



*5<sup>th</sup> International*

# Dharma Dhamma Conference

**SAT-CHIT-ANANDA & NIRVANA  
in Dharma-Dhamma Traditions**

**27-28 JULY 2019, RAJGIR, BIHAR**



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*5<sup>th</sup> International*

# **Dharma Dhamma Conference**

Sat-Chit-Ananda & Nirvana in Dharma-Dhamma Traditions

# ABOUT THE CONFERENCE

**D**harma Dhamma Conference is an initiative of India Foundation, aimed to focus on the essential identity between the Dharma-Dhamma viewpoints because these thoughts are as relevant today as they have been over millennia exemplified by the abiding continuum of Hindu and Buddhist Civilizations. The aim of this annual conference is to facilitate the cross-pollination of ideas and foster harmony between the two ancient Civilizations, so that Dharma-Dhamma becomes a veritable celebration of freedom. It is all the more essential in view of the forces released by Globalisation today, to integrate the Orient through the common factor of Dharma-Dhamma link provided by centuries of cultural and civilisational interconnectedness.

The **5th edition of Annual International Dharma Dhamma Conference** was organised by **India Foundation in collaboration with Nalanda University at Rajgir, Bihar on 27-28 July 2019**. The theme of 5th International Dharma Dhamma Conference was **“Sat-Chit-Ananda & Nirvana in Dharma-Dhamma Traditions”**. The purpose of organizing this conference was to enquire into the entire gamut of reality, knowledge and values from diverse perspectives so as to understand the nature, meaning and significance of human and cosmic existence, and to shape future projections and ultimate destiny of human and cosmos. Naturally therefore the individual human self, human society, social, political, economic, cultural enterprises etc. became the focal points of conference deliberations. To a reflective mind reality (sat), knowledge (chit) and values (Ananda) are the focal points for all theoretical and practical enterprises. In our worldly life we have to reckon with all the three. Human mind has to ponder over the lived experiences in order to be benefitted by them to realize good quality life in the world and to experience the summum bonum of life which is happiness and bliss (*moksha/Nirvana*). The Sub-themes of the Conference for four Panel discussion sessions were: **1. Sat (Truth), 2. Chit (Consciousness), 3. Ananda (Bliss) & 4. Nirvana (Enlightenment)**.





**DAY 1**  
27 JULY 2019

» INAUGURAL SESSION  
» KEYNOTE SESSION

» PLENARY SESSION-I  
» CULTURAL PROGRAM



**INAUGURAL  
SESSION**



**Puja Swami  
Avdheshanand Giri**  
Acharya Mahamandleshwar  
Juna Akhara and Founder,  
Prabhu Premi Sangh, India



**Kiren Rijiju**  
Union Minister of State  
(Independent Charge),  
Ministry of Youth Affairs  
and Sports, India



**Hon. Gamini  
Jayawickrama Perera**  
Minister of Buddhasasana  
and Wayamba  
Development, Sri Lanka



**Hon. Lyonpo  
Sherub Gyeltshen**  
Minister for Home and  
Cultural Affairs, Bhutan



**Prof. Sunaina Singh**  
Vice-Chancellor, Nalanda  
University, Rajgir,  
Bihar, India





“The Hindu traditions conceive the Absolute Truth in terms of three essential attributes namely *Sat*, *Chit* and *Ananda* . When one knows or experiences these three then the logical conclusion is the liberation which is *Nirvana* . The name of Parmatma in Vedic/ Hindu/Sanatana Dharma is *Sachidananda* and that is the ultimate truth which incorporates all elements of life including the truth, consciousness and ananda.”

**Pujya Swami Avdheshanand Giri**

Acharya Mahamandleshwar Juna Akhara and Founder, Prabhu Premi Sangh, India



“Dharma Dhamma Conference is an endeavour to underscore the basic commonality between the two religions – Hinduism and Buddhism. Knowledge culture, which is the Indian Culture, is common among the two religions. The texts of the two traditions have many similarities, though people theorize and practise them differently.”

**Kiren Rijju**

Union Minister of State (Independent Charge),  
Ministry of Youth Affairs and Sports, India







“Buddhist teachings are the most relevant to the contemporary world for achieving a sustainable and happy world. Buddhism and Hinduism as a philosophy, has to work together and link together.”

**Gamini Jayawickrama Perera**

Minister of Buddhasasana and Wayamba Development, Sri Lanka



“The deliberations at the Dharma Dhamma Conference should be focussed on *Human mind & Self* to develop a compassionate world. Courses and curriculum on self and the human mind should be developed to create future citizens who care for happiness and values.”

**Lyonpo Sherub Gyeltshen**

Minister for Home and Cultural Affairs, Bhutan





“Nalanda traditions have been in the true spirit of Sat-Chit-Ananda. The Dharma Dhamma Conference provides a forum for the best minds from the world of academics as well as leading statesmen, policymakers, religious heads from India and abroad to come together to explore new wisdom and meaning in the contemporary world.”

**Prof. Sunaina Singh**

Vice-Chancellor, Nalanda University, Rajgir, Bihar, India



**Ram Madhav**

National General Secretary, BJP and Member, Board of Governors, India Foundation, India



**Mano Ganesan**

Minister of National Integration, Official Languages, Social Progress & Hindu Religious Affairs, Sri Lanka



**Prof. S.R. Bhatt**

Chairman, Indian Philosophy Congress and Former Chairman, Indian Council of Philosophical Research, Govt of India



**Shrihariprasad Swami**

Managing Trustee, Sri Vishnu Mohan Foundation, India



**Venerable Prof (Dr) Thich Nhat Tu**

Deputy Rector, Vietnam Buddhist University, and Founding Member, International Buddhist Confederation, Vietnam





“Satchidanand or Moksha is not there to desire or gain, but to experience. This experience begins from the physical world - *Isavasyamidam Sarvam* - Everything here is *Isvara*, the divine. Man has to travel from that realisation of the Omnipresent to a state where he becomes the Omnipresent himself, described in Upanishads as *Aham Brahmasmi* - I am the Creator. From Being to Becoming is the journey. Becoming is Moksha. Upanishads called that becoming as Satchidanand.”

**Ram Madhav**

National General Secretary, BJP and Member,  
Board of Governors, India Foundation, India



“There is harmony and coexistence of Hinduism and Buddhism since ages. Sri Lanka has recognised itself as a multi Identity, multiethnic, metalinguistic, Multi religious country like India.”

**Mano Ganesan**

Minister of National Integration, Official Languages, Social Progress & Hindu Religious Affairs, Sri Lanka





“Philosophy and Knowledge of the Shastra should transform you otherwise it is of no use. We must connect with Sat or Reality if we really want to experience it.”

**Shrihariprasad Swami**

Managing Trustee, Sri Vishnu Mohan Foundation, India



“The essence of the Buddha’s teachings lies in the four noble truths which are: 1) the statement of what is suffering (dukkha), 2) discovering the cause of suffering (dukkha-samudaya), 3) realisation of the state of the destruction of suffering (dukkha-nirodha) and 4) showing the path leading to that state of destruction of suffering (dukkha-nirodha-gmin-paipad). They form the soteriological structure of the Buddha’s ethical teachings.”

**Venerable Prof. (Dr) Thich Nhat Tu**

Deputy Rector, Vietnam Buddhist University and  
Founding Member, International Buddhist Confederation, Vietnam







**Prof Jang Jae-Jin**  
Chief, Indian Culture  
Research Institute,  
Tongmyong University,  
Busan, South Korea



**Prof. Makarand  
R. Paranjape**  
Director, Indian Institute  
of Advanced Studies,  
Shimla, India



**Prof Ramesh  
Chandra Sinha**  
Chairman, Indian  
Council of Philosophical  
Research (ICPR), India



**Lam Ngodup Dorji**  
General Secretary,  
Ati Foundation,  
Thimphu, Bhutan



**Prof. Vedika Hurdoyal**  
Head, School of  
Indological Studies,  
Mahatma Gandhi Institute,  
Mauritius



**Shri Vithal C Nadkarni**  
Senior Editor & Consulting  
Columnist, The Times of  
India Group of Publications,  
Mumbai, India





“Sat in Indian philosophy exhibits similarity with Mugeuk(Taegeuk) in Korean philosophy. With regard to reality and the phenomena, the attempt to explain the reality of existence, the method of performance, and the order of the universe has been made, which is a philosophical tradition that has persisted in the East and the West through all ages.”

**Prof. Jang Jae-Jin**

Chief, Indian Culture Research Institute, Tongmyong University,  
Busan, South Korea



“Sat is not just Truth. It has multiple dimensions. It has the dimension of metaphysics because it is concerned with ultimate reality. In addition, Sat has a dimension of theory of ethics because Sat is also normative. It also empowers and in some way enjoins upon you to act in a certain way.”

**Prof. Makarand R. Paranjape**

Director, Indian Institute of Advanced Studies, Shimla, India





“The Sat can be understood as Truth. Truth can be understood from metaphysical point of view, ethical point of view and logical point of view. My interpretation of Sat is based on the conception of Sachidananda stipulated in ‘The Life Divine’ of Sri Aurobindo. In the ‘Life Divine’ Sri Aurobindo expounds the philosophical principles relating to the conception of Sachidananda.”

**Prof. Ramesh Chandra Sinha**

Chairman, Indian Council of Philosophical Research (ICPR), India



“Nalanda was the root and centre of excellence of upholding the truth. It was the place where Truth was taught, deliberated, contemplated by thousands of Scholars.”

**Lam Ngodup Dorji**

General Secretary, Ati Foundation, Thimphu, Bhutan





“The aim of knowledge in Buddhism is (i) to understand the functioning of the mind as the root cause of all kinds of belief, cognitive as well as non-cognitive, and (ii) to develop insights from the study of the nature of psychological factors and resulting emotions towards the constructed realities. Its ultimate purpose is to bring lasting peace to one’s mind and to radically transform one’s total personality, attitude, and habits so that all energies are diverted towards the mitigation of suffering.”

**Prof. Vedika Hurdoyal**

Head, School of Indological Studies, Mahatma Gandhi Institute, Mauritius



“Both systems (Yoga and Buddhism) regard Nirvana or mergence in the Absolute as a primary goal of practice. However, in the Buddhist tradition, particularly the Theravadin, Nirvana is generally described only negatively as cessation. It is given no positive appellations. In the Vedic tradition Nirvana is described in a positive way as mergence into Brahman or Sachidananda, Being-Consciousness-Bliss, the realisation of the infinite and eternal Self, called Brahma Nirvana. Yet both systems agree that this truth transcends all concepts.”

**Shri Vithal C Nadkarni**

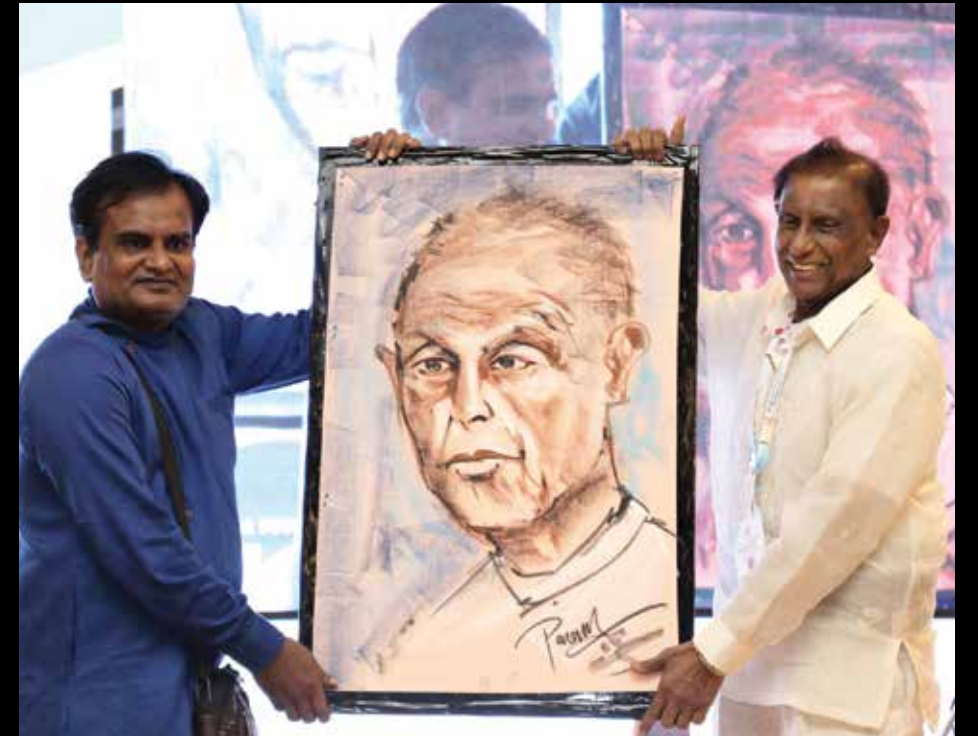
Senior Editor & Consulting Columnist,  
The Times of India Group of Publications, Mumbai, India



**CULTURAL PROGRAM**









**DAY 2**  
28 JULY 2019

- » PLENARY SESSION-II
- » PLENARY SESSION-III

- » PLENARY SESSION-IV
- » PAPER PRESENTATION

**PLENARY  
SESSION-II**



**Prof. Shrinivasa  
Varakhedi**  
Vice-Chancellor,  
Kavikulaguru Kalidas  
Sanskrit University,  
Nagpur, India



**Prof. Mohan  
Kharel**  
Tribhuvan University,  
Kathmandu,  
Nepal



**Prof L. P. Singh**  
Former Prof &  
Head of Department  
of Philosophy,  
Magadh University,  
India



**Prof Kusum Jain**  
Professor of Philosophy,  
University of Rajasthan,  
India



**Dr. Anand Singh**  
Professor, Buddhist Studies  
and Archaeology, Nalanda  
University, Rajgir, India





“Consciousness is just being  
abode of knowledge. It is not  
the knowledge itself.”

**Prof. Shrinivasa Varakhedi**

Vice-Chancellor, Kavikulaguru Kalidas Sanskrit University,  
Nagpur, India



“Dhyan Yog, Bhakti Yog, Gyan Yog and Karma Yog along with Tantra Yog are universally proven paths for reaching in the regime of the Absolute Consciousness or Nirvana – the regime of Sat Chitta Ananda (Gita, Kirya Yog). They are not competitive rather mutually complementary to each other. Rishi, Muni, sage, saints, Buddhas, Gurus practiced either one or more paths in combination from time immemorial for attainment of enlightenment.”

**Prof. Mohan Kharel**

Tribhuvan University, Kathmandu, Nepal





“Satya embodies Chitta and Anand i.e. consciousness and bliss. In other words, it is a state of spiritual sublimity and enlightenment. While pursuing Satya, our seers discovered the transcendental nature of being, which lit the path for them to lay down the philosophical foundation of Hinduism, defined also as Dharma traditions.”

**Prof. L. P. Singh**

Former Prof & Head of Department of Philosophy,  
Magadh University, India



“There cannot be any proposition, which can be called an expression of the ‘Absolute Truth’ or ‘The Truth’. Truth-value of every statement is relative to the perspective from which the object of knowledge is viewed at. These statements are called ‘Nayas’ and ‘Jainism’, the propounder of Anekantvada, emphasizes that one should always be open to the possibility of infinite ‘Nayas’ with regard to any object or aspect of reality.”

**Prof. Kusum Jain**

Professor of Philosophy, University of Rajasthan, India





“Siddhartha was well versed in all kinds of education given at that time including vedic, brahmanical and ritualistic. When he learned all this, his introspective mind was not satisfied with that and so he started taking other routes to explore. How can we evolve ourselves? This type of mystical thinking gives the idea of Siddhartha to be a Buddha.”

**Dr. Anand Singh**

Professor, Buddhist Studies and Archaeology,  
Nalanda University, Rajgir, India



**PLENARY  
SESSION-III**



**Prof. Geo  
Lyong Lee**

President, Korean Society  
for Indian Studies Inc.,  
Seoul, South Korea



**Ms. Sattva Zhang**

Secretary General,  
World Peace  
Association, China



**Ven. Prof. Dr. Gallele  
Sumanasiri Thero**

Vice-Chancellor, Buddhist  
and Pali University of  
Sri Lanka



**Prof. Rajendra  
Kumar Dabee**

Lecturer (Indian Philosophy),  
School of Indology Studies,  
Mahatma Gandhi Institute,  
Mauritius



**Prof. Jyotindra  
M. Dave**

Director, Swaminarayan  
Shodh Sansthan,  
Akshardham, India



**Dr Rajiv Bhatt**

MBBS, DTCD, DHA,  
MD, Consultant  
Hospital and Healthcare  
Management, India





“Indian philosophy is primarily a mokṣa-śāstra, teaching about liberation. Every school of Indian thought, be it āstika or nāstika, except Cārvāka, considers mokṣa to be the ultimate goal of the philosophic quest. What is the nature of the state of mokṣa? According to some schools, it is a negative state of freedom from sorrow. According to others, it is more than a negation of sorrow; it is plenitude of bliss.”

**Prof. Geo Lyong Lee**

President, Korean Society for Indian Studies Inc., Seoul, South Korea





“The truth of the Universe is vast and profound, but the "Mind" can unite multitudes, like thousands of streams all flowing into the same ocean, or thousands of trains riding towards the same destination. The supreme Dharma can only be contemplated, but never explicated in language. Even with the ink of sea water and the pens of Mountain Meru, it's impossible to completely explain the meaning of even one word of Dharma.”

**Ms. Sattva Zhang**

Secretary General, World Peace Association, China



“According to Buddhist perspective, Reality is the visible reality What we can perceive through our consciousness. There is no reality behind it. That is the difference between Hinduism and Buddhism. Buddhism says that there is no other reality behind this empirical world”

**Ven. Prof. Dr. Gallele Sumanasiri Thero**

Vice-Chancellor, Buddhist and Pali University of Sri Lanka





“The concept of ānanda is considered as important in Advaita Vedānta as are those of sat and cit. In the Upaniṣads the term ānanda is recognized as the essential nature of Brahman and Ātman.”

**Prof. Rajendra Kumar Dabee**

Lecturer (Indian Philosophy), School of Indology Studies,  
Mahatma Gandhi Institute, Mauritius

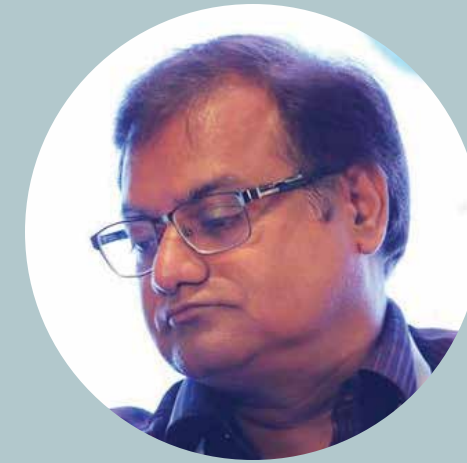


“When all kinds of doubts go away from our mind and when we realise what is good for us, then we will be able to do our work and every moment of our work will give us joy.”

**Prof. Jyotindra M. Dave**

Director, Swaminarayan Shodh Sansthan, Akshardham, India





“One’s level of happiness can impact one’s level of health also. If one is asked to choose one out of happiness and health then the choice will be very difficult. Happiness and health or wellness go hand-in-hand. There is no good health without happiness. Peace and happiness always go together.”

**Dr Rajiv Bhatt**

MBBS, DTCD, DHA, MD, Consultant Hospital and Healthcare Management, India

**PLENARY  
SESSION-IV**



**Prof. Dilip  
K. Mohanta**

Former Vice-Chancellor of  
the Sanskrit College and  
University, Kolkata, India



**Most Ven Rev  
Dr. CH. Dambajav**

Khamba Lama,  
Dashichoiling Monastery,  
Ulaanbaatar, Mongolia



**Prof. Chirapat  
Prapandavidya**

Head of Department,  
Silpakorn University,  
Thailand



**Prof. Hwang Soonil**

Director, Electronic Buddhist  
Text and Culture Content  
Institute, Dongguk University,  
Seoul, South Korea



**Prof. (Dr.)  
Shashibala**

Dean, Centre for Indology,  
Bharatiya Vidya Bhawan,  
New Delhi, India



**Zigkyap Rinpoche  
(Tenzin Thupten Rabgyal)**

Abbot of Tashi Lhunpo  
Monastery Bylakuppe, India



**Prof. K  
Gopinathan Pillai**

Senior Fellow, Indian  
Council of Philosophical  
Research (ICPR), India





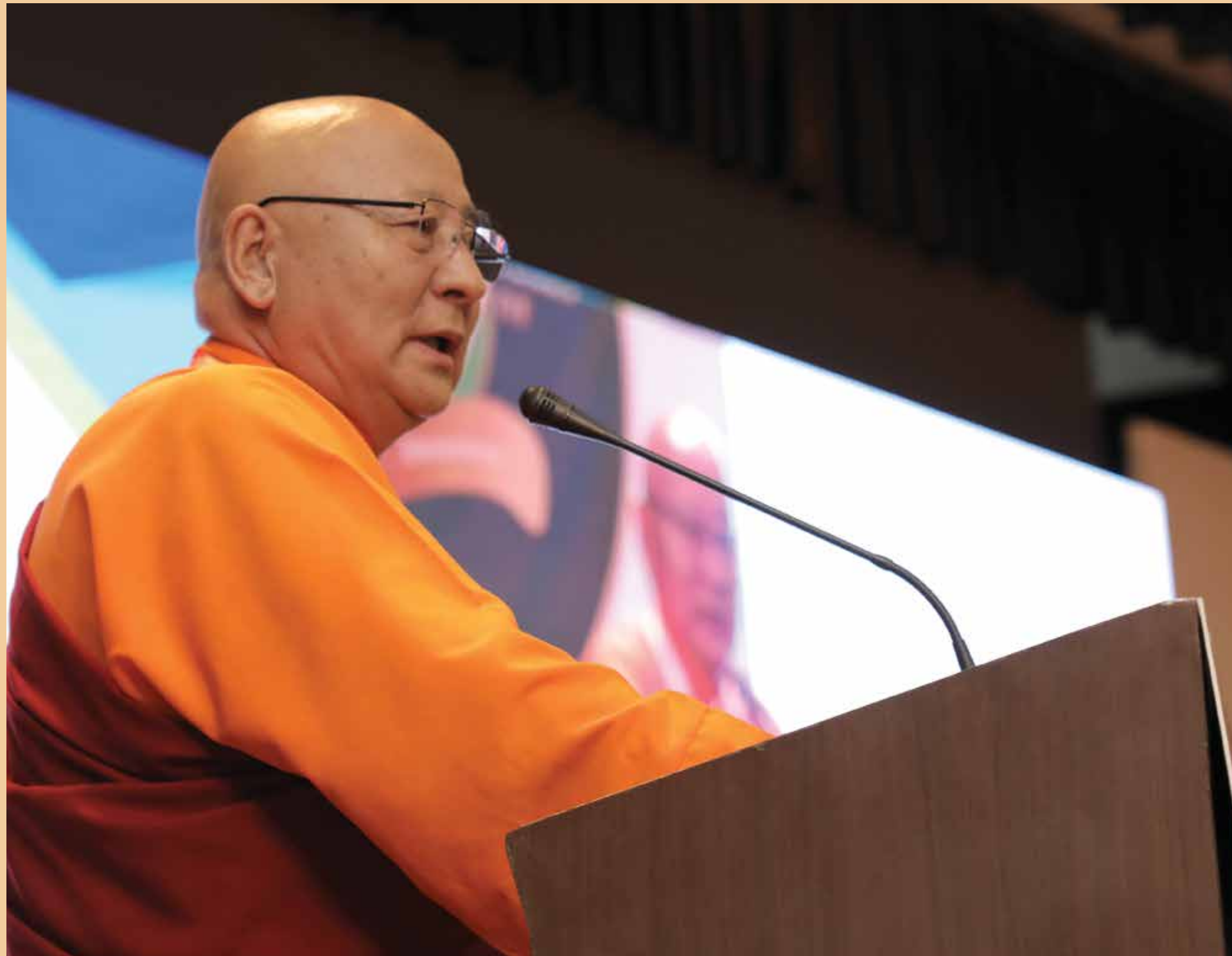


“The problem of human suffering has been approached by Hinduism and Buddhism in different ways. The Upanisadic Hinduism prescribes the path of atman or soul whereas Buddhism recommends the path of nairatmya or not-self. According to Upanisadic Hinduism, Atman and Brahman are identical. It is the atman only that lies beyond any possibility of change and suffering and it is intrinsic in nature. Due to inveterate ignorance (avidya), atman which is eternal is mistakenly identified with body and mind.”

**Prof. Dilip K. Mohanta**

Former Vice-Chancellor of the Sanskrit College and University, Kolkata, India





“Cultivating an awareness of reality allows Buddhists to deal effectively with delusional interpretations and perceptions. Through meditation, this awareness is developed so that they can escape from samsara and take all sentient beings with them. The Four Noble Truths and Eightfold Paths are profound teachings in Buddhism. These teachings really can cut off three poisons (hatred, desires and ignorance). Practicing both teachings will motivate us and transcend suffering and achieve liberation.”

**Most Ven Rev Dr. CH. Dambajav**

Khamba Lama, Dashichoiling Monastery, Ulaanbaatar, Mongolia



“Nirvāṇa is one of the names given to the Dhamma (doctrine) attained by the Buddha at the foot of the Tree of Knowledge on the bank of Nerañjarā river at present BodhGaya. What Nirvāṇa is can be seen from the thought arose in the Buddha’s mind when he was at the foot of Ajapāla banyan tree thus: The Dhamma attained by the Buddha with difficulty is profound, difficult to perceive and understand, which brings quietude of heart, which is exalted, which is unattainable by reasoning, abstruse, intelligible (only) to the wise.”

**Prof. Chirapat Prapandavidya**

Head of Department, Silpakorn University, Thailand





“Nirvana for Buddhists has always been their highest goal which can be reached through morality, meditation and wisdom whereas for scholars it has been a kind of state which can be, though with difficulty, defined and explained in human language.”

**Prof. Hwang Soonil**

Director, Electronic Buddhist Text and CultureContent Institute,  
Dongguk University, Seoul, South Korea



“Entering into nirvana, a permanent state of bliss is the ultimate goal of life. It can be achieved through transcendence, aspiring for tamaso jyotirgamaya, being a warrior of light- becoming enlightened and knowing the reality following the Bodhisattva path. An enlightened mind- bodhichitta is the matrix of all matter which arises from within, leading to blissfulness and peace, and Manovijnana subsides the flooded stream of cravings.”

**Prof. (Dr.) Shashibala**

Dean, Centre for Indology, Bharatiya Vidya Bhawan, New Delhi, India





“Buddha out of sheer love and compassion, preached the The Four Noble Truths as a means to free oneself from habitual existence or samsara. This teaching was never meant to achieve goodness or pleasure only for this life, or to attain a higher rebirth, but was meant to achieve complete liberation from cyclic existence or samsara.”

**Zigkyap Rinpoche (Tenzin Thupten Rabgyal)**

Abbot of Tashi Lhunpo Monastery Bylakuppe, India



“In our modern life situation where everything is materialised and humaneness is grossly relegated and neglected, the discourse on Sat, Chit, Anand and Enlightenment and how it can be integrated into our present way of life and practical life situations deserve sustained attention and importance.”



**Prof. K Gopinathan Pillai**

Senior Fellow, Indian Council of Philosophical Research (ICPR), India









**5**<sup>th</sup> International Dharma Dhamma Conference was organised by India Foundation in collaboration with Nalanda University on 27-28 July 2019 in Rajgir International Convention Centre, Rajgir, Bihar, India. The theme of the Conference was “Sat-Chit-Ananda & Nirvana” in Dharma-Dhamma Traditions. The conference was attended by 250 Scholars from 15 Countries and 37 Distinguished Speakers addressed the Conference while 50 Scholars presented their Research Papers on various sub-themes of the conference.



The Inaugural Session of the 5th International Dharma Dhamma Conference was addressed by Pujya Swami Avdheshanand Giri (Acharya Mahamandleshwar Juna Akhara and Founder, Prabhu Premi Sangh), Shri Kiren Rijiju (Union Minister of State I/C, Ministry of Youth Affairs and Sports, Government of India), Hon. Gamini Jayawickrama Perera (Minister of Buddhasasana and Wayamba Development, Government of Sri Lanka), Lyonpo Sherab Gyaltshen (Minister for Home and Cultural Affairs, The Royal Government of Bhutan) and Prof. Sunaina Singh (Vice-Chancellor, Nalanda University, Rajgir, Bihar).

The conference began with invocation rooted in the Hindu and and Bauddha traditions by the students and teachers of the Nalanda University. Ms Lalita Kumarmangalam, Director, India Foundation, welcomed all the guests,

eminent scholars, academics and students in her welcome remarks in the inaugural session of the conference.

In his Benedictory Address in the Inaugural Session of the conference, Pujya Swami Avdheshanand Giri Ji Maharaj spoke on the spiritual aspect of the theme of the conference. Swami Ji lauded the theme of the conference as very significant and important for the contemporary world. He said that “The Hindu traditions conceives the Absolute Truth in terms of three essentials attributes namely *Sat*, *Chit* and *Ananda* . When one knows or experiences these three then the logical conclusion is the liberation which is *Nirvana* ”. He also said that “The name of Parmatma in Vedic/Hindu/ Sanatana Dharma is Sachidananda and that is the ultimate truth which incorporates all elements of life including the truth, consciousness and ananda”.



The Chief Guest in the Inaugural Session was Shri Kiren Rijju. He said that “Dharma Dhamma Conference is an endeavour to underscore the basic commonality between the two religions – Hinduism and Buddhism. Knowledge culture, which is the Indian Culture, is common among the two religions. The texts of the two traditions have many similarities, though people theorize and practise them differently.”

Hon. Gamini Jayawickrama Perera, Hon’ble Minister of Buddhasasana and Wayamba Development, Government of Sri Lanka, was the Distinguished Guest of Honor in the Inaugural Session of the Conference. He highlighted that Hindu and Buddhist traditions have to work and live together. He said that “Buddhist teachings are the most relevant to the contemporary world for achieving a sustainable and happy world”.

Lyonpo Sherab Gyaltshen, Hon’ble Minister for Home and

Cultural Affairs, The Royal Government of Bhutan, was also the Distinguished Guest of Honor in the Inaugural session of the conference. In his address, he highlighted the natural linkage between Nalanda and Bhutan since time immemorial. He said that “The deliberations at the Dharma Dhamma Conference should be focussed on *Human mind & Self* to develop a compassionate world. Courses and curriculum on self and human mind should be developed to create future citizens who cares for happiness and values”.

In her remarks, Prof Sunaina Singh, Vice-Chancellor of Nalanda University said that “Nalanda traditions have been in the true spirit of Sat-Chit-Ananda. The Dharma Dhamma Conference provides a forum for the best minds from the world of academics as well as leading statesmen, policymakers, religious heads from India and abroad to come together to explore new wisdom and meaning in the contemporary world.”



The Keynote Session in the Dharma Dhamma Conference was Chaired by Prof. S. R. Bhatt, Chairman, Indian Philosophy Congress and Former Chairman, Indian Council of Philosophical Research. The Keynote Addresses in the Session were delivered by Shri Ram Madhav (National General Secretary, Bharatiya Janata Party and Member, Board of Governors, India Foundation), Hon. Mano Ganesan (Minister of National Integration, Official Languages, Social Progress & Hindu Religious Affairs, Government of Sri Lanka), Shrihariprasad Swami (Managing Trustee, Sri Vishnu Mohan Foundation) and Venerable Prof Thich Nhat Tu (Deputy Rector, Vietnam Buddhist University, Vietnam and Founding Member, International Buddhist Confederation).

In his keynote address, Shri Ram Madhav said that “Satchidanand or Moksha is not there to desire or gain, but to experience. This experience begins from the physical

world - *Isavasyamidam Sarvam* - Everything here is *Isvara*, the divine. Man has to travel from that realisation of the Omnipresent to a state where he becomes the Omnipresent himself, described in Upanishads as *Aham Brahmasmi* - I am the Creator. From Being to Becoming is the journey. Becoming is Moksha. Upanishads called that becoming as Satchidanand.” Hon. Mano Ganesan, in his Keynote address, underlined the harmony and coexistence of Hinduism and Buddhism since ages and said that Sri Lanka has recognised itself as multi Identity, multiethnic, metalinguistic, Multi religious country just like India. Shrihariprasad Swami, in his Keynote address, said that “Philosophy and Knowledge of the Shastra should transform you otherwise it is of no use”. Venerable Prof (Dr) Thich Nhat Tu, in his Keynote address, talked about *Nibbana* which is the Ultimate Goal of Buddhism. He said that “The essence of the Buddha’s teachings lies in the four noble truths which are: 1) the statement of what is suffering (*dukkha*), 2) discovering the cause of suffering



(dukkha-samudaya), 3) realisation of the state of the destruction of suffering (dukkha-nirodha) and 4) showing the path leading to that state of destruction of suffering (dukkha-nirodha-gmin-paipad). They form the soteriological structure of the Buddha's ethical teachings.

There were four Plenary Sessions in the conference where 27 Distinguished Speakers from various countries addressed the conference on four sub-themes of the conference namely Sat, Chit, Ananda and Nirvana. The first Plenary Session in the conference had discussions on the Sub-theme *Sat (Truth)* in Dharma Dhamma

Traditions. The second Plenary Session had discussions on Sub-theme *Chit (Consciousness)* while third Plenary Session discussed *Ananda (Bliss)* Sub-theme and fourth and final Plenary Session had an engaging discussion on *Nirvana (Enlightenment)* in Dharma Dhamma Traditions. There were also 8 parallel Sessions in the Conference where Scholars presented their Papers on Sub-themes of the Conference.

Thus, the 5th edition of Dharma Dhamma Conference explored the shared values of the Dharma-Dhamma traditions with an engaging and interactive sessions on both days of the

conference. The conference was successful in facilitating the crosspollination of ideas and highlighting the commonalities of Dharma and Dhamma traditions so as to and foster harmony at the global level because in the present era of globalization, it is all the more needed to integrate the world through the common bond of Dharma-Dhamma which provides strong thread of interconnectedness.





## CHAIR



**Prof. SUNAINA SINGH**  
Vice-Chancellor,  
Nalanda University

## CO-CHAIR



**Prof. S.R. BHATT**  
Chairman, Indian Philosophy Congress  
and Former Chairman, Indian Council of  
Philosophical Research, Govt of India

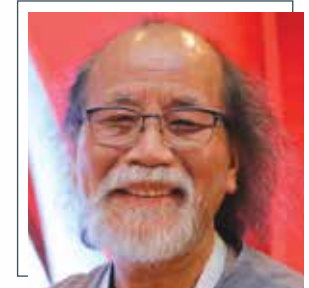
## MEMBERS



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National General Secretary,  
BJP and Member, Board of  
Governors, India Foundation



**Prof. MAKARAND R. PARANJAPE**  
Director, Indian Institute of Advanced  
Studies, Shimla



**Prof. GEO LYONG LEE**  
President,  
Korean Society  
for Indian Studies



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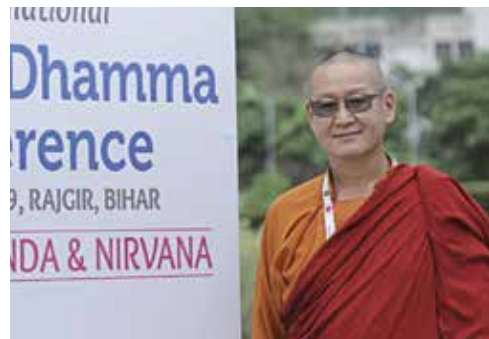
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