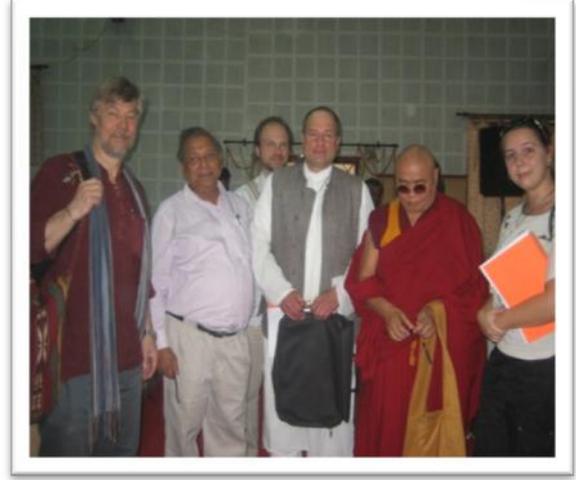


**International Seminar on
Reflections and Revival of Buddhism in South and South-East Asia in
Modern Times (31st March to 2nd April, 2012)**

**Organized by: Department of History, Center of Excellence,
Mahatma Gandhi Kashi Vidyapith(University), Varanasi, India**

This international seminar began in the forenoon of 31st march 2012 with the inaugural addresses by a noted Buddhist thinker and economist Prof. Dr. Krishnanath ji, Editor, 'Parisamvad', a magazine of Krishnamurthi Foundation and Bhante Dr. K. Siri Sumedh Thero, Founder President, Indo-Sri Lanka International Buddhist Association And High Priest, Jambudvipa Sri Lanka Buddhist Temple, Sarnath. The ceremony was chaired and addressed by Dr. Prithvish Nag, Hon'ble Vice-Chancellor, M.G.Kashi Vidyapith, Varanasi and Ex-Surveyor General of India and co-chaired and addressed by Prof. Dr. Manjula Chaturvedi, Dean, Faculty of Humanities and Art historian on Laddakh and other Himalayan region. The Key-note on the subject of the seminar was delivered by Prof. Dr. Mahesh Vikram Singh, HOD, Dept. of History, M.G.Kashi Vidyapith, Varanasi.

About 150 delegates besides 20 Resource persons took active part in the deliberations and interventions. Some eminent scholars and explorers and surveyors from the discipline of history, cultural geography, history of religion, philosophy, literature and Pali and Buddhist studies from within and outside India were the resource persons of the seminar. Renowned explorer and archaeologist on Tibet like John Vincent Bellezza, Sen. Research scholar from University of Virginia, USA and scholars like Prof. AKe Sender, Department of Literature, History of Ideas & Religion, University of Gothenburg. Sweden, Dr. Clemens Cavallin, Senior Lecturer & Director of Studies, Dept. of Literature, History of Ideas and Religions, Gothenburg, Sweden, Ms. Hanna Anderson also from Gothenburg, Ms. Catherine Prueitt, Fulbright-Nehru Graduate Student Research Scholar, Ph.D. candidate, Emory University, Atlanta, Georgia, USA were the western scholars who attended the seminar. Then there were representatives from different monasteries of Sri Lanka, Burma, Tibet and Cambodia namely Dr. K. Siri Sumedh Thero, Dr. U. Nagavamsa, Burmese Dhammacakka Meditaton Center, Saranath, Dr. Ven. Lobsang Norbu Shastri, Associate Professor, Translation, Central University of Tibetan Studies, Saranath and Ven. Dr. Sem Pech, Abbot, Cambodian Temple, Sarnath. Various scholars like Prof. Dr. H.N.Dubey, Dept. of Ancient History and Archaeology, University of Allahabad, Prof. Dr.Rana P.B.Singh, Senior Geographer, Dept.of Geography, B.H.U, Prof. Dr. Asha Mukharjee, Dept. of Philosophy, Vishwabharti University, Shantiniketan, Prof. & Dean, Dr.H.S.Prasad, Dept. of Philosophy, University of Delhi, Prof. Dr. H.S. Shukla, B.H.U, Dr. Binda Paranjpe, Associate Professor, Dept. of History, B.H.U., Prof. Dr. Shailendra P. Panthri, (Retd.), Dept. of History, M.G.Kashi Vidyapith, Varanasi, Prof. Dr. Atul K. Sinha, Dept. of History and Archaeology, University of Ruhikhand, Bareilly, Dr. S.B.Singh, Buddhist Study Center, Nalanda as resource persons and several other presenters from within India were the part of the seminar.



The Seminar was conducted through seven technical sessions in all covering different aspects and dimensions of the subject. This included role of state and government, Contribution of Buddhism in moral and spiritual development, Areas of Buddhist studies, Intellectual exercise, Buddhist educational and cultural centers, Buddhist temples and monasteries and their missionary activities, Funding for promotion of Buddhist centers and its impact, Contribution of Buddhism in material uplift of communities and places, Neo-Buddhist movements: Dalit movement, Relevance of Buddhism in addressing socio-political challenges in India, Tibetan Buddhist: movement and dilemma, Reform movement within Buddhist denominations and new Buddhist sects and the environmental and ecological concerns of Buddhism. There were more than 70 papers submitted for presentation but only 30 could make the floor due to paucity of time. Some special lectures were also organized with the availability of scholars of repute in their field related to Buddhist archaeology and ecology.

The key-note to the seminar presented by Prof. M.V.Singh elaborated the meaning of reflections and revival of Buddhism both at the spiritual and mundane level and cited developments with regard to Buddhism in Sri Lanka, Nepal, Thailand, Burma and India. The reform movements within the Buddhist church in countries like Thailand, Sri Lanka, Burma and elsewhere as well as the association of Buddhism with certain social movements in India and around were also brought to notice through this address. Bhante Dr. Sumedh Thero recorded the contribution of the western scholars in the revival of Buddhism in modern era in India, Sri Lanka and other south Asian countries through their studies and translations of Buddhist scriptures and archaeological discoveries. Prof. Krishnanath ji pointed towards the continuous presence of the Buddhist tradition in the Himalayan region. He also spoke about the distinct features and concept of Buddhist meditational practice, i.e. Vipasyana which in his opinion is more conducive to human energies and the peace of mind. Prof. Manjula Chaturvedi gave a description of the surviving and present art forms, precisely paintings, in the region of Leh and Laddakh besides some other Himalayan contours which are showing the new ethos of Buddhism and its acceptance by the world community. Dr. Prithvish Nag presented the history of Buddhism right from early times to its present cultural zones and sites through his digital mapping and geo-spatial studies which is certainly helpful in making tourist itinerary to Buddhist spots or Buddhist pilgrimage in India.



Prof. Asha Mukherjee made a brilliant presentation on her theme ‘Mahayana Buddhism, Bodhisattva and Idea of Social Justice. Taking into account the opinions of various scholars she argued that it would be pedantic, and in some cases absurd, to apply directly to modern industrial society the social prescriptions worked out in Buddhist canons to meet the needs of social order which flourished twenty-five centuries ago. At the same time it would be highly interesting and, in a way, essential to attempt to distinguish between perennial Buddhism on the one hand, on the other, the specific social prescriptions attributed to the historical Buddha which related the basic, perennial to the specific conditions of his day. Further she said that it is unscholarly to transfer the scriptural social teaching uncritically and without careful qualification to modern societies, or to proclaim that Buddha was a democrat and was an internationalist. The modern terms ‘democracy’ and ‘internationalism’ did not exist in the sense in which we understand them in contemporary social context. On the other hand, it is arguable that there are socio-political and internationalist implications in Buddhist teachings. Buddhism neither believes in the Golden Age of a perfect society, nor in the permanence of social conditions. But Buddhism strongly believes that social inequalities, evils and imperfections can be reduced, by compassionate action guided by Buddhist values. We can reduce greed, hatred and ignorance. Prof. H.S.Prasad spoke about the epicization of human consciousness and conduct from Buddhist perspective. He emphasized that Buddhism should not merely be understood as a religion, instead it is a programme for human society with all its intellectual, rational and moral teachings. Buddhism has always considered humanity as one single unit and believed in the universalization of virtues diminishing the difference between oneself and the ‘other’ by making compassion for the ‘other’ as a precondition for the development of the self. Hence it is bound to help the humanity to a better future with harmony and peace. Ms. Catherine Prueitt also talked about the Dharmakirti’s theory which she argued as having implications even beyond the study of how language operates. In her opinion it offers an account of how ethical universals may be constructed in light of cultural particularities. Prof AKe Senders, in the chair, appreciated the concern for social justice as a global need for the growing divide between rich and poor which he thought should be addressed from different positions. If it is Buddhism which dissolves the difference between me and other then it is an ethic for the humanity as a whole, he observed.

While Prof. Atul Kumar Sinha discussed the historical tradition of Buddha images of Thailand and its contemporary motifs with regard to its relations with India, Prof. H. N. Dubey narrated the story of Burma's introduction with different forms of Buddhism and their recent trends. An interesting note was presented by Dr. Neeta Chaubey on Sarnath referring to its real potential with regard to tourism which Buddhism has offered to this place. It was Dr. Malvika Ranjan who presented a paper on Nichiren-Daishonin, a sect of Buddhists originating from Japan in medieval times and which has now spread to all over world including, of course, Malaysia, Indonesia, Singapore and India. She went in length to describe their community development activities with their organizational name Soka Gakkai everywhere. Dr. Ven. Lobsang N. Shastri speaking about the Tibetan dilemma questioned whether at all it be taken as a dilemma because Tibetans have never failed in preserving the heritage of Buddhist values which is now more a concern for the whole humanity and it is only the matter of political freedom that Tibetans are struggling for at present. Speaking quite in length on the scientific fervour of Buddhism compared only to the modern science and technology Dr. Shastri emphasized upon the moral and spiritual approach towards modern sciences and technology as well. This view of Dr. Shastri was also upheld by Dr. Bellezza who presented his study on Tibet. Dr. Bellezza gave a thorough picture of ancient, medieval and modern Tibet and its connections with India and Buddhism. He recalled his experiences of coming across a number of Tibetan scholars at Dharmashala who according to him had quite deep understanding of the scientific phenomenon. This he presupposes as a healthy heritage for the humanity of the present and future. Prof. Rana P. B. Singh presented an exhaustive landscape and ecological background of Buddhism in the heartland of India which he claimed as having specific gravitational, electro-magnetic forces in alignment with cosmic order responsible for the birth and preaching of Buddha here only. This he considers important for infusing that spirit even today if one takes the way Buddha took it. However, Prof. Mukherjee was little skeptical about the idea of Prof. Singh on the ground that Buddhism had lesser concern for mysticism rather it was concerned with crude realities of human life and sought a solution of that only.



A highly interesting dialogue emerged on the presentation of Dr. Jyoti Rohilla Rana on the subject of Contribution of Buddhism in Conservation and Preservation of Nature. Explaining the close relationship of Buddhism with nature or ecology she referred to the spirit of

Buddhist monks in Thailand who are not only involved in cleaning operation but have also started an ecology movement and tree ordination ceremonies which have resulted into the lowering of the rate of destruction of the forests in Thailand. Prof. Mukherjee recalled this act of Buddhist activists as engaged Buddhism which has even wider meaning from Buddhist perspective. It has to be studied if this spirit has some specific connection with Buddhism because no such concerns are visible in present day Indians who have lost connections with the values of Buddhism in that sense of the term.



A healthy debate developed on the topic of Neo-Buddhism and Dalit movement in India. While Dr. Binda Paranjpe presented her paper on the 'History of Revisiting of Buddhism' with a view to explain how far the social concerns have been addressed in all such studies and how has the Dalit movement in India been benefitted by it, Prof. Shailendra P. Panthri recorded the history of Ambedkar's contribution to the Dalit movement with Buddhism as its most worthy medium of resent and reconciliation both.



The seminar concluded with valedictory addresses by Prof. Kamal Sheel, then Dean, Faculty of Arts, Banaras Hindu University, Varanasi as Guest of Honour and Dr. B. R. Mani, Additional Director-General, Archaeological Survey of India, New Delhi as chief-guest. While Prof. Kamal Sheel reiterated the need for further studies and deliberations on the Buddhist perspective of harmony and peace for the humanity, Dr. B. R. Mani recorded various new finds of Buddhist sites and showed his concern for their protection and conservation. They are definitely becoming new attractions both for the pilgrims and general tourists, he added.

Other Paper Presented:

Sl. No.	Name	Topic
1.	Key Note By Prof Mahesh Vikram Singh	Reflections & Revival of Buddhism in South and South- East Asia in Modern Times
2.	Dr. Sapna Chaudhari	Baudh Dharma Eak Manav Dharma
3.	Dr. Surendra Ram	Relevance of Buddhist Education in the Moral Spiritual Development of Learners
4.	Brijnanadan Chaudhari	Manav Ke Naitik Avam Aadhayatmik Uttan Me Baudh Dharm Ka Yogdan
5.	Dr. Vinay Kumar Ambedkar	Naitik Vikash Me Baudh Dharm Ka Yogdan
6.	Dr. Jyoti Rohilla Rana	Buddhist Narratives and Moram Understanding
7.	Usha Singh	Bauddh Shaikchik Mulya Ka Pranukh Andhar /Eak Vishlesad
8.	Sneha Dixit	Buddhism: Moral and Spritual Development
9.	Dr. Neeta Chaubey Dr. Ifram Ahmed Ansari	Sarnath: Grossly Underutilised Tourism Product of Varanasi
10.	Sarvesh Kumar Mishra	Sarnath Prachin Evam Vartman
11.	Ranjesh Kumar	Baudh Paryatan (Tirth) Sthalo Ka Arathik Mahatva)
12.	Dr. Shrikant Ganvir	Resurgence of Buddhist Monuments in Western India: A Holistic Perspective to Explore Their Role and Place in Buddhist Revival in India
13.	Priti Sagar	Madhay Asia Avam Dakhin Purva Asia Me Bauddh Dharma
14.	Renu Yadav	Dalit Jankalyan Aur Baudh Dharma
15.	Vedvrat Tiwari	The Buddhism and New Dalit Movement
16.	Purssottam Lal Vijay	Rastra Nirmata Dr. Ambedkar Ka Dharma Parivartan Jivan Ka Sapeksh Sach: Eak Vivechan
17.	Akhilesh Pal, Mukesh Kumar Sunil Jat	Buddhism: Wepaons of World Peace A Study of Changing Scenario in Madhya Pradesh of India
18.	Dr. Jyoti Rohilla Rana	Contribution of Buddhism in Conervation and Preservation of Nature
19.	Kumari Seema Sonkar	Vartman Samaj Me Buddh Ki Shiksha Ka Mahatva
20.	Dr. Anil Kumar Singh Bhaduaria	Buddhist Philosophy And Gloablization: A Philosophical View
21.	Dr. Radha Ojha Ankanksha Chaurasia	Relevance of Buddhism in the 21 st Century
22.	Vipin Kumar Dubey	Asia Me Triyagma Sampraday Ki Vartman Sthiti
23.	Varsha Pandey	Selflessness: Toward a Buddhist Vision of Social Justic
24.	Avinash Kumar Dubey Mahesh Kumar Yadav	The role of Social Justic: Buddhism in Moral & Spiritual Development

25.	Uttam Kumar Dwivedi Hemannt Kumar Singh	Baudh Dharma- Darshan Ki Vartman Samajik Samnvayakata
26.	Anita Pandey	Bharat Ki Vartman Siksha Avam Bauddh Dharma Ki Upadeyata
27.	Chunmun Pandy Arvind Kumar Pandey	Baudh Kendro Ke Vikash Ke Liye Vittiya Sahayata Avam Uska Prabhav
28.	Dr. Sanjay Gupta Kamlesh Kumar Singh	Dharma Nir Pekchata Aur Baudh Dharma
29.	Pragya Baudh	Baudh Darshan: Naitik Sambal
30.	Rishi Kumar Kesari	Nepal Ke Baudh Smarak
31.	Hemant Kumar Singh Pravin Kumar Rai	Adhunik Bhacitiktavadi Parivesh Me Baudh Parshan Ki Prsangikata
32.	Dr. Manoj Kumar Tyagi	Tibbatiy Baudh Aandolan Aur Dvandha
33.	Praticha Jaiswal Mahawish Parvej	Asiai Sanskritik Eakta
34.	Shasi Kala	Baudhyugin Sikha Vyavastha
35.	Dr. Upendr Nath Tripathi	Vartaman Parivesh me Baudh Chaintan Ki Avaskta
36.	Rajesh Rai	Vartman Samaj Me Gautam Baudh Ki Upadeyata
37.	Kusnmlata	Varna Vyavastha Ki Sankalpna Aur Baudhism
38.	Namrata Pal	Varma Me Bauddh Dharma
39.	Vinod Kumar	Baudh Darshan Eak Samaj Sartriya Avalokan
40.	Anita Devi	Dalitothan Me Baudh Aur Ambedakar Ki Bhumika
41.	Dr. Nitesh Ku. Srivastava Dr. Arvind Pandey	The Buddhist Contribution to Indian Civilization
42.	Ravi Pratap Narayan Mishra	Sanchi Visista Baudha Kendra
43.	Brajraj Mishra	Tibbat Me Baudh Dharma Avam Tibbat Aandolan
44.	Sufiya Khan	Baudh Darshan Me Dalit Chetana Ka Atihasikta Avalokan
45.	Anjana Verma	Vartaman Chunotiyo Ke Sandarbh Me Baudh Dharma Ki Prasangikta
46.	Kumar Gita	Baudh Dharma Aur Dalit Aandolan Me Baba Saheb Dr. Bimrav Ambedakar Ka Yogdan
47.	Dr. Laksmi Shankar Upadhyay	Papers t be Presented in International Seminar
48.	Dr. Yogendra Singh	Compuchiya Aur Vartaman Baudh Andolan
49.	Dr. Gopal Yadav	Vardaman Samujkta Paipechy Me Baudh Dharma Ki Prasangikta
50.	Dr. Brajraj Singh	Shri Lanka Me Baudh Dharma
51.	Jyoti Mishar	Sri Lanka Me Baudh Dharma
52.	Manoj Kumar Singh	Baudh Sikcha Ke Vibhinna Aayam
53.	Ashok Kumar	Baudh Kalin Nagar Shavasti
54.	Shalini Nag	Dakshin Purva Asia Kis Sanskriti Me Baudhi Vriksta
55.	Dr. Vijay Singh	Baudh Kala Avam Tibbati Kala Ka Aanudan

56.	Kumari Gudiya	Budha Ke Siksha Ke Kendra Avam Mahatva
57.	Surendra Paswan	Prachin Bhartiy Avam Asiai Aadhyan Vibhag
58.	Punam Singh	Baudh Dharma Prarmbhik Swarup
59.	Arvind Kuswaha	Naitik Aur Audhyatmik Vikash Me Baudh Dharma Ka Yogdan
60.	Dr. Prabha Agrawal	Dalit Baudh Andolan- Now Budh
61.	Anita Kaul	Dalit Samas Ki Avdharna Avam Baudh Dharma
62.	Sumant Chakravarti	Nalanda Vihar-Twlevance of Buddhism in the Socio Politics Context in India
63.	Vandana Gupta	Bharat Me Baudh Dharma Ke Shaikshik Avam Sansakritik Kendra
64.	Abhishek Kumar Pandey	Baudh Siksha Ka Vaishvik
65.	Rajesh Singh Yadav	Avdan Avam Prasangikta
66.	Anil Kumar	Baudh Dharma Aur Dr. Bimrav Ambedkar
67.	Dr. Juhi Shukla	Ajanta Ke Chitro Me Budh Aur Naitikata
68.	Dr. Malika Ranjan	Nichiren-Daishonin
69.	Dr. Anuradha Singh	Adhunik Paripechya Mein Bauddh Dharm
70.	Dr. Binda Panjpe	History of revisiting of Buddhism
71.	Dr. Vidhyati	Human Development in Buddhism
72.	Prof. Maheshwar Prasad Johi	From Ashoka to His holiness the Dalailama; Buddhism vis Tibet in Archaeology, Tradition and Sociology of Uttarakhand.
73.	Dr. Diwakar Lal Shrivastava	Contribution of Buddhism in moral development

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