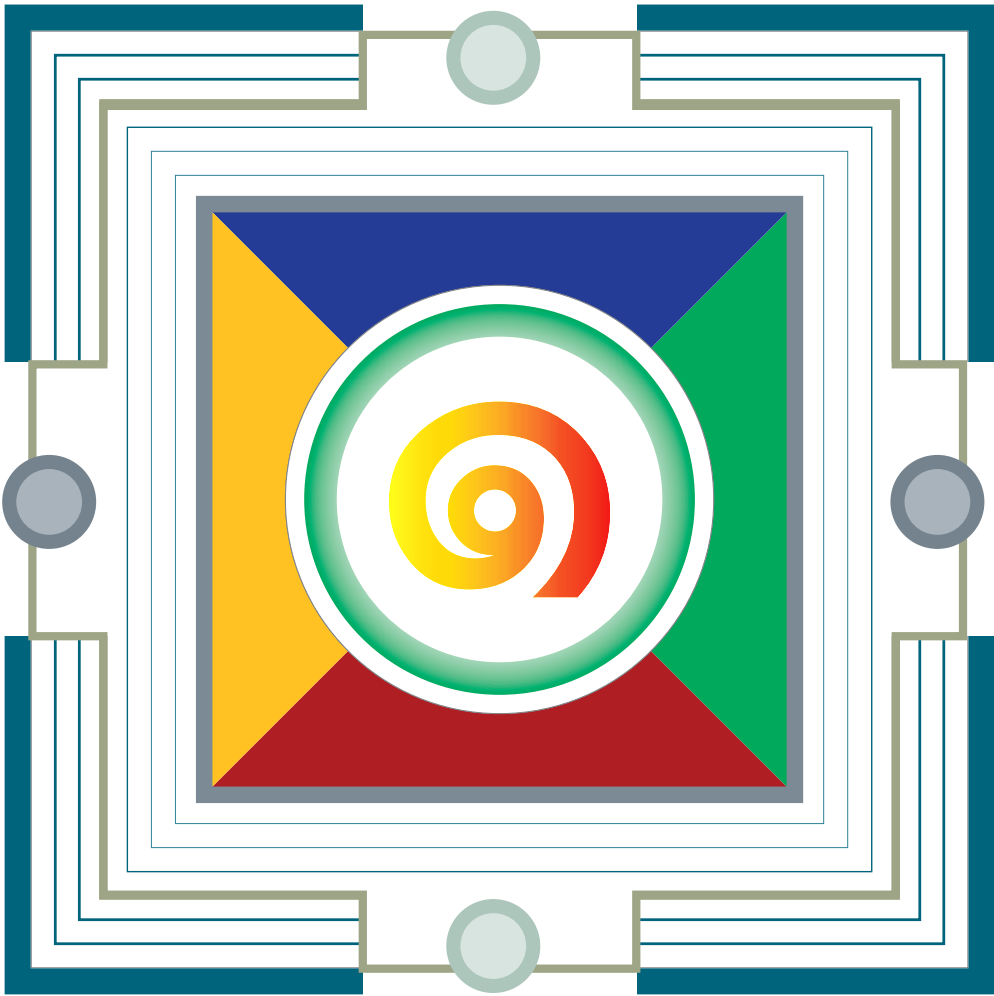


# REACHING THE SAME GOAL FROM DIFFERENT PATHS?



‘Buddhism in the Post-Buddhajayanti Era’  
Thai Dialogue with His Holiness the Dalai Lama  
December 15th-16th, New Delhi, India



This auspicious year marks the 2600th anniversary of the Buddha's enlightenment and the turning of the wheel of dhamma. The Buddhist wisdom has propagated the world over, and is taught up to this day by the three vehicles of Theravada, Mahayana, and Vajrayana Buddhism, notably in India, the birthplace of the Buddha, and in the Buddhist Kingdom of Thailand.

During the 'Thai dhamma sessions' held in Dharamsala on March 14th-15th of 2011, His Holiness the 14th Dalai Lama alluded to the collaboration between Buddhist practitioners, and at Suan Mokkhabalarama, Surat Thani in 1972, where His Holiness gave a teaching on "Prajñāpāramitā Sutta - The heart of Buddhism".

The Buddhadasa Indapanno Archives, envisioning the benefits that humanity will gain from more Buddhist unity and collaboration, has sought to organize the visit of a group of Thai Buddhists to India, for a dialogue session with His Holiness the Dalai Lama. The dates have been set for December 15th-16th of 2012, in New Delhi.

REACHING THE SAME GOAL  
FROM DIFFERENT PATHS?

## The Sangharaja Somdet Phra Nyanasamvara and His Holiness the 14th Dalai Lama



His Holiness the Dalai Lama on the third visit to the Kingdom of Thailand as the guest of the Thai Sangharaja in 1993.

during his visit to Wat Bowonniwet Vihara in 1972



THE DALAI LAMA



THEKCHEN CHOELING  
MCLEOD GANJ 176219  
KANGRA DISTRICT  
HIMACHAL PRADESH

April 18, 1987

Ven. Ajahn Buddhadasa  
Suan Mokkh, Ampoe Chaiya  
Surat Thani 84110  
T H A I L A N D

Dear Ven. Buddhadasa,

Thank you very much for sending me the pictorial book about your 80th birthday as well as the other books through Mr. Richard Weingartan. I appreciate your thoughtful gesture and recall vividly my visit to your monastery several years ago.

Since I last saw you, I have been travelling a great deal. Besides Buddhism, I have been talking about peace, happiness, compassion and spiritual development. There seems to be a growing amount of interest in these subjects. In the recent past I have also had some very interesting dialogues with Western scientists. I feel that Buddhism particularly has much to offer to the West regarding the explanation of the mind and its functions.

I wish you many more years of good health and happiness.

With my prayers and good wishes,

Yours sincerely,

## His Holiness the Dalai Lama and Buddhadasa Bhikkhu

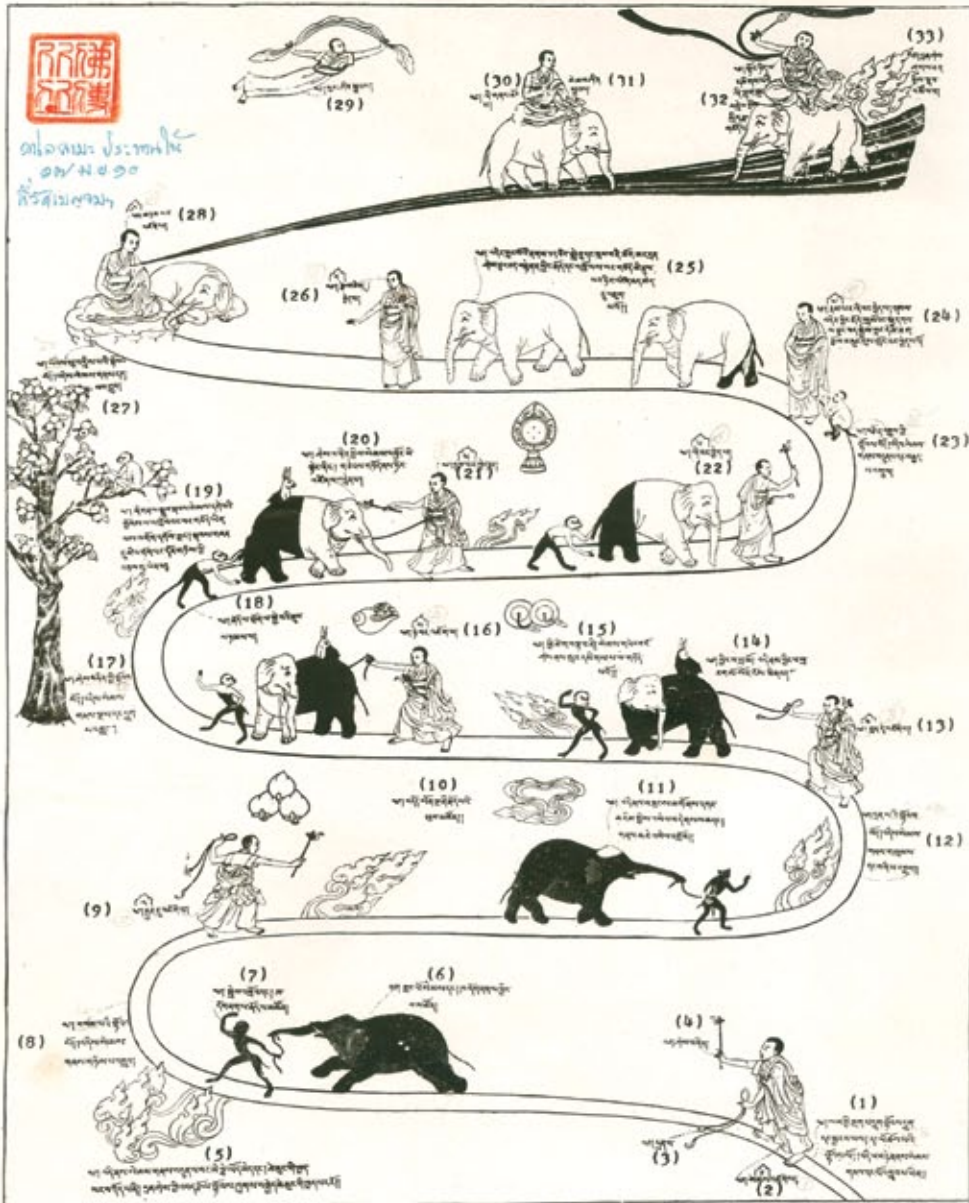


During the visit to Suan Mokkhabalarama, Surat Thani in 1972



In 1967 at Wat Benchamabophit Dusitvanaram

The thangka representing the stages of samatha meditation presented as a gift to Buddhadasa Bhikkhu from His Holiness the Dalai Lama in 1967



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# Samatha (quietude) Meditation

- (1) The first is the force of Hearing. The first stage of meditation is attained through the force of hearing.
- (2) Fixing the mind on the object of concentration.
- (3) The force of Recollection (Mindfulness).
- (4) The force of Consciousness (Clear Comprehension).
- (5) From here until the seventh stage of mental absorption will be found a flame decreasing in sizes at each progressive stage until it becomes conspicuously absent. This difference in sizes, absence and presence of the flame denotes the measure of efforts and strength required of Recollection and Consciousness.
- (6) The elephant represents the mind, and it's black colour, the mental factor of sinking.
- (7) The monkey represents interruption (distraction), and it's black colour, the mental factor of scattering.
- (8) The force of reflection. This achieves the second stage of mental absorption.
- (9) Uninterrupted and continuous absorption on the object of concentration (lengthening of the period of concentration).
- (10) The Five Sensual Desires are the object of the mental factor of scattering.
- (11) From here, the black colour, beginning from the head, changes into white. It denotes the progress in the clear grasp of the object of meditation and prolonged fixing of the mind on the object of meditation.
- (12) The force of recollection. The attainment of the third and fourth stages of mental absorption is achieved through the force of recollection.
- (13) To return and fix the strayed mind on the object of concentration.
- (14) The hare represents the subtle aspects of the mental factor of sinking. At this stage, one recognizes the distinct nature of the subtle and gross aspects of the mental factor of sinking.
- (15) Looking back means that having perceived the division of the mind, it is again brought back to the object of concentration.
- (16) Maintaining a clear conception of even the minutest details of the object of concentration.
- (17) The force of consciousness (clear comprehension). Through this is attained the fifth and sixth stages of mental absorption.
- (18) The arising of the mental factor of scattering preceding the actual state of absorption is greatly reduced.

- (19) At the time of samatha meditation, even though thoughts of virtue arise, these had to be eliminated and the mind tenaciously projected on the object of concentration. The reason is that such thought, in spite of its virtuousness will act as interruption. Such elimination is not necessary when one is not doing samatha meditation.
- (20) The force of consciousness (clear comprehension) arrests the mind from drifting astray, and because of its sheer loftiness, the mind is drawn towards absorption.
- (21) The mind is controlled.
- (22) The mind is pacified.
- (23) The force of mental energy. The seventh and eighth stages of mental absorption are accomplished through the force of mental energy.
- (24) The mind becomes perfectly pacified. At this stage the arising of the subtlest sinking and scattering will not be possible. Even if there occurs some, it will be immediately removed with the slightest effort.
- (25) Here the black colour of the elephant has completely faded out, and the monkey has also been left out. The meaning represented is: bereft of the interrupting factors of scattering and sinking, the mind can be settled continuously in absorption (on the object of concentration) with perfect ease and steadfastness, beginning with the application of a slight amount of the forces of mindfulness and clear comprehension.
- (26) One-pointedness of mind.
- (27) The force of perfection. The ninth stage of mental absorption is attained through the force of perfection.
- (28) Perfect equanimity
- (29) Ecstasy of body
- (30) Attainment of mental quiescence or samatha.
- (31) Mental ecstasy.
- (32) The roots of samsara or becoming is destroyed with the joint power of samatha and the direct insight (vipassana) with Sunyatta (void) as the object of concentration.
- (33) The flame represents the dynamic forces of recollection (mindfulness) and consciousness (clear comprehension). Equipped with this power, one examines the nature and the sublime meaning of Sunyatta (void) - the knowledge of the ultimate reality of all objects, material and phenomenal.

# Opening Remark

## Thai Dialogue with His Holiness the Dalai Lama

### “Reaching the Same Goal from Different Paths : Buddhism after the celebration of 2600 years of the Buddha’s enlightenment”

By Khunying Jada Wattanasiritham

May I pay my respect to His Holiness the Dalai Lama.

May I pay respect to most venerables and venerable monks. To all Phra Mahathera, Phra Theranuthera, and Phra Dhammavadi.

May I welcome all the audience who are here with us on this auspicious event.

On behalf of the Buddhadasa Indapano Archives Foundation and Thai Buddhists: Buddhist monks, nuns, laymen and laywomen, I would like to show my deepest gratitude for His Holiness’s kindness in accepting our request for this dhamma dialogue. Our foundation and supporters initiated an idea for this special occasion due to the fact that His Holiness the Dalai Lama has been a long time kalyanamitta or respected spiritual friend, to both His Holiness Somdet Phra Nyanasamvara, the Supreme Patriarch of the Thai Sangha and Phra Dharmakosajarn (Buddhadasa Bhikkhu). The foundation wishes that the relationship between our teachers can continue to prosper, and the exchange of wisdom between the two cultures still remain as long as the buddhadhamma is there to guide all sentient beings out from sufferings.

The purpose for this dialogue are:

- To strengthen the faith, discipline, and practice in the buddhadhamma.
- To build mutual understanding between the Thai and Tibetan Buddhists, and to engage for more future cooperation.
- To organize and initiate a dhamma work that makes a contribution to the society and the world at large.

These goals are relevant to Buddhadasa Bhikkhu’s “three resolutions”, which are

1. That all the people strive to realise the heart of their own religion;
2. That all people make mutual good understanding of essential principles among the religions;
3. That all people liberate themselves from the power of materialism.

We organize this auspicious event at Hyatt Regency Hotel in New Delhi where both Thai and Tibetan Buddhists can meet for 2 days. This location will be our temporary international monastery in the Indian capital, a place where we will host a dhamma teaching, dialogue, morning meditation and prayer sessions.

I strongly believe that, with kindness and compassion from His Holiness the Dalai Lama, the support from our Thai and international Buddhist friends, along with our hard work and determination, will lead us into path of success for this auspicious gathering. Although our practices are of minor differences, but we share the same goal – that is, to cooperate for the greater benefits for all beings and to cultivate inner peace.

At this event, other than the presence of His Holiness the Dalai Lama, the respected dialogue discussants from both sides, of Tibet and Thailand, we also have many respectable dhamma teachers from Thailand.

Here with us are, Phra Mahathera, Phra Theranuthera, and Phra Dhammavadi who have been contributing many years of work in terms of studies, practices and teachings to propagate the buddhadhamma. There are 50 monks from all over Thailand, including students and disciples of Ajarn Buddhadasa Bhikkhu from Suan Mokkhabalarama, of Ajarn Pannananda Bhikkhu from Wat Cholpratan Rangsarit, of Ajarn Chah Subhaddo from Wat Nong Pah Pong & International Forestry Monastery, of Ajarn Mahasi Sayadaw from Wat Thama-O, of Mahachulalongkornrajavidyalaya University (MCU) and Mahamakut Buddhist University (MBU), from the Young Buddhists Association of Thailand under Royal Patronage, Baan Aree Foundation, Vimuttayalaya Institute and Amarin Printing Group. Our activity is supported by many parties which could not be all mentioned here due to our time limit. However, I would like to extend my appreciation to Venerable Professor Samdhong Rinpoche - the former speaker of the parliament and the former prime minister of the Tibetan government in exile, Mr. Tempa Tsering - the representative of His Holiness the 14th Dalai Lama, Mr. Tenzin Losel, the coordinator of the Thai - Tibet project, H.E. Mr. Anil Wadhwa, the Ambassador of India to Thailand, and Dr. Jaideep Nair, the counselor at the Embassy of India to Thailand. And above all, I wish to express my deepest gratitude to His Holiness Somdet Phra Nyanasamvara, the Supreme Patriarch of the Thai Sangha, who will have his 100th birthday anniversary in the year 2013, for granting his message to our meeting. Venerable Dr. Anilman Dhammasakiyo, the assistant to the secretary of the Supreme Patriarch, will deliver the Supreme Patriarch's message to give an auspicious beginning for today's activity and for the celebration of 2600 years of the Buddha's enlightenment.

# ‘Buddhism in the Post-Buddhajayanti Era’

Thai Dialogue with His Holiness the Dalai Lama

December 15th-16th, New Delhi, India

## Overview

This auspicious year marks the 2600th anniversary of the Buddha’s enlightenment and the turning of the wheel of dhamma. The Buddhist wisdom has propagated the world over, and is taught up to this day by the three vehicles of Theravada, Mahayana, and Vajrayana Buddhism, notably in India, the birthplace of the Buddha, and in the Buddhist Kingdom of Thailand.

During the ‘Thai dhamma sessions’ held in Dharamsala on March 14th-15th of 2011, His Holiness the 14th Dalai Lama alluded to the collaboration between Buddhist practitioners in order to promote Buddhism to the worldwide public. Besides, discussions on this subject had previously been raised with Buddhadasa Bhikkhu twice, at Wat Benjamabopit, Bangkok in 1967, on “Suññatā, Voidness, Anattā and how to interpret the understanding of the dhamma in a simple way”, and at Suan Mokkhabalarama, Surat Thani in 1972, where His Holiness gave a teaching on “Prajñāpāramitā Sutta – The heart of Buddhism”.

The Buddhadasa Indapanno Archives, envisioning the benefits that humanity will gain from more Buddhist unity and collaboration, has sought to organize the visit of a group of Thai Buddhists to India, for a dialogue session with His Holiness the Dalai Lama. The dates have been set for December 15th-16th of 2012, in New Delhi.

**The objectives** for this dialogue session, based on Buddhadasa Bhikku’s ‘three resolutions’, which are “to help everyone penetrate to the heart of their own religion, to create mutual good understanding among all religions and to work together to drag the world out from materialism”, are the following:

1. To gain a better mutual understanding of Buddhist principles, tings and practices adopted by India and Thailand,
2. To serve the dhamma in a way that is most beneficial to the public,

3. To promote future religious cooperation,
4. To inspire discipline and strong faith in the dhamma practice.

### **Course of Action**

1. Coordinate with counterparts in India and the committee of H.H. the Dalai Lama to organize a dialogue session with His Holiness the 14th Dalai Lama, a two-day event, composed of two two-hour sessions each day, led by H.H. the Dalai Lama and other Buddhist masters.
2. Invite approximately three hundred Thai Buddhist devotees and respected Buddhist leaders including:
  - main guest speakers: Phra Piyasophon Bhikku, Phra Dr. Anilman Dhammasakiyo, Phra Paisal Visalo, Dr. Krissanapong Kirtikara, Dr. Seksan Prasertkul, Dr. Veerathai Santiprapop.
  - Buddhist monks, Buddhist philosophers and intellectuals, and international disciples of Buddhadasa Bhikku,
  - general participants.
3. Seek sponsorship for events and activities, with participants collaboratively offering financial support in the caring of the Buddhist monks. Remaining funds will be donated to support Buddhist activities in India, including the construction of a small vihara for the Tibetan community.
4. A study tours are organized for participants to visit various pilgrimage sites.

Buddhadasa Indapanno Archives



ภาพพระพุทธรูปปางธรรมจักรมูทรา แสดงปฐมเทศนา ศิลปะคุปตะ ที่สารนาถ

# Overview of Buddhism in Thailand

*Phra Paisal Visalo*

The sect of Buddhism that has its influence over the Kingdom of Thailand (usually called Theravada rather than Hinayana) has its origins coming from the island of Sri Lanka more than 800 hundred years ago. The bhikkhus, or monks, were seen to be divided into two separate groups due to their distinct ways of living, namely the “Arannavasi” or the forest monks who focused on the meditation practice, and the “Gamavasi”, the village and urban monks who stressed the study of the scriptures. Therefore, in Thailand there was also a clear distinction between monkhood revolving around scripture study and that which focused on meditation practice. In the modern era there have been efforts to integrate both the study of texts and meditation practice together, such as the movement led by Buddhadasa Bhikkhu, but there has only been partial success while the two distinct ways remain the mainstream practices for Buddhist followers.

The community of Buddhist monks in Thailand is officially divided into two sects. One is the Maha Nikaya and the other is the Dhammayuttika Nikaya. The Dhammayut sect came into creation due to an attempt to reform Buddhism in this country 175 years ago. Of the total number of monks in the country, eighty percent are considered part of the Maha Nikaya branch, but it should be noted that there is no common standard practice uniting the group, but in fact much diversity exists within the Maha Nikaya community. It is easier to say that they are the non-Dhammayut, because the term Maha Nikaya came after the creation of Dhammayut sect of thought. Since then, all the non-Dhammayuttika Nikaya, which includes diverse groups of practitioners, have been grouped under one category and called the Maha Nikaya. In Thailand, there are non-Theravadin Buddhist practitioners as well, such as the Chinese Mahayana Buddhists and the Vietnamese Buddhists. There are some Bhikkhunis as well, but still with no official recognition from the Sangha governing body.

At present, the monks from both sects have very similar practices and teachings, with minor differences in little details. This is the reason why laypeople do not really separate or treat the monks of the two sects differently.

Both the Dhammayut and the Maha Nikaya are organized under the administration of the Council of Elders, Thailand's highest ecclesiastic body. The Supreme Patriarch, the Sangha Raja, is the head of the Council. The Council of Elders is the governing body composed of an equal number of representatives from both sects. The majority of the elders are highest ranking monks while a small portion of them are lower ranking monks who are appointed.

The Thai monastic institution receives patronage from the state. It also relies on the state to maintain the unity within the Sangha. By law, the prime minister has the duty to submit the name of the most fitting monk to His Majesty the King for royal consideration of the title "The Supreme Patriarch", or Sangha Raja. The Thai monastic body has a very close relationship with the state, and this relationship is a characteristic unique to Thailand, in comparison to the other Theravadin Buddhist countries. It is stated in the constitution that the King must be a Buddhist. Besides, official ceremonies at the state level always involve Buddhist rites and rituals. It can be said that in practice, Buddhism is the state religion, even though there is no official recognition in the national constitution.

The role of Buddhist monks in Thailand is very important. In the past, monks were not only leaders in spiritual affairs, but also in worldly duties: not only did they teach and help the lay people in their spiritual knowledge practice, but they also played a major role in education, culture, health care, and community development. Nowadays, the role of monks is less active in the modern society (there are also fewer monks), and temples are no longer the center of the community, especially for those living in the city. The role of monks now focuses mainly in rituals, such as at funerals. So for this reason, the Dhamma and the teaching of Lord Buddha have less and less influence for those living a modern life. The modern education, the media, along with the economic system all contribute to defining success in terms of worldly achievements. For example, the wish for wealth is the present norm, and this has an influence on the mentality of many contemporary monks. So many modern teachings are supporting the success in the worldly affairs, rather than teaching us how to become aware of

our endless desires, or how to practice inner fulfillment and contentment that actually comes from within.

Thai Buddhists regard making merit, or giving dana, a top priority in their practice. How one gains merit can be classified into three categories, which are dana, sila, and bhavana. The majority of Thai Buddhists focus very much on giving dana, or donations, in order to gain merit, and also giving offerings in Buddhist rituals, more than keeping the sila, or the precepts. In each year, there is much money donated as a way to make merit, but the practice of sila is hardly practiced, especially the five precepts, which is the basic practice for Buddhist practitioners. This leads to a problem in Dhamma practitioners, not to mention that each year there are even fewer Buddhists who are interested in bhavana meditation as a merit practice and way of self-learning. Nevertheless, during the last ten years, there has been a movement of new interest in practicing bhavana meditation. Many meditation centers are now growing all around the country with growing interest from the middle class population. Books on dharma have become big hits and some of the best-sellers in the Kingdom.

One transformation that has occurred recently is the role of the Buddhist laypeople. In a time when the monks have a smaller role in society, the laypeople are now more actively involved. Many Dhamma teachings on both the suttas and practice are now led by laypeople. The laypeople also even lead some rituals, the reason behind the decline of the role of monks being that the education that the laypeople have received is sometimes more advanced than the education that many monks can get from the monastic tradition.

Nevertheless, there are many monks who still are the spiritual leaders, having an active role in leading the practice and spreading the words of Lord Buddha. The strength of this leadership by many monks brings back the real interest in the Dhamma practice for the lay followers: these monks are both city monks and forest monks. In recent years, the tradition of forest tradition monks has gained popularity among modern lay urban dwellers. There are also numbers of laypeople who are following the same precepts as monks, which is also one of the reasons behind the bhikkhuni movement among the lay women practitioners. Other than that, there are many monks who are engaging with community development, environmental preservation, as well as helping those in need, both in the cities and villages.

In the past, the tradition was that all Buddhist men at the age of twenty would enter the monkhood before they went off to start a family. Thai men would experience at least three months in the monkhood. Now this tradition has faded away, and many who enter the monkhood would ordain for fifteen days or even less. At the same time, there are fewer and fewer men who would ordain for a minimum three months, even in the more traditional rural areas. It is also because people have less children (two children per household on average), and manpower is needed to help the family in farming work.

In the view of Theravada Buddhism, the ultimate goal is nibbana, which is the fruit of the wisdom to see all things as changing and having no real identity to cling and attach to. When the mind can let go of all mental formations, then the mind is free from suffering. However, the majority of modern Buddhists in Thailand only seek worldly aims through their faith in the Buddha. This involves mostly praying for and hoping for instant fulfillment of desires and successes like wealth, health, work, and family and also safety from all dangers. Another aim in being a good Buddhist for many Thais is to assure a good rebirth, to have a peaceful next life, to be reborn and live in heaven; very few have the intention of knowing the state of nibbana. Nevertheless, there is a growing interest in attaining nibbana as an ideal, especially among educated middle-class laypeople, even though their ways of practicing are still of different paths.



ภาพพระบรมธาตุเจดีย์ จังหวัดนครศรีธรรมราช



Henry K. Bell

- ⦿ Tentative dialogue schedule
- ⦿ Framework of questions for discussion
- ⦿ Dialogue discussants
- ⦿ Namelist of monks who are joining the event

# **‘Buddhism, 2600 years after Enlightenment’**

Inter-Buddhist Dialogue

with His Holiness the 14th Dalai Lama

December 15th-16th 2012, Hyatt Regency, New Delhi

## ***15th-December 2012***

9:00-11:30 am- “Reaching the Same Goal from Different Paths” with His Holiness the Dalai Lama

13:30-16:00 pm- “Our Solutions to World’s Problems” with His Holiness the Dalai Lama

16:00-17:00 pm- special talk by Shantum Seth on “Buddhism in India”

## ***16th-December 2012***

9:00-11:30 am- “From Joining Our Hearts to Joining Our Hands”  
with His Holiness the Dalai Lama

13:30-16:00 pm- Q&A from the audience with His Holiness the Dalai Lama



# Questions for Discussions

*As suggested by the Thai delegation*

## **Session I: Buddhism in the Post-Buddha Jayanti Era: Reaching the Same Goal from Different Paths?**

1. Are differences among Buddhist sects real or illusory? Is it true that they are a matter of cultural and local conditions, rather than fundamental beliefs and values?
2. If our spiritual goal is basically the same, how do we define such a goal?
3. Do you think our consensus on the definition of happiness and good life can lead to an integrative method of Dharma practices? In other words, is it possible to combine the methods of Mahayana and Theravada into a third, and more effective, path toward enlightenment?
4. Whereas it is obvious that to respect religious differences is politically correct, is it also correct from a Buddhist point of view to recognize different paths to liberation? How do we explain this in Dharma terms?
5. Do you consider engagements in social activities a way of Dharma practice? Can it be related to a Tibetan saying that “Nirvana is not separated from Samsara”?
6. Under the conditions of modern world, is it necessary that one has to become a monk in order to attain enlightenment? Do you think it is possible for a lay person to reach the goal of Nirvana?

## **Session II: Buddhism in the Post-Bhudda Jayanti Era: Our Solutions to World Problems**

7. How possible is it for us to help people find their inner peace, while they are still living in society based on greed and competition?
8. It has been said that one of the most prevalent sickness in the immediate future is stress. What is your opinion with regard to this problem? Do you have any suggestions about Buddhist methods for stress reduction, such as meditation and mind control, which may also be applied to non-Buddhists, or non-practicing Buddhists?

9. As to the question of strategy and tactics, in what way can we persuade our fellow humans to focus on their inner change, so that they will be better equipped in their efforts to change the external world, which is conflict-ridden and full of violent aggressions?
10. Is living a Buddhist way, or serving as a spiritual example, an adequate contribution to the solution to human sufferings? In other words, is non-action a better means in helping others?
11. Probably because of our emphasis on internal development as opposed to external changes, Buddhists, at least in the Thai case, are occasionally criticized as being part of conservative forces. What should be the right view about this type of situation? Is it possible to find a balancing point between equanimity and compassion, or between detachment and involvement?
12. Apart from advocating the Right View, or spreading Buddhist teachings among the populace, do you think we should also struggle for social reforms, or get involved in some forms of anti-injustice movements?
13. How could we incorporate the advance of scientific knowledge into our religious understanding, so that humanity would be better guided toward the right path?

### **Session III: Buddhism in the Post-Buddha Jayanti Era: From Joining Our Hearts to Joining Our Hands**

14. Do you think intellectual activities, or joint academic programs, can serve as a starting point for further cooperation between Mahayana Buddhists and Theravada Buddhists?
15. What are the lessons from your experiences in cross-cultural activities in the West that may be utilized by Thai Buddhists in the age of globalization? Do you think the traditional way of Dharma teaching no longer works in society where all kinds of information flow freely and rapidly?
16. Is it possible for Buddhists of all sects, races, and nationalities, to unite as a single force in their efforts to help the world go through various crises or calamities?
17. Do you think it would be possible and beneficial for humanity, if we strived for Buddhist fraternity at the international level, which would make being Buddhist the most important identity of a believer, overriding his, or her, other identities?
18. Apart from joint intellectual activities, what are other kinds of cooperation between Tibetan and Thai Buddhists that you would like to undertake?



## Dialogue discussants

Holiness the 14th Dalai Lama

Professor Samdhong Rinpoche

Ven. Prof. Geshe Ngawang Samten

Ven. Geshe Lhakdor

Geshe Dorji Damdul

Phra Piyasophon

Phra Dr. Anil Sakya

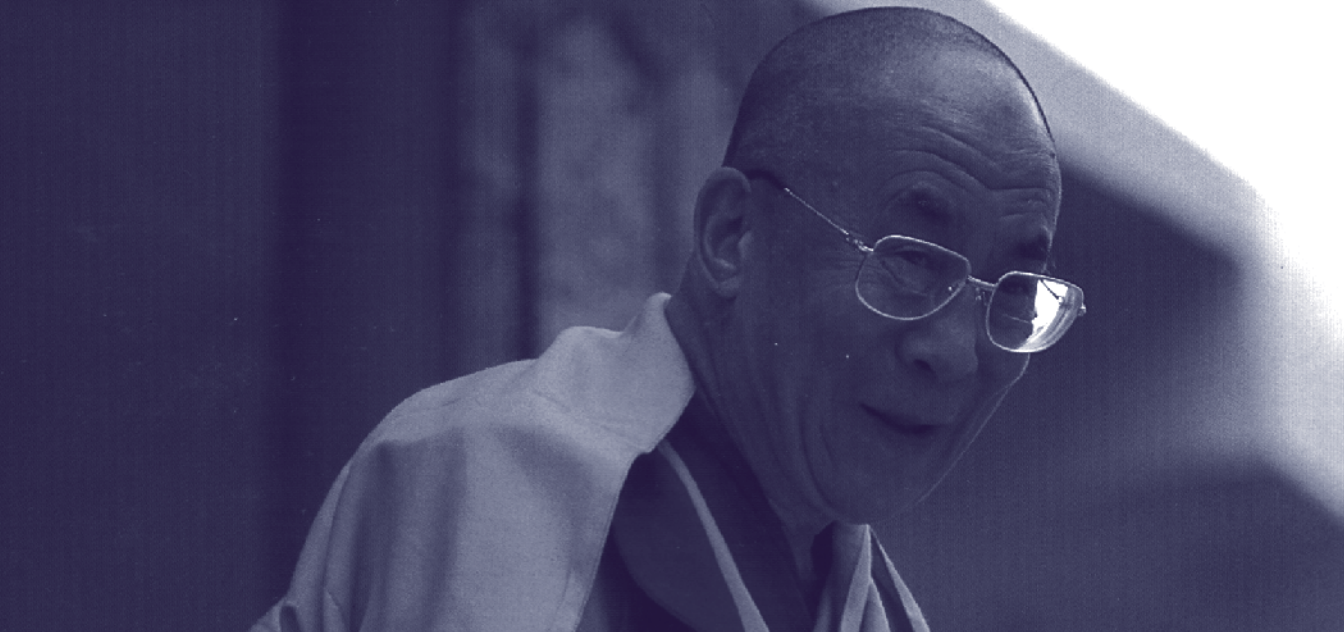
Phra Paisan Visalo

Dr. Seksan Prasertkul

Dr. Kissanapong Kirtikara

Dr. Veerathai Santiprabhob

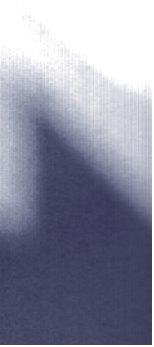
Shantum Seth



## His Holiness the 14th Dalai Lama

His Holiness the 14th Dalai Lama, Tenzin Gyatso, is both the head of state and the spiritual leader of Tibet. He was born on 6 July 1935, to a farming family, in a small hamlet located in Taktser, Amdo, northeastern Tibet. At the age of two the child, who was named Lhamo Dhondup at that time was recognized as the reincarnation of the 13th Dalai Lama, Thubten Gyatso. The Dalai Lamas are believed to be manifestations of Avalokiteshvara or Chenrezig, the Bodhisattva of Compassion and patron saint of Tibet. Bodhisattvas are enlightened beings who have postponed their own nirvana and chosen to take rebirth in order to serve humanity.

His Holiness began his monastic education at the age of six. The curriculum consisted of five major and five minor subjects. The major subjects were logic, Tibetan art and culture, Sanskrit, medicine, and Buddhist philosophy which was further divided into a further five categories: Prajnaparimita, the perfection of wisdom; Madhyamika, the philosophy of the middle Way; Vinaya, the canon of monastic discipline; Abidharma, metaphysics; and Pramana, logic and epistemology. The five minor subjects were poetry, music and drama, astrology, metre and phrasing, and synonyms. At 23 he sat for his final examination in the Jokhang Temple, Lhasa, during the annual Monlam (prayer) Festival in 1959. He passed with honours and was awarded the Geshe Lharampa degree, the highest-level degree equivalent to a doctorate of Buddhist philosophy.



His Holiness the Dalai Lama is a man of peace. In 1989 he was awarded the Nobel Peace Prize for his non-violent struggle for the liberation of Tibet. He has consistently advocated policies of non-violence, even in the face of extreme aggression. He also became the first Nobel Laureate to be recognized for his concern for global environmental problems.

His Holiness has travelled to more than 62 countries spanning 6 continents. He has met with presidents, prime ministers and crowned rulers of major nations. He has held dialogues with the heads of different religions and many well-known scientists.

Since 1959 His Holiness has received over 84 awards, honorary doctorates, prizes, etc., in recognition of his message of peace, non-violence, inter-religious understanding, universal responsibility and compassion. His Holiness has also authored more than 72 books.

His Holiness describes himself as a simple Buddhist monk.

His Holiness the Dalai Lama has visited the Kingdom of Thailand on 3 occasions, in 1967, 1972, 1993.



## Professor Samdhong Rinpoche

Professor Samdhong Rinpoche or Samdhong Lobsang Tenzin - the first elected Kalön Tripa or Prime Minister of the Tibetan government in exile. He held this position from 2001 to 2011.

Venerable Professor Samdhong Rinpoche was born as Samdhong Lobsang Tenzin in 1939, in the Tibetan province of Kham. At age five, he was recognized and enthroned as the reincarnation of the fourth Samdhong Rinpoche. He began his monastic studies at age 12 at the University of Drepung in Tibet and eventually obtained a Doctorate in Buddhist sciences at Gyütö Monastery, Dalhousie, India in 1970. In 1959, Rinpoche fled to India to escape the repressive Chinese government in Tibet. There, he was commissioned by His Holiness the Dalai Lama to serve as a teacher to monks in exile. He was appointed director of the Central Institute of Higher Tibetan Studies in Varanasi in 1988 and remained there until 2001. On July 29, 2001, Rinpoche was named Kalön Tripa, or Prime

Minister of the Tibetan Exile Government, the first political leader to be directly elected by the people in exile.

He is an eminent and distinguished scholar, teacher and philosopher, and a life-long campaigner for Gandhian principles especially that of non-violence or peaceful resistance.



## Ven. Prof. Geshe Ngawang Samten

Born in 1956 at Dokhar in Central Tibet, Professor Geshe Ngawang Samten came to India along with his parents after the Chinese occupation of Tibet in 1959. He studied at the Central School for Tibetans in Chandragiri, Orissa, and thereafter at the Central University of Tibetan Studies at Sarnath, where he earned the titles of Shastri and Acharya. He received his monastic education at Gaden Shartse Monastery at Mundgod in Karnataka, obtaining Geshe Dhorampa and later the Geshe Lharampa degree, equivalent to Ph.D. degree in the modern system.

He began his academic career as Research Assistant at Sarnath Institute, and became Head of the Research Department devoted to the restoration of the lost Buddhist texts into Sanskrit. He was promoted to the position of Professor of Buddhist Philosophy and is also actively engaged in Hindi translations of Buddhist texts in Sanskrit and Tibetan.

Professor Samten, with his special interest in the philosophy of Nagarjuna, has important publications to his credit, as a definitive critical edition of Ratnavali with commentary, Abhidhammathasamgaho; Sanskrit and Tibetan versions of the Pindikrita and the Pancakrama of Nagarjuna; Manjusri, an illustrated monograph on Tibetan Buddhist scroll paintings.

He also co-authored *The Ocean of Reasoning* (Oxford University Press, New York) an annotated English translation of the commentary on Nagarjuna's *Mulamadhyamaka Karika* by the Tibetan master-philosopher Tson-Kha-Pa.

Professor Samten frequently lectures to academic audiences in the United States, Europe, Australia, Russia and India as well as at various national and international seminars, workshops and conferences. He has held Visiting Professorial assignments at Hampshire, Amherst and Smith Colleges in the USA and at the University of Tasmania in Australia. He is on numerous academic bodies, Universities within and outside India, and expert committees of the Ministries of Government of India. In 2008, he was decorated with Padma Shri by the President of India in recognition of his distinguished services in the fields of education and literature.

He is currently the Vice-Chancellor of Central University of Tibetan Studies, Sarnath, Varanasi



## Ven. Geshe Lhakdor

Venerable Geshe Lhakdor was born in Yakra, Western Tibet in 1956 and left Tibet in 1962 following the communist Chinese invasion of Tibet in 1959. Geshe received his novice monk ordination in 1964, attended the Central School for Tibetans, in Dalhousie, India from 1972 to 1976 and studied specialized Buddhist Philosophy in the Institute of Buddhist Dialectics in Dharamsala, India until 1986.

From December, 1986 to May, 1989 he served as translator and research assistant in Tibet House, the Cultural Centre of His Holiness the Dalai Lama, in New Delhi. In August 1989, Geshe joined the Office of His Holiness the Dalai Lama where he has served as Religious Assistant and Translator and has accompanied His Holiness the Dalai Lama to over thirty countries in the Americas, Europe, Australia, Africa and Asia.

Beside the Master of Prajnaparamita in 1982, he also received the Master of Madhyamika in 1989 and the Master of Philosophy (MPhil) from the University of Delhi. In 1995 he received the Geshe Degree from

Drepung Loseling Monastic University in South India. Since 2002, Venerable Geshe Lhakdor has been an Honorary Professor in the University of British Columbia, Vancouver, Canada. In 2008, he was also conferred Honorary Professorship by the University of Delhi, Department of Psychology.

Since 2005 he is the director of the Library of Tibetan Works and Archives in Dharamsala, after serving as His Holiness the Dalai Lama's official translator for 16 years (still occasionally travels with H.H. as translator).

Geshe Lhakdor has also co-translated and co-published a number of books by His Holiness the Dalai Lama.



## Geshe Dorji Damdul

In 1988, soon after his high school in Science stream from Upper T.C.V. School, Geshe Dorji Damdul joined the Institute of Buddhist Dialectics, Dharamsala for formal studies in Buddhist logic, philosophy and epistemology. After 15 years of study in Buddhist philosophy he finished his Geshe Lharampa Degree (Ph.D.) in 2002 from Drepung Loseling Monastic University. He joined Gyudmed Tantric College for a year for Tantric studies.

In 2003, the Office of H.H. the Dalai Lama sent him to Cambridge University, England for Proficiency English studies. He was a visiting fellow at Girton College, Cambridge University.

He is appointed as the official translator to H.H. the Dalai Lama since 2005. He has been serving as the interpreter for H.H. the Dalai Lama for so many years and at the same time involved in doing written translations of many texts from Tibetan into English such as Arya Nagarjuna's "Mulamadyamikakarika" (Fundamental Wisdom of the Middle Way), Acharya Shantideva's "Bodhicaryavatara". While assigned with the same task of translating for H.H. the Dalai Lama inside and abroad India, he was appointed as the Director of Tibet House, Cultural Center of H.H. the Dalai Lama, New Delhi in March 2011.

As assigned by the Office of H.H. the Dalai Lama, he visited the US in 2008 to work with Prof. Paul Ekman on H.H. the Dalai Lama's book "Emotional Awareness" which is co-authored by Dr. Paul Ekman of the University of California Medical School.

His Holiness the Dalai Lama also assigned him with a text book pro-

ject. He is one of the chief editors for the text book on Buddhist Science and Philosophy. This text book is to be used for Centers and Institutes all over the world to study more thoroughly on Buddhist philosophy, metaphysics, epistemology, and science.

He was also assigned, along with few other scholars to work on H.H. the Dalai Lama's book "Ethics for the New Millennium - Part II," and the series of "Art of Happiness" book which were jointly written by H.H. the Dalai Lama and Prof. Howard Cutlar. Likewise he is actively involved in critical editing works with other books of H.H. the Dalai Lama like "The Graded Path."

He wrote number of important papers for National and International Conferences held in Delhi University, Somaya University in Mumbai, Ramakrishna Mission Institute and so forth. The papers constitute interesting topics such as "The Paradox of Brain and Mind" and "The Ultimate Reality According to Arya Nagarjuna."

He is in the process of writing two important books, one on "Journey into the Paradox of Brain and Mind" and the other "What Constitutes the Ultimate Reality: The Effects of Understanding the Ultimate Reality."

In 2004 - 05, for two years, he was assigned as the Philosophy Lecturer for the Emory University Study Abroad Program which is being held in Dharamsala, India since 2001.

In 2011, he was recruited as one of the chief experts to design the syllabuses for B.A. and M.A. course on the Tibetan Studies as a part of Indira Gandhi National Open University (IGNOU) program.

While assigned with the responsibility of the Directorship of Tibet House, the Cultural Centre of H.H. the Dalai Lama, which is based in New Delhi, he also gives regular lectures and leads philosophy classes in Tibet House and many other places like Universities and Institutes . He also travels widely within India and abroad, like Mumbai, USA, U.K., and Singapore to teach Buddhist philosophy, psychology, logic and practice.



# Phra Piyasophon

Assistant to the Abbot, Rama IX Golden Jubilee Temple, Bangkok, Thailand.

**Penname** Piyasobhon

**Date of birth** 15th November 1962, Udon Thani, Thailand

**Novice ordination** at 12 years old and study in his home town, Udon Thani, Thailand

**Monk ordination** at 20 years old at Wat Bowonivet Vihara by His Holiness Somdej Phra Nyanasanvara, the Supreme Patriarch of Thailand

**Education**

- Ninth Level of Conventional Pali Studies
- Bachelor of Education, Maha Makut Buddhist University, Thailand
- Master of Religious Studies, School of Oriental and African Studies (SOAS), University of London, UK, with Her Majesty Queen Sirikit's Scholarship

**Works-Experiences** – Working under His Majesty King Bhumibhol's



- concept of Bovorn (Tripod of Home, Temple and School)
- Administering the Plook Rak Kaew Sasanathayat Fund for ecclesiastic education of Buddhist monks and novices
  - Visiting Lecturer in Institute of Administration Development, Chulalongkorn University, Ramkhamhaeng University and Rajabhat Universities
  - Public speaker on television programmes and in educational institutes
  - Lecturer for Buddhist missionary
  - Managing Plook Rak Kaew Paendin Project to create patriotic ideas
  - Managing Rak Kaew Matubhumi Project to strengthen love of locals' hometown
  - Writing easy-to-read dhamma books for children and beginners
  - Building regional schools for novices and young children training



## Phra Dr. Anil Sakya

Venerable Phra Dr. Anil Sakya (aka Bhikkhu Sugandha) was born in Nepal in the Buddha's clan of 'Sakya.' He was ordained as a Buddhist novice (Samanera) at the age of 14 in Nepal and got a higher ordination as a Bhikkhu in Thailand under the preceptorship of His Holiness Somdet Phra Nyanasamvara, the Supreme Patriarch of Thailand (1980). He studied at Mahamakut Buddhist University, Bangkok, where he graduated with a B.A. in Sociology (1982), and later at the Tribhuvan University in Nepal, where he received an M.A. in Anthropology (1987). He also studied at Cambridge University, UK, where he was awarded an M.Phil. (1994) and later at Brunel University, UK, with a Ph.D. in Social Anthropology (2000). He was awarded with the Royal Scholarship from His Majesty King Bhumibol Adulyadej of Thailand for his postgraduate studies in UK.

He has written, presented and published numerous books, articles and conference papers both on the fields of Buddhism and Anthropology. He has been widely participating in several international Buddhist, Inter-religious and Anthropologist conferences since the age of 19. He has also been playing a key role in organizing many international Buddhist conferences and international events.

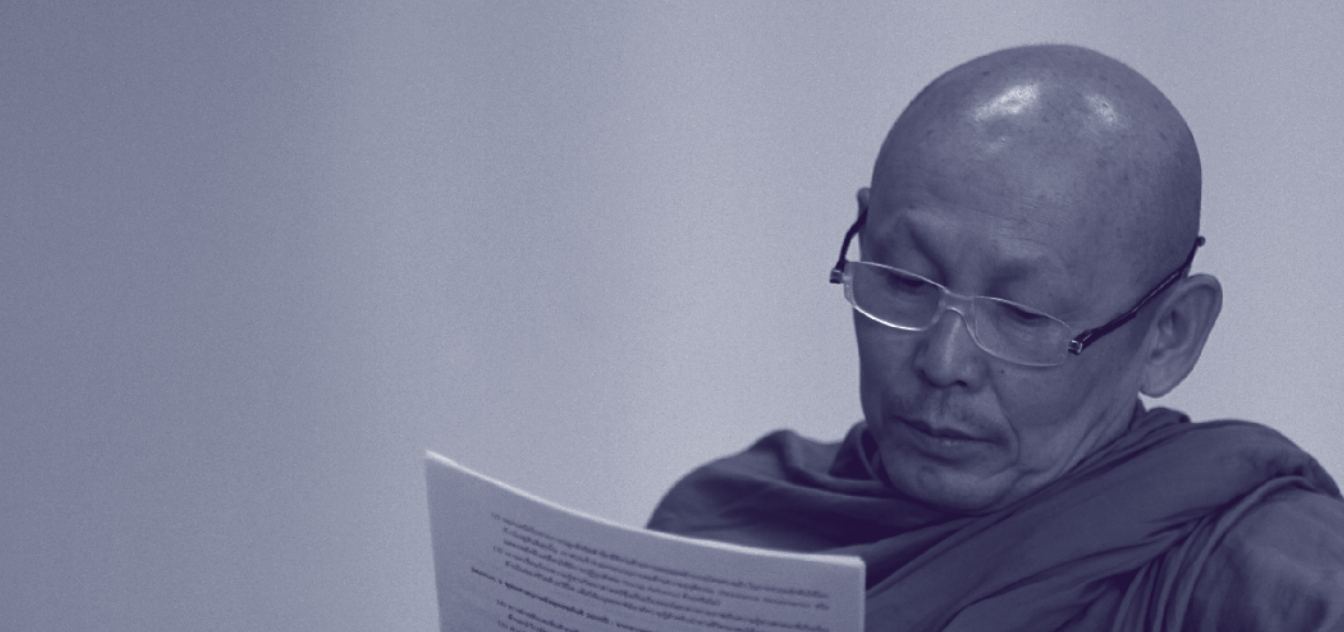
In February 1993, he was appointed to be an escort monk to His Holiness Dalai Lama during his official visit to Thailand as the guest of His Holiness Somdet Phra Nyanasamvara, the Supreme Patriarch of Thailand.



In July 2006, he was appointed by the Ministry of Foreign Affairs of Kingdom of Thailand to represent Thailand and be a panellist (representing Thai Minister of Foreign Affairs) at the Second ASEM Interfaith Dialogue in Larnaca, Cyprus. He was a panellist at the High Level Meeting on “Happiness and Well Being: Defining a New Economic Paradigm” on 2nd April 2012 at the United Nations headquarters in New York.

Scholarly, he is widely invited to be a speaker in various national and international events covering various subjects of Buddhism, anthropology, economics, politics and current affairs. He is often interviewed for current affairs by Thai media, Nepal media as well as international media like BBC and ABC. He is a speaker for Buddhist Sunday programme on Radio Thailand and a guest-speaker of a weekly talk-show on Buddhism broadcast on TV channel UBC 8 or TNN2 entitled ‘Jiad Wela Ha Sukh’ or ‘Spare time for Happiness.’

Currently, he is residing at the royal monastery of Wat Bovoranives Vihara in Bangkok and working in various capacities, including being the Assistant Secretary to His Holiness the Supreme Patriarch of Thailand (since 1989), Acting Deputy Rector for Foreign Affairs (Nov 2012) and Senior Lecturer (since 2001) of Mahamakut Buddhist University, Bangkok, Thailand, a Visiting Professor at Mahidol University, Nakhon Pathom, Thailand (since 2002), a Visiting Professor at Kasetsart University, Thailand (since 2008) and a Visiting Professor at Santa Clara University, California, USA (since 2002) and a Visiting Professor at University of Oxford, UK (since 2010).



# Phra Paisan Visalo

Phra Paisal Visalo is the abbot of Wat Pasukato in Chaiyaphum province of Thailand. He was involved instudent activism and human rights protection before entering the monkhood in 1983. He is the cofounder of Sekiyadhamma, a network of socially engaged monks all over the country. Besides writing and editing books on the environment and Buddhism, he hold training courses on nonviolence and meditation as well. He is one of the few monks who dare to speak up against the clergy's feudal

**Date of Birth** 10 May 1957

## **Education**

1975 complete secondary education from Assumption College, Bangkok

1980 graduated from Thammasat University, Faculty of Liberal Arts

## **Employment and Past Activities**

1975 editor of Pajarasarn, a journal on Buddhism and nonviolence

1976 founding the Coordinating Group for Religion in Society

1976-1983 full time worker of the Coordinating Group for Religion  
in Society

1983 enter the monkhood

1987-9 member of research subcommittee of Research and Devel-  
opment Institute, Khon Kaen University

1990-1999 editor of Anurak, monthly newsletter for Buddhist natu-

ral conservation

### **Present Activities**

- 1986 - present trainer on nonviolence, peaceful death
- 1990 – present abbot of Wat Pasukato, Chaiyaphume
- 1993 – present columnist of various journals and magazines
- 1997 – present committee member of Komol Keemthong Foundation
- 1997 – present committee member of Thai Holistic Health Foundation
- 1999 – present editor of Buddhika, a quarterly newsletter for Buddhist reform
- 1999-present committee member of Buddhist network for Buddhism and Thailand
- 2004-present committee member of Institute of Dispute Resolution, Khon Kaen University
- 2005-2007 committee member of National Reconciliation Commission
- 2005-2008 committee member of Thai Health Promotion Foundation

### **Books**

Author of 150 books, co-author of 20 books, translator of 5 books, co-translator of 5 books, editor of 6 books (All except one book are in Thai). Some of them are;

- 1975 Sarvodaya movement in Sri Lanka
- 1986 Buddhism and its relevance to contemporary society
- 1988 Buddhism and development
- 1988 The weapon of the unarmed
- 1989 Seeing the green future
- 1990 Building Peace with our own hands
- 2000 The face of Thai Buddhism in 21st century




## Dr. Seksan Prasertkul

Seksan Prasertkul is a man of various reputations. Despite his advanced age, the Thai media still refers to him as a former student leader, whose important role in the struggles against military dictatorship in October 1973 is widely remembered. But on the other hand, before he became a full-time lecturer and Dean of political science department at Thammasat University, Seksan had also been an armed revolutionary operating underground. On top of this, he is also a famous writer, whose title of National Artist in Literature is officially granted by the Committee of National Culture.

Born in 1949 in Chachoengsao province, Seksan came from a family of six children. His father was a hired hand in a fishing boat, his mother a fruit vender. After finishing secondary school education in Choburi, Seksan went to the United States as a foreign exchange student. He stayed there for one year, before returning to pursue his undergraduate studies at Thammasat University.

Because of his childhood's experiences in poverty, it did not take long for Seksan to get involved in students' political activities against injustice and exploitation. And in 1973, when the military regime was overthrown by popular uprising, he was one of the most prominent leaders of the movements for freedom and democracy. Two years later, however, political repression and physical threats from conservative forces left Seksan with no choice apart from taking up arms. By the time he was deeply disillusioned with the Communist-led revolution, and decided to surrender to the authorities,



Seksan had already been a jungle soldier for five years.

It took him almost another 10 years before he received a Ph.D. in political science from Cornell University. After returning from the U.S., Seksan was appointed a full-time lecturer at his old university. Serving as both a teaching scholar and a public intellectual, he continued to address the country's problems, writing numerous commentaries for the press and giving talks in conferences. During this period Seksan had also undertaken creative writing seriously, producing literary works in various forms, such as poetry, travelogue, lyrical essays and short stories. His works are widely regarded as conveying profound thoughts and written in beautiful language.

In 2001, a motion picture based on the story of young Seksan was made. It was eventually voted the Best Film of the Year by professional film critics. Two years later, Seksan himself was also given the prestigious Sri Burapha Award for his contribution, as a writer, to the betterment of society. Then, in 2009, at the age of 60 and after having more than 30 books published, Seksan was finally awarded the official title of National Artist for his literary achievements.

As to his spiritual development, Seksan Prasertkul, like most Thais, was born Buddhist. Moreover, he came from a very devout Buddhist family. His grandfather was a monk, and both his maternal and paternal grandmothers were nuns. He himself literally grew up in the temple, serving as a monk attendant. Such a background had certainly left a deep spiritual imprint on his life. Despite the fact that his turbulent youth had led him to try various different paths, Seksan eventually returned to his Buddhist roots when all else failed. This rediscovery of the old faith is often described in his later works.

Seksan, with his wife, Nanthaporn , now lives a very quiet and simple life in the province of Nonthaburi. He has two sons from the first marriage, whose names are Tanthai and Wannasingh Prasertkul.



## Dr. Kissanapong Kirtikara

Having completed two terms as President of King Mongkut's University of Technology Thonburi (KMUTT), Dr. Krissanapong currently serves as an advisor to the University. He is a regional expert in policy studies, with research interests in education policy, energy policy, science and technology manpower, information technology, science and technology policy, indigenous wisdom and scientific knowledge, and energy technology research. He was formerly Deputy Director of The National Electronics and Computer Technology Center (NECTEC) and co-founding member of APEC Centre for Technology Foresight (APEC CTF)

### **Award**

- ASEAN Science and Technology Meritorious Award (1996)
- Gold Medal (1969)
- George Young Bursary (1966), Grey, Law and Watt Scholarship (1971) of the University of Glasgow
- Royal Prize, awarded by HM the King for being the first in the National Examination of Secondary School Students (Science Program) (1965)



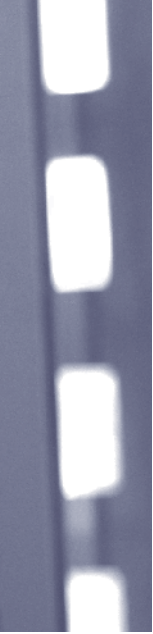


## Dr. Veerathai Santiprabhob

Executive Vice President and Chief Strategy Officer  
The Stock Exchange of Thailand

Since joining the Stock Exchange of Thailand (SET) in January 2009, Veerathai has served as its Chief Strategy Officer supervising overall strategic initiatives, capital market research, and international affairs.

Before joining SET, Veerathai had more than 15 years of experiences as a policy economist and a banker. He spent four years with the International Monetary Fund in Washington, D.C. During the peak of the 1997 Asian financial crisis, Veerathai served as a co-director of the Policy Research Institute of the Thai Ministry of Finance. The Institute was instrumental in designing economic stimulus packages and financial sector restructuring programs during the crisis. In commercial banking, Veerathai spent eight years with Siam Commercial Bank and in his last position served as an Executive Vice President and the Head of Business Bank - Strategic Planning Division. In 2008, he was selected by the Asian Banker Magazine as one of the “50 Most Promising Young Bankers in the Asia Pacific and Middle East Regions”.



With his strong background in macroeconomics, Veerathai has been appointed a member of various economic advisory committees at the national level. He has also served as an executive director of the Economic Society of Thailand.

Veerathai received his B.A. (first class honors) in economics from Thammasat University and A.M. and Ph.D. in economics from Harvard University. His graduate study was sponsored by H.M. the King's Anandhamahidol Foundation.

With regard to social activities, Veerathai is currently the President of the Anandhamahidol Foundation Scholarship Recipients' Club, Vice President of the Harvard Club of Thailand, Treasurer of the Royal Initiative Discovery Foundation, an audit committee member of Thammasat University, and a member of the Support Committee of the Buddhadasa Indapanno Archives. Since 2010, he has also served as a member of the independent oversight committee of the World Health Organization.




## Shantum Seth

Shantum Seth is an ordained teacher (Dharmacharya) in the Zen lineage (of the Venerable Thich Nhat Hanh) and the foremost guide to the sites associated with the Buddha. He has been leading pilgrimages ‘In the Footsteps of the Buddha’ and other transformative journeys throughout India and parts of South Asia since 1988. ([www.buddhapath.com](http://www.buddhapath.com))

He is actively involved in peace, cultural and environmental programs including work on teacher training through Mindfulness and Applied Ethics in Education, being pioneered by the non-profit trust, Ahimsa. ([www.ahimsatrust.org](http://www.ahimsatrust.org))

He has contributed to a number of books including, ‘Walking with the Buddha’, ‘Planting seeds...Practicing Mindfulness with children’, and ‘Volunteers against Conflict’. He has also been a consultant on films including ‘Life of the Buddha’ made by the BBC and Discovery, ‘The Story of India’ made by BBC and PBS and a Hollywood production entitled ‘Buddha’. He and his work have been featured in The New York Times, Newsweek and National Geographic besides many other publications.

He had a weekly programme on national TV in India, titled Budham Saranam Gachami, where he offered teachings on Buddha Dharma



and Meditation in Everyday Life. He has been a guest speaker at many forums including to the Young Presidents' organization, the United Nations Development Programme executive board, the Confederation of Indian Industries and a number of Buddhist and educational institutions and museums East and West.

He advises the Government of India's Ministry of Culture and Tourism, including on the 'Promotion of Buddhist Teaching and Learning' and was instrumental in initiating the 'Endogenous Tourism' programme. He worked in the corporate sector and later in social advocacy and development, fifteen years of which was with the United Nations Development Programme, managing programmes on volunteer promotion, peace education, and artisanal livelihoods across 16 countries.

Shantum Seth studied at The Doon school and St Stephens college in India and then graduated in Development Studies, with his thesis in Gandhian Economics, from the University of East Anglia, while also graduating in Footwear Technology and Management in England.

His commitment to inter-faith, cross cultural and global understanding has led him to travel to more than 50 countries and nearly every state of India.

Having lived in England, the USA and France for over 14 years, he now lives with his wife, two daughters and parents, in Noida, near New Delhi, India.

# Namelist of monks who are joining the event

Inter-Buddhist Dialogue  
with His Holiness the 14th Dalai Lama  
December 15th–16th 2012, Hyatt Regency, New Delhi

## วิทยากร

- ๑ พระราชญาณภควี (สุวิทย์ ปิยะวิจิตร), ปธ.๙ ศน.บ., M.A. (พรวรษา ๓๑)
  - ผู้ช่วยเจ้าอาวาส วัดพระราม ๙ กาญจนาภิเษก กรุงเทพมหานคร
  - อดีตผู้ช่วยเลขานุการ สมเด็จพระญาณสังวร สมเด็จพระสังฆราชฯ
  - หนึ่งในผู้ประสานงานสำคัญในการก่อตั้งศูนย์พุทธศาสนศึกษา ที่มหาวิทยาลัยออกซ์ฟอร์ด
  - เจ้าของนามปากกา ปิยะโสภณ
- ๒ พระไพศาล วิสาโล (พรวรษา ๓๐)
  - เจ้าอาวาสวัดป่าสุคะโต อ.แก่งคร้อ จ.ชัยภูมิ
  - ประธานเครือข่ายพุทธิกา, วิทยากรประจำโครงการ เฝ้ามองความตายอย่างสงบ
  - ผลงานเขียน “พุทธศาสนาไทยในอนาคต แนวโน้มและทางออกจากวิกฤต”
- ๓ พระ ดร.อนิลมาน ธมฺมสากิโย น.ธ.เอก, ศน.บ. (สังคมวิทยา), M.A. (Anthropology), M.Phil. (Social Anthropology), Ph.D.(Social Anthropology) (พรวรษา ๓๓)
  - วัดบวรนิเวศวิหาร กรุงเทพมหานคร
  - ผู้ช่วยเลขานุการ สมเด็จพระญาณสังวร สมเด็จพระสังฆราชฯ
  - รองคณบดีคณะสังคมศาสตร์ มหาวิทยาลัยมหามกุฏราชวิทยาลัย
  - อาจารย์พิเศษประจำอยู่ที่วิทยาลัยศาสนศึกษา มหาวิทยาลัยมหิดล มหาวิทยาลัยเกษตรศาสตร์ และมหาวิทยาลัยชานตา คลารา รัฐแคลิฟอร์เนีย สหรัฐอเมริกา

## ผู้ช่วยแปล

- ๔ พระสิริปัญญา (ลูกครึ่งไทย-มาเลเซีย) (พรวรษา ๑๗)
  - ประธานสงฆ์ สำนักสงฆ์เหมืองเต่าดำ (สาขาวัดป่านานาชาติ) อ.ไทรโยค จ.กาญจนบุรี

## พระมหากษัตริย์

- ๕ พระครูนิโครธรรมาภรณ์ (เอนก ยสทินโน) (พรวรษา ๔๕)
  - เจ้าอาวาสวัดป่าไทรงาม (สาขาวัดหนองป่าพง ที่ ๑๐) อ.เดชอุดม จ.อุบลราชธานี
  - รองประธานกรรมการ คณะกรรมการคณะสงฆ์วัดหนองป่าพงและสำนักสาขา
  - รองประธานกรรมการ คณะกรรมการมรดกธรรมพระโพธิญาณเถร (ชา สุภทฺโท)

- ๖ พระมหาประจวบ สุจิณฺโณ (พรรษา ๔๐)
- วัดชลประทานรังสฤษฏ์ อ.ปากเกร็ด จ.นนทบุรี
  - อาจารย์สอนปฏิบัติอานาปานสติประจำวัดชลประทานรังสฤษฏ์ และสวนโมกข์กรุงเทพ
- ๗ พระครูมงคลปัญญาธร (เสถียร ปญฺณาโร) (พรรษา ๓๙)
- เจ้าอาวาสวัดศรีมงคล อ.เมือง จ.นครพนม และเจ้าคณะตำบลกุรุคุ
- ๘ พระครูปลัดสุวัฒนพรหมคุณ (อินศร จินฺตาปญฺโญ) (พรรษา ๓๘)
- รองเจ้าอาวาสวัดญาณเวศกวัน อ.สามพราน จ.นครปฐม
- ๙ พระมิตฺตฺฐโอะ คุเวสโก (ขาวญี่ปุ่น) (พรรษา ๓๘)
- เจ้าอาวาสวัดสุนันทวนาราม (สาขาวัดหนองป่าพง ที่ ๑๑๙) อ.ไทรโยค จ.กาญจนบุรี
  - สัทธิวิหาริกฐนแรกของหลวงพ่อกษา (พระภิกษุสงฆ์รุ่นแรกที่หลวงพ่อกษาอุปสมบทให้)
  - อาจารย์สอนปฏิบัติอานาปานสติประจำวัดสุนันทวนาราม และสวนโมกข์กรุงเทพ
- ๑๐ พระสว่าง ดิภฺชวิโร, ปธ., นธ.เอก อภิธรรมมิกเอก และอภิธรรมมัชฌิมตรี ศึกษาต่อที่ประเทศพม่าเป็นเวลา ๙ ปีเศษ โดยได้ศึกษาที่วัดปัญจนิกาย เป็นเวลา ๕ ปีเศษ และศึกษาที่มหาวิทยาลัยสงฆ์บางาเอ จังหวัดย่างกุ้ง (พรรษา ๓๖)
- เจ้าอาวาสวัดวิปัสสนาติกขวาราม อ.วังน้ำเขียว จ.นครราชสีมา
  - พระธรรมทูตสายต่างประเทศรุ่นที่ ๕ ปฏิบัติศาสนกิจที่อเมริกาและพม่า
  - พระวิปัสสนาจารย์ ประจำวัดมหาธาตุยุวราชรังสฤษฏ์ และยุวพุทธิกสมาคมฯ
- ๑๑ ดร.พระมหาวิระวงศ์ วิโรโส, ปธ. ๖ (พรรษา ๓๑)
- วัดอมรินทราราม วรวิหาร กรุงเทพฯ
- ๑๒ พระคันธสาราภิวงศ์ (สมลักษณ์ คุนฺสาโร) นธ.เอก, ปธ.๘, เจตียังคณะ คนวจากธรรมาจริยะ และศาสนธรรมาจริยะ จากรัฐบาลพม่า (เทียบเท่า ปธ. ๙ ของประเทศไทย) (พรรษา ๓๑)
- เจ้าอาวาสวัดท่ามะโอ อ.เมือง จ.ลำปาง
  - อาจารย์ใหญ่ฝ่ายการศึกษาวัดท่ามะโอ อำเภอเมือง จังหวัดลำปาง
- ๑๓ พระคัมภีรญาณ อภิปญฺโญ (พรรษา ๓๑)
- เจ้าอาวาสวัดป่าสุณฺณตา ประจวบคีรีขันธ์
  - อติตาจารย์สอนปฏิบัติอานาปานสติประจำสวนโมกขพลาราม ไชยา
- ๑๔ พระราชสิทธิมนี วิ. (บุญชิต ญาณส่วโร), ปธ.๙, พธ.บ., อ.ม., พธ.ด. (พรรษา ๓๐)
- ผู้ช่วยเจ้าอาวาสวัดมหาธาตุยุวราชรังสฤษฏ์ราชวรมหาวิหาร
  - พระวิปัสสนาจารย์ประจำคณะพุทธศาสตร์ บัณฑิตวิทยาลัย ระดับปริญญาโท - ปริญญาเอก มหาจุฬาลงกรณราชวิทยาลัย
  - กรรมการชำระพระไตรปิฎกภาษาไทย ฉบับมหาจุฬาลงกรณราชวิทยาลัย พิมพ์ครั้งที่ ๒
  - กรรมการกองพระอภิธรรมปิฎก ในการพิจารณาตรวจสอบต้นฉบับและจัดพิมพ์พระไตรปิฎก ฉบับเฉลิมพระเกียรติในวโรกาสฉลองสิริราชสมบัติ ๖๐ ปี ตามมติมหาเถรสมาคม

- ๑๕ พระมหาประวัติ ถาวรจิตโต, ปธ.๗ (พรรษา ๓๐)
- ผู้ช่วยเจ้าอาวาสวัดท่ามะโอ อ.เมือง จ.ลำปาง
- ๑๖ พระคุณฐี เมธงูโร (พรรษา ๒๘)
- เจ้าอาวาสวัดทุ่งไผ่ อ.เมือง จ.ชุมพร
  - จำพรรษาที่สวนโมกข์ในช่วงบั้นปลายชีวิตของพุทธทาสภิกขุ
- ๑๗ พระมหาประนอม ธมฺมาลงฺกาโร, ปธ. ๖ บาลีชั้นสูงโสดุขะนะบันตี, สาสนธัมมมาจริยะ (ย่างกุ้ง) (พรรษา ๒๘)
- รองเจ้าอาวาสวัดจากแดง อ.พระประแดง จ.สมุทรปราการ
  - สอนบาลีไวยากรณ์ชั้นสูง สอนภาษาพม่า สอนพระอภิธรรม สอนพระไตรปิฎก
  - อาจารย์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย วิทยาเขตบาฬีศึกษาพุทธโฆส นครปฐม
  - รายการธรรมเติมสุข ทางสถานีวิทยุ ก.ท.ม. A.M. ๘๗๓
- ๑๘ พระครูสันติธรรมนิเทศ (ปรีชา ชุตินฺธโร) (พรรษา ๒๕)
- รองเจ้าอาวาส วัดสันติจิตตาราม ประเทศอิตาลี (สาขาต่างประเทศของวัดหนองป่าพง)
  - พระไทยที่ท่านอาจารย์ชามอบหมายให้เป็นพระธรรมทูตสายหนองป่าพง
- ๑๙ พระปลัดบุญมา ปุณฺณสิริ (พรรษา ๒๕)
- เจ้าอาวาสวัดป่าหนองเตย อ.เดชอุดม จ.อุบลราชธานี (สายปฏิบัติวัดหนองป่าพง)
- ๒๐ พระอธิการราวี จารุณีโม (พรรษา ๒๕)
- เจ้าอาวาสวัดป่าโนนกุดหล่ม อ.เมือง จ.ศรีสะเกษ
  - จัดตั้งสถานีวิทยุพุทธศาสนาแห่งชาติประจำจังหวัด
- ๒๑ พระเมธี สุเมธโส (พรรษา ๒๕)
- ผู้ช่วยเจ้าอาวาสวัดธารน้ำไหล สวนโมกขพลาราม อ.ไชยา จ.สุราษฎร์ธานี
  - อาจารย์สอนปฏิบัติอานาปานสติสำหรับชาวต่างชาติ ณ สวนโมกขนาถาชาติ ไชยา
- ๒๒ พระมหาสยัมรัฐ พุทฺธฺโกโร, ปธ.๙ (พรรษา ๒๓)
- เจ้าอาวาสวัดฉลาดธรรมาราม อ.เมือง จ.นครพนม
- ๒๓ ดร.พระมหาบวรวิทย์ รตนโชโต, ปธ.๖, ปริญญาโท และเอก สังคมศึกษา มหาวิทยาลัย B.H.U. INDIA (พรรษา ๒๓)
- วัดรวกบางบำหรุ กรุงเทพฯ
  - พระธรรมวิทยากรอินเดีย-เนปาล-ศรีลังกา
  - พระธรรมวิทยากรบรรยายที่สำนักปฏิบัติธรรมเขาดินหนองแสง จ.จันทบุรี
- ๒๔ ดร.พระมหาสุทธิยศ อากาศโร ปธ.๗, ธ.ป., พช.ม., พธ.ด. (พระพุทธศาสนา) (พรรษา ๒๒)
- เจ้าอาวาสวัดสุทธาวาราม
  - ผู้อำนวยการสถาบันวิจัยพุทธศาสตร์ มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย

- ๒๕ พระมัทรมิชา ย อคฺคปณฺโณ, ป.ธ.๙ (พรรษา ๒๒)
- รองเจ้าอาวาสวัดเขาวัง อ.เมือง จ.ราชบุรี
  - พระวิปัสสนาจารย์
- ๒๖ พระคอร์ด สุขจิตโต (ชาวเยอรมัน) (พรรษา ๒๒)
- วัดอมราวดี (สาขาต่างประเทศของวัดหนองป่าพง), สหราชอาณาจักร
  - จำพรรษาที่ธรรมมาศรมรรคมุตในช่วงบั้นปลายชีวิตของพุทธทาสภิกขุ
- ๒๗ พระอธิการอุเทน กลยาโณ (พรรษา ๒๒)
- เจ้าอาวาสวัดป่ามณีรัตน (สาขาสำรวจวัดหนองป่าพง ที่ ๓๑) อ.สำโรง จ.อุบลราชธานี
- ๒๘ พระมหาวิระพงษ์ วีระโส (พรรษา ๒๑)
- ประธานสำนักสงฆ์สันติ พุทธ อ.ราชบุรี (สายปฏิบัติวัดหนองป่าพง)
  - ลูกศิษย์หลวงพ่อปัญญาจันทร์, จำพรรษาที่สวนโมกข์ในช่วงบั้นปลายชีวิตของพุทธทาสภิกขุ
  - บรรณาธิการหนังสือ "อริยวินัย"
- ๒๙ พระครูสิริธรรมารัตน์ (ผศ. ดร.) (ธรรมรัต อริยธมฺโม) ป.ธ.๕ ศน.ด. ๘. (พรรษา ๒๐)
- ผู้ช่วยเจ้าอาวาสวัดพระมหาธาตุวรมหาวิหาร อ.เมือง จ.นครศรีธรรมราช
  - รองอธิการบดีมหาวิทยาลัยมหามกุฏราชวิทยาลัย วิทยาเขตศรีธรรมมาศกรราช
- ๓๐ พระครูพรหมเขตคนารักษ์ (ชัยสิทธิ์ โขติปณฺโณ) (พรรษา ๒๐)
- เจ้าอาวาสวัดสระเรียง อ.เมือง จ.นครศรีธรรมราช
  - เจ้าคณะอำเภอพระพรหม จ.นครศรีธรรมราช
  - พระเถรานุเถระ และพระธรรมวาที
- ๓๑ พระมหาวุฒิชัย วชิรเมธี, ป.ธ.๙ ศศ.บ. พธ.ม. (พรรษา ๑๙)
- ผู้อำนวยการสถาบันวิมุตตยาลัย อ.เมือง จ.เชียงราย
  - ผู้ก่อตั้งมหาวิทยาลัยพุทธเศรษฐศาสตร์
  - อาจารย์พิเศษ บัณฑิตวิทยาลัย มหาวิทยาลัยมหาจุฬาลงกรณราชวิทยาลัย
- ๓๒ พระมหาอมรวิชัย ชาติเมธี, ป.ธ. ๗ พธ.ม. (พรรษา ๑๙)
- เจ้าอาวาสวัดศรีศักดิ์ดาราม อ.เมือง จ.เชียงราย
  - สหธรรมมิกกับพระมหาวุฒิชัย วชิรเมธี
- ๓๓ พระมหาสนธยา เขมาภโรโต (พรรษา ๑๙)
- วัดชลประทานรังสฤษฏ์ อ.ปากเกร็ด จ.นนทบุรี
  - อาจารย์สอนปฏิบัติอานาปานสติประจำวัดชลประทานรังสฤษฏ์ และสวนโมกข์กรุงเทพ

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- ๓๕ พระสุโขโต (ชาวออสเตรเลีย) (พรรษา ๑๗)
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- ๓๖ พระนวลจันทร์ กิตติปัญญา, นธ.เอก (พรรษา ๑๗)
- ศูนย์ยุวพุทธิกสมาคมแห่งประเทศไทยฯ เฉลิมพระเกียรติ จ.ปทุมธานี
  - พระวิปัสสนาจารย์
- ๓๗ พระอจโล (ชาวอิสราเอล) (พรรษา ๑๖)
- ประธานสำนักสงฆ์อานันทคีรี อ.เขาค้อ จ.เพชรบูรณ์ (สายปฏิบัติวัดหนองป่าพง)
- ๓๘ พระมหานงค์ สุมงคลโล, ปธ.๙, ศศ.ม. (พรรษา ๑๖)
- ผู้ช่วยเจ้าอาวาส วัดยานนาวา กรุงเทพมหานคร
  - อาจารย์ใหญ่ฝ่ายวิปัสสนาธุระประจำวัด, พระธรรมทูตสายต่างประเทศ รุ่นที่ ๙
- ๓๙ พระมหาสมัคกร โกวิโล, ปธ.๗ (พรรษา ๑๖)
- วัดชลประทานรังสฤษฎ์
- ๔๐ พระอธิการเฮ็นนิง เกวลี (ชาวเยอรมัน) (พรรษา ๑๕)
- เจ้าอาวาสวัดป่านานาชาติ อ.วารินชำราบ จ.อุบลราชธานี (สาขาวัดหนองป่าพง ที่ ๑๙)
- ๔๑ พระมหาเกียรติ ธีรปัญญา (พรรษา ๑๔)
- ผู้ช่วยเจ้าอาวาสวัดป่าบุญล้อม อ.สว่างวีระวงศ์ จ.อุบลราชธานี (สายปฏิบัติวัดหนองป่าพง)
- ๔๒ พระชาณชัย อธิปัญญา (พรรษา ๑๓)
- วัดตาดน้ำพุ อ.บ้านฝ้อ จ.อุดรธานี
  - อดีตผู้อำนวยการฝ่ายบริหารยุวพุทธิกสมาคมฯ
- ๔๓ พระสุทธิศาสตร์ ปณณาปทีโป (พรรษา ๑๒)
- ผู้ช่วยเจ้าอาวาส วัดป่าสุคะโต อ.แก่งคร้อ จ.ชัยภูมิ
- ๔๔ พระมหาอนุรักษ์ รัตนปัญญา (พรรษา ๑๒)
- วัดป่าโนนกุศล อ.เมือง จ.ศรีสะเกษ
- ๔๕ พระมหาจรัล อุปสนโต, ปธ. ๓ (พรรษา ๑๐)
- ผู้ช่วยเจ้าอาวาส วัดธารน้ำไหล สวนโมกขพลาราม อ.ไชยา จ.สุราษฎร์ธานี
  - เลขานุการเจ้าคณะอำเภอไชยา

๔๖ พระมหาชัยคีรี ขยโชติ, ปธ.๙, ศษ.ม. (พรรษา ๑๐)

- เจ้าอาวาสวัดดอนทรายแก้ว อ.เมือง จ.ชุมพร
- เลขานุการรองเจ้าคณะจังหวัดชุมพร

๔๗ พระฉัฐกรรณ์ มหาปุณฺเฑ (พรรษา ๙)

- วัดป่าโสมพนัส อ.ภูเพียง จ.สกลนคร

๔๘ พระพรพล ปสนฺโน (พรรษา ๘)

- เลขานุการเจ้าอาวาสวัดพระราม ๙ กาญจนภิเษก กรุงเทพมหานคร

๔๙ พระปณต คุณวฑฺฒโ (พรรษา ๕)

- วัดญาณเวศกวัน อ.สามพราน จ.นครปฐม

๕๐ พระณัฐพรช กิจจิตโต (พรรษา ๕)

- วัดสุนันทวนาราม อ.ไทรโยค จ.กาญจนบุรี



date / /

A series of horizontal dashed lines for writing.



A series of 30 horizontal dashed lines for handwriting practice, evenly spaced across the page.

date / /

A series of horizontal dashed lines for writing.



A series of 30 horizontal dashed lines for handwriting practice, evenly spaced across the page.

date / /

Handwriting practice lines consisting of 28 horizontal dashed lines.



A series of 30 horizontal dashed lines for handwriting practice, evenly spaced across the page.

date / /

A series of horizontal dashed lines for writing.



A series of horizontal dashed lines for handwriting practice, arranged in 20 rows. Each row consists of two parallel dashed lines, creating a narrow channel for letter height. The lines are evenly spaced and extend across the width of the page.

date / /

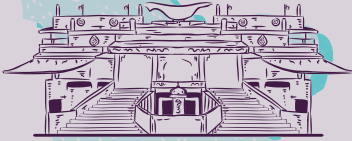
A series of horizontal dashed lines for writing.





# India

ร่วมเรียนรู้รอยพระพุทธรูปและศรัทธาของผู้คนในชมพูทวีป



Dharamsala

Amritsar

01

01



Delhi

02



Agra

03

04

Lumbini

04

Kushinagar

Sarnath

Varanasi



Sanchi

05

Bodhgaya

04

Kolkata

ASSAM



Jaipur

03



Mumbai

Ajanta

05

Ellora

Karla & Bhaja Caves

GOA

Hyderabad

Amaravati

Chennai

Pondicherry

Cochin

## 01 Dharamsala/Amritsar

- ที่เบตน้อย ที่ธรรมศาลา ณ เชิงเขาหิมาลัยในหิมาจัลประเทศ มหาวิหารนัมเกล วัดองค์การมาปะ สถาบันอนุรูปสิงคะ และวิหารทองแห่งอัมริตซาร์อันศักดิ์สิทธิ์ของชาวซิกข์

## 02 Delhi

- ห้องกรุงเดลี สักการะพระบรมสารีริกธาตุจากมหาสถูปกรุงกบิลพัสดุ์ ณ พิพิธภัณฑ์สถานแห่งชาติกรุงเดลี และวัดอักษารดาห์ม (Akshardham) วิหารอินดูสมัยใหม่ และพิพิธภัณฑ์ มหาตมะ คานธี (Gandhi Smriti)

## 03 Agra/Jaipur

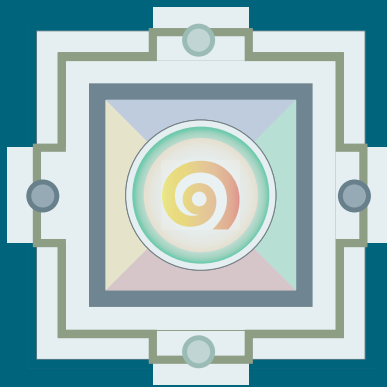
- ทั้งมาฮาลที่อัครา และ ซัยปุระแห่งราชสถาน ๒ ยอดมงกุฎแห่งอินเดีย อนุสรณ์แห่งรัก และ เมืองชัยสถานแห่งราชบุรุษแดนภารตะ

## 04 In the Footsteps of the Buddha

- ต้นธารธรรม ที่สังเวชนียสถาน ลุมพินี คยา สารนาถ กุสินาราและ คิชฌกูฏ นาลันทา พาราณสี ฯลฯ ที่ชาวพุทธควรได้แวะไปสักครั้ง หากเป็นไปได้

## 05 Sanchi/Ajanta/Ellora

- รอยพระผ่านสาญจี การ์ลา กัชชา อชันดา เอลลอร่า มหาสถูปและหมู่ถ้ำพุทธ ๒,๐๐๐ ปี จากใจกลางมัยยะประเทศไปเยือนฝั่งอาราเบียที่รัฐมหาราษฏร์



‘Buddhism in the Post-Buddhajayanti Era’  
Reaching the Same Goal from Different Paths?  
Our Solutions to World Problems  
From Joining Our Hearts to Joining Our Hands

