of the Vietnam Buddhist University and Vice Chairman of the National Department of International Buddhist Affairs. Several universities have conferred upon him the honorary degree Doctor Honoris Causa in recognition of his outstanding contributions to Buddhist education, academic research, and international

Buddhist leadership. He has also received numerous awards, titles, and honors from the governments of Vietnam, Myanmar, Thailand, and Cambodia.

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