



संस्कृति मंत्रालय
MINISTRY OF
CULTURE



INTERNATIONAL BUDDHIST CONFEDERATION
Collective Wisdom United Voice



**International Buddhist Confederation
&**

**School of Buddhist Studies and Civilization
Gautam Buddha University**

Jointly organize

INTERNATIONAL ABHIDHAMMA DIVAS
Śharada Pūrṇimā Celebration

Highlights

Centenary year Celebration of Vipassana Acharya Dr Satya Narayan Goenka

&

International Conference

on

*The Tenets of Buddha Dhamma and
Global Well-Being: Nature,
Significance and Applicability*

CONCEPT NOTE

28 -30 October, 2023

At

GBU AUDITORIUM

Gautam Buddha University, Greater Noida
Gautam Buddha Nagar, Uttar Pradesh, INDIA



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Call for Papers

International Buddhist Confederation (IBC) in collaboration with Gautam Buddha University (GBU), Greater Noida is celebrating the International Abhidhamma Divas on the full moon day of Śharada Pūrṇimā on 28th October, 2023. This is the third Flagship program of the IBC.

The day marks the descent of the Buddha from the celestial domain of the thirty-three divine beings (Tāvatiṃsa-devaloka) to Sankassiya, presently known as Sankisa Basantapur, Farrukhabad district of Uttar Pradesh state of India. The place is documented by the Aśokan marker - Aśokan Elephant Pillar signifying the importance of the place of event. It is noted in the Buddhist texts that after teaching Abhidhamma to the Devas and his mother as witness, he descended here. This auspicious Day coincides with the end of the (first) Rainy Retreat and the Pavāraṇā festival.

In the year 2021 the Event was organized at Kushinagar and Hon'ble Prime Minister of India was the Chief Guest. As the previous year, this year IBC is again going to organize it in collaboration with the GBU, at their Campus. This year the event is marked by two more important celebrations and, that is, the Centenary year of Vipassanā Ācārya Dr Satya Narayan Goenka along with International Conference on The Tenets of the Buddha Dhamma and Global Well-Being: Nature, Significance and Applicability, from 28th - 30th October, 2023.

Note on Abhidhamma

The Abhidhamma Piṭaka is the third part of the Pāli Canon and contains the profound moral psychology and philosophy of the Buddha's teaching, in contrast to the simpler discourses in the Sutta Piṭaka and the rules and regulations in the Vinaya Piṭaka. According to the Theravāda tradition, the teaching of the Abhidhamma was not given in the human world. The Buddha dwelt in the celestial domain of the thirty-three divine beings (Tāvatiṃsa-deva-loka) to teach the doctrine of the Abhidhamma to the Devas and his mother for three months during Vassavāsa (Rainy Season Retreat). It is believed that before the final descend at Sankassiya on the full moon day of Śarada Pūrṇimā, each day the Buddha descended to the lake Anottatadaha; where he was served by Ven. Sāriputta. In return, the Buddha instructed his most illustrious disciple Sāriputta about the Abhidhamma in the form of mnemonic verses - Mātikā or matrix, who in turn taught it to the five hundred distinguished monks acknowledged as the arahata. Thus, Abhidhamma by way of the oral tradition of transmission (through ācārya-disciple tradition) beginning with the Buddha was passed on to Sariputta and in the like manner through Bhaddaji, Sobhita, Piyajali, Piyapala, Piyadassi, Kosiyaputta, Siggava, Sandeha, Moggalliputta, Sudatta, Dhammiya, Dasaka, Sonaka and Revata; and then through Mahinda, Ittiya, Sambala, Pandita, and Bhaddanama it reached Sri Lanka. Interestingly, this tradition is still alive and vibrant in the countries like Myanmar, Sri Lanka, and Thailand, Cambodia, etc.

Meaning of Abhidhamma: Etymologically, Abhidhamma may be analyzed as the compound of abhi (“to”; “toward”; “into”) and dhamma (root: dhr, which means “to hold” or “bear”). However, in the context it is interpreted as “leading-to-that-which-contains-the-advanced or specialized-teachings” [of-the-Buddha]” when we examine the observations of the best-known Pāli commentator Ven. Buddhaghosa. The expert critic interprets the term ‘Abhidhamma’ as the most advanced (atireka) or specialized (visesa) doctrine to differentiate it from the doctrine of the Sutta Piṭaka, which is not so analytical; and which employs the common and conventional terms and approach. It is noteworthy that every term of Abhidhamma has a specific connotation or well-defined meaning for the advanced monks or trainees. So, in Abhidhamma, there is the discussion of four types of Paramārtha dhamma or Ultimate Reals. These Reals are Citta or Consciousness, Cetasika or mental factors, Rūpa or matter and Nibbāna or final emancipation. In order to understand the term Abhidhamma and its profound, in-depth teaching in a simple way, we can say that it deals with the study of humankind, who is a composition of Mind which in Abhidhamma consist of Consciousness and mental factors and Matter and is in suffering and how one can come out of suffering by attaining Nibbāna or a state of cessation of Suffering.

Centenary year of Vipassanā Ācārya Dr Satya Narayan Goenka

Ācārya Satya Narayana Goenka, in this centenary year celebration of his birth (1924-2013), is revered as a luminary in the world of meditation and mindfulness. Born in Burma (now Myanmar), he migrated to India in 1969 and dedicated his life to propagating Vipassanā meditation, a profound technique he had learned from his teacher, Sayagyi U Ba Khin. As we celebrate his hundredth birth anniversary, we reflect on his remarkable impact. Goenka’s teachings, marked by simplicity and universality, have touched the lives of countless individuals worldwide. He established Vipassanā meditation centers across the globe, making this ancient practice accessible to diverse communities. One of his most significant contributions was the principle of offering Vipassanā courses entirely free of charge, sustained solely by voluntary donations. This noble approach democratized meditation, enabling people from all walks of life to benefit from its transformative power. Through his silent ten-day Vipassanā courses, Ācārya Satya Narayana Goenka enabled countless individuals to discover inner peace and gain profound insights into the workings of their minds.

In commemorating his centenary year, we honor the enduring legacy of a man whose wisdom, compassion, and commitment to spreading mindfulness continue to inspire and guide seekers on their spiritual journeys. Ācārya Satya Narayana Goenka’s centenary celebration is a testament to his enduring impact on humanity’s well-being.



Concept Note on International Conference

on

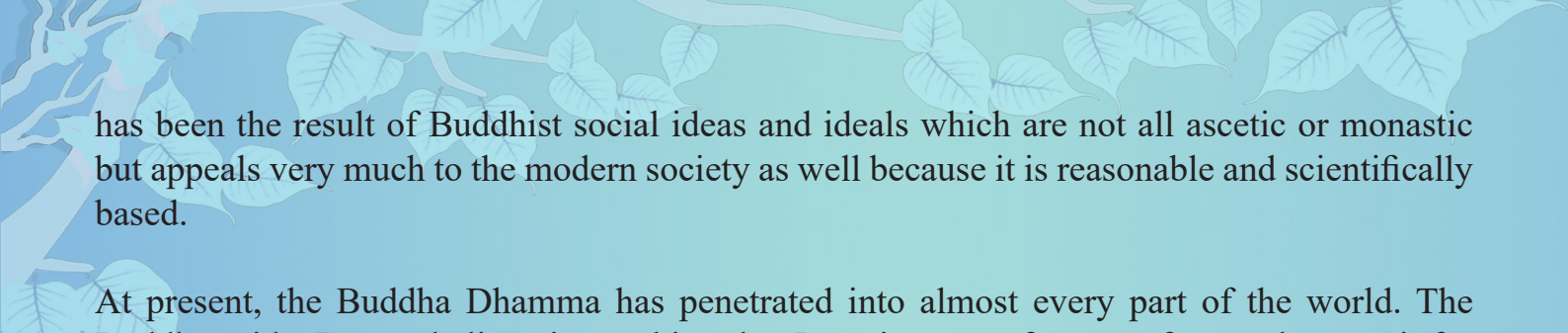
The Tenets of the Buddha Dhamma and Global Well-Being: Nature, Significance and Applicability

“Whatever sphere of human mind you may select for your special study, whether it be language, or religion, or mythology or philosophy, whether it be laws or customs, primitive art or primitive science, everywhere you have to go to India. Whether you like it or not because some of the most valuable and most instructive materials in the history of man are treasured up in India and in India only”. Max Muller

Ancient India was magnificently advanced in almost all the fields including intellectual and spiritual activity since the hoary past. These achievements lay scattered across several fields of study in ancient Indian texts ranging from the Vedas, the Upanishads, the Tipitakas, Jain Agamas, etc. and to a whole range of scriptural, Gnostic, scientific and artistic sources. Still, we find there is wide variety and multiplicity of thoughts, languages, life styles and scientific, artistic and philosophical perceptions. The rich classical and regional languages of India, which are repositories of much of the ancient wisdom, emerge from the large stock of the shared wealth of a collective folklore imagination are part and parcel of Indian culture. Vedas, Upanishads, Purana, Mahabharata, Gita, Agama, Tripitaka, etc. affect the people of Indian culture and these texts have developed optimism, theism, sacrifice, penance, restraints, good conduct, truthfulness, compassion, authenticity, friendliness, forgiveness, etc. This is the reason, that the civilizations got destroyed while Indian culture is still present till today because the basis of development was spirituality and not materialism. The recent G20 Summit showcased the incredible Bharat of ancient time to the World in a magnificent way.

Thus, rich ancient Indian culture is still alive even in the present day. Unlike the ancient cultures of Egypt, Greece, Rome, etc. were destroyed with time and only their remnants are left, but the Indian culture is alive till today. Its fundamental principles are the same, as were in the ancient time. The teachings of Buddha are still alive till today and are the source of inspiration. The values of spirituality, praying nature, faith in karma and reincarnation, non-violence, truth, non- stealing, Chastity, Non- Acquisitiveness, etc. inspire the masses across the world even today.


The Buddha Dhamma has made unforgettable contribution and influence upon world culture, its spiritualism and opinion and sentiment. That the Buddha's word of mouth has had exercised its potential influence on the essence and quintessential culture of not only India but the whole world over the ages, is indeed undeniable and it is also attested that the literatures in the major languages of India have received inspiration in some way or the other from the Buddha and his teachings in their literary and philosophical treatment. A movement which moves society is a social movement and Buddhism has definitely moved society wherever it spread in the course of its long history. For thousands of years, it has moved men and women to a higher life, to noble truths and deeper principles; it has inspired races and peoples and nations to develop art and literature, morals and manners, science and philosophy, and to build patterns of civilization and forces of peace. The history of Buddha Dhamma infused in the ancient Indian civilization



has been the result of Buddhist social ideas and ideals which are not all ascetic or monastic but appeals very much to the modern society as well because it is reasonable and scientifically based.

At present, the Buddha Dhamma has penetrated into almost every part of the world. The Buddha said, “Do not believe in anything that I say just out of respect for me, but test it for yourself, analyze it, as if you were buying gold”. Modern-day people like such a non-dogmatic approach. That is the reason why Buddha Dhamma has worldwide influence on the intentions of humanity and its culture. There are ample pieces of evidences to show that the teaching of the Buddha has been something like a heaven to the mental life of human beings from the Siberian snow lands to the verdant sunny isles of the Indian sea, and from the Land of the Rising Sun to fog-bound Britain. It is not improbable that Buddhism penetrated even to the old South American civilizations in the early centuries of our era. Further, it should be remembered that the ancient world civilizations, the Indian and the Chinese, and three of the greatest of the religions of today, have been altered and improved by the infiltration of Buddhist ideas. In the light of these facts one can well imagine how colossal must be the contribution of the Buddha Dhamma to the global Well-being.

The proposed international conference is a way forward in the direction to address the burning issues of the time in a meaningful way with authenticated viewpoints concerning the tenets of the Buddha. It intends to explore Buddhist perspective in the context of peace, prosperity, happiness, compassion, tolerance, non-violence, spirituality, harmony etc. It also aims to draw attention of scholars (academia and monastic) and commoners towards some of the central aspects of Ancient Indian Traditions in the context of Buddha Dharma, where it has played a very significant influence in the course of the time. The prime vision of the conference is to underline those aspects of the Buddha’s teachings in its long journey with an aim to set up a forum of the academicians engaged in Buddhist Studies to take a cohesive and broader understanding of the same. It will be an attempt to explicate a concept of Global Well-being and the contribution of the tenets of the Buddha in the context of globalized new era. We firmly believe that Buddha’s Dhamma means purity, peace and prosperity for all living beings. The conference is to create a platform to understand, appreciate and discuss the tenets of the Buddha to re-discover the unique Indian idioms which are the cornerstones of this Ancient Indian Civilization and have the power to shape the glorious future that beckons us. We firmly believe that this International conference will give food for thoughts in rising to certain postulates, which can guide future research in this context.



Main Theme

THE TENETS OF THE BUDDHA DHAMMA AND GLOBAL WELL-BEING: NATURE, SIGNIFICANCE AND APPLICABILITY

Sub-themes:

1. The Tenets of Abhidhamma Philosophy: Origin, Development and its Application.
2. Introduction to Vipassanā Meditation and Contributions of Vipassanā Ācārya Dr. Satya Narayan Goenka
3. Impact of Vipassanā on Mental Health and Well-being
4. Buddhist Conception of Well-being as depicted in the Buddhist Literature and Art.
5. Buddhist Response to Contemporary Global Issues viz. Global Warming, War & Peace, Terrorism, etc.
6. Application of the tenets of the Buddha to Gender Discrimination, Social Disharmony, Economic Crisis, etc.
7. Buddhist Perspective on Epidemic, Medical Ethics, Health and Global Well-being
8. Buddhist Perspective on 4th Industrial Revolution for Sustainable Development and Well- Being

In this connection, we invite abstracts from Academicians, Research scholars, Buddhist practitioners, free lance scholars and budding researchers/students, who are working or intended to work in the field of Buddhist Studies/Buddhism and other Ancient Indian Traditions, on the above theme and related areas, are advised to submit an electronic copy of his/her abstract(s)/Full Papers on or before **October 15, 2023** and Full Papers (Max. 4500-5000 words limit). Abstracts (maximum word length 500) can be sent in MS word format to email: **conferencebuddha@gmail.com**. Schedule of the conference for paper presentation will be communicated by the **October 20, 2023** after a review. **Abstract (max 500 words)** **Full papers (max 4500-5000 words)** are expected to be shared by the participant latest by **October 25, 2023**.

Registration Fee:

- Faculty Member- 2000 INR

- Research Scholar/GBU Student- 1000 INR

We are looking forward to host you all during the conference. May you all be happy and blessed by the grace of the Buddha!

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INTERNATIONAL BUDDHIST CONFEDERATION
Collective Wisdom United Voice



The International Buddhist Confederation (IBC) is a Buddhist umbrella body that serves as a common platform for Buddhists worldwide. It currently has a membership comprising more than 300 organisations, both monastic and lay, in 39 countries.

Headquartered in New Delhi, the IBC is the outcome of the historic Global Buddhist Congregation held in November 2011 in New Delhi, wherein 900 delegates from all over the world, representing the entire Buddhist world, resolved to form an umbrella Buddhist world body based in India, the land of Buddha's enlightened awakening and origins of Buddha Dhamma. The leadership of the IBC comprises the supreme religious Buddhist hierarchy of all traditions and countries as Patrons and members of our Supreme Dhamma Council.

As per its motto, "Collective Wisdom, United Voice", the IBC provides a common platform to all followers of the Buddha Dhamma worldwide to address issues that are of both Buddhist and global concerns.

Mission

To gather the collective wisdom of Buddhists around the world to speak with a united Buddhist voice; to make Buddhist values part of global engagement while working to preserve and promote Buddhist heritage, traditions and practices.

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Gautam Buddha University was established by the Uttar Pradesh Government in 2008. It is approved by University Grants Commission (UGC) under section 12-B and accredited by National Assessment and Accreditation Council (NAAC) with B+ grade. It is located in Greater Noida, Gautam Buddha Nagar in Uttar Pradesh, India. The university campus is spread over 511 acres (207 ha) in Greater Noida and offers Bachelors, Masters and Doctoral degrees in engineering, Business Administration, Computer Applications, Biotechnology and Buddhist Studies and is mainly focused on research.

Vision

"A globally acclaimed integrated academic and research institution that creates a vibrant community of intellectuals and entrepreneurs endowed with Character, Creativity, Competence and Commitment, who can inspire meaningful transformations to ensure holistic growth and development of the society."

Mission

- *To generate a community of scholars who can manage continuity and change.*
- *To seek and incorporate the best practices in teaching and learning from around the world.*
- *To inculcate in the learner's due appreciation for ethical, ecological & economic issues of knowledge.*
- *To provide knowledge based scientific solutions to satisfy the need of society and industry.*
- *To ensure an academic environment that guarantees avenues for all historically excluded sections of the society.*

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