

THE SECOND CAMBODIA, LAOS, AND VIETNAM
BUDDHIST SUMMIT

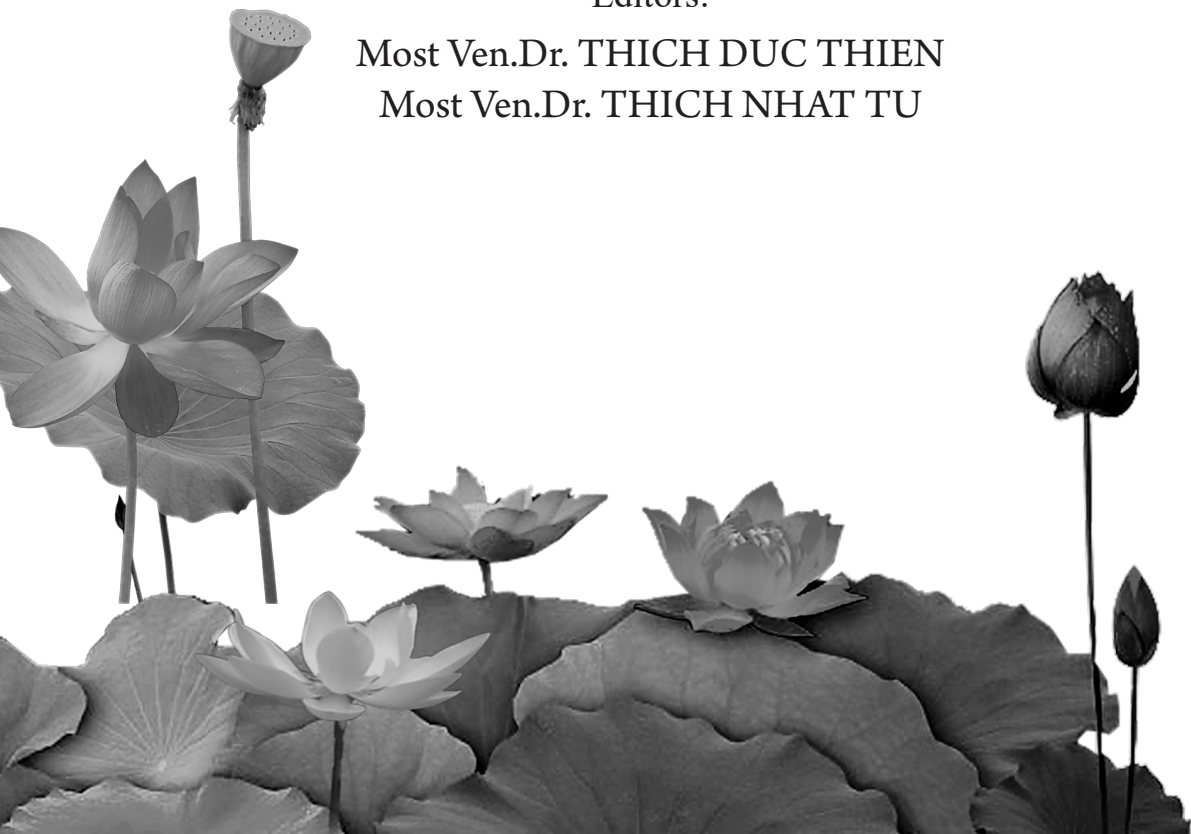
VIETNAM BUDDHIST SANGHA
VIETNAM BUDDHIST UNIVERSITY IN HO CHI MINH CITY

THE SECOND CAMBODIA, LAOS, AND VIETNAM BUDDHIST SUMMIT (Agenda & Summary)

Editors:

Most Ven.Dr. THICH DUC THIEN

Most Ven.Dr. THICH NHAT TU





THE SECOND CAMBODIA, LAOS, AND VIETNAM BUDDHIST SUMMIT

Vietnam Buddhist University, HCM City, December 25, 2023

Samten Hills, Dalat, December 26, 2023

PROGRAM AGENDA

December 24, 2023: Welcoming Delegates at Tan Son Nhat airport

December 25, 2023: Vietnam Buddhist University, HCM City

05:45 – 06:30: Breakfast at Hotel.

06:30 – 06:35: Pick up Delegates from the Hotel Lobby to proceed to
Vietnam Buddhist University.

07:30 – 07:45: Registration and be seated at the Auditorium

07:45 – 08:00: Cultural Performance.

08:00 – 09:40: **INAUGURAL SESSION**

- Reciting Buddha's Name in Vietnamese and then Pali.

- Introduction to the esteemed leaders, and distinguished guests.

(1) Welcome Address by Most Ven. Dr. **Thich Duc Thien**,
President – Secretary General of Vietnam Buddhist Sangha.

(2) Keynote speech by Most Ven. **Thich Thien Nhon**, President of
the Executive Council of the National Vietnam Buddhist Sangha.

(3) Speech by Most Ven. **Mahabounma Simmaphom**, the President
of the Central Buddhist Fellowship Organization of Lao PDR.

(4) Speech by **Most Ven. Samdech Vong Khim Son**, President
of the Secretariat of Council of Supreme Buddhist Chief Monks;
Phnom Penh Municipal Chief Monk.

(5) Speech by Dr. **Vu Chien Thang**, Deputy Minister of Home
Affairs, Vietnam.

(6) Speech by Ms. **Min Chandynehth**, Secretary of State, Ministry of Rites and Religions of Cambodia.

(7) Speech of Mr. **Khanonglith Sisomboun**, Standing Member and head of the Central Religious Affairs Committee of the Lao Front for National Development.

(8) Congratulatory Message by Most Ven. Dr. **Dhammapiya**, President of the International Buddhist Confederation (IBC), India.

(9) Gift Exchange.

(10) A Vote of Thanks by **Most Ven. Dr. Thich Nhat Tu**, Permanent Vice Rector of Vietnam Buddhist University in Ho Chi Minh City.

09:45 – 11:30: Session 1: READING OF CONGRATULATORY MESSAGES

Moderators: Most Ven. Dr. Thich Thien Tam & Most Ven. Dr. Thich Nhat Tu

(1) Congratulatory message from HE. **Sandeep Arya**, Ambassador of India.

(2) Congratulatory message from **His Eminence Samdech Preah Buddhataranarajavansa Keo Dimong**, a permanent member of the Supreme Sanghanayaka Council of Dhammayuttikanikaya of the Kingdom of Cambodia.

(3) Congratulatory message from **H.E. Dr. Silavong Khoutphaythoune**, President of Lao Front for National Development.

(4) Congratulatory message from **His Holiness Phramahathirachan** (Prasit Khemangkaro Suddhibanddhu), Deputy Supreme Patriarch of Thailand, read by Venerable Dr. Pornchai Pinyapong.

(5) Congratulatory message from **His Holiness Sandimar Abhivamsa**, Secretary General of the State Sangha Council in Myanmar.

(6) Congratulatory message from Most Ven. Dr. **Woneung Lee**

Chi Ran, Chairman of the ABCP National Center in South Korea.

(7) Congratulatory message from Most Ven. **Kondanya Ravi Manandhar**, Former Secretary General of the Buddhist Association of Nepal.

(8) Congratulatory message from **Dr. Efendi Hansen**, Honorary Ambassador of the Borobudur World Heritage Site in Indonesia.

11:45 – 12:45: LUNCH BREAK

13:00 – 14:45: Session 2: BUDDHIST PERSPECTIVES ON ENVIRONMENTAL STEWARDSHIP

Moderator: Most Ven.**Dr. Dhammapiya**, President of the International Buddhist Confederation (IBC)

Speakers:

(1) *Buddhist Ethics and Sustainable Living: Exploring how Buddhist Principles can Guide us Toward Living in Harmony with Nature* - Most Ven.**Dr. Thich Tam Duc**, Vice Rector of Vietnam Buddhist University.

(2) *Harmony in Consumption: Embracing Buddhist Values for Ecological Balance* - **Dr. Heero Hito Venerable**, President of Younker Historical Research Foundation, India.

(3) Ven. **Bhikkhu Kondanya Ravi Manandhar**, Former general secretary of All Nepal Bhikkhu Association.

(4) *Buddhist Approaches to Contemporary Environmental Crisis* - **Dr. Walmoruwe Piyaratana**, Director, Department of Buddhist Studies (English Program), Mahachulalongkornrajavidyalaya University, Thailand.

(5) *Buddhist Perspectives on Climate Change and Environmental Harmony*: Prof.**Dr. Lye Ket Yong**, Deputy Director of the Institute of Buddhist Psychology, Taunggyi, Myanmar.

Meeting with Sangharaja of Vietnam Buddhist Sangha and The Ho Chi Minh City People's Committee.

15:00 – 16:00: Proceed to Hue Nghiem Monastery.

16:00 – 16:40: Meeting with **His Holiness Thich Tri Quang**, Sangharaja of Vietnam Buddhist Sangha.

17:30 – 18:15: Meeting with HE. **Nguyen Van Nen**, General Secretary of the Ho Chi Minh City People's Committee.

19:30 – 20:30: Dinner at Hotel.

December 26, 2023: Samten Hills, Dalat

05:30: Check out and proceed to Tan Son Nhat airport.

08:00: Fly to Dalat.

09:30: Visit Truc Lam Monastery.

11:30: Check-in and Lunch at Samten Hills.

13:00 – 15:00: Session 3: BUDDHIST WISDOM FOR ENVIRONMENTAL SUSTAINABILITY

Moderator:

- Most Ven.Dr. **Thich Tam Duc**, Vice Rector of Vietnam Buddhist University.

- Dr. **Christie Chang**, Former president of Sakyadhita International Association of Buddhist Women.

Speakers:

(1) *Harmony of Mindfulness: Exploring Buddhist Psychology and Ecological Ethics for Sustainable Living* - Ven. R. **Summiththananda** Thero, Maha Bodhi Society of India, Sarnath Centre, India.

(2) *Buddhism and Environmental Awareness: Nurturing Life and Good Health through Mindful Food Production and Consumption* - Bhikkhuni Dr. **Dieu Hieu**, Vice Chairperson, Department of Pali, Vietnam Buddhist University.

(3) *Environmental Education and Awareness: Buddhist Approach* - Ven. Dr. **Yorn Kosal**, Honorary Rajägana, Cambodia.

(4) *Buddhist perspective on global warming* - Most Ven. Dr. **Thich Giac Hiep**, Senior Lecturer, Vietnam Buddhist University.

(5) *Integrating Buddhist Principles in Eco-conscious Marketing*

for Heritage Sites: Insights from Borobudur Temple - Indonesia
- Dr. **Budi Hermawan**, Director, Metric Research Institute and Statistics Consulting, Indonesia.

(6) *Buddhist Perspective on Three Types of Calamities and Effect on Environment* - Prof.Dr. **Saw Htut Sandar**, Advisor Mahapajapati Gautami Subharti School of Buddhist Studies; Dehradun; India.

15:00 – 17:00: Session 4: BUDDHISM’S RESPONSE TO THE ENVIRONMENTAL CRISIS: PERSPECTIVES ON MINDFULNESS, ETHICS AND SUSTAINABLE DEVELOPMENT

Moderator:

- Dr. **Heero Hito Venerable**, President, Younker Historical Research Foundation, India.
- Dr. **Efendi Hansen**, Honorary Ambassador of Borobudur Temple, Indonesia.

Speakers:

(1) *Buddhist Sustainable Development: a New Voice in Response to the Environmental Crisis* - Prof. Dr. **Udaya Kumar**, Head of the Department & Chairman Board of Studies; Chairman UG and PG Discipline of Philosophy in AP, Department of Buddhist Studies, Acharya Nagarjuna University, India.

(2) *Current pagoda landscape architecture follows the sustainable design trends* - Dr. **Nguyen Thi Bich Van**, Ho Chi Minh City University of Architecture, Vietnam.

(3) *The Potential of Mindfulness, Ecological Ethics, and Buddhist Philosophy in Mitigating Deteriorating Ecological Conditions* - Ven. **Kittisak Dharmasaran**, President, Dharmasarana Foundation, Thailand.

(4) *Buddhist Ethical Principles on Sustainable Living; with Particular Reference to Brahmavihāra (The Four Sublime States)* - Dr. **Varanyana**, Assistant Registrar & Lecturer at Dhamma Vinaya University, Myanmar.



(5) *Mindfulness and Ecological Ethics: A Holistic Buddhist Approach* - **Dr. Barua Biman Chandra**, Dept. of Pali and Buddhist Studies, Dhaka University, Bangladesh.

17:30 – 18:30: **Dinner.**

19:00 – 20:30: **A Prayer for World Peace.**

December 27, 2023: Departure

After breakfast, go to the Lien Khuong airport for HCM City and depart..

CONTENTS

Program contents	v
------------------------	---

PART I: TYPICAL SPEECHES

1. The Second Cambodia - Laos - Vietnam Buddhist Summit: <i>Most Ven. Dr. Thich Nhat Tu</i>	3
2. Welcome Address: <i>Most Ven. Dr. Thich Duc Thien</i>	7
3. Strengthening Buddhist ties in Vietnam, Laos, and Cambodia for a Sustainable Mekong Region: <i>Most Ven. Thich Thien Nhon</i>	11
4. Strengthening Buddhist ties Link in Vietnam, Laos, and Cambodia for a Sustainable Mekong Region: <i>Most Ven. Samdech Preah Buddhajayamuni Pandit, Khim Sorn</i>	17
5. Reconnecting Across the Mekong: Renewing Buddhist ties in Cambodia, Laos, and Vietnam: <i>Most Ven. Mahabounma Simmaphom</i>	23
6. Three countries, one dharma: Nurturing friendship and cooperation through Buddhism: <i>Dr. Vu Chien Thang</i>	29
7. Speech of <i>Ms. Min Chandynehth</i> Secretary of State, Ministry of Rites and Religions of Cambodia	33
8. Buddhism and Environmental Protection Issues Contributing to Ensure Social Security: <i>Most Ven. Dr. Thich Duc Thien</i>	37
9. Buddhism and Natural World: <i>Most Ven. Dr. Thich Nhat Tu</i>	57
10. A Vote of Thanks: <i>Most Ven. Dr. Thich Nhat Tu</i>	73

PART II: CONGRATULATORY MESSAGES

1. Indian Embassy in Vietnam: <i>HE. Sandeep Arya</i>	79
2. The Great Supreme Patriarch of Kingdom of Cambodia: His Holiness <i>Tep Vong</i>	80
3. Congratulatory message from The President of Central Buddhis Fellowship Organization of Lao PDR: <i>Most Ven. Mahabounma Simmaphom</i>	82
4. Congratulatory message from the General of the State Sangha Council in Myanmar: <i>Bhaddanta Candimabhivamsa</i>	84
5. Congratulatory message from the Committee of the Supreme Sangha Council of Thailand: <i>His Holiness Somdet Phramahathirachan</i>	86
6. Congratulatory message from the Committee of the Supreme Sangha Council of Bangladesh: <i>Prf.Dr. His Holiness Somdet Banasree Mahathero</i>	89
7. Congratulatory message from the Committee of the Supreme Sanghanayaka Council of Dhammayuttikanikaya of the Kingdom of Cambodia: <i>His Eminence Samdech Preah Buddharatanarajavansa Keo Dimong</i>	91
8. Congratulatory Message from President of the International Buddhist Confederation (IBC), India: <i>Most Ven. Dr. Dhammapiya</i>	94
9. Congratulatory Message from the General Secretary of the International Buddhist Confederation (IBC): <i>Shartse Khensur Rinpoche Jangchup Choedon</i>	97
10. Congratulatory Message from the General Secretary of Asian Buddhist Conference for Peace: <i>Most Ven. Da Lama Byambjav ..</i>	100
11. Congratulatory Message from the Buddhist Traditional Sangha of Russia: <i>His Holiness Dyd Khambo Dashinim Sodnomdorzhiev</i>	102
12. Vice President, International Buddhist Confederation; Ecclesiastical Governor for Regions 6-7 of Thailand: <i>Most Ven.Dr. Phra Dhammashakyavamshavisuddhi (Anil Sakya)</i>	104
13. Congratulatory Message from the Chief Sangha Nayaka Maha Thera of the U.K. & Europe: <i>His Eminence Rev. Dr. Sir. Sumana Siri</i>	106

14. Congratulatory Message from the Pioneer International Buddhist Organization: <i>Ven. R. Sumiththananda Thero, Sarnath Centre, India</i>	107
15. Congratulatory Message from the Asian Buddhist Conference for Peace, Korean National Centre: <i>Most Ven. Dr. Woneung Lee Chi Ran</i>	108
16. Congratulatory Message from the Asian Buddhist Conference for Peace, Nepal National Centre: <i>Most Ven. Maitri Bhikkhu Mahathero</i>	110
17. Congratulatory Message from the Asian Buddhist Conference for Peace, Russia National Centre: <i>His Holiness Khambo Tsyren Dondukbaev</i>	112
18. Congratulatory Message from the Sakyadhita International Association of Buddhist Women: <i>Dr. Christie Chang</i>	114
19. Congratulatory Message from the Asian Buddhist Conference for Peace, Bangladesh National Centre: <i>His Holiness Goutam Arindam Barua</i>	117
20. Congratulatory Message from the Vice President of the International Association for the History of Religions: <i>Professor Dr. Amarjiva Lochan, Vice President</i>	118
21. Congratulatory Message from the Chairman of the Mahavihara Dhamma-Vinaya University Council: <i>Most Ven. Vijjananda</i>	120
22. Congratulatory Message from the President of the Indonesian Association of Buddhist Higher Education Institution (APTABI) <i>Ven. Dr. Budi Utomo</i>	122
23. Congratulatory Message from the Rector of the Buddhist and Pali University, Sri Lanka: <i>Most. Ven. Medawachchiye Dammajothi</i>	124
24. Congratulatory Message from the Director of BA in Buddhist Studies, Mahachulalongkornrajavidyalaya University, Thailand: <i>Asst. Prof. Dr. Most Ven. W. Piyaratana</i>	126
25. Congratulatory Message from the Head of Department of History, Centre for Indological Studies, Assam University, India: <i>Prof. Dr. Projit Kumar Palit</i>	128

26. Congratulatory Message from the Head of Department of Buddhist Studies, Acharya Nagarjuna University, India: *Prof. L. Udaya Kumar*..... 130
27. Congratulatory Message from the Head, Mahaprajapati Gautami Subharti School of Buddhist Studies, Ras Bihari Bose Subharti University, Dehradun, India: *Prof. Dr. Nilima Chawhan*..... 132
28. Congratulatory Message from *Prof. Dr. Lye Ket Yong*, PhD, Asst. Prof., Deputy Director of International Affairs, Institute of Buddhist Psychology 133
29. Congratulatory Message from *Prof. Dr. Saw Htut Sandar* (Myanmar), Prof. & Advisor, Mahaprajapati Gautami Subharti School of Buddhist Studies, Ras Bihari Bose Subharti University, Dehradun, India..... 135
30. Congratulatory Message from the President, Dharmasarana Foundation, Thailand: *Venerable Phra Kittisak Dharmasaran* .. 137
31. Congratulatory Message from the Founder President of the Mahabodhi International Meditation Centre, Leh Ladakh, India: *Most Ven. Bhikkhu Sanghasena* 139
32. Congratulatory Message from the President, Younker Historical Research Foundation, India: *Dr. Heero Hito*..... 141
33. Congratulatory Message from *Dr. Biman Chandra Barua*, Dept. of Pali and Buddhist Studies, Faculty of Arts, Dhaka University, Bangladesh. 143
34. Congratulatory Message from the Tipitaka Tamil Foundation, Chennai, India: *Ven. Dr. E. Anban* 144
35. Congratulatory Message from Centre for Comparative Studies of Civilisations, Jagiellonian University, Krakow, Poland: *Dr. Robert Szuksztul* 145

PART III: A PRESENTATION SUMMARY

Session 2: BUDDHIST PERSPECTIVES ON ENVIRONMENTAL STEWARDSHIP

1. Buddhist Ethics and Sustainable Living: Exploring how

Buddhist Principles can Guide us Toward Living in Harmony with Nature: <i>Most Ven.Dr. Thich Tam Duc</i>	149
2. Harmony in Consumption: Embracing Buddhist Values for Ecological Balance: <i>Dr. Heero Hito Venerable</i>	149
3. <i>Ven. Bhikkhu Kondanya Ravi Manandhar</i> , Former general secretary of All Nepal Bhikkhu Association.....	150
4. Buddhist Approaches to Contemporary Environmental Crisis: <i>Dr. Walmoruwe Piyaratana</i>	150
5. Buddhist Perspectives on Climate Change and Environmental Harmony: <i>Prof.Dr. Lye Ket Yong</i>	151

Session 3: BUDDHIST WISDOM FOR ENVIRONMENTAL SUSTAINABILITY

6. Harmony of Mindfulness: Exploring Buddhist Psychology and Ecological Ethics for Sustainable Living: <i>Ven. R. Summiththananda Thero</i>	151
7. Buddhism and Environmental Awareness: Nurturing Life and Good Health through Mindful Food Production and Consumption: <i>Bhikkhuni Dr. Dieu Hieu</i>	152
8. <i>Ven.Dr. Yorn Kosal</i> , Honorary Rajägana, Cambodia	153
9. Buddhist perspective on global warming: <i>Most Ven.Dr. Thich Giac Hiep</i>	154
10. Integrating Buddhist Principles in Eco-conscious Marketing for Heritage Sites: Insights from Borobudur Temple - Indonesia: <i>Dr. Budi Hermawan</i>	154
11. Buddhist Perspective on Three Types of Calamities and Effect on Environment: <i>Prof.Dr. Saw Htut Sandar</i>	155

Session 4: BUDDHISM'S RESPONSE TO THE ENVIRONMENTAL CRISIS: PERSPECTIVES ON MINDFULNESS, ETHICS, AND SUSTAINABLE DEVELOPMENT

12. Buddhist Sustainable Development: a New Voice in Response to the Environmental Crisis: <i>Prof. Dr. Udaya Kumar</i>	156
---	-----

13. Current pagoda landscape architecture follows the sustainable design trends: *Dr. Nguyen Thi Bich Van* 157
14. The Potential of Mindfulness, Ecological Ethics, and Buddhist Philosophy in Mitigating Deteriorating Ecological Conditions: *Ven. Kittisak Dharmasaran*..... 157
15. Buddhist Ethical Principles on Sustainable Living; with Particular Reference to Brahmavihāra (The Four Sublime States): *Dr. Vararyana* 158
16. Mindfulness and Ecological Ethics: A Holistic Buddhist Approach: *Dr. Barua Biman Chandra*.....159

BUDDHIST PERSPECTIVES ON ETHICS, SUSTAINABLE LIVING, AND ENVIRONMENTAL HARMONIZING

17. A Buddhist Moralistic Observation on Ethics and Sustainable Living: Harmonizing with the Natural World: *Rev. Dato' Dr. Sumana Siri* 159
18. Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World: *Most Ven. Dr. Woneung Lee Chi Ran* 160
19. Conscious consumption and environmental protection: *Dashinima Sodnomdorjiev, Dyd Khambo Lama*..... 161
20. Buddhism and Ecological Consciousness: Linkage with the Buddhist Ethics and His Thought: *Prof. Dr. Projit Kumar Palit*... 161
21. Environment and Human Health: A Buddhist Perspective: *Prof. Dr. Nilima Chawhan* 162
22. Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World: *HE. Goutam Arindam Barua* .. 163
23. Mindful Consumption in Buddhism and the Path to Sustainability: *Dr. Robert Szuksztul*..... 164
24. The Impact of Environmental Health on the Existence of Beings as Depicted in Buddha Dhamma: *Prof. Dr. Samanta Ilangakoon*.....164
25. Nurturing Environmental Harmony: a Comprehensive Examination of Korean Buddhist Temples and Their Role in Global Recovery: *Mrs. Pooja* 165

26. Buddha's Teachings and Today's World: <i>Ven. Gunissara...</i>	166
27. Mindful Consumption and Environment: <i>Ven. Suraj Rana</i>	166
28. Bhojana Sappāya: An In-Depth Exploration of Mindful Consumption Practices among Thai Theravada Buddhist Monks and Their Contributions to Sustainable Development Goals: <i>MA. Nichaboon Charuprakorn</i>	167
29. Buddhism and Natural World: <i>Most Ven. Dr. Thich Nhat Tu</i>	168
30. Buddhist Ethics and Sustainable Living: <i>Bhikkhuni Dr. Thich Tinh Van</i>	169



I SPEECHES





INSIGHTS FROM THE SECOND VIETNAM, LAOS, AND CAMBODIA BUDDHIST SUMMIT: BUDDHIST PATHS TO A SUSTAINABLE WORLD

Most Ven. Dr. Thich Nhat Tu

1. About Vietnam Buddhist Sangha (VBS)

Established in 1981, the Vietnam Buddhist Sangha (VBS) is the nation's largest Buddhist organization, uniting over 57,000 monastics and 18,544 Temple members across Vietnam's 63 provinces. With its headquarters at the historic Quan Su Temple in Hanoi, VBS champions the preservation of Vietnamese Buddhist heritage, fostering global knowledge sharing and promoting Buddhist values on the world stage.

2. About the Vietnam, Laos, and Cambodia Buddhist Summit 2023

The first Vietnam, Laos, and Cambodia Buddhist Summit took place in Lao on November 12, 2018. This historic event marked a significant milestone in the relationship between these three nations, all of which have a rich Buddhist heritage. The summit served as a platform for dialogue and collaboration, fostering a deeper understanding of shared Buddhist values and principles. It also highlighted the role of Buddhism in promoting peace, harmony, and social justice in the region. The event underscored the commitment of these nations to work together in promoting Buddhist teachings and principles for the betterment of their societies and the world at large.

Marking a significant moment in Southeast Asian Buddhist dialogue, the second Vietnam, Laos, and Cambodia Buddhist Summit brings together Sangha leaders, scholars, and Dharma practitioners from Vietnam, Laos, and Cambodia. Hosted by the VBS, the summit focuses on spreading and embracing universal values, aiming to collaborate on solutions for pressing challenges within the region and beyond, paving the way for a sustainable future.

3. The Main Theme and Sub-themes

The two-day Vietnam, Laos, and Cambodia Buddhist Summit 2023 at Vietnam Buddhist University, HCM City, focuses on a crucial theme: Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World. This timely topic is explored through six insightful sub-themes:

(i) Interconnectedness and Environmental Justice: Understanding our webbed existence through dependent origination, and seeking Buddhist solutions for environmental injustices.

(ii) Buddhist Ethics and Sustainable Living: Examining core principles like non-harming and compassion to guide sustainable living through practices like mindfulness and simplicity.

(iii) Mindfulness and Ecological Ethic: Cultivating ecological awareness and inspiring action through mindfulness practices and the concept of interbeing.

(iv) Mindful Consumption and Environment: Critiquing consumerism's environmental impact and promoting mindful consumption aligned with Buddhist values.

(v) Environmental Education and Awareness: Developing Buddhist-inspired resources for diverse audiences, using storytelling and rituals to raise awareness and spark action.

(vi) Indigenous Wisdom and Buddhist Environmentalism: Recognizing and honoring indigenous sustainability practices and fostering cross-cultural dialogue on environmental issues.

4. Objectives of the Summit

The 2023 Buddhist Summit aims to spark a global dialogue on critical issues like interconnectedness, environmental justice, and sustainable living, all guided by the wisdom and compassion of Buddhist teachings. By bringing together diverse stakeholders – Buddhist communities, scholars, practitioners, and concerned individuals – the summit seeks to inspire collective action towards a more just and sustainable future for all beings.

Through an in-depth exploration of key concepts, the summit delves into the Buddhist framework of “dependent origination” to understand our interconnectedness with all life. It examined core principles like non-harming, compassion, and reverence for life as cornerstones of environmental ethics and sustainability. Mindfulness practices, such as meditation and mindful living, are explored as tools for cultivating ecological consciousness and driving ethical action. Finally, the summit critically examined the environmental impact of consumerism from a Buddhist perspective, encouraging a shift towards mindful consumption and respect for the intrinsic value of all life.

By achieving these objectives, the summit hopes to not only foster dialogue and understanding but also to empower individuals and communities to translate Buddhist wisdom into tangible action. Ultimately, the aim is to pave the way for a future where environmental stewardship, guided by Buddhist principles, becomes an integral part of our global consciousness and actions.

5. Significance of Buddhism in Vietnam

- **Strengthening cultural and diplomatic ties:** By fostering dialogue and knowledge exchange on shared Buddhist values, the 2023 summit acts as a bridge to stronger cultural understanding and diplomatic connections with East and Southeast Asia, and like-minded nations. This shared heritage fosters mutual understanding and facilitates collaboration on various fronts.

- **International Cooperation:** Vietnam hosted the United Nations International Day of Vesak in 2008, 2014, and 2019, celebrating the life and teachings of the Buddha, on several occasions. This demonstrates Vietnam’s leadership role within the global Buddhist community and its commitment to promoting peace and understanding.

- **Promoting Shared Values:** By working together on initiatives aligned with Buddhist principles like compassion, non-violence, and environmental stewardship, Vietnam can strengthen its ties with other Buddhist nations and contribute to a more peaceful and harmonious world.
- **Social Significance:** In a world grappling with social divisions, Buddhist principles of social justice, equality, and non-discrimination offer a path towards bridging divides and fostering harmony, echoing the values crucial for a thriving and inclusive society.
- **Environmental Significance:** The summit aims to go beyond inspiration, empowering participants to translate Buddhist compassion for all living beings into tangible actions that make them agents of positive change for the planet.

WELCOME ADDRESS

Most. Ven. Dr. Thich Duc Thien

Vice President,

General Secretary of the Vietnam Buddhist Sangha Council.

Vice President – Secretary General of Vietnam Buddhist Sangha

In the beautiful surroundings of Vietnam Buddhist Sangha, I am honored to welcome you to the second Cambodia, Laos, and Vietnam Buddhist Summit to be held on December 25-26, 2023.

Today, we come together not only as delegates but as caretakers of our shared Earth, under the theme of “Environmental Stewardship: Nurturing a Sustainable World.” This summit aligns with the teachings of Buddha, reminding us that true well-being can only be achieved when we live in harmony with the natural world. During our discussions at Vietnam Buddhist University, HCM City today and at Samten Hills, Dalat tomorrow, we will explore six sub-themes of the summit:

1. Interconnectedness and Environmental Justice: A Buddhist Approach

The Buddha’s teachings highlight the deep interconnectedness of all beings. We are not separate entities, but rather integral parts of the intricate fabric of life. This interconnectedness calls for a commitment to environmental justice, where the well-being of every living being is valued, from the smallest insect to the tallest tree. By making mindful choices and taking ethical actions, we can create a world where the Earth’s resources are shared equitably, and the burdens of environmental degradation are not unfairly borne by the most vulnerable.

2. Buddhist Ethics and Sustainable Living: Harmonizing with the Natural World

The Five Precepts and the Noble Eightfold Path guide living in harmony with nature. These ethical principles lead us toward mindful consumption,

responsible resource management, and a deep respect for all living things. By minimizing harm, cultivating compassion, and finding contentment, we can create a positive ripple effect that transforms our actions into a collective movement for a sustainable future.

3. Mindfulness and Ecological Ethics: Nurturing a Sustainable Future

Mindfulness is not just a personal well-being practice; it is also a powerful seed for developing an ecological ethic. By being aware of our thoughts, emotions, and the impact of our choices on the environment, we can gain a clearer understanding of the interconnected web of life. This heightened awareness becomes the foundation for responsible consumption, informed decision-making, and a strong commitment to protecting the Earth.

4. Mindful Consumption and the Environment

Our consumption habits have the power to either heal or harm the planet. The Buddha's teachings on detachment and non-attachment offer a framework for breaking free from mindless consumption. By cultivating discernment, appreciating what we have, and prioritizing experiences over material possessions, we can make conscious choices that reduce our environmental impact and contribute to a more sustainable future.

5. Environmental Education and Awareness: A Buddhist Approach

Education is key to creating a future where humans and nature coexist harmoniously. Buddhist environmentalism emphasizes the importance of education rooted in awareness and compassion. By integrating ecological principles into education, fostering a connection with nature through outdoor activities, and promoting responsible consumption habits, we can empower future generations to become caretakers of the Earth.

6. Indigenous Wisdom and Buddhist Environmentalism

Indigenous communities have long held deep connections with the land, passing down their wisdom through generations. Buddhist environmentalism recognizes the invaluable knowledge held by indigenous peoples and encourages a dialogue that enriches both traditions. By honoring and learning from indigenous practices of sustainable living, we can find solutions to the challenges we face today.

As we leave this inspiring environment, let us carry the echoes of interconnectedness, ethical living, and mindful choices.

Together, let us cultivate a world where the well-being of every living thing thrives in a garden of compassion. Remember, the seeds of a sustainable future are sown through shared responsibility, not in isolation. With unwavering hope and collective action, we can create a world where humans and nature coexist in everlasting harmony.



STRENGTHENING BUDDHIST TIES IN VIETNAM, LAOS, AND CAMBODIA FOR A SUSTAINABLE MEKONG REGION

Most Ven. Thich Thien Nhon,
*President of the Executive Council
of the National Vietnam Buddhist Sangha*

As President of the Vietnam Buddhist Sangha, I stand before you today, not just to celebrate a historic event, but to ignite a flame of united wisdom and action. Today, December 25, 2023, the hallowed halls of Vietnam Buddhist University resonate with the spirit of the Second Vietnam, Laos, and Cambodia Buddhist Summit. This gathering is not merely a meeting of esteemed Buddhist leaders, scholars, and practitioners; it is a watershed moment, a beacon of hope for our beloved Mekong region.

For centuries, the Mekong River has served as a lifeblood, not just for the land, but for the shared soul of Vietnam, Laos, and Cambodia. Woven into its currents are the threads of our shared Buddhist heritage – a tapestry of compassion, non-violence, and environmental stewardship. The teachings of the Buddha echo in the vibrant traditions of our communities, binding us together in a profound spiritual brotherhood.

The first Vietnam, Laos, and Cambodia Buddhist Summit, held in Vientiane in 2018, was a powerful reminder of this sacred connection. It transcended national borders, rekindling the flame of Sangha unity and demonstrating the immense potential of our collective strength. But the true value of the Summit lies not in the past, but in the future it promises.

The Mekong faces challenges. Environmental degradation, climate change, poverty, and social inequalities threaten the very fabric of our lives. In this critical hour, we, the Sangha, must stand together as agents

of positive change. The second Summit is not just a celebration; it is a call to action, a clarion cry for sustained collaboration. Therefore, I propose a series of initiatives to deepen our collaborative spirit and translate the promise of the Summit into tangible benefits for our people and the continued development of Buddhism. These include:

1. Expanded Academic Partnerships:

This summit marked a commitment to strengthening academic partnerships across Buddhist institutions in Vietnam, Laos, and Cambodia. Formalizing avenues for enhanced scholarly exchange and cultural immersion will deepen understanding of timely Dharma themes.

Areas ripe for future, collaboration include Buddhist perspectives on philosophy, ethics, and ecological philosophy. Each tradition offers profound insights that can be amplified through respectful dialogue. Regular scholar and practitioner exchanges between academies will cultivate knowledge sharing and the spread of best practices.

Co-authored research initiatives exploring sustainability, social justice, and interfaith relations from a Buddhist lens present opportunities to apply our collective wisdom to humanity's greatest issues. By pooling talents and resources across the region, innovative community-driven solutions applicable on local and global scales may emerge.

This commitment signals our desire for Buddhism's guidance to meaningfully respond to pressing challenges. Increased academic cooperation ensures age-old insights from our diverse yet complementary lineages continuously benefit societies. Ongoing assessment will optimize collaboration as needs change to fulfill Buddha's vision of compassion.

Joint projects applying contemplative strategies to sustainability, development, and harmony among faiths hold promise for insights benefiting practitioners and communities worldwide. Together, through scholarship, we are confident pioneering solutions can emerge. This summit launched our shared efforts to position Buddhist wisdom at the forefront of positively shaping our common future.

2. Environmental Stewardship:

As stewards of vast monastic lands and respected voices across

Indochina, the Buddhist Sangha is uniquely positioned to lead cooperative efforts restoring integrity to precious ecosystems like the Mekong River basin. Joint initiatives such as large-scale community-driven reforestation ventures in headwater regions can help curb climate change impacts while empowering livelihoods.

Campaigns promoting sustainable fishing and conservation of endangered riverine species offer opportunities for monks and laos to impart Buddhist philosophies encouraging compassionate coexistence with nature. Public advocacy and education campaigns on issues like sand mining and plastic pollution leveraging Buddhism's moral authority could drive powerful changes in environmental consciousness across nations.

3. Cultural Exchange:

By strengthening cultural affinity, regular exchanges enrich the potential for collaboration. Monk exchange programs fostering immersive cultural and language learning can inspire innovative contemplations on sustainability. Rotating the hosting of grand Buddhist art exhibitions across national museum networks nurtures an appreciation for shared heritage while inspiring creative souls.

Scenic festivals celebrating the unique music, dance, cuisine, and crafts of each location promote a spirit of understanding and goodwill that can energize fruitful joint problem-solving on issues like responsible hydroelectric development or humanitarian crises exacerbated by climate change. Celebrating Tapestry the beauty in our diversities through the arts strengthens our united stand as custodians of nature and ministers of hope.

4. Cultivating Intercultural Dialogue:

A key focus of future collaboration will be intensifying cultural and interfaith exchange among our communities. Annual festivals celebrating the rich artistic and cultural traditions of each country will deepen our understanding and appreciation for one another. Performances, exhibits, and immersive cultural programs can reinforce our shared Buddhist identity while recognizing national diversity.

Empowering youth will ensure that Dharma's guidance nurtures

future generations as well. Through envisioned tripartite groups centered around social responsibility, environmental protection, and peacebuilding, young people will gain leadership skills and experiences applying Buddhist values in impactful ways. Connecting youth regionally can inspire lifelong bonds promoting cooperation across Indochina.

Regular platforms for interfacing with other religions in the spirit of harmony and cooperation will also be organized. Bringing faith leaders together establishes relationships enabling joint efforts for socio-economic upliftment in the poverty-stricken Mekong Delta. Interfaith workshops cultivating cultural sensitivity and bridging differences can help alleviate tensions and advance understanding between communities.

By generating appreciation for cultural richness within Buddhism and building ties with other traditions, we aim to foster an environment of open dialogue, mutual respect, and partnership. This will be invaluable for weaving stronger social fabrics resilient to division in our dynamic region. Outreach and collaboration on shared concerns for humanity can exemplify Buddhism's role in promoting inclusive progress.

5. Shared Values and Challenges:

While the people and lands of Indochina boast rich diversity, one profound commonality uniting Vietnam, Laos, and Cambodia is the shared tradition of Theravada Buddhism. For centuries, the Dharma's emphasis on benevolence, non-harming and environmental stewardship have shaped the ethical and cultural foundations of societies across the Mekong subregion.

Even as modernity introduces new complexities, these teachings continue anchoring communities with their emphasis on kindness over conflict. As the threats posed by pollution, habitat destruction, and climate change intensify, a coordinated response informed by Buddhism's ecological wisdom becomes ever more urgent.

Nowhere is this need clearer than concerning the Mekong River - this watershed is intrinsically tied to the livelihood, culture, and natural heritage of millions. As rising temperatures and unsustainable practices jeopardize this life-giving ecosystem, united action by all those for whom the river holds sacred significance is paramount.

By upholding our shared commitment to the interdependent web of life and bringing our converging perspectives to collective challenges, we can actualize the Dharma's vision of harmony between humanity and nature as well as among people. Leveraging Theravada Buddhism's unifying influence, this gathering represented an important first step towards forging cross-border solutions critical to safeguarding the environment and socio-economic stability of the region for generations to come.

6. Challenges and Considerations:

While the will to collaborate is clear, meaningful partnership will require vigilance to surmount potential hurdles.

Language barriers and cultural differences: With divergent primary languages and practices across traditions, miscommunications can easily arise without investing in translation and cultural sensitization. Ensuring easy comprehension among all participants through interpreters and multilingual education materials is key.

Institutional structures and funding: Differing monastic hierarchies, rules and available resources between countries necessitate carefully outlining frameworks for transparent decision-making, accountability, and equitable allocation of responsibilities early on. Sustainable funding plans will likewise establish expectations and trust.

Local context and community engagement: While initiatives may be agreed upon regionally, every village context varies in needs, capacities, and social dynamics. Close engagement with local communities throughout project cycles to design culturally appropriate, locally-owned solutions will determine the goodwill and longevity of outcomes.

Regular review processes assessing lessons learned and addressing new issues constructively as they emerge can optimize partnerships navigating complexity. With open yet thoughtful deliberation of challenges, and flexibility to adjust collaborations incrementally, the good intended of our cooperation will be best assured of fulfilling benefits for people and environments long into the future.

Conclusion:

This marks just the beginning of opportunities through our collaborative efforts. By leveraging the combined strength of our Sangha communities, we can create ripple effects of positive change far beyond national borders. We can become a beacon of hope for the Mekong region, demonstrating Buddhism's transformative power in challenging times.

Glimpses of future possibilities give us reason for optimism. Working together, our united Sanghas can inspire the region as a shining example - testifying to the Dharma's strength amid adversity.

Let us ensure the Summit's momentum carries into reality, not mere memory. Fan hope's small flames into a roaring fire of unity, compassion, and change. Embody the change we wish to see - a legacy for generations to come.

By leveraging our shared heritage, broad networks, and core values, institutions from Vietnam, Cambodia and Laos can forge impactful sustainability and development partnerships. Guided by Buddhist wisdom and mercy, meaningful progress is possible for all.

Let the spirit of our 2023 Buddhist summit gathering live on in deeds, not just recollection. Fan embers into a blaze that lights the path to brighter futures for our peoples, lands, and the continued blossoming of Buddhism in the Mekong.

May the Buddha's blessings guide us. Together, exemplify Dharma in action. Spread this message - join us in making our next Summit usher in a new dawn!



THE SUPREME SANGHA COUNCIL OF THE KINGDOM OF
CAMBODIA

STRENGTHENING BUDDHIST TIES IN VIETNAM, LAOS, AND CAMBODIA FOR A SUSTAINABLE MEKONG REGION

By Samdech Preah Buddhajayamuni Pandit, Khim Son
Chief of the Secretariat of the Supreme Sangha Council
of the Kingdom of Cambodia

His Holiness Thich Thien Nhon, President of Vietnam Buddhist Sangha

Venerable Masters from Vietnam and Lao, Distinguished guests, and esteemed participants

It is with great honor and humility that I stand before you today as we gather for the second Buddhist Summit of Cambodia, Laos, and Vietnam at Vietnam Buddhist University, HCM City on December 25, 2023. This momentous occasion represents the sacred confluence of our shared Buddhist heritage and the wisdom flowing through the Mekong River. Together, we embark on a journey to strengthen the collaborative bonds that connect our nations, nurturing compassion, wisdom, and sustainable development.

1. Features of Cambodian Buddhism

Allow me to begin by delving into the heart of Cambodian Buddhism, a guiding light deeply rooted in Theravada tradition. It is a beacon of

hope and solace for the Cambodian people, intertwining with the fabric of daily life.

Beyond being a source of spiritual guidance, Cambodian Buddhism serves as an invaluable resource for education, healthcare, and cultural preservation. The revered monks, acting as teachers and pillars of social cohesion, play a multifaceted role in society. The temples, adorned with intricate carvings and vibrant murals, transcend their purpose as sanctuaries for prayer, serving as centers of learning and community support.

Buddhism arrived in Cambodia like a gentle monsoon breeze, weaving itself into the fabric of life around the 5th century CE. Indian missionaries and traders brought the teachings, whispering tales of the Buddha's enlightenment under the Bodhi tree and the path to Nirvana. Khmer kings, captivated by its message of peace and wisdom, embraced the doctrine, transforming their realms into havens for Theravada practice. Grand temples like Angkor Wat rose from the earth, intricate stone testaments to this blossoming faith. Monks became revered advisors, weaving Dharma into daily life, guiding communities through rituals and meditations, and offering solace and support through life's cycles. From bustling markets to serene rice paddies, the essence of the Buddha's teachings permeated the air, shaping Cambodian culture and identity for centuries to come. This was not a forced conversion, but a gentle infiltration, a whispered promise of inner peace that resonated with the Cambodian spirit, making the land truly blessed by the Buddha's touch.

According to the 2023 statistics by the Ministry of Cults and Religions of Cambodia, the number of Cambodian monks is 68967, while the number of temples 5133. Hence, these figures have seen a significant increase compared to the pre-Khmer Rouge era. Before the reign of the Khmer Rouge, there were about 52052 monks and 2850 temples in

Cambodia. Hence, it is indicated that the number of monks and temples is increasing substantially.

In recent years, there has been a gradual increase in both the number of monks and temples as Cambodia works towards rebuilding its Buddhist institutions.

Cambodian monks and temples play essential roles in various aspects of society. They provide religious guidance and practices, upholding Theravada traditions and offering spiritual services such as chanting meditation, and moral teachings. Temple schools also contribute to education, especially in rural areas where access to secular education may be limited.

Monks and temples in Cambodia also have a significant impact on social welfare. Temples often function as community centers, providing support to the poor, elderly, and disadvantaged individuals. Additionally, they play a crucial role in cultural preservation, helping to maintain traditional arts, ceremonies, and customs that shape Cambodian identity. Moreover, temples contribute to economic development by attracting tourism and generating income through activities like souvenir sales and food offerings.

2. Historical connections and possible collaborations

Furthermore, the historical connections between Cambodia and Vietnam highlight the collaborative spirit that has enriched both nations. These shared roots bear witness to the multitude of connections that have shaped our cultural landscapes. From the exchange of Pali texts to the mutual exchange of monks seeking instruction in each other's monasteries, our historical ties have fostered cross-cultural pollination, resulting in a richness that permeates our societies. We must rekindle these connections, paving the way for a more vibrant future for Southeast Asian Buddhism.

To strengthen this collaboration, I propose three vital pillars: education, culture, and humanitarianism. These pillars will serve as the

foundation upon which we can forge new bonds, nurture compassion, and celebrate the interconnectedness of our traditions.

Education, as the first pillar, holds the power to construct bridges of wisdom among our nations. To foster a deeper understanding of each other's monastic life and acquire profound knowledge, I propose the implementation of immersive exchange programs between monks from Cambodia, Laos, and Vietnam.

By experiencing the daily rituals, practices, and teachings of different traditions, these monks can broaden their perspectives and cultivate a sense of unity. Furthermore, universities can serve as conduits of wisdom by initiating joint research projects and facilitating student exchanges. By nurturing a generation of interconnected scholars, we can strengthen our Theravada identity and deepen our collective understanding.

Culture, the second pillar, plays an instrumental role in celebrating the interconnectedness of our diverse cultures. Festivals that showcase music, dance, and artistic traditions have the power to resonate across the Mekong, transcending language barriers and borders. By collaborating in traditional medicine practices and artistic endeavors, we can enrich our communities and foster mutual understanding. Each expression of culture becomes a thread in a tapestry of shared heritage, creating a symphony of brotherhood that reverberates throughout our lands.

Humanitarianism, the third pillar extends the impact of Buddhism beyond mere celebration and into the realm of alleviating suffering and promoting sustainable development. Guided by the spirit of Metta, joint humanitarian missions can bring solace to the less fortunate in our region. Compassionate Dharma ambassadors can travel between our countries, sharing the teachings of the Buddha and offering practical support to those in need. These efforts can extend beyond the confines of temples and villages, reaching into classrooms and communities, nurturing compassion and wisdom within future generations.

By combining the three pillars of education, culture, and humanitarianism, we can create a harmonious ecosystem that nurtures the interconnectedness of our nations. Education provides the foundation upon which understanding and knowledge can flourish. Culture acts as the vibrant tapestry that weaves our diverse traditions into a shared identity. Humanitarianism extends the teachings of Buddhism from theory to practice, promoting compassion, alleviating suffering, and fostering sustainable development.

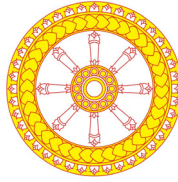
Through immersive exchange programs, universities as conduits of wisdom, and joint research projects, we can build bridges of knowledge and understanding among our nations. Festivals celebrating music, dance, and artistic traditions will transcend borders, creating a shared appreciation for our cultural heritage. By engaging in collaborative humanitarian missions, guided by the principles of Metta, we can make a tangible impact on the lives of those in need, extending the teachings of the Buddha beyond the confines of our temples.

As we embrace these pillars, we open doors to a future where our collective wisdom, cultural richness, and compassionate actions serve as beacons of hope not only within our region but also throughout the world. Let us seize this opportunity to strengthen our collaborative bonds, nurture compassion, and celebrate the interconnectedness of our traditions. Together, we can pave a path toward a future of peace, harmony, and shared prosperity.

In conclusion, the second Buddhist Summit of Cambodia, Laos, and Vietnam represents a profound opportunity to renew our commitment to nurturing the radiant blossoms of our shared Buddhist heritage. Through collaboration in education, culture, and humanitarianism, we can build bridges of understanding and compassion that span the Mekong and extend beyond. The fruits of our wisdom can be shared not only within

our national borders but throughout the world, illuminating a path to a future of peace, harmony, and shared prosperity.

May the collaborative bonds we forge today strengthen the interconnectedness of our nations, nurturing the radiant blossoms of our shared Buddhist heritage.



THE CENTRAL BUDDHIST FELLOWSHIP ORGANIZATION OF LAO
PDR

RECONNECTING ACROSS THE MEKONG: RENEWING BUDDHIST TIES IN CAMBODIA, LAOS, AND VIETNAM

*By HH. Mahabounma Simmaphom,
The President of the Central Buddhist
Fellowship Organization of Lao PDR*

His Holiness Thich Thien Nhon, President of Vietnam Buddhist Sangha

Your Venerable Masters from Cambodia, Vietnam, and Lao, Distinguished Guests, Sisters, and Brothers in the Dharma,

With hearts brimming with Metta and Karuna, I represent the Central Buddhist Fellowship Organization of Lao PDR. On this auspicious occasion, the second Buddhist Summit of Cambodia-Laos-Vietnam presents a fertile ground for planting the seeds of renewed collaboration and shared wisdom.

1. The Luminous Thread of Lao Buddhism

Lao Buddhism, like a lotus blossom rooted in the rich soil of Theravada tradition, is nourished by the life-giving embrace of the Mekong River. Upon its radiant petals blooms a profound compassion for all beings, expressed in our deep devotion to the Sangha and the daily practice of

merit-making. This gentle, mindful way guides us through life's challenges, fostering peace within families and harmony within communities.

The history of Lao Buddhism spans several centuries, with its roots tracing back to the 7th-8th centuries CE when Theravada Buddhism arrived in Laos from the Dvaravati kingdom.

However, it was during the 14th and 15th centuries, under the Lan Xang kingdom, that Buddhism truly flourished and played a central role in the social and political life of the people. Monasteries were built, and Buddhist teachings were deeply integrated into the fabric of society.

The 18th and 19th centuries brought significant changes with the arrival of French colonization. Monastic life was disrupted, and Western education was introduced, challenging the traditional Buddhist practices. However, despite these challenges, Buddhism continued to be an important spiritual force in the lives of the Lao people.

In the 20th century, the Lao People's Democratic Republic was established. In recent years, there has been a renewed interest in Buddhism, with temples undergoing restoration and monastic education adapting to modern times. This resurgence reflects the enduring resilience of Lao Buddhism and its ability to adapt and thrive in the face of adversity.

This resurgence reflects the enduring resilience of Lao Buddhism and its ability to adapt and thrive in the face of adversity.

Across Laos, over 23,311 monks and 5,429 (check and modify) Buddhist temples stand as sanctuaries of faith and community hubs. These ornate structures, often adorned with intricate gold leaf and carvings, are not just places of worship but also centers of education, healthcare, and cultural preservation.

Throughout history, the Lao Sangha has served as a cornerstone of social cohesion. Our vibrant temples stand not just as sanctuaries for prayer, but as centers of education, healthcare, and cultural preservation. Monks, not merely seekers of enlightenment, are also teachers, counselors, and guardians of our rich heritage. This profound interconnectedness, this "Sangha-Society" relationship, is the beating heart of Lao Buddhism.

2. Reconnecting across the Mekong

Reconnecting across the Mekong, the bonds between Lao and Vietnamese Buddhism are not mere historical footnotes, but a living testament to our shared spiritual heritage. Like the mighty Mekong River carving its path through time, our connection runs deep, nourishing the roots of Theravada Buddhism that we both embrace. Moreover, the echoes of Khmer influence further strengthen the ties that bind us together, reminding us of the interconnectedness of our cultures and traditions.

In the annals of history, Lao monks sought instruction and guidance in Vietnamese monasteries, while Vietnamese texts enriched our libraries, fostering a vibrant exchange of knowledge and ideas. Today, as we stand at this pivotal juncture, it is our duty and privilege to rekindle this shared flame. Let us embrace the opportunity to illuminate a path of cooperation that shines brighter than ever before.

By reviving and strengthening our ties, we can create a powerful force for positive change. Together, we can embark on a journey of collaboration and understanding that transcends borders, fostering a deeper sense of unity and shared purpose. Through joint efforts, we can explore avenues for the exchange of teachings, practices, and experiences, enriching our spiritual journeys and contributing to the greater good of our respective communities.

As we embark on this path, let us remember the words of the Buddha, who taught us the importance of compassion, kindness, and unity. Let us draw inspiration from the shared values that underpin our respective Buddhist traditions, and let these values guide our actions as we work towards a brighter future.

The bonds between Lao and Vietnamese Buddhism are not relics of the past, but a living connection that holds immense potential. By rekindling this shared flame, we can forge a path of cooperation that brings about positive change in our communities and beyond. Together, let us embrace this opportunity to reconnect across the Mekong, nurturing our spiritual growth, and illuminating the path of peace, harmony, and enlightenment for all.

3. Forging New Bonds in Education, Culture, and Humanitarianism

Let us forge new bonds, not just with words, but with deeds, in three vital pillars: education, culture, and humanitarianism.

Imagine an exchange program where monks from each of our nations immerse themselves in the rich tapestry of each other's monastic life to strengthen the very fabric of our shared Buddhist philosophy and Theravada identity.

Think, too, of the vibrant tapestry we could weave through cultural exchanges. Festivals celebrating our intertwined traditions, where music and dance harmonize our diverse expressions, would echo across the Mekong, a symphony of brotherhood. Let us extend our compassion beyond borders, sending forth joint humanitarian missions to heal the wounds of suffering and sow the seeds of sustainable development, not just in the Mekong region, but throughout the world.

The Mekong may carve its path through three countries, but the Dharma flows through us all, a mighty river of shared wisdom. In Vietnam, with its four bustling Buddhist Colleges, a vibrant hub of learning takes root. Cambodia's esteemed Sihanouk Raja University guards the rich heritage of the Pali language and monastic discipline. In Laos, the Buddhist Colleges nurture future generations of monks and scholars, ensuring the unique traditions of their land endure.

In recent years, this river of wisdom has crossed borders, a beautiful confluence of knowledge. Monastic students from Laos and Cambodia grace the halls of Vietnamese universities, while Vietnamese monks journey to their neighbors, sharing expertise in chanting, temple administration, and social engagement. This cross-pollination of knowledge is not just academic; it strengthens the understanding of Theravada Buddhism across borders, forging a generation of interconnected scholars and leaders. It fosters mutual respect and cultural appreciation, a tapestry of shared wisdom that transcends national boundaries. As these educational bridges grow ever stronger, the future of Southeast Asian Buddhism shines brighter than ever, promising a deeper understanding of the Dharma and a more harmonious future for the region.

But our collaboration, dear friends, must not be confined to halls of learning. Let us send forth dedicated Buddhist groups, Dharma



ambassadors of peace, to travel between our three nations. These emissaries would carry the torch of the Buddha's teachings, igniting the practice of mindfulness and the spirit of Metta in classrooms, communities, and hearts. Imagine the ripple effect, the seeds of compassion and wisdom nurtured within future generations, their lives transformed by the gentle light of the Dharma

4. Sharing the Fruits of a Blossoming Heritage

Sharing the Fruits of a Blossoming Heritage, we are reminded that while the Mekong River may physically flow through three countries, the spiritual essence of the Dharma flows through us all. Here, in this blessed land of Vietnam, gathered at this historic summit, let us rekindle our collective commitment to nurturing and cultivating the radiant blossoms of our shared Buddhist heritage. It is our duty and privilege to build bridges of understanding, cultivate vast fields of compassion that stretch across the Mekong and extend far beyond, and share the abundant fruits of wisdom not only within our borders but throughout the world.

As we stand united in our pursuit of spiritual growth and enlightenment, let us recognize the power and potential of this moment. Together, we possess the ability to transcend geographical boundaries and cultural differences, embracing the universal teachings of the Buddha that resonate within each of us. By fostering a deep understanding and appreciation for our shared Buddhist heritage, we can bridge divides, dissolve barriers, and create a ripple effect of compassion and wisdom that reverberates far and wide.

In this endeavor, let us not be confined by borders, but let our actions and intentions radiate outwards, touching the lives of all beings. By sharing the fruits of our collective wisdom, we have the opportunity to inspire and uplift individuals, communities, and societies around the globe. Through our dedication to the principles of love, compassion, and understanding, we can contribute to a world that is more peaceful, harmonious, and compassionate.

In conclusion, let us seize this moment to come together as one, to honor and nurture the blossoming heritage of our shared Buddhist tradition. Let us build bridges of understanding, cultivate fields of

compassion, and share the abundant fruits of wisdom with all beings, transcending borders and boundaries. May our collective efforts illuminate the world and inspire others to embark on their journey towards peace, harmony, and enlightenment.

May this summit be a springboard for a new era of collaboration, where the light of the Dharma illuminates our path to a future of peace, and harmony.

May the blessings of the Triple Gem be with you all.

Sadhu! Sadhu! Sadhu!

THREE NATIONS, ONE DHARMA: CULTIVATING FRIENDSHIP AND COLLABORATION THROUGH BUDDHISM

*Dr. Vu Chien Thang,
Deputy Minister of Home Affairs, Vietnam*

His Holiness Thich Tri Quang, Sangharaja of the Vietnam Buddhist Sangha;

His Eminence Thich Thien Nhon, President of the Executive Council of the Vietnam Buddhist Sangha;

His Holiness Maha Bounma Simmaphom, President of the Lao Buddhist Union;

His Eminence Vong Kim Sorn, General Secretary of the Buddhist Central Committee of the Kingdom of Cambodia;

Dear Mahasangha member from Vietnam - Laos - Cambodia;

Dear comrades, representative leaders of the Central Committee of the Lao Front for National Construction and the Lao Ministry of Interior; leaders of the Ministry of Rites and Religions of the Kingdom of Cambodia; distinguished guests, ladies, and gentlemen

Today, I am honored to be attending the second Cambodia, Laos, and Vietnam Buddhist Summit at Vietnam Buddhist University in Ho Chi Minh City, Vietnam. The atmosphere here is one of unity, friendship, and hospitality. I am delighted to see the Venerable masters, distinguished guests, and a large number of monastic members and Buddhists from all three countries. I would like to extend greetings and best wishes on behalf of the Ministry of Home Affairs and the Vietnam Government Committee for Religious Affairs. May the conference be a success!

Vietnam, Laos, and Cambodia share a long-standing tradition of friendship which continues to grow stronger. Situated in the Indochina peninsula, with mountains and rivers connecting us, our countries

have similar cultural and historical values, particularly in honoring and promoting the positive impact Buddhism has on society. These shared qualities, cultivated over generations, have shaped us to be kind, compassionate, and peace-loving people. Together, we have stood side by side, supporting and helping each other in achieving glorious victories during our struggle for independence in the past and building, protecting, and developing our countries today.

Our geographical proximity, cultural similarities, and common Buddhist moral values provide a solid foundation for cultivating and developing special and long-standing relationships among our people. Buddhism has played, and will continue to play, a significant role in influencing the lives, emotions, culture, and ethics of our citizens. It has contributed greatly to the formation of a good society and has been instrumental in building stable and sustainable development in all three countries.

To strengthen our cooperative relationships, nurture compassion, wisdom, and sustainable development, and promote friendly cooperation and close coordination in Buddhist affairs, we must share experiences in various fields such as Dharma propagation, Buddhist education, social charity, community Buddhist activities, and the application of science and technology in Buddhist practices. By doing so, we can meet the social and economic needs of our countries and join the international community in addressing global challenges such as the crisis of confidence, environmental issues, climate change, epidemics, conflicts, poverty, and the erosion of culture and traditions. The second Cambodia, Laos, and Vietnam Buddhist Summit will serve as a meaningful platform to address these topics, both from a religious and social perspective.

Vietnam is a multi-ethnic and multi-religious country that values solidarity, mutual support, and mutual respect for development. The Vietnamese government respects everyone's right to freedom of belief and religion, acknowledges the differences between religions, and promotes the similarities and good moral values shared among them. We attach great importance to our traditional friendly relationship with Laos and Cambodia. As our friendship and comprehensive cooperation continue to grow, so does the cooperation and religious exchange

between our Buddhist communities. The second Cambodia, Laos, and Vietnam Buddhist Summit, held in Vietnam, is an important event that further strengthens our cooperation and exchange in Buddhism. It contributes to the deepening solidarity and friendship among our three countries, creating a prosperous and peaceful society.

As the host country of this significant conference, the Vietnam Buddhist Sangha hopes to express our warm hospitality and ensure that your stay in Ho Chi Minh City and Dalat is an opportunity for the Buddhist Venerables of Vietnam, Laos, and Cambodia to share their history, culture, and religion. Together, we can showcase the value of Buddhist cultural heritage and spread the message of peace, tolerance, and compassion. Through collaboration in education, culture, charity, and community activities, we can contribute to the success of the conference while also providing you with insights into the dynamic and creative city of Ho Chi Minh and the peaceful beauty of Vietnam. You will experience firsthand the friendly and hospitable nature of the Vietnamese people, as well as the diverse and culturally rich identity of our nation.

With our collective efforts and shared goals for a world of peace, stability, and development, I am confident that the Cambodia, Laos, and Vietnam Buddhist Summit will be a resounding success. It will strengthen the special and traditional friendship between our three countries and further develop Buddhism. The Ministry of Home Affairs and the Vietnam Government Committee for Religious Affairs kindly request that the Lao Buddhist Union, the Buddhist Sangha of the Kingdom of Cambodia, and the Vietnam Buddhist Sangha continue to promote the good moral values of Buddhism, spreading the spirit of humanity and compassion within our communities. Let us work together with Buddhist and people's organizations to build Vietnam, Laos, and Cambodia for sustainable development.

On the eve of the new year 2024, I would like to wish you all good health, diligence, and peace. May the Buddhist Sangha of Vietnam, Laos, and Cambodia engage in meaningful activities that promote exchanges, cooperation, and the further development of Buddhism.

May the special and strong friendship among our three countries remain evergreen and everlasting.



SPEECH

- Highly respect to Most Venerable, Venerable, and all Buddhist sangha
- His Excellency, Her Excellency, and all honorable delegates from all organizations of the Socialist Republic of Vietnam
- His Excellency, Her Excellency, and all honorable delegates from all organizations of Lao People's Democratic Republic
- Distinguish guests, ladies and gentlemen!

Today, I am very honored and pleased to attend the 2nd Cambodia-Laos-Vietnam Buddhist Leaders' Summit on "Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World" to contribute to strengthening the bonds of solidarity, friendship, and good cooperation between the three Buddhist leaders of Cambodia, Laos, and Vietnam, the ceremony is being held on the beautiful grounds of the Binh Chanh Buddhist Institute in Ho Chi Minh City, Socialist Republic of Vietnam.

On behalf of the Ministry of Cult and Religion of the Kingdom of Cambodia, I would like to express my deep gratitude for all the fraternal and warm hospitality to the Cambodian delegation. I would like to take this opportunity to wish the 2nd Cambodia-Laos-Vietnam Buddhist Leaders Summit to be held at the

Binh Chanh Buddhist Institute in Ho Chi Minh City, Socialist Republic of Vietnam Succeeded and got good results by the purpose and will of the ceremony.

At the same time, the Second Cambodia-Laos-Vietnam Buddhist Leaders' Summit is very important and appropriate, which not only reflects the progress of respect and practice of Buddhism but also responds to the need that requires all Buddhists to unite as one and contribute to building this world as a world of peace and harmony to learn from each other in common actions and desires of the content of the Dharma is based on understanding and tolerance in the correct Buddhist way of each country. In this regard, I strongly believe that the Second Cambodia-Laos-Vietnam Buddhist Leaders Summit will be an opportunity for Buddhists to exchange ideas, and work experiences and work together to develop new reform measures to further promote the development of the harmonization of Buddhism in the region and the whole world, in addition to inspiring unity, both Buddhism and the empire form a strong power in among Buddhists to work together to preserve religious heritage, promote Buddhist values and work closely together to develop Buddhism in the three countries, Cambodia, Laos, Vietnam and the world under the umbrella of peace and harmony.

Religion is a strong understanding and belief of people who have practiced some or thought of it as a sacrifice, and religion has reached a collection of cultural systems, systems of beliefs, and aspects of virtue and behavior. All the religions in the world have a role to play, because people who are the builders of religions and denominations, aim to help solve problems and compensate for the needs of living, personal and society as a whole.

Buddhism is a religion that contains the teachings of the Buddha, who is the enlightener of all morality, rationally and by nature. Discipline, which is a simple principle, dharma, truth, behavior that forbids doing evil, makes everyone do only good deeds, and goodness, and purifies their hearts as principles that show the principles of life to learn, understand, and develop the body for the better.

Environmentally connected Buddhism is something around us that is directly or indirectly related to our lives. The environment is a social and cultural condition that influences any individual or community because in general forests are one of the most valuable natural resources for sustaining human, animal, and plant life, as well as providing a

source of food for human life and animals provide medicines for various ailments, provide valuable wood for furniture, residential buildings or other buildings and the forest is a place of peace and tranquility that leads to wisdom like our Lord Buddha enlightened with those natural environments.

In general, Buddhism has contributed greatly to the development of society, such as pagodas, moral education, peace, respect for democracy, general education, national heritage preservation, attractive tourist sites, conservation, protection, the environment, and a place to help people relax both mentally and materially.

Taking this opportunity, I would like to share some of the situation in

Cambodia from the past almost 45 years ago, during the genocidal regime of Pol Pot, in just 3 years, 8 months, and 20 days, the beliefs, religions, customs, traditions, culture, and civilization of Cambodia were destroyed, including pagodas, pagodas, hermitages, religious centers, and churches of all religions were banned, closed, and turned into warehouses, kitchens, animal shelters, and even detention centers. After the liberation on January 7, 1979, freedom of religion, belief, tradition, culture, civilization, and religion was widely opened, and the activities of Buddhism and other religions resumed to this day, all these factors are due to the efforts of The Royal Government of Cambodia, led by former Prime

Minister Samdech Akka Moha Sena Padei Techo Hun Sen, and the current Prime Minister, Samdech Moha Bovor Tipadei Hun Manet, have strived for the liberation and development of the country from zero to the development of all infrastructure should be proud.

At the same time, the Constitution of the Kingdom of Cambodia states: “Buddhism is the religion of the state” and defines the national motto “Nation, Religion, King”, with the majority of the people practicing Buddhism as one of the strongest pillars of national identity. In this regard, the current Royal Government, led by Samdech Moha Bovor Tipadei Hun Manet, the Prime Minister of the Kingdom of Cambodia, has continued to work diligently to develop the religious sector, including the construction of temples, sanctuaries, schools, huts, monks’

health centers, Buddhist libraries, Buddhist universities throughout Cambodia, for the greater good, aims to strengthen solidarity, promote culture, morality, tolerance among religious practitioners in the whole Cambodian society.

These achievements testify that the Royal Government of Cambodia has been paying close attention to the implementation of all means to ensure the progress of the traditional culture, which is a national symbol to growth. The Royal Government and the Buddhists of Cambodia have always respected, protected, and promoted Buddhism, ensuring that the power of Buddhism as the Supreme Master continues to exist and permeate the hearts and minds of the people of the world forever.

At the same time, the 2nd Cambodia-Laos-Vietnam Buddhist Leaders' Summit reflects the great unity, friendship, and good cooperation in the region, spreading to the international community and the world by expressing respect and love for each other in the way of Buddhism, which is the most precious religion and also a vehicle to reduce and eliminate misfortunes, misdeeds or violence and capture peace, well-being, mind, and body to help the world to progress prosperity and peace, and the Cambodia-Laos-Vietnam Buddhist Leaders Summit will also raise the flags of the three countries in the region and around the world to raise awareness for the cause of sustainable peace, stability, and harmonization in the region and the world.

Finally, I would like to extend my best wishes to Samdech, His Excellency, Lok Chumteav, Ladies and Gentlemen, and all the distinguished guests: Age, class, health, strength, and wish the 2nd Summit of Buddhist Leaders of Cambodia, Laos, Vietnam to run smoothly and bear fruit as planned.

Ms. Min Chandynehth,

Secretary of State,

Ministry of Rites and Religions of Cambodia

BUDDHISM AND ENVIRONMENTAL PROTECTION ISSUES CONTRIBUTING TO ENSURE SOCIAL SECURITY

*Most. Ven. Dr. Thich Duc Thien*¹

Summary: The environment and environmental protection are always vital factors for humanity. The world today is facing serious environmental crises and challenges and climate change. Its consequences are extremely dangerous, destroying the achievements that people have worked hard to build a rich and beautiful world in both material and spiritual aspects.

Scientists all affirm that great advances in science and technology cannot stop the rapid progress of climate change, because only human consciousness can decide to protect the environment, and respond to climate change. More than ever, environmental protection solutions are found in Buddhist teachings as the most effective source of energy that can protect, preserve, and bring back the natural beauty of Mother Earth. protect our beloved planet.

The meaning and importance of environmental protection and solutions to protect the environment were taught by the Buddha to his disciples and humanity in the message of peace, harmony, and Peace of mind between humans, the universe around us, the natural environment, and the social environment.

With the quintessence of engaged Buddhism and the tradition of accompanying the nation, monks, nuns, and Buddhists of the Vietnam Buddhist Sangha have made many achievements in the field of environmental protection and response to climate change. Environmental protection and climate change response are considered important factors in ensuring social security and sustainable development.

¹ Vice President, General Secretary of the Vietnam Buddhist Sangha Council; Senior Lecturer at Vietnam Buddhist University in Hanoi and Tran Nhan Tong Institute (Hanoi National University).

Keywords: Social security; Sangha; environment, climate change, Buddhism.

1. Problem Statement

In September 2015, in the city of Bristol, UK, an International Forum took place between leaders of the world's major religions and United Nations officials to discuss the role of religions in implementing The United Nations' sustainable development goals (SDGs) to 2030. Special emphasis is placed on the role of religions in protecting the environment and responding to climate change. At the Bristol Forum, United Nations Secretary-General Ban Ki-Moon affirmed: "Protecting the environment is an urgent moral imperative, a sacred responsibility of all followers of religions, and of those who conscience in the world".²

Immediately after that, the United Nations organized the 2015 United Nations Conference on Climate Change (COP21-Paris) from November 30 to December 12 in Paris, France. The COP21-Paris conference received many messages from religious leaders affirming the participation of religions in environmental protection and response to climate change. More than ever, solutions to the environmental crisis and response to climate change are found in the teachings of religions.³

In Vietnam, the National Conference "Promoting the Role of religions in Protecting the Environment and Responding to Climate Change" was opened by the Central Committee of the Vietnam Fatherland Front on December 2, 2015 in the ancient capital of Hue right at the time of the COP21-Paris Conference.⁴

2. Research methods

When researching Buddhism and environmental protection issues that contribute to ensuring social security, we use methods such as collecting information, library methods, analysis and synthesis methods, and regulatory methods. Input, interpret, etc. During the process of researching and collecting,

² Website: <http://www.undp.org>, Sep 1, 2015.

³ Website: <https://www.oikaumene.org>, Statement of from Religious Leaders for the Upcoming COP21, Oct 19, 2015.

⁴ Vy Document, Messages of religions in Vietnam and the Global Climate Summit in Paris, Dan Dan Magazine, No. 12/2015.

we recognize the points that have been achieved and the points that are still limited in the most general way, from which we make several comments and recommendations for implementation. Environmental protection currently contributes to ensuring social security and has certain effects.

3. Content:

3.1. The urgency of protecting the environment and responding to climate change today

Our humanity is living in an era where every day people are facing serious crises and challenges regarding the environment and climate change. Its consequences are extremely dangerous, destroying the living environment around us, disrupting the lives of each of us everywhere on this earth, and destroying the achievements that people have worked hard for. to build a rich and beautiful world in both material and spiritual aspects. Natural disasters of floods, tsunamis, droughts, earthquakes, dangerous epidemics of AIDS, SARS, MERD, SARS-CoV-2... have claimed the lives of millions of people across the planet as a result of environmental destruction and the increasing pace of climate change.

Regarding forest fires and deforestation: In recent years, there have been many large forest fires in the world. In Vietnam, in addition to forest fires, there is also very serious deforestation. According to statistics from the Forest Protection Department, in the first 9 months of 2017, 155.68 hectares of forest were cut down and 5,364.85 hectares of forest were burned. The area of natural forests across the country has been seriously reduced. Of these, forest coverage is less than 40%. The area of primary forest is only about 10%⁵. According to a report from the Ministry of Agriculture and Rural Development, in 2018, the authorities discovered over 12,900 violations of forest law, a decrease of 3,500 cases compared to 2017. Among these violations, there were 1,727 cases of illegal deforestation (a decrease of 440 cases). service). The damaged forest area was 936 hectares, a decrease of 515 hectares (equivalent to a decrease of 35%). There were 11,289 violations handled, of which, administrative sanctions: 10,900 cases, down 3,077 cases (equivalent to 22%) compared to 2017⁶. Thus,

⁵ Website: <https://vietnamforestry.org.vn/nan-chat-pha-rung> : Red alert for deforestation in Vietnam, August 29, 2018.

⁶ Website: <https://baotainguyenmoitruong.vn/nhuc-nhoi-nan-pha-rung-237665.html> : Painful deforestation, March 21, 2019.

illegal deforestation causes serious consequences for the natural environment. The burning and deforestation of forests not only severely reduce the greenness on Earth but also lead to a series of consequences that humans are suffering. Loss of forests means dangerous natural disasters such as EL Nino, La Nina... flash floods, upstream floods, landslides, climate change, melting ice, drought, saltwater intrusion... continuously occur, which are Nature's anger reflects the destruction of humans.

About climate change: Climate change is one of the biggest challenges facing humanity. Climate change will seriously impact production, life, and the environment worldwide. Rising temperatures and rising sea levels cause flooding, and salinity of water sources, affecting agriculture and posing great risks to industry and socio-economic systems in the future. The issue of climate change has been and will be comprehensively and profoundly changing the process of global development and security such as energy, water, food, society, employment, diplomacy, culture, and economy. economic, commercial. According to a study by the World Bank, Vietnam is considered one of the most vulnerable countries in the world to the impacts of climate change. Climate change threatens long-term economic growth, poverty reduction, and sustainable development. Vietnam's vulnerability is increased because Vietnam is already exposed to many climate-related natural disaster risks, due to its geographical location, economic development model, and delta and coastal regions. high population as well as ethnic minority groups in highland and remote areas. Rising temperatures, increasingly severe droughts and floods, rising sea levels, and increased frequency of storms threaten the food security, livelihoods, and lives of millions of Vietnamese people.⁷

3.2. Solutions to protect the environment and respond to climate change

Buddha is a great enlightened Master who brought to humanity the message of peace, harmony, and spiritual peace between humans, the universe around us, the natural environment, and the social environment. Right from his birth more than 26 centuries ago, the Buddha taught his disciples about the importance of the environment and environmental protection in the Agama Sutra, the Lam Sutra chapter teaches: “ Bhikkhus take refuge in a forest. “ to stay. He thought: I rely on this forest to live. If I don't have righteous thoughts, I

⁷ ADB: Economic Impacts of Climate Change in Southeast Asia: Regional Report-Highlights, 2009.

will be mindful; The mind that is not yet concentrated will be concentrated; If you are not yet liberated, you will be liberated; the cankers that have not been eliminated will be eliminated; If you have not yet attained Nirvana of supreme peace and stability, you will attain Nirvana... Monks, you must protect a clean natural environment. " Thus, the Buddha taught his disciples to be aware of the protection and value of nature. If anyone negatively impacts the environment, which means destroying the place of practice, the entire process of attainment will not take place. progress as expected.

Buddha also contributed to humanity an extremely valuable doctrine, which is the doctrine of Dependent Origination. Buddhism's Theory of Dependent Origination affirms the correlation between natural phenomena, human life, and the universe: If this exists, that exists; When this arises, that arises; If this disappears, that will disappear. Dharmas arise depending on each other. Destroying nature means destroying the human living environment. Aware of this, people will be careful in their actions when affecting nature. The law of cause and effect will govern the results corresponding to actions, negative or positive.

In the path of morality and practice of liberation in Buddhism, the path of Precepts - Concentration - Wisdom contains many valuable lessons about solutions for people to be responsible for protecting the environment and protecting the lives of all people. sentient beings (both sentient and inanimate) bring harmony, balance, and sustainable development values.

The philosophy of living with few desires and contentment, giving up greed, anger, and ignorance, and letting go of greed is also the solution to protecting resources that are being destroyed by human greed in exploiting Mother Earth's natural resources. land.

With the spirit of gratitude and gratitude in Buddhist teachings, each person commits to protecting the sustainable environment and that is also protecting themselves, protecting the achievements they create, and ensuring social security.

3.3. The achievements of the Vietnam Buddhist Sangha in the cause of environmental protection contribute to ensuring social security

The Vietnam Buddhist Sangha always attaches great importance to participating in environmental protection and taking care of social security.

Especially after the Sangha joined in signing with other religions, the Ministry of Natural Resources and Environment, and the Central Committee of the Vietnam Fatherland Front on environmental protection and response to climate change. In the direction of Buddhist activities, the program, goals, and tasks of the Vietnam Buddhist Sangha state: “Promoting the spirit of compassion, calling on monks, nuns, and Buddhists to be active in social charity work.” In addition to providing relief to people affected by natural disasters and poverty, social charity work focuses on building welfare projects, charity houses, social health insurance... and focusing on the fields of environmental protection, climate change response, traffic culture, education, health, construction of medical examination and treatment facilities, and preschool education facilities.⁸

Regarding the tree planting movement: Faced with the current situation of environmental crisis due to fires and deforestation, to implement the goal of the Vietnam Buddhist Sangha on protecting the natural environment, the Sangha has called on people to People plant trees, homeowners plant trees, the world plants trees to bring green to the earth, contribute to protecting nature, protecting the environment, minimizing natural disasters of floods, droughts... Therefore, As a typical example, many localities have actively taken the lead in planting trees to contribute to protecting the environment and ensuring social security. On March 20, 2016, the Executive Board, Vietnam Buddhist Sangha of Dien Bien province combined with the National Volunteer Center - Ho Chi Minh Communist Youth Union, Greener World Development Center, and philanthropists to develop launched the tree planting movement “Green Action for a Green World” with the planting of 10,000 trees. At the conference, Venerable Thich Duc Thien, General Secretary of the Executive Council of Vietnam Buddhist Sangha, Head of the Executive Committee of the Vietnam Buddhist Sangha in Dien Bien province, said: one of the causes of environmental destruction is Climate change is caused by humans - deforestation and lack of trees around the living environment have impacted the destruction of nature, causing droughts and floods unprecedented in the past century. This time, 2,000 banyan trees and orchids will be planted in communal houses, pagodas, and historical sites in Dien Bien province⁹.

⁸ Executive Council of the Vietnam Buddhist Sangha, Documents of the 8th National Buddhist Congress.

⁹ Hoang Tuan: Dien Bien Buddhism launches planting of 10,000 trees, March 21, 2016, website: <http://phatgiaonamdinh.vn/tuoi-tre/tuoi-tre-doi-song/phat-giao-dien-bien-phat-dong-in-10000-spicy-green.html>

Next, on April 25, 2016, under the direction of the Vietnam Buddhist Sangha, the Greener World Development Center combined with the National Volunteer Center and local units to continue the journey of “Growing Flowers”. Ngoc Lan in 9 provinces of the Red River Delta and surrounding areas” from May 11, 2016 - May 15, 2016, including Hai Duong - Hai Phong - Quang Ninh - Bac Giang - Bac Ninh - Vinh Phuc - Phu Tho - Nam Dinh - Thai Binh. Phase 4 of the journey continues with planting trees at 34 historical relics and temples such as Phat Tich Pagoda (Bac Ninh), Goi Pagoda (Nam Dinh), Keo Pagoda (Thai Binh), Mao Dien Temple of Literature (Hai Phong). Duong), Loi Am pagoda (Quang Ninh), Headquarters of the Executive Board of the Vietnam Buddhist Sangha in Vinh Phuc province, Thien Co temple (Phu Tho), Truc Lam Phuong Hoang Zen Monastery (Bac Giang), Kien Linh pagoda (Hai Room)... This is the 4th stage of the program in “The Journey to Plant 1000 Magnolia Trees at Historical Sites, Temples, and Pagodas”¹⁰.

The program “Planting 1,000 jade orchids at historical relics, temples, pagodas” is a meaningful activity with the desire to create a green, clean, and beautiful landscape environment for relics, temples, pagodas, and landscapes. The city... brings fresh air and improves health for tourists. Demonstrates the tradition of remembering the source when drinking water, and appreciating the country’s historical and cultural values.

In particular, the Program “Joining hands to plant Vietnam’s forests” implemented by the Center for Greener World Development and the Vietnam Buddhist Sangha in 2019, donated more than 1.5 million forestry seedlings to Poor households in areas affected by forest fires in the Central provinces such as Nghe An, Ha Tinh, Phu Yen... Specifically: “ 75,000 hybrid acacia seedlings and about 1,000 red acacia seedlings were given to poor households who suffered damage to Recent forest fire in Thanh Xuan commune, Thanh Chuong district, Nghe An province. In Ha Tinh, the Organizing Committee handed over 200,000 seedlings to households damaged by forest fires in Son Trung and Son Le communes, Huong Son district, and 250,000 seedlings to people in the Huong Khe district. In Phu Yen, more than 500,000 seedlings were also given to farmers in Dong Xuan, Phu Hoa districts, Song Cau town, and Tuy Hoa city¹¹.

¹⁰ Website: <https://tuoitrethudo.com.vn/trong-1000-cay-hoa-ngoc-lan-tai-cac-di-tich-lich-suden-chua-d31688.html> : Planting 1000 jade orchids at historical sites, temples, pagodas, June 9, 2016.

¹¹ Le Phuong: Giving more than 1 million seedlings to poor households due to forest fires in the

Mr. Nguyen Quang Hoi's family in Thanh Xuan commune has 2 hectares of forest, completely damaged in the recent forest fire, so they received 3 thousand hybrid acacia seedlings to replant the burned area. He emotionally said: I received 3 thousand trees, very beautiful trees, thank you to the Vietnam Buddhist Sangha and the Center for Greener World Development, my family will plant these trees immediately so that they can grow. good growth; These trees, when harvested, will provide economic security for the family.

Mr. Nguyen To Nhu, Vice Chairman of the People's Committee of Thanh Xuan commune, Thanh Chuong district, Nghe An province shared. "Afforestation has a lot of economic advantages, one hectare of afforestation in 5 years can cost one hundred or tens of millions, not inferior to agriculture. In this support, we have gathered all households, especially households whose areas have been burned due to natural disasters. The people were very excited and simultaneously planted about 40 hectares of forest during this seedling donation¹².

"Thus, this activity of donating seedlings to poor households in the Program "Joining hands to plant forests in Vietnam" implemented by the Center for Greener World Development and the Vietnam Buddhist Sangha has brought practical results., right at a time when people are facing difficulties due to forest fires, so it has even greater significance. Planting trees to protect the environment while bringing high economic efficiency to help people improve their lives and ensure social security is truly a dual task.

Regarding releasing animals to protect the habitat of species: The fish release activity is part of a cooperation program between the Directorate of Fisheries and the Central Vietnam Buddhist Sangha. The purpose of the program is to contribute to the recovery and regeneration of aquatic resources, and at the same time propagate and raise awareness and a sense of responsibility among monks, nuns, and Buddhists regarding the protection of aquatic resources.

On April 24, 2018, the Central Sangha coordinated with the General Department of Fisheries to summarize the results of implementing the

Central region, December 13, 2019, website: <https://nghenong.com/2019/12/359723/trao-hon-1-trieu-cay-giong-for-ho-ngheo-by-vegetarian-rung-o-mien-trung/?amp>

¹² Le Phuong: Giving more than 1 million seedlings to poor households due to forest fires in the Central region, December 13, 2019, website: <https://nghenong.com/2019/12/359723/trao-hon-1-trieu-cay-giong-for-ho-ngheo-by-vegetarian-rung-o-mien-trung/?amp>

memorandum of cooperation between the General Department and the Vietnam Buddhist Sangha in 2017, and at the same time develop a plan to implement the memorandum of understanding. Memorandum of cooperation in the field of stock release and protection of aquatic resources in 2018¹³. The Sangha Central Committee is the unit in charge of organizing events, organizing animal releases, and propagating the work of protecting aquatic resources for monks, nuns, and Buddhists; The Directorate of Fisheries directs the local Fisheries Sub-department to guide release locations, techniques, and release breeds, and propagate and mobilize people to participate in protecting aquatic breeds after release by regulations; Contribute fish fingerlings and attend the release of aquatic resources.

According to the report of the Department of Agriculture and Rural Development, in the 4 years 2013 - 2016, S in Agriculture and Rural Development coordinated with the Executive Board of the Vietnamese Buddhist Sangha of Soc Trang province. Coordinated 4 releases of fish into the wild, contributing to the regeneration of aquatic resources with about 3 tons of commercial fish and over 1 million fingerlings. Implementing the memorandum, the Department of Fisheries has organized and coordinated with units inside and outside the industry to propagate the protection of aquatic resources in many forms such as: distributing brochures, posting posters, and organizing meetings. drawing competition for students... at the same time, mobilize organizations and individuals inside and outside the province to participate in the movement to regenerate aquatic resources on the occasion of Vietnamese Fisheries Tradition Day. Thereby, over one million black tiger shrimp seeds have been released into the sea and over one million fish fingerlings have been released into natural waters¹⁴.

Through release activities, contributing to environmental protection and biodiversity protection; thereby preventing and minimizing the spread of invasive alien aquatic species into the environment; proactively providing and mobilizing monks, nuns, Buddhists, and people to release aquatic species useful for the ecological environment and social life.

¹³ Thien Tam: Vietnam Buddhist Sangha signed a memorandum of communication on freeing lives, April 28, 2018, website: <https://giacngo.vn/thoisu/tintuc/2018/04/28/5AF6D0>.

¹⁴ Tuyet Xuan: Summary of activities to regenerate aquatic resources, March 15, 2017, website: <http://baosoctrang.org.vn/lanh-te/tong-ket-hoat-dong-tai-tao-nguon-loi-thuy-san-6972.html>

Every year, at Buddha's birthday ceremonies or fish release festivals on the occasion of Ong Cong and Ong Tao holidays (December 23), for example in Lao Cai: Venerable monks and leaders of Lao Cai city come together. People and Buddhists released thousands of carp into the Red River and released several birds¹⁵.

On March 26, 2018, the Executive Board of the Vietnam Buddhist Sangha of Tien Giang province and the Fisheries Department, under the Department of Agriculture and Rural Development of Tien Giang coordinated to organize a ceremony to release fingerlings on the Tien River, to regenerate aquatic resources. This is an activity within the framework of the cooperation program between the Directorate of Fisheries and the Central Vietnam Buddhist Sangha, widely deployed in provinces and cities nationwide. The Executive Board of the Vietnam Buddhist Sangha of Tien Giang province and the Tien Giang Fisheries Department organized the release of more than 5 tons of fish of all kinds into the Tien River, with a total value of more than 250 million VND, because the Tien Giang Buddhist Sangha mobilized the Buddha. support element¹⁶.

On May 16, 2019, the General Department of Fisheries coordinated with the Central Vietnam Buddhist Sangha and the Hanoi Department of Agriculture and Rural Development to organize a ceremony to release animals and regenerate aquatic resources at Bodhi Pagoda River Wharf (Long Bien). with a total volume of fingerlings stocked of 500kg (equivalent to 10,000 fish), including economic fish species such as carp, carp, drift fish, red-eye tilapia...¹⁷

On September 21, 2019, at Dat Mui commune, Ngoc Hien district, Ca Mau, the General Department of Fisheries coordinated with the Central Vietnam Buddhist Sangha, the Provincial Executive Board of the Vietnam Buddhist Sangha, and the Department of Agriculture and Rural Development of Ca Mau province. Organize a stocking ceremony to release animals, and regenerate aquatic resources, Delegates released nearly 600 thousand fingerlings,

¹⁵ Hoang Tuan : Lao Cai: Fish release festival, January 21, 2017, website: <http://www.phat-tuvietnam.net/lao-cai-ngay-hoi-tha-ca-phong-sinh>.

¹⁶ Thanh Thao: Tien Giang releases more than 5 tons of fish to regenerate aquatic resources, March 26, 2018, <http://www.thtg.vn/tien-giang-tha-hon-5-tan-ca-phong-birth-tao-tao-source-loi-thuy-san/>

¹⁷ Phuong Nga: Freeing 10,000 fingerlings on Buddha's birthday, May 16, 2019, website: <http://Kinhthodothi.vn/phong-sinh-10000-con-ca-giong-dip-le-phat-dan-343332.html>

including tiger shrimp, mud crabs, stone crabs, seabass, mudskippers, goby fish, and calendar fish... to the shallow coastal area of Ca Mau¹⁸...

Thus, up to now, the animal release activities launched by the Vietnam Buddhist Sangha in general and the Buddhist Sangha of the provinces in particular, in coordination with functional departments and branches, have initially brought great results. large, creating motivation and a positive impact on the social community. This activity aims to preserve and promote traditional cultural values, meet the needs of the people's religious life; and propagate the spiritual purpose of maintaining and promoting the good traditions of the Vietnamese people to regenerate and develop natural resources and maintain ecological balance. At the same time, it contributes to building a civilized urban lifestyle and overcoming the situation of littering, which is why fish festivals in provinces and cities throughout the country not only attract people in the area but also attract a lot of people. Many tourists who come to travel and visit also participate in the response.

In addition to activities calling for minimizing deforestation and killing all species, we also launched a movement to plant trees and release animals to protect the environment. The Buddhist Sangha also carries out other activities to protect the environment right in the daily work of each person. In response to the campaign: "People of Ho Chi Minh City do not litter the streets and canals, because the city is clean and reduces flooding", the Buddhism Today Foundation coordinated with the People's Committee of Ward 3, District 10, City. Ho Chi Minh City donated 1,000 household trash bins to disadvantaged households in the ward, and donated double public trash bins placed on roads in the area; At the same time, 500 shopping baskets were given to people to limit the use of plastic bags in daily activities¹⁹.

Faced with the practical work of monks, nuns, and Buddhists, the Vietnam Buddhist Sangha with the issue of environmental protection has shown a very high awareness of monks, nuns, and Buddhists in the urgent need to protect the environment and take appropriate measures. practical measures to respond to climate change.

¹⁸ Trong Dai: Ca Mau: Stocking seeds to regenerate aquatic resources in Dat Mui commune, September 23, 2019, website: <https://www.phatsunonline.com/ca-mau-tha-giong-phong-sanh-tai-tao-source-loi-thuy-san-tai-xa-dat-mui/>

¹⁹ Website: <https://www.vbgh.vn> : Summary report on Buddhist work in 2019, Central Committee of Social Charity of the Vietnam Buddhist Sangha, December 28, 2019.

3.4. General assessment and some recommendations to improve environmental protection, contributing to ensuring social security in the current period

3.4.1. These achievements

The Sangha actively propagates animal release activities to protect life: The Vietnam Buddhist Sangha has been creative in Buddhist activities. Applying Buddhist teachings into practice through cooperation programs in the field of stock release and protection of aquatic resources. The release of animals is one of the Sangha's annual activities, and this activity increasingly attracts the attention and participation of a large number of people. In particular, since the Sangha signed a memorandum of cooperation in the field of releasing fish and protecting aquatic resources with the Vietnam Directorate of Fisheries, it has further demonstrated the awareness of protecting fish and aquatic resources. people's property. The benefits of releasing animals have saved the lives of species and at the same time called on monks, nuns, and Buddhists to participate in propaganda to gradually limit killing to balance the ecosystem, leading to a better life.

The Sangha does well in the tree planting movement, creating green lungs for the community, and contributing to minimizing the negative impacts of nature:

Illegal deforestation and forest fires caused by prolonged drought and heat have caused forest growers to encounter difficult circumstances, poor lives, and even the impacts of climate change today. The harsher it is, the more serious consequences people's lives will suffer. Therefore, together with the Party, State and authorities at all levels, the Vietnam Buddhist Sangha in general and the Buddhist Sangha of the provinces in particular actively respond to the tree planting movement, creating green lungs for the community.. Implementing the implementation of giving seedlings to people to plant forests to create an ecological environment, while also creating economic resources for people is extremely meaningful. This policy of the Sangha has become a widespread movement throughout the country, attracting the participation of a large number of monks, nuns, Buddhists, philanthropists, youth union members,... Hands plant trees and create forests.

The Vietnam Buddhist Sangha has fulfilled its responsibilities well in implementing and implementing environmental protection:

From the perspective of protecting the environment as a teaching in the Buddha's teachings, the Vietnam Buddhist Sangha attaches great importance to environmental protection and educates Buddhists in environmental protection.. The Sangha has set out policies and goals for Buddhist activities, deployed them in many fields, and gathered resources to do a good job of environmental protection and social security. The Sangha always calls for and promotes high determination and responsibility from monks, nuns, and Buddhists towards environmental issues and environmental protection. The Sangha directs the Central Committees, Institutes, Sub-committees, and Executive Committees at all levels and all monks, nuns, and Buddhists to effectively carry out environmental protection activities, contributing to ensuring social security for people. people. The Sangha has been proactive in launching movements to plant trees and release animals, calling on people to participate in protecting the environment, limiting waste discharge and indiscriminate dumping, and creating economic resources for people to contribute. social security part.

The Vietnam Buddhist Sangha has effectively coordinated with agencies, ministries, and local authorities in implementing Buddhist activities in general and environmental protection activities in particular :

Over the past time, activities to protect the ecological environment, protect green lungs, and protect aquatic resources have shown effective and timely coordination between the Central Vietnam Buddhist Sangha and other agencies., Ministries, and Provincial Local Governments in general and the Executive Board of the Vietnam Buddhist Sangha in the provinces in particular with departments, divisions, and branches. Among them, the Central Vietnam Fatherland Front, the Directorate of Fisheries, and the Department of Agriculture and Rural Development,... are some of the agencies directly responsible for environmental protection. This effective combination creates more opportunities and advantages for the Vietnam Buddhist Sangha to implement social security policies for a large number of people in all regions. in the country.

3.4.2. Limitations

Along with the achieved results, there are still points that do not meet actual requirements, and limitations are as follows:

Many meaningful jobs not only educate and call for renewed awareness of protecting the natural environment for generations but also help people escape poverty and difficulties in life. There are many Buddhist activities that the Sangha has done, but the communication work has not been done well and has not been widely propagated to the people and society, so it has not spread widely.

The Sangha's coordination with departments, branches, branches, and authorities at all levels has brought many results, but there are also times when the coordination work is not proactive and timely, so the effectiveness of the work is mixed. when it's slow.

Some monks and nuns do propaganda work and carry out assigned activities because they are young and do not have much experience, so sometimes, and in some places they are not proactive in the implementation process, leading to low work efficiency, and not meeting the task.

3.4.3. Some recommendations to improve environmental protection contribute to ensuring social security in the current period

For the Vietnam Buddhist Sangha

The Vietnam Buddhist Sangha needs to continue to set big, specific goals, and launch environmental protection movements to ensure social security in a more specific way for all monks, nuns, and fellow Buddhists. and a large number of people. Implementing action plans and launching environmental protection movements must be identified as major, strategic Buddhist activities of the Central Sangha and local Sanghaes at all levels. Because this is a major problem for the country and humanity, implementing the task of environmental protection is essential, requiring close coordination, a roadmap, and effective implementation. Especially by the general development of the country, following the general policies of the Party and State on environmental protection and response to climate change. Therefore, the Sangha continues to research effective movements to both protect the environment and increase economic income for disadvantaged households in particular and improve the lives of people in general.

The Sangha needs to continue to coordinate with functional agencies and authorities at all levels in environmental protection activities. The Sangha's setting of directions, tasks, goals, and launching of the environmental

protection movement is of great significance for enriching and diversifying the environment and is especially linked to people's lives. Therefore, the Sangha's policies and launching of the environmental protection movement need to have the coordination of agencies, functions, and authorities at all levels, especially the Central Vietnam Fatherland Front. At the same time, the Sangha needs to coordinate well with agencies, functions, and authorities at all levels for the implementation of the Party and State's guidelines and policies on environmental protection to be truly effective. Through that, the Sangha will promote all resources, not only within the Sangha but also call for the support and participation of a large number of people.

The Sangha needs to provide closer guidance to monks, nuns, and Buddhists at all levels in the process of implementing environmental protection activities. Monks, nuns, and Buddhists need regular and direct guidance in environmental protection activities. In addition, it is necessary to improve capacity, qualifications, and expertise to meet the requirements of the new situation, especially propaganda and image promotion activities need to be further promoted to introduce, providing meaningful activities of the Sangha to a large number of people in environmental protection in particular and Buddhist activities in general.

For monks, nuns and Buddhists

Monks, nuns, and Buddhists throughout the country need to be more active and proactive in environmental protection activities and must become shining examples for those around them to follow and learn from. Actively study and imbibe the guidelines and policies of the Party, the State, and the Sangha's guidelines to continue to promote and call on all people to participate in environmental protection activities.

Monks, nuns, and Buddhists continue to study and improve their qualifications, professional capacity, foreign languages, information technology,... to perform tasks that meet the requirements of the new era. When skills and expertise are high, monks, nuns, and Buddhists can carry out environmental protection activities not only by doing specific physical work, but also by using information technology, the internet, applying artificial intelligence (AI) in propaganda and image promotion, and more effectively launching environmental protection activities to reach a large number of people.

4. Conclusion

The more modern society becomes, the more and more human needs increase without limit, so humans impact the natural world more and more. The unlimited exploitation of natural resources and the increasing disruption of natural balance are the cause of climate change and environmental destruction, the cause of tsunamis and rising sea levels., desertification, floods, natural disasters,... it will bring unpredictable harmful consequences, destroying civilizations and achievements of humanity. If we do not take actions that are friendly to the environment and nature, sooner or later humanity will receive consequences many times greater than what humanity has suffered in recent times.

The Buddha's teachings from 26 centuries ago, his pure and perfect teachings are still a priceless Dharma treasure, a true guide to bringing happiness, peace, and peace to humanity. in this world. Buddhist teachings have helped the world community address urgent challenges. The Buddha's teachings have given us a resilient spirit that can awaken global efforts to achieve sustainable development. By 2030, implement the Paris Agreement commitment to climate change and promote universal values of the world.

Practical activities of the Vietnam Buddhist Sangha in protecting the environment such as calling on people not to litter, donating trash to people; Launching campaigns to plant trees, release animals, etc. have attracted the sympathy and support of governments at all levels and a large number of people across the country. Protecting the environment is protecting life for us today and for future generations, so propaganda and mass mobilization of monks, nuns, Buddhists, and people across the country strive and unite together. The Party, State, authorities at all levels, and the Vietnam Buddhist Sangha performing well the task of protecting the environment is an urgent task of great significance. Only then can a solid foundation be created for people to have a better life, and the social security policies of the Sangha and the State can be implemented effectively.

REFERENCES

- Narada MT, Buddha and Buddha Dharma, Ho Chi Minh City Publishing House.
- Donald W. Mitchell, Buddhism, Oxford University Press, 2002
- Thich Duc Thien, Thich Nhat Tu, Buddhism and the United Nations Millennium goals, Religion Publishing House, 2014.
- Thich Duc Thien, Thich Nhat Tu, Buddhism contributes to environmental protection, Religion Publishing House, 2014.
- Thich Duc Thien, Thich Nhat Tu, Buddhism for sustainable development and social change, Religion Publishing House, 2014.
- Executive Council of the Vietnam Buddhist Sangha, Documents of the 7th Congress, 2012.
- Executive Council of the Vietnam Buddhist Sangha, Documents of the VIII Congress, 2017.
- Website: <https://www.undp.org> : Faith leaders and senior UN officials to discuss working together to improve the lives of millions of people worldwide, Sep. January 2015.
- Website: <https://www.oikaumene.org>: Statement from Religious Leaders for Upcoming COP21, Oct 19, 2015.
- Anthony D. Owen and Nick Hanley, The Economics of Climate Change, Routledge, 2004.
- Dan Dan Magazine, December 2015.
- ADB, “ Economic Impacts of Climate Change in Southeast Asia: Regional Report – Highlights ”, Asian Development Bank, 2002.
- Vu Thi Hoai Thu, “Paris Agreement on Climate: Opportunities, challenges and policy suggestions for Vietnam”, Journal of World Economic and Political Issues, No. 245, September 2016.
- Trong Dai: Ca Mau: Stocking seeds to regenerate aquatic resources in Dat Mui commune, September 23, 2019, website: <https://www.phatsunonline.com/ca-mau-tha-giong-phong-sanh-tai-tao-source-loi-thuy-san-tai-xa-dat-mui/>

Phuong Nga: Freeing 10,000 fingerlings on Buddha's birthday, May 16, 2019, website: [http:// Kinhtedothi.vn/phong-sinh-10000-con-ca-giong-dip-le-phat-dan- 343332.html](http://Kinhtedothi.vn/phong-sinh-10000-con-ca-giong-dip-le-phat-dan-343332.html)

Le Phuong: Giving more than 1 million seedlings to poor households due to forest fires in the Central region, December 13, 2019, website: [https:// nghenong.com/2019/12/359723/trao-hon-1-trieu-cay -giong-for-ho-ngho-by-vegetarian-rung-o-mien-trung/?amp](https://nghenong.com/2019/12/359723/trao-hon-1-trieu-cay -giong-for-ho-ngho-by-vegetarian-rung-o-mien-trung/?amp)

Thien Tam: Vietnam Buddhist Sangha signed a memorandum of communication on freeing lives, April 28, 2018, website: [https:// giacngo.vn/thoisu/tintuc/2018/04/28/5](https://giacngo.vn/thoisu/tintuc/2018/04/28/5).

Thanh Thao: Tien Giang releases more than 5 tons of fish to regenerate aquatic resources, March 26, 2018, <http://www.thtg.vn/tien-giang-tha-hon-5-tan-ca-phong -birth-tao-tao-source-loi-thuy-san/>

Hoang Tuan : Lao Cai: Fish release festival, January 21, 2017, website: [http:// www.phattuvietnam.net/lao-cai-ngay-hoi-tha-ca-phong-sinh](http://www.phattuvietnam.net/lao-cai-ngay-hoi-tha-ca-phong-sinh)

Hoang Tuan: Dien Bien Buddhism launches planting of 10,000 trees, March 21, 2016, website: <http://phat Giaonamdinh.vn/tuoi-tre/tuoi-tre-doi-song/phat- Giao- dien-bien-phat-dong-in-10,000-spicy-green.html>

Tuyet Xuan: Summary of activities to regenerate aquatic resources, March 15, 2017, website: <http://baosotrang.org.vn/lanh-te/tong-ket-hoat-dong-tai-tao-nguon- loi-thuy-san-6972.html>

Website: [http://thuongchieu.net/index.php/phatphapcanban/3557-phat Giaohoabinh](http://thuongchieu.net/index.php/phatphapcanban/3557-phat-Giaohoabinh) : Eight precious books - Book 8: Five elements of peace of Buddhism, Venerable Thich Thien Hoa, July 10, 2013.

Website: <https://vietnamforestry.org.vn/nan-chat-pha-rung> : Red alert for deforestation in Vietnam, August 29, 2018.

Website: <https://baotainguyenmoitruong.vn/nhuc-nhoi-nan-pha-rung-237665.html> : Painful deforestation, March 21, 2019.

Website: <https://tuoitrethudo.com.vn/trong-1000-cay-hoa-ngoc-lan-tai-cac-di-tich-lich-su-den-chua-d31688.html> : Planting 1000 jade orchids at historical sites, temples, pagodas, June 9, 2016.

Website: <https://phatquang.org.vn> : Report summarizing Buddhist activities for the fifth term (2002-2007) of the Vietnam Buddhist Sangha.

Website: <https://www.vbgh.vn>: Report summarizing Buddhist activities in 2018 of the Vietnam Buddhist Sangha, January 6, 2019.

Website: <https://www.vbgh.vn> : Summary report on Buddhist work in 2019 of the Vietnam Buddhist Sangha, December 27, 2019.



BUDDHISM AND NATURAL WORLD

By Most Ven. Dr. Thich Nhat Tu

PREAMBLE

This paper is devoted to analyzing Buddhist ethical treatment of natural world including animal kingdom and environment, in the light of five aspects of natural law (*pañca niyāma dhammā*),¹ namely, (1) physical inorganic laws (*utu-niyāma*), (2) physical organic or biological laws (*bija-niyāma*), (3) psychic law (*citta-niyāma*), (4) moral law (*kamma-niyāma*), (5) law of conditionality and causality (*dhamma-niyāma*). These laws are conditionally arising and have a strong effect on human life, both physical and ethical. According to Buddhism, humans as part of a community of sentient beings and the natural world, can not live without the natural world. The natural world therefore plays an important role in human life. It along with human intention or free will (*cetanā*) affects and molds the characters and behaviours of individuals, groups, and society at large.² Buddhism considers an unfavorable environment an obstacle (*samyojana*), not only to the physical and natural progress of the individual but also to his spiritual and social well-being and happiness. Living in a suitable environment (*paṭirū padesa-vāsa*) on the other hand is one of the auspicious things (*maṅgala*)³ in the development of the multi-progress of the individuals. A suitable environment from the Buddhist point of view is a place where Buddhism is well taught and practiced, meritorious activities are encouraged, and where educational facilities, ethical guidance as well as means of livelihood are available. Thanks to such an environment, one knows what is good and bad, what should be done and abandoned, and what duties and obligations should be performed to one another.

BUDDHA'S LIFE AND NATURE

It is interesting to know that the life of the Buddha⁴ is related to nature. He was born under the Asoka tree in the Lumbini garden⁵ in Northern India.⁶ At the age of twenty-nine, he renounced the luxurious life as a

¹ DA. II. 432; DhA. 272.

² A. I. 126.

³ It is one of thirty-eight highest blessings described in Sn. 259-268; Kh. V. 3.

⁴ Buddhist literature also states that all the Buddhas who preceded and succeed Gautama the Buddha have attained and will attain perfect enlightenment under different trees in the open air.

⁵ Sn. p. 73; J. I. 56; D. II. 51f.

⁶ Now is Nepal.

prince,⁷ struggling spiritually for six years in the forest,⁸ among the valley of the Ganges. After attaining the same fruitions as his teachers, Ālāra Kālāma and Uddaka Rāmaputta, and wandering around Magadha, he arrived at a village called Uruvelā.⁹ There he found a pleasant forest grove (*vanasaṇḍa*) with a beautiful river, the Nerañjarā,¹⁰ of clear water flowing by. At the age of thirty-five, after forty-nine days of spiritual struggle, he got enlightenment (*sambodhi*) under the Bodhi tree,¹¹ on the bank of the river Nerañjarā, which he considered as an ideal place for a person desirous of spiritual striving (*padhānthika*).¹² After his enlightenment, it is reported that the Buddha stood gazing at the tree with unmoving eyes as a symbol of gratitude to it for giving him shade during his 49-day spiritual struggle.¹³ It is believed that he sat under the tree for 7 weeks, to enjoy the peace of nirvāṇ and think of ways to spread his message of compassion, wisdom, and freedom.¹⁴ He wakes up early sitting in solitude till the time arrives for alms. After meals, he used to preach dhamma and meditation to his order. In the evening, he continues to attend to monks seeking his instruction. He spent time with devas for the middle watch. The third watch, he spent in meditation, a short sleep, and contemplating those who are suitable for his teachings, for the next day's schedule.¹⁵ He loves quiet places for meditation.¹⁶ He was residing in the peak of Vulture Mountain. He spent a good part of his life in Jeta's forest grove (*Jetavanārāma*). His *parinirvāṇ* occurred at Uruvelā, a beautiful and pleasant forest.¹⁷ Spending one's life in close association with nature is part of the Buddha's ethical philosophy.

The Buddha compared himself to a lotus, the best plant, that can survive well in the muddy pond. The leaf, the body, and the flower of the lotus can remain unsoiled by the water, though it is in the water, and grows in the water. In the same vein, the Buddha was born in the muddy

⁷ D. II. 151.

⁸ M. I. 77ff, 163ff, 240; Sn. p. 72.

⁹ Sn. pp. 74ff; M. I. 77ff, 163ff, 242ff.

¹⁰ M. I. 166ff, 246ff; Sn. pp. 76f. It is near Gayā in modern Bihar.

¹¹ It is a pipal tree (*F. pippala*) or *ficus religiosa*.

¹² M. I. 166ff, 246ff; Sn. pp. 76f.

¹³ *Mhv.* p. 162.

¹⁴ In Theravāda tradition, the Buddha does not preach till requested by Mahā Brahmā. This is explained by Buddhaghosa as an act to make the world pay attention to the Buddha and his teachings. See DA. II. 467.

¹⁵ DA. II. 470.

¹⁶ D. I. 179. Cf. D. II. 70; A. IV. 438ff.

¹⁷ D. II. 137ff.

water of the world (*loke jāto*), grew up in the muddy water of the world (*loke phito*) yet remained unsoiled by the world (*lokena anupalitto*).¹⁸ It should be noted here that a Buddha will appear in this world when the moral principle, the righteous path, the noble middle path has stopped rolling or being stuck in the muddy pond of the world. His appearance is therefore for the welfare of the multitudes, for the happiness of the multitudes, out of sympathy for the world; and for the benefit, welfare, and happiness of gods and humans.

ENLIGHTENED BUDDHISTS' LIFE AND NATURE

Unlike the Christian churches, all Buddhist temples, and monasteries are always built on hilltops, mountain-peak, along the river-banks, or in the natural forest (*jātavana*), where the fresh air, water, and nature available for the promotion of spiritual and aesthetic experience. In Zen tradition, monasteries, and meditation huts are built in the mountains, forests, and beautiful landscapes for living harmoniously with nature. Here human beings and nature are inseparable. The natural forest (*jātavana*) plays an important role in spiritual experience and its attainment, in Buddhism. Retirement into the forest may help one in the attainment of therapeutic, aesthetic, and spiritual values as well.¹⁹

Sāriputta speaks of his appreciation of the delightful forests as well as of other enlightened persons, while ordinary people find no delight at all. He also affirms that forests are suitable for those whose aims are not seeking sensual pleasures.²⁰ In other words, the enlightened one's aesthetic enjoyment is seen in non-sensual and non-attached manners. He also praises those who meditate near the foot of a tree, unmoving and well-founded like a rocky mountain, for the sake of annihilation of all mental cankers.²¹ Mahā-Moggallāna speaks of his living in the forest, meditating deeply on the foulness of the body, tearing apart the army of death as an elephant knocks down a reed hut.²² He confirms that only those who are trained, calm, and enlightened with secluded lodging are the real sages and heirs of the Buddhas.²³

Mahā-Kassapa says that he delights blue sky and lovely rocks "cool

¹⁸ A. II. 38-9.

¹⁹ See, *Thag* and *Thig*.

²⁰ *Thag*. 992.

²¹ *Thag*. 998, 1000.

²² *Thag*. 1146-50.

²³ *Thag*. 1168-9.

with water, having pure streams, covered with Indagopaka insects."²⁴ A beautiful forest "covered with flax flower as the sky is covered with clouds, haunted by monkeys and deer, and full of flocks of various birds"²⁵ is seen as a necessary and important place for him desiring meditation, application of mind, and the goal.²⁶ Here amidst the lovely nature, he is reported to have deepened his meditation, eliminated fear and dread, quenched among those who burn, and done his task without *āsava* and grasping.²⁷

Āṅgulimāla speaks of his standing with agitated mind in the forest and sometimes in the mountains or caves²⁸ to guard his sense-doors, getting rid of cravings and other roots of evil, without grasping.²⁹ Anuruddha tells us that after being "reborn" in the Buddha's teachings,³⁰ he got rid of all *āsava* under a tree in the bamboo grove.³¹ For Rāmaṇeyyaka, who delights solitude, amidst the sound of chirping and the cries of the birds, his mind does not waver.³² Likewise, Vimāla says his thoughts are quiet and his mind is concentrated when the earth is sprinkled, the wind blows, and the sky is lightened.³³ Bhūta is also without fear of natural phenomena, meditating in a mountain cave at night, while outside the rain falls, thunder rumbles mixed with animal roars.³⁴

Natural scenes with their beauty and forest sentiment are seen as producing excellence for the forest meditators. The trees on the mountain-tops have shot up, well watered by the fresh rain, it is desirable for Usabha in solitude.³⁵ Vanavaccha delights in the forest with clear water and wide crags, haunted by monkeys and deer and covered with oozing moss.³⁶ Blue sky and rain also delight meditators.³⁷ The crested peacock's call becomes an awakening bell for sleeper to meditation.³⁸ Lakunṭaka delight in the forest, enjoying the Buddha's teaching and

²⁴ *Thag.* 1062-3.

²⁵ *Thag.* 1068-70.

²⁶ *Thag.* 1066-8.

²⁷ *Thag.* 1059-61.

²⁸ *Thag.* 887.

²⁹ *Thag.* 890.

³⁰ *Thag.* 911.

³¹ *Thag.* 919.

³² *Thag.* 49.

³³ *Thag.* 50.

³⁴ *Thag.* 522-4.

³⁵ *Thag.* 110.

³⁶ *Thag.* 113.

³⁷ *Thag.* 1, 51-3, 325-9.

³⁸ *Thag.* 22.

meditation, having plucked out craving root.³⁹ In a more tranquil vein, Ekavihāriya speaks of the forest as a pleasant dwelling and gives joy to enlightened ones, as praised by the Buddha.⁴⁰

Seeing the impermanent nature of all things including the three planes of existence, Tālapuṭ prefers living in the mountain cave or crest.⁴¹ For him, the cry of the peacock in the mountain cavern and the crested bird in the wood, wake him up giving thought to the attainment of the deathlessness.⁴² While living in the forest which resounds with the cries of peacocks and herons, revered by leopards and tigers, he does not fail to give up longing for the body and develops the meditation, faculties, powers, the constituents of enlightenment and attain the three knowledges taught by the Buddha.⁴³ He assures us that non-attached delights naturally arise in those who see benefits in dwelling in the beautiful forest frequented by wild boards and antelopes, or in a grove sprinkled with fresh water, full of birds with beautiful blue necks, crests, tail feathers, and with beautiful wings of variegated feathers, greeting the beautiful-sounding thunder.⁴⁴

In both the *Theragāthā* and *Therīgāthā*, the process of meditative cultivation has been described in beautiful similes. The goal seeker should train himself in calmness, quietness, speaking in moderation, and plucking off evil tendencies and motivations as the wind shakes off the leaves of a tree.⁴⁵ It is suggested that the spiritual cultivator should keep the wheel rolling, have great knowledge, and concentrate on being like earth, fire, and water, detached.⁴⁶

Thus mountain and forest environment is seen as an important factor for the cultivation and development of the ethical and spiritual life of the individual. Dwelling in the forest or mountain would help one get rid of mental defilements, such as greed, hatred, and delusion, and at the same time, develop good qualities, such as fearlessness, energy, and non-attached aesthetic enjoyment, attaining *nibbāna* in this very life.

BUDDHIST ETHICAL TREATMENT OF ANIMALS

Before and during the Buddha's day, the mass killing of animals for

³⁹ *Thag.* 466-7.

⁴⁰ *Thag.* 538-9.

⁴¹ *Thag.* 1133, 1135.

⁴² *Thag.* 1103.

⁴³ *Thag.* 1113-4.

⁴⁴ *Thag.* 1135-7.

⁴⁵ *Thag.* 1006-7, 1.

⁴⁶ *Thag.* 1014.

religious sacrifice was seen as a common practice of Brahmanism. The Buddha strongly disapproved of this practice, for at least two reasons. The first is that it involves cruelty and violence against animals, and the second is that it brings the opposite result as expected by the brahmins.⁴⁷ In the *Kūṭadanta Sutta*,⁴⁸ two opposite kinds of sacrifice are introduced, namely, Brahmanical and Buddhist. The former is animal sacrifice, in which seven hundred bullocks, bulls, heifers, he-goats, and rams each were be killed for offering gods,⁴⁹ whereas, the in latter, no animals were slain, no trees were cut down for sacrificial post, no grasses were mown, workmen were not forced to do their service in fear and tears, and only ghee, oil, butter, curds, honey and molasses were offered.⁵⁰ Before conducting the “pure vegetarian” sacrifice, the conductor should not entertain regrets.⁵¹ He should observe threefold sacrifice with its sixteen attributes: giving gifts to virtuous ascetics, providing shelter for the *saṅgha*, taking refuge in the Triple Gem, observing the five ethical precepts, believing the qualities of the Buddha, the *Dhamma*, the *Saṅgha*, the virtues, self-confidence, guarding the sense doors, being content, living solitude, elimination of five hindrances, and abiding in four *jhāna*. Such a sacrifice is less difficult, simpler, more fruitful, and profitable than all the others.⁵² In other words, leading a life of moral and spiritual advancement is a higher kind of sacrifice, bringing good health, prosperity, security, and happiness for a long time,⁵³ which everyone even the poorest can conduct, anywhere and anytime.

Although raw meat (*āmaka-maṁsa*) is not allowed, an early Buddhist monk can accept meat provided that it was pure in three respects that he has not seen (*diṭṭha*), heard (*suta*), or suspected (*parisaṅkita*) that the animal has been killed to feed him. On receiving such meat, he is advised to abide in loving kindness (*mettā*).⁵⁴ The reason was that as living on alms food, the mendicant monks (*bhikkhu*) were supposed to accept whatever was offered to them by generous householders. In the Pali text,

⁴⁷ A. II. 42; GS. II. 50: “The sacrifice of horse and human life / the throwing of the peg, the drinking rite / The horse unbarred, with all their cruelty / Have little fruit. Where goats and sheep and kine / Of divers sorts are sacrificed, go not / Those sages great who’ve travelled the right way.” Cf. A. IV. 151; *Iti*. 21; *Sn*. p. 50.

⁴⁸ D. I. 127-49.

⁴⁹ D. I. 127.

⁵⁰ D. I. 142.

⁵¹ D. I. 139.

⁵² D. I. 143-7.

⁵³ D. I. 134.

⁵⁴ *Vin*. I. 237-8.

restrictions are, however, made about certain kinds of meat like those of the tiger, panther, lion, bear, hyena, elephant or horse, etc. It is reported in the *Vinaya* that the Buddha has refused Devadatta's suggestion to impose a new training rule on vegetarianism in the *saṅgha*, and reaffirm that meat eating is not optional but rather unavoidable.⁵⁵ It is further stated by the Buddha in the *Sutta Nipata* that meat eating is not seen as "tainted fare." The real tainted fare is hurting living creatures, killing, cutting and binding, stealing, telling lies, cheating, deception, sexual misconduct, useless studies, keeping sense doors unrestrained, being greedy for flavors, stingy with property, associating with impurity, losing virtues, harming friends, becoming heartless; anger, arrogance obstinacy, hostility, delusion, envy, pride, conceit, cheating in business and association with the evil, etc.⁵⁶ However, the Buddha sees that eating pure vegetarian food such as plants, beans, green leaves, and fruits is by the doctrine of the good.⁵⁷ What is important for path-seekers, in the Buddha's vision, is not to eat for tastes, nor kinds of food, nor preference, but rather to take food, either pure veg or non-veg, just for maintaining physical fitness in pursuing the path. Another point worth noting is that the laity having known that Buddhist monks take food without preference, should offer more veg food, and to the best, only pure veg food. Offering food to monks in this way is seen as contributing to stopping animal killing for food in the family and the market, on the one hand, and prevention of indirect *kamma* of killing, on the other.

Consuming wine and eating meat in quantity was seen as a common practice in pre-Buddhist India. Due to the influence of Buddhism, especially Mahāyāna tradition, this practice has been greatly lessened.⁵⁸ Nowadays the high caste Hindu families are purely vegetarian. In the Mahāyāna texts, meat eating is strongly condemned by the Buddha, for it is seen as extinguishing the seed of loving kindness and compassion towards sentient beings. According to the *Laṅkāvarāṇa Sūtra*, during the long course of rebirths in the triple realm of existence, all beings have been mother, father, sister, brother, son, daughter, or close relative of one another, and among them, some may have reborn as beast, domestic animal, or bird. Eating meat is therefore regarded as eating one's relative

⁵⁵ *Vin.* II. 171-2.

⁵⁶ *Sn.* 242-8.

⁵⁷ *Sn.* 239.

⁵⁸ *CW.* V. 311; Joshi (1983): 213.

of the past. What a pity!⁵⁹ There is a strong argument in this text against the statement that the Buddha ate meat as well as allowed meat eating for the monastic members:

If there is anyone who would accuse me of eating meat myself and allowing others to eat it, he will surely be born in an undesirable region. Holy people refuse to eat even the food of ordinary people, how much more so with meat-eating! Their food is the food of truth (*dharmāhāra*), and the Tathagata's Dharmakāya is supported by that.⁶⁰

The text further says that a Bodhisattva would not eat meat because he wants to nourish his great compassion towards other sentient beings, and sees it as an evil habit. Meat eater causes terror to animals, having a bad reputation and a bad smell. He will not sleep soundly and always has frightening dreams. He is facing health problems due to eating meat. He resorts to arrogance, hatred, and sensual desire, and is hard to progress in meditation. After death, he will be reborn into a bad existence. A Bodhisattva if eating meat will lose his hearers and admirers. When there are no meat eaters, there is no demand for butchers to kill animals, thus the supply of meat to the market will be stopped. Avoiding meat eating and promoting vegetarianism are the best ways to contribute to ending life taking of animals and other living creatures.⁶¹

In the *Bodhisattva Prātimokṣa* (*Fan-Wang Ching*, 梵網經) of the Mahāyāna, the first is against killing as one of ten defeated rules (*Pārājika sthāniyā dharmā*) for a Bodhisattva. A Bodhisattva, on the other hand, should constantly abide in loving kindness and compassion, and use skillful means to rescue and protect all living beings. King Asoka prescribed in his Edict that forest and even hush should not be set on fire, for it kills or harms many living creatures.⁶² Non-killing (*analamḃha*) of creatures and non-violence (*vihimsa*) to living beings were regulated by this great king.⁶³ In the list of 48 minor rules, the third is abstention from eating meat, the twenty-first is abstention from seeking revenge, insulting and beating others the tenth is abstention from collecting and storing weapons, and the thirty-second is abstention from selling knives, arrows, or business with altered scales or raising cats, foxes, pigs, and dogs, for it

⁵⁹ *Lañk.* p. 100, 244ff.

⁶⁰ *Lañka*, pp. 254-6. Translated by Suzuki (1999b): 368-9.

⁶¹ Suzuki (1999a): 211-22; (1999b): 368-71.

⁶² Asoka's pillar edict V.

⁶³ Asoka's pillar edict VII.

against one's loving kindness and compassion on living beings. There is a traditional practice of liberating trapped birds, monkeys, turtles, fishes, eels and snakes, etc., on full-moon days and Buddhist festivals, in Mahāyāna countries, as part of Bodhisattva practices in protecting, rescuing, and liberating all living beings (the twentieth minor precept). These training rules are seen as cutting the seed of the compassionate Buddha-nature in the doer, on the one hand, and as an ethical law to protect wildlife while guarding mankind against bloody war and mass destruction, on the other. Again the fourteenth is to prohibit setting fires to dwelling places and forests, and the thirty-seventh is refraining from traveling during the rainy retreat. These rules are enforced to protect wildlife and plant life, as part of the protection of the natural resource, in balancing the eco-system.

Vegetarianism is highly compulsory for the monastic members in most Mahāyāna countries, except Tibet. Many pious lay people prefer taking pure veg for life. Others avoid eating meat on observance days (*uposatha*) or during the summer retreat of the *saṅgha*. Vegetarian foods are served at Buddhist festivals, ceremonies, and anniversaries. Vegetarian restaurants are open in every part of China, Vietnam, Japan, and Korea. On full-moon days, many non-veg shops turn to selling instant veg food. Mahāyānist Buddhists consider monks eating meat as breaching Buddha's ethical rules, which is more serious than the Theravādin monks having a meal after midday. In the modern context, even in Theravada countries, begging for alms food is not seen so important as in the Buddha's day. Buddhist monastics may have food of preference. Avoiding meat eating is, therefore, suggested, not only on health grounds but also from an ethical perspective, at least respect for animal rights and cultivating love (*mettā*) towards them.

PROBLEM OF ENVIRONMENTAL DESTRUCTION

Modern scientists have proved that environmental pollution is one of the biggest threats to public health. The threat visible or invisible affects the health and safety of people throughout the world. Human diseases are not only spontaneously but also environmentally induced. It is suggested that one should take care of the naturalistic ethical system, in which everybody in this world involves. This is one of the human problems involving technology, money, energy, and most importantly the need for attitudinal changes. Environmental protection is therefore necessary for all of us to look at, to observe for the betterment of our life and other beings

on this earth. The modern chemical use leading to the chemical disaster results in killing and injuring thousands of people every year throughout the world. Chemical use causing environmental problems is responsible for human diseases, birth defects, mutations, and premature death.

According to the teachings of the Buddha, environmental problems we are facing today have its cause in mankind, and therefore, any solutions to them should involve human attitudes and efforts. There is growing evidence that environmental solution, which is based on modern technologies, is risky. Every technology has its input-and-output problem. To avoid this problem by generating another problem is self-illusion and not a good solution. In this connection, Buddhism sees clearly that all human problems are caused by our attitudes, the best solution for it would be a change of attitude or a change of mind. The mind plays an important role in forming, developing, and changing things in our world. To reconstruct our world for better health and well-being, one should take care of the activities of one's mind. If our attitude is egoistically directed, suffering will occur therein. The altruistic attitude is therefore good for the happiness of mankind and other beings. We read in the *Dhammapada*:

Ideas have the mind as their forerunner, are dominated by the mind, and are mind-made. If one speaks or acts with a polluted mind, suffering follows him just as the wheel follows the hoof-print of the ox that draws the cart.

Ideas have the mind as their forerunner, are dominated by the mind and are mind-made. If one speaks or acts with a pure mind, happiness follows him like a shadow that never leaves him.⁶⁴

As a mind-culture, Buddhist ethics commences with facts and then bases values on these facts. It observes human nature in a naturalistic dimension, pointing out the problems of existence and showing the way out of its crisis accordingly. According to the Buddha, there are two main kinds of root (*mūla*) on which human nature is based, namely, ethically evil (*akusala-mūla*) and ethically good (*kusala-mūla*). The three ethically evil roots known as the vices are greed (P & S *lobha*), hatred (*dosa* // *dve a*), and ignorance (P & S. *moha* // *avidyā*), whereas the three ethically good roots known as the cardinal virtues are non-greed or generosity (*alobha*), non-ill-will or loving kindness (*adosa*) and non-delusion or wisdom (*amoha*).⁶⁵ The former three are the basic roots (*mūla*) of unwholesome

⁶⁴ *Dhp.* vv. 1-2.

⁶⁵ *D.* III. 275. Cf. *It.* 45.

motivation, as the latter three, are the basic root of wholesome forces. The unwholesome (*akusala* / *pāpaka*) motives of behaviour (*kamma*) certainly lead to ① suffering in this life, ② a worse rebirth in the next life, and ③ bondage from *samsāra*.⁶⁶ Buddhism attributes (*kammānaṃ samudayāya*)⁶⁷ all human problems, environmental, psychological, social, biological, etc, to human unethical roots (*akusala-mūla*). The root of greed (*raga/lobhamūla*) will incline for tendency to sensuous satisfaction (*kāmarāgānusaya*), to egoistic profit-seeking; the root of hatred (*dosamūla*), to aggression (*paṭighānusaya*), destruction or poison of our environment, depleting natural resources; while the root of ignorance (*mohamūla*), to delusion (*avijjānusaya*),⁶⁸ or cognitive outcome of our failure to understand the truth about interdependently human existence and our world. Most cases of environmental destruction give evidence of a combination of these three ethical vices. These evils or vices are individually and socially harmful, in terms of both material profit and spiritual development. So long as one is overwhelmed or corrupted by them, the disadvantage to oneself and others, suffering in this life and involving in a worse rebirth in the next life will endlessly continue, as the passage runs below:

He is corrupted by greed (*ratto rāgena*), by ill-will (*duṭṭho dosena*) and by delusion (*mūḷho mohena*), losing control, and plans things which harm himself, harm others, and harm both. He performs immorality in deed, word, and thought. He can not understand his own profit, that of others, or that of both. These three roots are the causes, the roots, the origins of blindness, of not seeing, of not knowing, of loss of understanding: it is associated with suffering and does not conduct to *nibbāna*.⁶⁹

According to the law of conditionality or dependent origination (*paticca samuppāda*) taught by the Buddha, all life on this earth and the others are of interdependence and interrelationship. Once life comes into existence, it is conditioned by a variety of factors. Humanity therefore can not separate from nature, for not only humanity is in nature, a part of nature but also is inter-

⁶⁶ A. I. 263: There are actions performed by greed, born of greed, conditioned by greed, arising from greed. These actions are unwholesome (*akusala*), blameworthy (*sāvajja*), having suffering as its fruition, leading to further arising of more actions [of the same nature], and not conducive to the cessation of actions. Similar accounts are about hatred (*dosa*) and ignorance (*moha*).

⁶⁷ A. I. 264.

⁶⁸ S. V. 60.

⁶⁹ A. I. 149; GS. I. 196.

being nature. Separation ourselves from nature by poisoning natural resources is a way of self-destruction. The environmental principle that can be derived from this is that nature is not man's possession, but an inter-being to which we belong, we inter-exist and inter-act. Inter-being implies a non-separated nature of origination, development, preservation, and responsibility among every member of the earth family. In other words, the ties that bind humanity to nature as well as other creatures are not merely physical, and biological but moral and cognitive as well.⁷⁰

BUDDHA'S TEACHINGS ON NATURAL PROTECTION

The Buddha's teachings of compassion (*karuṇā*) and non-violence (*ahimsā*) are not only for the well-being and happiness of mankind but also extend to all living beings (*sabbabhūta*). The Buddha's love towards nature and animals is expressed in so many discourses. When he was prince of the Śākya, he recovered and healed the wounded goose, shot by his cousin, Devadatta.⁷¹ The Buddha is well-known for his moral conduct consisting of abstention from accepting meat, sheep, goat, elephants, cattle, horses, and mares, and having avoided the injury of seedlings and growing plants, whether propagated from roots or cuttings or joints or seeds.⁷²

All the teachings of the Buddha are filled with love (*mettā*) towards other beings. One of the ethical principles prescribed by the Buddha for his followers is abandoning taking or destroying in any form, and respecting the right of life for all living beings, either man or beasts or plants. This ethical principle not only forms part of the Buddha's five precepts, eight precepts, ten precepts, ten wholesome paths of action, and even in the *Pātimokkha* of the home left,⁷³ but also becomes an awareness of respect for life, well-being, and peace of others. In both Theravāda and Mahāyāna monastic codes of precepts, intentionally depriving an animal of life entails an offense⁷⁴ while harming forests, trees, plants, and seeds, or having someone to do so, is a *pācittiya* offense which requires expiation by acknowledgment.⁷⁵ The Buddha also prohibits monastic members from

⁷⁰ See Cromwell Crawford (1991): 189f for further argument in this connection.

⁷¹ See, the 12th chapter of *Fu-pên-hsing-chi ching* (佛本行集經), which means *The Collection of Former Deeds of the Buddha*.

⁷² D. I. 5. See § 5.3.2.1.

⁷³ See chapter 5 for full treatment in this regard.

⁷⁴ *Pācittiya* 61.

⁷⁵ *Pācittiya* 11-2; Vin. IV. 34-5; M. I. 230.

wearing a foot-covering of certain leaves and grasses.⁷⁶ Tree destruction is seen in Buddhism as harming one-facultied life (*ekindriya*),⁷⁷ and disturbing gods' dwelling place.⁷⁸ During the rainy season, the monastic *saṅgha* observes the retreat and avoiding traveling, in avoiding the injury of one-faculty life as well as small creatures.⁷⁹ In a similar vein, digging the ground or having someone to do so is a minor offense for monastic members, for it causes harm to organism life such as worms, ants, insects, and other small creatures.⁸⁰

The Buddha instructs the *saṅgha* members not to pollute water and preserve the green grass.⁸¹ He also encourages planting groves and fruit-bearing trees along with building causeways, dams, and bridges and constructing wells and watering sheds, as a good way of contributing to social good on the one hand, and making merit and generating karmic fruitfulness in the future, on the other.⁸²

CONCLUSION

The above discussion has come to the point where conclusions can be drawn with regard relationship between man and the natural world by the Buddha's teachings:

Man and nature are interdependent, co-existent, or inter-being. The concern for human well-being and ethics should therefore start with the concern for nature or the environment. All selfish, aggressive exploitation of natural resources as well as all forms of damage, depletion, and destruction of animal kingdom and environment should be wisely considered as immoral, for its involvement entails anti-human resource development. In other words, the damage done to the natural world will bring harmful consequences to our well-being here and now as well as in the future. To respect human values, social, intellectual, and moral, we should respect and protect the environment and natural resources.

Attitudinal changes and a new understanding of ourselves and the world in terms of interdependent origination and co-existence will undoubtedly help stop the depletion and destruction of the ecosystem. The protection of life of all living beings should go in parallel with the

⁷⁶ *Mv.* pp. 208-9.

⁷⁷ *Vin.A.* 575: That means possessing the sense of touch. This tradition is similar to that of the Jains which consider that plants contain life-principles (*jīva*).

⁷⁸ For tree-deity in Buddhist texts, see, for example, *A.* III. 365-72; *Vin.* IV. 34; *J.* IV. 153-6; *J.* V. 240.

⁷⁹ *Vin.* I. 137.

⁸⁰ *Vin.* IV. 32-3.

⁸¹ *Vin.* IV. 205-6.

⁸² *S.* I. 33.

protection of nature. The continuity of existence is always in terms of mutual interrelation. Man is not an independent and non-relational creature in this world. Man can not exist nor survive without nature. It is foolish to ignore the relational nature of man for any kind of egocentric purposive exploitation of natural resources. All selfish, egoistic desires, all profit-making companies should surrender themselves for the betterment and well-being of mankind. While the coextensive relationality of man and nature is an inter-being co-existence, the understanding and new vision of things in terms of dependent origination is a must or ground for environmental ethics. Stated the matter in another way, the problems in environmental concerns are not merely material or biological but also more importantly ethical and human.

According to the law of dependent origination, things and phenomena arise and develop in accord with the appearance of causes and conditions. The change of cause and conditions therefore brings about the change in things. In the same manner, changing the environment is one of the ways to change one's life. Moral corruption and degeneration are seen in Buddhism as caused by ignorance as the most crucially cognitive factor plus the unfavorable conditions or environment (*paṭirūpandesa*). Under different conditions and environments, people differ from one another. While due to unfavorable conditions, one may become corrupted, when such conditions giving rise to corruption are changed, one progresses, physically, morally, and intellectually.⁸³ Thus the protection of the natural world and building a favorable environment are duties and obligations of every individual, community, and nation, for a better world of living where there is a harmonious co-existence of all sentient beings, and all beings and the natural world are treated with dignity.

ABBREVIATIONS AND REFERENCES

- A.: *Anguttara Nikāya*, 6 vols, ed by R. Morris, E. Hardy & C.A.F. Rhys Davids (London: P.T.S., 1885-1910); *The Book of the Gradual Sayings (Anguttara Nikāya)*, or More-Numbered Suttas, vol. I-II, tr. by F.L. Woodward (London: PTS, 1989-92, 1st Ed. 1932-3); vol. III-V, tr. by E.M. Hare (London: PTS, 1988-94, 1st Ed. 1934-6).
- Crawford, Cromwell (1991) "The Buddhist Response to Health and Disease in Environmental Perspective," in C. Wei-hsun Fu and S. A. Wawrytko (ed.) *Buddhist Ethics and Modern Society*. New York: Green Wood Press.
- CW.: *Complete Works of Swami Vivekananda*, 8 vols. (Calcutta: Mayavati Memorial

⁸³ D. III. 65-77.

- Edition, 1962-5).
- D.: *Dīgha Nikāya*, 3 vols, ed by T.W. Rhys Davids & J. E. Carpenter (London: PTS, 1890-1911); tr by T.W. and C.A.F. Rhys Davids, *Dialogues of the Buddha*, 3 vols. (London: PTS, 1992, 1st Ed. 1899-1921); also by Maurice Walshe, *The Long Discourses of the Buddha*, London: Wisdom Publications, 1995, in one volume.
- D.A.: *Dīghanikāya Aṭṭhakathā*, I-III, ed. T. W. Rhys David and J. E. Carpenter, W. Stede. (London: PTS, 1886-1932).
- GS.: *Gradual Sayings*, 5 vols., (translation of the *Aṅguttara Nikāya*); vol. I-II, tr. by F.L. Woodward (London: PTS, 1989-92, 1st Ed. 1932-3); vol. III-V, tr. by E.M. Hare (London: PTS, 1988-94, 1st Ed. 1934-6).
- Joshi, L.M. (1983) *Discerning the Buddha*. Delhi: Munshiram Manoharlal Publishers.
- Kh.: *Kathāvatthu* (PTS) 2 vols, tr. S.Z. Aung, and, Mrs. C.F.A Rhys Davids, *Points of Controversy*, (London: PTS, 1993, 1st Ed. 1915).
- Lanka.: *Laṅkāvatāra Sūtra* ed. B. Nanjio (Kyoto: Otani University Press, 1956), with an introduction by D.T. Suzuki, *The Laṅkāvatāra Sūtra, A Mahāyāna Text*, (Delhi: Munshiram Manoharlal Publishers, 1999; 1st ed. London, 1932).
- M.: *Majjhima-Nikāya*, 4 vols, ed by V. Trenck, R. Chalmer & Mrs. Rhys Davids (London: P.T.S., 1888-1925); tr by I.B. Horner, *The Collection of the Middle Length Sayings*, 3 vols., PTS Translation Series No. 30, (London: PTS, 1993-5, 1st Ed. 1954-9); also tr. Bhikkhu Ñāṇamoli and revised by Bhikkhu Bodhi, *The Middle Length Discourses of the Buddha*. (Boston, Mass.: Wisdom, 1995) in one volume.
- Mv.: *Mahāvagga*.
- S.: *Saṃyutta-Nikāya*, 5 vols, ed by L. Feer & Mrs C.A.F. Rhys Davids (London: P.T.S., 1884-1925); *The Book of the Kindred Sayings, or Grouped Suttas*, 5 vols, vols. I-II, tr. by Mrs. Rhys Davids, assisted by Sūriyagoda Sumangala Thera and F.L. Woodward. (London: PTS, 1993-4, 1st Ed. 1917-22); vols. III-V, tr. by F.L. Woodward, ed. by Mrs. Rhys Davids. (London: PTS, 1992-4, 1st Ed. 1925-30).
- Sn.: *Suttanipāta*, ed. D. Andersen and H. Smith. (London: PTS, 1913). Reference is to verse number.
- Suzuki, D. T. (tr) (1999a) *The Laṅkāvatāra Sūtra, A Mahāyāna Text*, (Delhi: Munshiram Manoharlal Publishers; 1st ed. London, 1932).
- Thag.: *Theragāthā*, ed. H. Oldenberg. (London: PTS, 1883), tr. with an introduction and notes by K. R. Norman, *The Elders' Verses*, vol. I, PTS Translation Series No. 38. (London: PTS, 1990).
- Thig.: *Therīgāthā*, ed. R. Pischel. (London: PTS, 1883), tr. with an introduction and notes by K. R. Norman, *The Elders' Verses*, vol. II, PTS Translation Series No. 40, (London: PTS, 1991); The translation is also found in C.A.F. Rhys Davids and K.R. Norman, *Poems of Early Buddhist Nuns*. (Oxford: PTS, 1989).
- Vin.: *Vinaya Piṭaka*, 5 Vols, (London: P.T.S., 1938-66); tr. by I.B. Honer, *The Book of the Discipline*, 6 vols. vols. I, II & III (*Suttavibhaṅga*), (London: PTS, 1992-3, 1st Ed. 1938-42); vol. IV (*Mahāvagga*); vol. V. (*Cullavagga*); vol. VI. (*Parivāra*). (London: PTS, 1992-3, 1st Ed. 1951-2 & 1966).



VOTE OF THANKS

By Most Ven.Dr. Thich Nhat Tu

Your Holiness, esteemed Masters, honored guests, delegates, and fellow practitioners

Today, we gather here for the momentous Second Cambodia, Laos, and Vietnam Buddhist Summit conference on “Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World” at Vietnam Buddhist University. I am filled with gratitude for every one of you who has joined us, bringing your presence, wisdom, and unwavering commitment to the Buddha’s path of wisdom and healing.

I would like to express my deepest appreciation to the esteemed Buddhist leaders from Vietnam, Cambodia, Laos, and other countries, that opened our hearts and minds with their insightful speech, setting the stage for profound dialogue and spiritual exchange. Your words were a guiding light, showing us the way to unity and understanding.

To His Holiness Thich Thien Nhon, President of the Executive Council of the National Vietnam Buddhist Sangha, I extend my sincerest gratitude for your inspiring opening address. Your insights on compassion, interconnectedness, environmental protection, and the pursuit of peace resonated deeply within the hearts of all present. You reminded us of the transformative power of the Dharma, not only for individuals but also for entire nations and cultures.

To His Holiness Mahabounma Simmaphom, President of the Central Buddhist Fellowship Organization of Lao PDR, your message of unity and solidarity reached beyond the borders of the three countries. You reminded

us that despite our unique traditions and languages, the teachings of the Buddha bind us together in a sacred brotherhood.

To His Holiness Tep Vong, the Great Supreme Patriarch of Cambodia, though you were physically absent, your words, conveyed through Samdech Preah Buddhajayamuni Pandit, Khim Son, Chief of the Secretariat of the Supreme Sangha Council of the Kingdom of Cambodia, resonated powerfully. Your message of hope and resilience reminded us of the indomitable spirit of the Cambodian Sangha, and your commitment to fostering peace and prosperity across the region served as a beacon of inspiration.

To HE. Vũ Chiến Thắng, Deputy Ministry of Home Affairs; to Ms. Min Chandyneth, Secretary of State, Ministry of Rites and Religions of Cambodia; and Mr. Khanonglith Sisomboun, Standing Committee of Lao Front For National Development, Director-General of Religious Department, Lao Front For National Development, the Leader of the Government Committee for Religious Affairs, your presence and kind words of support demonstrate the enduring bond between the Sangha and the state. Your dedication to ensuring the flourishing of Buddhist practice in all three countries is a testament to the government's commitment to Buddhism and the well-being of our people.

To Most Ven. Dr. Thich Duc Thien, Vice President – Secretary General of the National Vietnam Buddhist Sangha, your welcome address was a fitting introduction to this remarkable summit. You have offered to carry the spirit of this conference beyond the walls, demonstrating collective wisdom and compassion and protecting all forms of life in the spirit of interdependence and mindful consumption.

To those who facilitated the gift exchange, you have beautifully woven a tapestry of cultural understanding and appreciation. Each offering, no matter how small, represents the deep respect and admiration we hold for one another.

This Second Cambodia, Laos, and Vietnam Buddhist Summit has been a triumph of collaboration, shared faith, and collective commitment to the teachings of the Buddha. We have learned from one another, become closer as companions in the Dharma, and ignited the fire of understanding, guiding us on the path of protecting the earth and serving humanity.



Let us carry the spirit of this summit in our hearts. Let us be mindful of the insights we have gained. Let us strive to embody the compassion, wisdom, and unity that we have witnessed here. May the seeds of friendship and understanding sown during this summit blossom into a flourishing garden of peace and prosperity for generations to come.

Once again, I extend my deepest gratitude to every one of you for making this summit such a resounding success. May the blessings of the Triple Gem be upon you all.

Sadhu, sadhu, sadhu.



II

CONGRATULATORY MESSAGE





भारत का राजदूत
हानोई



INDIAN AMBASSADOR
IN HANOI

DT: (+84) 24 38244991

FAX: (+84) 24 38244998

Email: amb.hanoi@mea.gov.in

21 December 2023

CONGRATULATORY MESSAGE

I am delighted that the second Buddhist Summit conference will be held at Vietnam Buddhist University, Ho Chi Minh City on 25-26 December 2023 on 'Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World'.

Buddhist thoughts and philosophy inspired by the life and message of Lord Buddha have profound value for the present-day environment. These civilizational underpinnings encourage India's initiatives to progress and respond to emerging issues in the world. One example is our Prime Minister H.E. Narendra Modi's global initiative of people-led Mission Life - Lifestyle for Environment promoting the adoption of a moderate, environment-conscious lifestyle. Sustainability and the environment were important themes of India's G20 Presidency during this year.

I congratulate the Vietnam Buddhist Sangha for promoting discussions and exchanges on Buddhist perspectives towards a sustainable world. I extend my best wishes to the participants for their thoughtful endeavors at the Conference.

Sandeep Arya

Indian Ambassador to Vietnam



CONGRATULATORY MESSAGE

Wednesday 20, December, 2023

*His Holiness Thich Tri Quang, Sangharaja of Vietnam Buddhist Sangha
His Eminence Thich Thien Nhon, President of Vietnam Buddhist Sangha
Dear Organizers and Esteemed Participants of the Second Cambodia-
Laos-Vietnam Buddhist Summit,*

Heartiest congratulations on the convening of the Second Cambodia-Laos-Vietnam Buddhist Summit! I am thrilled to learn that this remarkable occasion is taking place at the Vietnam Buddhist University in Ho Chi Minh City, Vietnam from December 25-26, 2023. This bilateral gathering of Buddhist leaders and representatives from Cambodia, Laos, and Vietnam holds immense significance. Unfortunately, due to my advanced age, I am unable to attend in person, despite my deep desire to do so. This momentous meeting of Buddhist leaders and representatives from our three great nations of Cambodia, Laos, and Vietnam holds immense importance. For centuries, Lord Buddha's teachings of compassion, non-violence, wisdom, and insight meditation have profoundly enriched our cultures and shaped the spiritual identities of our people. Through this summit, we have the opportunity to strengthen the invaluable bonds of our shared Buddhist heritage, while also addressing the contemporary social, environmental, and interfaith challenges facing our communities.

With our collective wisdom and determination, we can work towards actualizing Lord Buddha's vision of a just, harmonious, and sustainable society. May this congregation inspire all participants to return with renewed dedication towards propagating Buddha's message of peace, equality, and kindness, and serving humanity irrespective of faith or ethnicity.

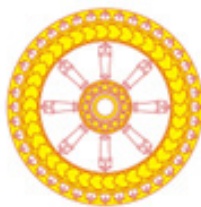
I would like to take this opportunity to bless your endeavors and wish the summit a grand success. Your efforts in organizing such a meaningful event are truly commendable.

May the Noble Triple Gem Bless you all.

Yours in Dharma,



His Holiness Tep Vong



CENTRAL BUDDHIST FELLOWSHIP ORGANIZATION OF LAO PDR

CONGRATULATORY MESSAGE

Dear Executive Council of Vietnam Buddhist Sangha

Esteemed Participants, distinguished guests, and delegates

On behalf of the Central Buddhist Fellowship Organization of Lao PDR, I, His Holiness Mahabounma Simmaphom, extend my warmest greetings and congratulations to all those gathered for the “Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World” summit at the Vietnam Buddhist University on December 25, 2023.

This summit is a testament to the mutual collaborations between Lao and Vietnamese Buddhism, both past and present. Our shared commitment to the teachings of Theravada Buddhism has fostered a deep bond between our nations, and it is heartening to see this bond further strengthened through such meaningful dialogues.

The Theravāda teachings offer a clear and potent message: true happiness lies in harmony with all beings, including the natural world. Our Buddhist ethics, rooted in the Five Precepts and the Noble Eightfold Path, guide us towards a mindful and compassionate way of life, one that minimizes harm and fosters respect for the delicate balance of nature. To live sustainably is not simply a duty, but a path to inner peace and liberation, where our well-being is intrinsically linked to the well-being of the planet.

The focus on Buddhist Ethics and Sustainable Living, particularly from a Theravada point of view, is a timely and important topic. Harmonizing

with the natural world is not just a philosophical concept, but a practical guide for living that Buddha has taught us.

Moreover, the emphasis on Mindful Consumption for Environmental protection resonates deeply with the Buddhist principle of mindful living. It serves as a reminder that each of our actions, no matter how small, can have a significant impact on the environment.

It is my sincere hope that this summit will inspire all participants to reflect on these teachings and incorporate them into their daily lives. May the discussions and deliberations during this summit lead to actionable insights and initiatives that contribute to a sustainable world.

Once again, I congratulate all participants and organizers for this commendable initiative. May your efforts bear fruit and contribute to the well-being and happiness of all beings.

With Metta,

Hòa thượng Mahabounma Simmaphom

President of the Central Buddhist

Fellowship Organization of Lao Pdr

CONGRATULATORY MESSAGE

His Holiness Thich Tri Quang, Sangharaja of Vietnam

His Eminence Thich Thien Nhon, President of Vietnam Buddhist Sangha

Honorable Masters, esteemed guests, and all delegates ...

With utmost reverence, I, as the acting Sangharaja of Myanmar, extend my heartfelt greetings and blessings to each of you as we gather on the auspicious occasion of the Second Cambodia-Laos-Vietnam Buddhist Summit. It is an honor to witness the ignition of a beacon of wisdom and action, as we delve into the profound theme of “Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World.” This theme resonates deeply with the ancient Burmese tradition, where the practice of forest meditation has fostered a profound connection with nature and mindful existence.

For centuries, the gentle whispers of our forest leaves have served as silent teachers, reminding us of the interdependence of all sentient beings and the delicate equilibrium of our Earth. This interdependence transcends boundaries, and it fills my heart with joy to reminisce about the vibrant exchanges that have taken place between our nations. Both my esteemed predecessor, the Sangharaja, and I have been fortunate enough to share the Dharma in Vietnam, while countless Vietnamese monastics have sought solace and wisdom in the monasteries of Myanmar. This rich tapestry of shared knowledge is a testament to the unifying strength of the Buddha’s teachings.

Now, as we confront the pressing challenge of environmental degradation, the time has come to weave this tapestry into a potent force for action. Vietnam, Cambodia, Laos, and Burma - our lands are not only

bound by a shared history and faith, but also by the rivers that nurture our fields, the mountains that cradle our temples, and the air that sustains all life. Let us unite in this noble endeavor, drawing from the wisdom of our respective traditions and the resilience of our collective spirit.

Envision, if you will, a future where the Mekong River once again dances with vibrant life. Picture luscious rice paddies thriving under the watchful gaze of ancient pagodas. Imagine a world where our children inherit a planet blessed with pure air, flourishing forests, and the harmonious symphony of birdsong. This future is within our grasp, but it necessitates collaboration, innovation, and unwavering dedication.

Hence, I implore you, Venerable Masters and esteemed guests, to seize this opportunity as a catalyst for tangible action. Let us exchange best practices, initiate collaborative projects, and inspire our communities to embrace mindful consumption and sustainable living. May the insights gained here blossom into concrete initiatives, guided by the spirit of cooperation, and may the radiant wisdom emanating from this summit illuminate the path towards a future where humanity and nature coexist in harmonious equilibrium.

May you all be well and happy!




 အဂ္ဂမဟာပဏ္ဍိတအဂ္ဂမဟာသဒ္ဓမ္မဇောတိကဇေ
 (အဂ္ဂမဟာပဏ္ဍိတအဂ္ဂမဟာသဒ္ဓမ္မဇောတိကဇေ)
 အကျိုးတော်ဆောင်နိုင်ငံတော်သံဃမဟာနာယကအဖွဲ့
 မင်းကျောင်းပထမပြန်တသင်တိုက်
 သန်လျင်မြို့၊ ရန်ကုန်တိုင်းဒေသကြီး

His Eminence Dr Bhaddanta Candimābhivaṃsa

(*Aggamahāpaṇḍita, aggamahāsaddhammajotika*)

The Secretary of the State Saṃgha Mahānāyaka Committee,
 The Republic of the Union of Myanmar



CONGRATULATORY MESSAGE

His Holiness Thich Tri Quang, Sangharaja of Vietnam Buddhist Sangha,

His Eminence Thich Thien Nhon, President of Vietnam Buddhist Sangha,

May the blessings of the Buddha be upon all Buddhists, including the organizers and participants of the 2nd Cambodia-Laos-Vietnam Buddhist Summit.

On behalf of the Sangha Supreme Council of Thailand, I am delighted that the organizing committee and participants of the 2nd Cambodia-Laos-Vietnam Buddhist Summit have scheduled the event to be held at Vietnam Buddhist University on December 25-26, 2023. This is a significant step in promoting Buddhism and strengthening interfaith relations in the region.

I am glad to learn that Buddhist Annam Nikaya monks in Thailand are propagating the teachings of the Lord Buddha for the benefit and happiness of the global Buddhist community. Additionally, I am particularly excited to know about the significant role of Mahachulalongkornrajavidyalaya University (MCU) in assisting Vietnam as the host of the United Nations Day of Vesak celebrations. MCU has played a significant role in supporting the organization of this event in the years 2008, 2014, and 2019 contributing to their successful events. Moreover, I have been informed that MCU will also support the organization of the United Nations Day of Vesak celebrations in the year 2025. I rejoice in their merits on this occasion.



We all follow the principles of Dhamma teaching which is the Ethics in Organizational Management by the Lord Buddha, which are the ethical guidelines for coexistence in society. For sustained prosperity, every community must consistently engage in meetings, consultations, and discussions to prevent and resolve issues, exchanging good perspectives and accepting reasonable justifications for mutual understanding and harmony. This fosters creativity and development, ensuring the enduring stability and prosperity of the religion, benefiting and bringing peace and happiness to us and the global community.

The propagation of the Lord Buddha's teachings to achieve its intended goals relies on the faith and harmony between the Saghass and the Lay communities. Together, they must collaborate to support and promote the propagation of the Dharma teachings for peace and happiness. As stated in the Buddhist scriptures of Buddhda teaching , "the harmony of the community leads to success."

Because every religious activity contains its own difficulties and ease within itself, it depends on how Buddhist entities involved apply principles of administration.

We have not been careless, but continuously to seek ways to consistently enhance the ongoing work. If difficulties or challenges arise during administration, it becomes an opportunity for all of us to learn and find ways to prevent and resolve issues collectively.

May the 2nd Buddhist Summit of Cambodia, Laos, and Vietnam be a great success, achieving its objectives to promote unity, solidarity, and mutual understanding for the benefit and happiness of the global Buddhist community.

May the Triple Gem bestow blessings upon all participants, both Sangha community and lay people, who are part of this conference have physical and mental strength, and intellectual capacity to carry out the noble Buddhist activities for the benefit and happiness of the nation, the religion of Buddhism, and the monarchy.

May everyone prosper in every aspect according to the objectives and may you all flourish abundantly in adherence to the Dhamma discipline of the Lord Buddha forevermore.

Rejoice in your merit



Somdet Phramahathirachan

Committee of the Sangha Supreme Council of Thailand,
President of Regulatory Office for Overseas Dhammaduta Bhikkhus



CONGRATULATORY MESSAGE

His Holiness Thich Tri Quang, Sangharaja of Vietnam Buddhist Sangha

His Eminence Thich Thien Nhon, President of Vietnam Buddhist Sangha

Dear Organizers and esteemed Participants of the Second Cambodia-Laos-Vietnam Buddhist Summit,

As the Sanghanayaka of Bangladesh , I am honored to extend my warmest congratulations to the organizers and participants of the Second CambodiaLaos-Vietnam Buddhist Summit.

This auspicious event, scheduled to take place at Vietnam Buddhist University on December 25-26 December 2023, signifies a momentous step forward in the promotion of Buddhism and the strengthening of interfaith relations within this golden region.

We humbly express our deepest gratitude for the invaluable contributions made by National Vietnamese Buddhist Sanghas in hosting the United Nations Day of Vesak. Their invaluable support has been instrumental in the successful prestigious event in the years 2008, 2014, and 2019. We are look forward to join the successful hosting of the UNDV event in 2025 and the insightful dialogues it will undoubtedly inspire.

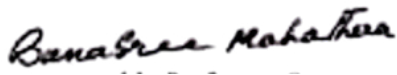
The collaborative spirit demonstrated by Cambodia, Laos, and Vietnam in organizing this summit is an undeniable testament to

our shared vision and unwavering commitment to the sustainable development of Buddhism in the respective nations. This gathering of esteemed Buddhist leaders and scholars provides a unique platform for the exchange of knowledge, the cultivation of mutual understanding, and the fortification of the bonds of friendship among the countries.

With heartfelt anticipation, we ardently hope that this summit will catalyze enhanced cooperation and the exchange of ideas between the nations. By harnessing the collective wisdom of our esteemed participants, we can effectively address the challenges that lie ahead and progress towards the sustainable development of Buddhism, not only within national boundaries but also on a global scale.

May the Second Cambodia-Laos-Vietnam Buddhist Summit be an outstanding success, fostering unity, harmony, and the utmost mutual respect among all attendees. May the profound teachings of Lord Buddha continue to illuminate our paths and guide us in our unwavering pursuit of peace, compassion, and enlightenment.

With metta,



H. H. Prof. Dr. Somdej Banasree Mahathero
Sanghanayaka of Bangladesh



CONGRATULATORY MESSAGE

Highly respect to Most Venerable, Venerable and all Buddhist Sanga
His Excellency, Her Excellency and all honorable delegates from all
organizations of Socialist Republic of Vietnam

His Excellency, Her Excellency and all honorable delegates from all
organizations of Lao People's Democratic Republic - Distinguish guests,
ladies and gentlemen!

Today, I, His Eminence Samdech Preah Buddhataranarajavansa Keo
Dimong, the Permanence Member of Supreme Sanghanayaka Council
of Dhammayuttikanikaya of the Kingdom of Cambodia represent His
Holiness Samdech Preah Abhisiri Sugandha Mahasangharajah Dhipati
Kitti Uddesa Pandita Bour Kry, the current Great Supreme Patriarch of
Dhammayuttikanikaya of the Kingdom of Cambodia.

First of all, I would like to send my great thanks for the invitation
to this significant and remarkable summit. I am deeply honored to be
present at this event in Ho Chi Minh City,

Vietnam, also, would like to extend my heartfelt admiration to Most
Venerable Thich Thien Nhon, the President of Vietnam Buddhist Sangha
Executive Council of Socialist Republic of Vietnam for the ongoing effort
to foster cooperation and exchange among the Buddhist of Cambodia,
Laos and Vietnam as well as to strengthen the bonds of friendship among
our three nations.

With the great successful organization of Inaugural Cambodia-Laos-
Vietnam Buddhist Presidents' Summit in Vientiane by the Laos Buddhist
Federation in 2018, today, we convene once again to continue our qualities

of compassion, wisdom, courage and ideals embodies to explore theme of “Buddhism participates in responding to climate change and protecting the environment”. As one of the leaders of Buddhist community, I am eager to share my reflections and insights with everyone.

In this ever-changing era, people worldwide are seeking peace and harmony. As you know, peace begins within the heart, and harmony stems from mutual respect, the respect to people, particularly, respect to environment or nature. I believe peace and harmony will never ever happen in natural disasters, flood, drought, wildfire, earthquake, hurricanes and so on because those destruction could cause million of lives death and unmeasurable property like infrastructures, houses, farms and factories were destructed. Climate change has become a priority topic to be considered carefully and the priority on the table of United Nation Discussion among all nations in the world. That is because of awareness. With this awareness, I believed that only through collective effort can create a world that is more beautiful and become a safer zone for all of us.

Our present age requires more care for both mind and action. The Buddha teaches us to treat others with compassion and inclusiveness whether within national boundaries or beyond whether sharing the share faith or not. We all coexist to face the same destiny in front of nature and we all coexist to join hand to make our world beautiful.

At this forum, I hope that we can listen to each other’s voice, share wisdom, and exchange experiences. This marks the starting point of our collective journey. May the wisdom and compassion of the Buddha’s teachings illuminate our path, and may we work together to transform the yearning for peace, harmony, leading humanity to a brighter future on this green beautiful world.

Most Venerable, Venerable, Ladies and Gentlemen, I would like to express my sincere thanks and wish you all with the four gems of Buddha blessing: Longevity, Nobility, Health and Strength as well as wish this Buddhist Presidential Summit of the three countries Cambodia - Laos -Vietnam to have success with my advance congratulation.

Thank you!

Ven. Samdech Preah Buddharatanarajavansa Keo Dimong,

A permanent member of the Supreme Sanghanayaka Council of Dhammayuttikanikaya of the Kingdom of Cambodia, presentative for His Holiness.

Samdech Preah Abhisiri Sugarandha Mahasangharajah Dhipati Kitti Uddesa Pandita Bour Kry, Supreme Sanghanayaka Council of Dhammayuttikanikaya of the Kingdom of Cambodia



03823-275329



+91-9612727388

DHAMMA DIPA INTERNATIONAL
BUDDHIST UNIVERSITY

PO : Bishnupur, Manu Bankul, Sabroom, Nam Tripura, Ấn Độ
Email: bhet.org@gmail.com / dr_dhamapiya@yahoo.com

CONGRATULATORY MESSAGE

Dear Executive Council of the Vietnam Buddhist Sangha,

Most respectfully I stand here today to convey warm Greetings from the Buddhist Sangha and the Buddhists of India, Ariya desha, the Holy Land of Buddha, to you all Venerable Masters, Members of Mahasangha, Brothers, Sisters, and Friends in Dhamma and to all the respected Excellencies, delegates, dignitaries and everyone present in this auspicious occasion. I am very happy for the opportunity given to me to be a part of this important 2nd Cambodia - Laos - Vietnam Buddhist Summit held in Hochiminh City, Vietnam on 25th and 26th December 2023. On behalf of the Buddhist Sangha, the Buddhist of India, and on my behalf, I heartily congratulate the organizers and all those who took the initiative in making this Buddhist Summit a grand success.

We have One Buddha and one Dhamma but several Sangha Traditions. The fountain of Buddha Dhamma which sprang in India evolved into two main traditions based on Indic languages, namely - Pali and Sanskrit. Thus we have Pali Buddhist Traditions and Sanskrit Buddhist Traditions later which were incorporated into several other languages in Southeast Asia and in other parts of the World and shaped to fit into local culture, customs, and practices, and that gave rise to several other Buddhist traditions and lineages. This is the historical testimony that evolved over 25 centuries.

Theravada and Mahayana Buddhism are popularly known to the World as the two main Buddhist knowledge systems or schools. We may



name the Buddhist Traditions that follow Pali Tipitaka as Theravada form Buddhism and those who follow Buddhist Texts based on Sanskrit Tripitaka or Sanskrit sources as followers of Mahayana Buddhism. Theravada and Mahayana Buddhism are like 2 wings of a bird which need to be equally strong to fly high in practice and propagation of Buddha Dhamma. We need to have harmony, cooperation, and close association among different Buddhist traditions. In essence, we don't differ; we follow the same Buddha but practice His teachings in different ways. Whichever way or path we opt for, we must see to it that our practices of Buddha Dhamma yield peace and harmony within and in society and in the World at large. If our practices of Dhamma cause conflict, disharmony, violence, war, etc., and destroys the life of living beings, then it is sure that there is something wrong. We have to introspect, correct the wrong, and follow the path that facilitates for promotion of peace, harmony, and well-being for oneself and others.

We need unity and collaboration among us. We need to support each other and not pull down the other who tries to scale up in the practice and promotion of Buddha Dhamma. We have many challenges before us. These challenges are both internal and external. We have to protect the existing Buddhist population first if Buddha Dhamma is to sustain, prolong, and prevail for long in the World. This is the collective responsibility of all of us, the Buddhists of the World, to work together in unity and in harmony to face the challenges from within and from without.

We have to focus on the Buddhist children and Buddhist youth. We have to present Buddha Dhamma to the children and youth in a way that they will like and commit to practicing and promoting the Dhamma. Doing puja and learning the texts and sutras are necessary but not enough. We have to see how Buddha Dhamma is relevant and helps in day-to-day life to sort out different forms of crises and challenges and guide people to lead a contented and peaceful life.

We, the Buddhist Sangha have to connect with the lay followers and support them to learn the Dhamma and lead them to live a meaningful life and make a positive impact in the society and the World. As Buddhists, we have to protect, preserve, promote, and propagate Buddha Dhamma and as responsible human beings and Global Citizens, we have to take

care of Mother Earth and the environment and work towards maintaining stability, peace, and harmony in the World.

I am very thankful to the organizers, to the Vietnam Buddhist Sangha, and especially to Most Venerable Thich Nhat Tu for inviting me to this great event and for allowing me to share my thoughts with you all.

Bhavatu Sabba Mangalam.

May All Beings Be Happy and Peaceful!

Most Ven. Dr. Dhammapiya

President, International Buddhist Confederation

Chancellor, Dhamma Dipa International Buddhist University,
South Tripura, India



INTERNATIONAL BUDDHIST CONFEDERATION
Collective Wisdom United Voice

CONGRATULATORY MESSAGE

His Holiness Thich Tri Quang, Sangharaja of Vietnam,

His Eminence Thich Thien Non, President of Vietnam Buddhist Sangha's Executive Council,

Respected Venerable Masters, esteemed delegates, and practitioners,

Greetings from the International Buddhist Confederation (IBC)!

As the sun bathes Vietnam Buddhist University in December brilliance, we gather not just to commemorate the Second Cambodia-Laos-Vietnam Buddhist Summit, but to ignite a beacon of wisdom and action, "Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World," organized by Vietnam Buddhist Sangha (VBS).

From the fertile soil of India, the teachings of the Buddha blossomed, spreading like lotus lanterns across Asia. Reaching Cambodia, Laos, and Vietnam, illuminated the path towards compassion, mindfulness, and harmony with all beings. In this shared heritage, we find not just solace, but a potent remedy for the ills of our times.

Vietnam, a land graced by nearly 19,000 pagodas and serene temples, holds a special place in this journey. The Vietnam Buddhist Sangha's dedication to nurturing the Dharma on a global stage shines bright.

Three times – in 2008, 2014, and 2019 – they hosted the United Nations Day of Vesak, sharing the Buddha’s message of peace and understanding with the world. And even now, the horizon glows with promise, as they prepare to do so again in 2025.

However, Vietnam’s contributions extend far beyond hosting grand events. The Sangha’s unwavering commitment to environmental stewardship serves as a shining example to all. Their active role in the International Buddhist Confederation (IBC) is a testament to their dedication to global collaboration. Witness the esteemed patronage of His Holiness Thích Tri Quang, Sangharaja of VBS, and the vital roles played by His Eminence Thich Thien Nhon, President of the VBS, and His Eminence Thich Thanh Nhieu, President of the IBC, and Most Ven Thich Nhat Tu, Vice President of the IBC for the current term. Such dedication inspires collective action across Buddhist nations and organizations.

This summit’s focus on environmental protection through Buddhism is timely. I urge deeper cooperation between monastics, laities, and countries on joint reforestation drives, plastic reduction campaigns, sustainable agriculture, and more. May share concerns for our imperiled planet and strengthen bonds of goodwill between our brotherhoods.

Therefore, let this summit be not just a forum for insightful discussions, but a springboard for concrete action. Let us weave together the wisdom of our traditions with the urgency of the present moment. Let us forge dynamic collaborations, share best practices, and empower communities to become stewards of our Earth.

From the lush rice fields of Cambodia to the karst formations of Laos, from the vibrant cities of Vietnam to the tranquil monasteries nestled across our lands, may the spirit of this summit blossom outwards. May it inspire practical initiatives, cultivate ecological awareness, and nurture a sustainable future for generations to come.

In the spirit of the compassionate Buddha, let us walk this path together, hand in hand, and illuminate the world with the radiant light of our shared responsibility.

On behalf of IBC members and myself, I wish the summit fruitful deliberations. May Buddha’s Light continue radiating through Southeast

Asia, motivating compassionate action on crises facing humanity and nature.

With deepest respect and blessings,



Shartse Khensur Rinpoche Jangchup Choedon
Secretary General, IBC



ABCP ULAANBAATAR, MONGOLIA

CONGRATULATORY MESSAGE

Monks and religious organizations have participated for decades in the environmental movement, contributing sermons on the sanctity of the Earth, sharing warnings about climate change, lobbying on behalf of renewable energy, and issuing interfaith declarations about preserving the planet for future generations.

This is because religious organizations and religion leader believe climate as a moral issue.

All religions, basing on such moral responsibility, have an important role to play and contribute to addressing climate change that is fraught with danger of undermining the quality of life of peoples around the world, irrespective of their origin and belief.

In this respect, if religions realize their moral responsibility and act for a sustainable world, we would be doing justice to our faith and the responsibility we bear before humanity.

Buddhists in the region have been marching in the fore fully realizing that climate change is real and it is one of the principal challenges facing humanity in our day.

The leitmotif of the Second Cambodia-Laos-Vietnam Buddhist Summit “Buddhist perspectives on Environmental Stewardship – Nurturing a Sustainable World” is timely and important from Buddhist point of view.

I am confident that the Buddhist summit of the Buddhist leaders from Cambodia, Laos and Vietnam will find answers to challenges posed by climate change and it will seek solutions to ways on making our world sustainable, and taking this opportunity, the Asian Buddhist Conference for Peace, which also pursues a similar mission, wishes success to the Second Cambodia-Laos-Vietnam Buddhist Summit.

Most Ven. Da Lama Byambjav

Secretary General, Asian Buddhist Conference for Peace
Headquarters Ulaanbaatar, Mongolia.

БУДДИЙСКАЯ
ТРАДИЦИОННАЯ
САНГХА РОССИИ



BUDDHIST
TRADITIONAL
SANGHA OF RUSSIA

CONGRATULATORY MESSAGE

Dear Executive Council of the Vietnam Buddhist Sangha,

On behalf of the Buddhist Traditional Sangha of Russia and my behalf, I welcome the participants of the conference “The 2nd Laos-Cambodia-Vietnam Buddhist Summit Conference”!

Protection of the environment, pristine nature, and climate is one of the main tasks for the sustainable development of modern society. Preserving the planet for future generations and ensuring environmental safety throughout the world are pressing problems that require urgent solutions.

All this requires a constructive dialogue between representatives of all Buddhist communities from different regions and their active interaction. Holding this Forum significantly expands the possibilities of such joint work.

I am confident that the determination and combined efforts of the Forum participants will contribute to the preservation of the environment, increase environmental awareness, and help in finding ways to counter the planetary crisis.

I would like to express my gratitude to the organizers and benefactors of the conference.

I am very pleased with this partnership and look forward to its further expansion and strengthening.

I wish the participants of the conference “The 2nd Laos-Cambodia-Vietnam Buddhist Summit Conference” fruitful work!

Dyd Khambo lama Dashinim Sodnomdorzhiev

The Deputy of the Buddhist Traditional Sangha of Russia



CONGRATULATORY MESSAGE

Executive Council of Vietnam Buddhist Sangha

I have the great pleasure of expressing my sincere congratulations to the Vietnam Buddhist Sangha at Vietnam Buddhist University for successfully organizing the 2nd Cambodia-Laos-Vietnam Buddhist Summit Conference, which will take place on December 25–26, 2023.

All Buddhists must consider the conference theme, “Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World,” in light of contemporary circumstances. Just recently, governments gathered in Dubai, United Arab Emirates (UAE), for the 28th annual United Nations (UN) climate forum, or COP28, to debate ways to mitigate future climate change and get ready for it. Spirituality and faith demonstrated during COP28 that they may be a source of hope. Leaders and delegates from every major tradition have offered an alternative to the increasing pessimism that permeates environmental rescue operations. With more than 325 speakers representing more than 55 countries, the world’s first Faith Pavilion during a UN Climate Conference is a ray of hope.

Regretfully, I believe that Buddhists are falling short in speaking up on this crucial global platform. Even though Buddhism offers a lot on this issue. We Buddhists need to put in more effort and spread the word about the Buddhist perspective on biodiversity and bioethics.

I sincerely appreciate Vietnam Buddhist University’s tireless efforts in uniting practitioners, academics, and leaders of the Buddhist community

from CLV and throughout the globe to work on ecology. It's timely and commendable that you are attempting CLV Buddhist trilateral environment stewardship.

With great congratulations and best wishes for the Second CLV Buddhist Summit, which is being held under the Vietnam Buddhist University's auspices, I would like to extend my sincere congratulations.

May Buddhism endure long (Cīram tīthatu Buddhassa sanam!)

Most Ven.Dr. Phra Dhammashakyavamshavisuddhi (Anil Sakya)

Vice President, International Buddhist Confederation

Ecclesiastical Governor for Regions 6-7 of Thailand



Buddhist Realist's Vihara

Tel : +44 786 946 9880 email : oxforddrsumana@gmail.com

CONGRATULATORY MESSAGE

Dear Executive Council of the Vietnam Buddhist Sangha,

Our human evolution began more than 500 million years ago according to verified and undisputed research. During this natural transition the environment was not harmed and we were happier as we were human-centered. (anthropo-centric).

But, in modern times, we have become machine-centered due to our own greed and industrialization. We have overused and exploited nature and looking for a very quick solution!

It is laudable that the Second Cambodia-Laos-Vietnam Buddhist Summit: Conference 'based on Buddhist ethics and moral science of the Buddha's timeless (akalika) Dhamma is pragmatically investigating the situation for a solution to create the happiness of all sentient beings and nature. This will be a landmark in Buddhist history for the Vietnam Sangha as the host.

I trust that the realism of Buddhism based on empirical and experiential dynamism of anicca (to change for the better, based on the Right Understanding can provide proper sustainability for the Well-being and Happiness of all in a cosmic way.

Sumana Siri

His Eminence Rev. Dr. Sir. Sumana Siri

Chief Sangha Nayaka Maha Thera of the U.K. & Europe since 1999



|| NAMO BUDDHAYA ||

MAHA BODHI SOCIETY OF INDIA

(The Pioneer International Buddhist Organisation – Estab. – 1891)

Sarnath – The First Preaching Place of the Buddha

Tel. : 0091-542-2595955
Fax : 0091-542-2595877
E-mail : mbsi.sarnath@yahoo.in



Address : MULAGANDHA KUTY VIHARA, ISIPATANA DEER-PARK, DHARMAPALA ROAD, SARNATH, VARANASI-221007, (U.P.) INDIA

CONGRATULATORY MESSAGE

Dear Executive Council of the Vietnam Buddhist Sangha,

I am very happy to know that you are organizing the second Cambodia-Laos-Vietnam Buddhist Summit on December 22-23, 2023. It is a matter of great achievement for the Buddhist world, especially the Ven. Vietnamese Sangha.

I, on behalf of the Maha Bodhi Society of India, congratulate the Vietnam Buddhist Sangha and the Vietnam Buddhist University Ho Chi Minh City for the organization of the same and I send my prayers and blessings for the success of the Summit from Holy Isipatana Migadaya, Sarnath, Varanasi – the First Preaching Place of the Buddha.

Bhavatu Sabba Mangala,

Sumiththananda

Ven. R. Sumiththananda Thero

Mulagandha Kuti Vihara
Society of India, Sarnath





APCP KOREA NATIONAL CENTRE

CONGRATULATORY MESSAGE

I, on behalf of the Korean Buddhists, sincerely congratulate you on hosting the 2nd Cambodia-Laos-Vietnam Buddhist Summit Conference which is hosted by the Vietnam Buddhist Sangha at Vietnam Buddhist University, Ho Chi Minh City.

After Buddha rolled the Wheel of Dharma, Buddhism spread throughout the world. Buddha's teachings taught humanity to escape suffering and achieve nirvana (freedom). I believe that we Buddhist disciples should always strive to spread the teachings of Buddha.

In this context, I believe that the 2nd Cambodia-Laos-Vietnam Buddhist Summit Conference will be a truly beneficial and valuable gathering to exchange views and discuss the topic of Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World.

I believe that environmental preservation and management issues are very important topics for humanity. As far as we know, it is common sense that Earth is the only planet with life on it. Of course, from an astronomical point of view, it may be possible to hypothesize that there may be a star with life somewhere in the universe, but as far as we humans know, I think it is really difficult to dispute that the Earth is the only star with our current knowledge.

Currently, in the global village, environmental pollution and climate change are causing great threats to human life and living, and this cannot be said to be a result of environmental pollution. Environmental pollution

causes climate change, and war not only kills humanity but also destroys the environment, doubling pollution.

Buddha lived a life without possessions as a monk. He lived on the streets, and from today's environmental perspective, the Buddha was a truly great environmental activist. He lived in harmony with nature. He was involved in an environmental movement that was difficult to put into practice.

Buddha was an environmental activist who worked with nature more than any other religious leader among mankind. I believe that in today's era, if all Buddhists and religious people take the lead and inherit and practice the spirit of non-possession practiced by the Buddha, environmental conservation and management will occur naturally.

We sincerely congratulate and thank you for the successful outcome of hosting the 2nd Cambodia-Laos-Vietnam Buddhist Summit Conference at the Vietnam Buddhist University in Ho Chi Minh City, sponsored by the Vietnamese Buddhist Sangha Association.

Most Ven. Dr. Woneung Lee Chi Ran

President, Korea National Center,
Asian Buddhist Conference for Peace.



ANANDA KUTI VIHAR

Swayambhu, G.P.O. Box 3007, Kathmandu, Nepal

RefNo. 007/2567/023

Date: 21st December, 2023

CONGRATULATORY MESSAGE

Dear Executive Council of the Vietnam Buddhist Sangha,

Lord Buddha, the son of Nepal, Light of the World, and benefactor of mankind taught the way of life to live in peace and happiness. The Teaching of the Buddha directs the way to eliminate suffering and has become even more pertinent in the present day.

We do believe that The 2nd Cambodia-Laos-Vietnam Buddhist Summit Conference in Vietnam serves as an excellent platform to celebrate the togetherness of the religions and the Academic Conference on the theme of “Buddhist Perspective on Environmental Stewardship: Nurturing a Sustainable World” encourages the devotee to spread the teaching of Buddha. We praise the effort of the organizing committee for contributing your huge effort to disseminate the teachings of Lord Buddha to the world. It is a step in the right direction to uphold human values.

On behalf of ABCP Nepal National Centre Kathmandu and Nepalese Buddhists, I would like to wish the grand success on the occasion of the 2nd Cambodia-Laos-Vietnam Buddhist Summit Conference in Vietnam,

from the pious land where Lord Buddha was born. May this outstanding event offer a valuable contribution to the consolidation of friendship, solidarity, and harmony among all Buddhists!

May all sentient beings be free from suffering! May all beings be happy from this meritorious deed!

“CHIRAM TITTHATU SADDHAMMO”.

With the blessing of the Noble Triple Gem!



Most Ven. Maitri Bhikkhu Mahathero

Chairman, ABCP Nepal National Centre, Kathmandu.

Chief Abbot, Ananda Kuti Vihar, Swayambhu; Ktm-15, NEPAL

БУДДИЙСКАЯ ТРАДИЦИОННАЯ САНГХА РОССИИ BUDDHIST TRADITIONAL SANGHA OF RUSSIA

АГИНСКИЙ ДАЦАН

687000 Россия, Забайкальский

Агинский Бурятский округ,

Агинский дацан

ĐT: 8 (302 39) 4-31-77

ОГРН: 1028002320532

ИНН/КПП: 8001003810/800101001



AGINSKY DATSAN

687000 Nga, Zabaykalsky kray, край,

Aginsky Buryatsky okrug,

Aginsky datsan

ĐT: 8 (302 39) 4-31-77

e-mail: datsan.lib@mail.ru

CONGRATULATORY MESSAGE

*by Mr. Khambo Tsyren Dondukbaev on the occasion of the 2nd
Cambodia - Laos - Vietnam Buddhist Summit*

Dear representatives of the Sangha and delegates of the forum,

On behalf of the Buddhist Traditional Sangha of Russia, I am pleased to welcome all participants of the 2nd Cambodia-Laos-Vietnam Summit Conference!

There's no doubt that the theme of the Summit - "Buddhist Perspectives on Environmental Protection: Cultivating a Sustainable Peace," is the most urgent and troublesome one. While addressing the issue of ecology, we are guided by care and compassion for those generations to whom we will leave the planet behind. And even if serene peace and harmony prevail in the world, then our grandchildren will have probably to fight with each other for the simplest things: drinking water and clean air without which no life is possible.

Our teacher, the Buddha Shakyamuni, proffered to use of the Middle Way, and now this term has ceased to be a philosophical allegory of Buddhists. Recognizing the pros and cons of technological progress, all of us together with scientists and our governments, are destined to work on practical solutions to reduce destructive waste and purify the planet out of billions of tons of waste already accumulated. Besides, the

second point of significance is that we should focus on the important Buddhist concept of “renunciation”, namely, the renunciation of excessive consumption in return for which the traditional Buddhist worldview can fill our life with peace and harmony. The unique Buddhadharma itself is a remedy that is able to direct humanity away from the pursuit of improvement of material wealth to stable satisfaction of virtuous activity and caring for nature.

Therefore, our responsibility as Buddhists is very great to convey the spiritual values of Buddhadharma to the younger generation delicately and confidently avoiding extremes. The reverential and careful attitude towards all forms of life and nature is an important part not only of education for Buddhists but a necessary measure as a part of secular education since according to Mahatma Gandhi: “If you want to change the world, change yourself.” Will we manage to confront environmental disasters effectively if the attitude towards the problem of careless consumption and exploitation of nature does not change?! Certainly not.

But we can improve the present and protect the future of our common home if the traditional values of Buddha Dharma help us shift our focus from material values to spiritual ones.

I wish all participants and audience fruitful cooperation! May the Three Jewels bless you!



His Eminence Did Khambo Tsyren Dondukbaev,
Deputy Khambo Lama for Transbaikal territory of Buddhist
Traditional Sangha of Russia, Head of Russian National ABCP Centre
Aginskoe, Vice-President IBC.



116 臺北市文山區木柵路3段179號2F之2

+886-2-29374711; 886-928194688 | sakyadhita2012@gmail.com | <http://sakyadhita.blogspot.tw/> | www.sakyadhita.org

CONGRATULATORY MESSAGE

Dear Executive Council of the Vietnam Buddhist Sangha,

It was very nice to have met you again in Delhi during the IBC General Assembly this past week. Thank you very much once again for your kind invitation for us to come and participate in the upcoming 2nd Cambodia-Laos-Vietnam Buddhist Summit Conference. Thank you also for having personally invited us to contribute a paper. Much as we wish we could send you a quality research paper as requested, our non-stop Dharma traveling schedule is making this task much too challenging. You see, we were actually in Korea for a Sustainable Tourism Conference right before coming to the IBC General Assembly Meeting, and we are still in Delhi, after having just completed a lecture in the Buddhist Studies Program and offering inauguration remarks at a two-day academic conference on the Psychology of Food at the Swami Vivekanand Subharti University in Meerut. After a few more meetings in the next two days in Delhi, we will then fly to Kushinagar for another invited international conference.

Despite this incredible schedule in this Incredible India and the impossibility of sending in a quality research paper in time, your very kind invitation has been on our mind. We have not forgotten your kind invitation and request. Therefore, we would like to share a few thoughts from our travels these days, especially our most recent trip to Korea for

the UNWTO conference on “Sustainable” Tourism, which shares the very same keyword as this upcoming conference you are inviting us to this December in Vietnam.

There is absolutely no doubt that this upcoming conference on “Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World”, which is to be hosted by the Vietnam Buddhist Sangha at Vietnam Buddhist University in Ho Chi Minh City, IS most timely and indeed what our world needs most. The Buddha Dharma has so much to contribute to our world in every aspect and all the 17 UN Sustainable Development Goals; but first and foremost, the Buddha Dharma plays a key role in healing our suffering environment and nurturing a sustainable world. Sustainability cannot just stay as a slogan. It cannot be something simply imposed and remain superficial. It has to come from within. It has to come from the right views and genuine understanding. Meanwhile, it takes solid practice. It takes mindful practices, every day. Moment to moment.

While we were in Korea for this Sustainability Tourism Conference with UN World Tourism Organization (WTO) and Seoul Tourism Organization , we had this great opportunity to hear from leaders of major contemporary world tourism stakeholders (such as CEOs of Agoda, Expedia, Klook, etc.) and joined a sample “sustainability fam tour” in Seoul on the second day. Much as we appreciate the efforts and modern techniques as developed, and much as we agree with WTO’s emphasis on education, we cannot help but notice that something is missing. If only the Buddha Dharma can be more widely shared! If only the Buddha Dharma can help substantiate the contents of the education as emphasized! Therefore, what this upcoming 2nd Cambodia-Laos-Vietnam Buddhist Summit Conference has to offer will definitely help bridge this gap in the promotion of such a “Sustainable” Tourism.

Therefore, as self-employed Global Buddhist Ambassadors, we would very much like to offer our most sincere congratulations for the success of this conference. We will also be more than happy to join to contribute to and witness the success of this precious Dharma gathering if causes and conditions come together.

May all be auspicious, May all go smoothly and successfully, May the Triple Gem bless and protect everyone. May all beings be free from suffering.



Dr. Christie Yu-Ling Chang

President, Sakyadhita Taiwan
Former Joint President, IBC
Former President, Sakyadhita
International



Dr. Frank Yun-Fu Tien

Deputy Director, Institute of
Sounds and Acoustics
Former Executive Committee
Member, IBC



ABCP BANGLADESH NATIONAL CENTER

CONGRATULATORY MESSAGE

Dear Executive Council of the Vietnam Buddhist Sangha

We are very happy to learn that the 2nd Cambodia-Laos-Vietnam Buddhist Summit Conference is being held on December 22-23, 2023. We are also very impressed to see the Subject matter of the conference titled “Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World” to be hosted by the Vietnam Buddhist Sangha at Vietnam Buddhist University in Ho Chi Minh City, Vietnam.

On behalf of ABCP Bangladesh National Centre, we wish all the success of the conference and expect to come out with a fruitful result from the subject matter of the conference.

Warm regards in Dhamma to all the delegates of the participating countries.

Goutam Arindam Barua

Secretary-General

ABCP Bangladesh National Centre



**INTERNATIONAL ASSOCIATION FOR THE HISTORY
OF RELIGIONS**

CONGRATULATORY MESSAGE

Dear Executive Council of the Vietnam Buddhist Sangha,

Warmest congratulations on the convening of The Second Cambodia, Laos, and Vietnam Buddhist Leaders' Conference! It is with immense pleasure that I acknowledge this momentous occasion, taking place at the revered Vietnam Buddhist University in Ho Chi Minh City from December 25-26, 2023.

Following the success of the inaugural gathering in Laos in 2018, this conference's theme, "Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World," resonates deeply with the pressing concerns of our time. Choosing Vietnam Buddhist University as the host is a fitting tribute to the institution's esteemed position in Buddhist scholarship and its dedication to nurturing environmental consciousness.

Your esteemed presence and contributions will undoubtedly enrich the conference's discourse. Your long-standing commitment to Buddhist unity and your invaluable insights on the intermingling of Buddhist teachings and the Sustainable Development Goals will further elevate the academic stature of this gathering.

I firmly believe that this two-day conference has the potential to be a watershed moment in Buddhist cooperation. Fostering cross-border learning and forging closer ties between our esteemed Buddhist academic institutions will open doors for impactful initiatives like joint research projects and educational roadshows.

May this conference resonate with wisdom, compassion, and a shared commitment to environmental stewardship. May it pave the way for a future where Buddhist values guide us towards a more sustainable and harmonious world.

With my heartfelt congratulations and best wishes for a successful and impactful Second Cambodia, Laos, and Vietnam Buddhist Leaders' Conference.

Professor Dr. Amarjiva Lochan

Vice President, IAHR (International Association for the History of Religions), CIPSH under the auspices of the UNESCO

Professor, History Department, University of Delhi, Delhi, India



CONGRATULATORY MESSAGE

Dear Executive Council of the Vietnam Buddhist Sangha,

I am honored to extend my heartfelt congratulations to you on the occasion of hosting the Vietnam, Laos, and Cambodia Buddhist University Conference, set to take place in December. The theme of the conference, “Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World”, reflects the profound wisdom that Buddhism offers for addressing the urgent environmental challenges of our time.

Your dedication to organizing this conference, which brings together scholars, practitioners, and leaders from across the region, is truly commendable. By providing a platform for the exchange of ideas and the exploration of Buddhist teachings related to environmental stewardship, you are contributing significantly to the global discourse on sustainability and ecological responsibility.

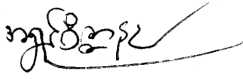
Buddhism’s core principles of interconnectedness, compassion, and mindfulness have never been more relevant than in our current environmental context. The teachings of the Buddha inspire a deep sense of ethical and spiritual responsibility towards our planet. Through this conference, you have the opportunity to illuminate and disseminate these valuable insights.

As you welcome participants from different parts of the world, I have every confidence that the discussions and presentations at the conference will serve as a source of inspiration and innovation. Your collective wisdom will undoubtedly lead to practical solutions and a heightened commitment to safeguarding our environment for future generations.

I wish you all a successful and productive conference, where the bonds of knowledge, understanding &, and friendship are strengthened. May the insights gained during this event guide calling nurturing a more sustainable world, and may your efforts continue to be a hope for positive change.

I congratulate you on this significant undertaking. I eagerly anticipate the outcomes of the conference and the positive impact it will have on environmental stewardship and our ed-global-commun.

With deepest respect a best wishes,



Most Ven. Vijjananda

Chairman,

Mahavihara Dhamma-Vinaya University Council



ASOSIASI PERGURUAN TINGGI AGAMA BUDDHA INDONESIA
INDONESIAN ASSOCIATION OF BUDDHIST HIGHER EDUCATION INSTITUTES
(APTABI/IABHEI)

CONGRATULATORY MESSAGE

Kính Dear Executive Council of the Vietnam Buddhist Sangha,

Buddhism, with its profound teachings on compassion, interdependence, and the interconnectedness of all life, has a vital role to play in guiding our collective efforts to create a sustainable world. The conference entitled “Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World,” is to bring together Buddhist leaders, scholars, and practitioners from Cambodia, Laos, Vietnam, and around the world to address the pressing issues of climate change and environmental protection.

This is a great pleasure and honor for us on behalf of the Indonesian Buddhist People to congratulate the 2nd Cambodia-Laos-Vietnam Buddhist Summit Conference, which was hosted by the Vietnam Buddhist Sangha at Vietnam Buddhist University, Ho Chi Minh City, Vietnam.

I appreciate Vietnam Buddhist Sangha and Vietnam Buddhist University, who were hosts of this conference, the conference was truly inspirational. Congratulations again on a very interesting and well-organized conference”.

May all be happy

Your Sincerely



Ven.Dr. Budi Utomo (Bhikkhu Ditthisampanno)

President, Indonesian Association of Buddhist Higher Education
Institution (Asosiasi Perguruan Tinggi Agama Buddha Indonesia
-APTABI)

Vice Rector, Smaratungga Buddhist College

EXCO Member, International Association of Buddhist Universities

Joint Secretary, International Association of Theravada Buddhist
Universities



CONGRATULATORY MESSAGE

Dear Executive Council of Vietnam Buddhist Sangha

Venerable Masters, distinguished guests, brothers and sisters in the Dharma,

As we gather under the warm winter sun at this esteemed seat of learning, Vietnam Buddhist University, it is with profound gratitude that I welcome you all to the Second Cambodia-Laos-Vietnam Buddhist Summit. Our purpose today is greater than mere commemoration - it is to ignite the torch of enlightened wisdom that can guide our Earth to healing.

The summit theme, “Buddhist Perspectives on Environmental Stewardship”, resonates deeply in this fertile cradle of Theravada tradition. For centuries across Cambodia, Laos, and Vietnam, the Buddha’s teachings have taken root in vibrant cultures and communities, shining light on paths to peace within and without. From Angkor Wat’s peaceful stones to Luang Prabang’s serene spires, from Ho Chi Minh City’s lively spirit to rural bamboo groves, the Dhamma has blossomed into diverse expressions of spiritual and cultural life.

Our profound connection with nature is deeply rooted in the Buddha’s teachings. His life, lived in harmony with all beings, from the forests of Lumbini to the sacred Sal tree of Kushinagar, serves as a timeless example. His eternal message of interconnection, non-harming, and mindfulness illuminates the path to environmentally conscious living.

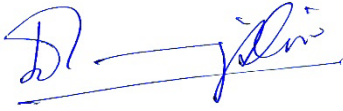
However, the urgency of the climate crisis calls for more than just reflection. It demands immediate, coordinated action. As our Earth bears

the brunt of our actions, fostering sustainability becomes a universal responsibility that transcends all boundaries. Together, with partners of goodwill across the globe, we are called upon to tap into our diverse reservoirs of wisdom to heal the wounds we have inflicted on our planet.

In this noble collective endeavor, the Vietnam Buddhist Sangha and this esteemed university stand as pillars of hope. They are committed to preserving the Dharma while fostering interfaith harmony and ecological consciousness.

It is my fervent prayer that through open dialogue, tangible projects of cooperation may emerge, nourished by the seeds of compassion for our Earth. May the wisdom shared during our discussions shed light on practical solutions, and may the spirit of unity guide our efforts toward a sustainable future for all.

With hopes as boundless as the heavens, I extend my best wishes for insightful and productive deliberations at our summit.



**Most Ven. Senior Professor (Chair) Medawachchiye
Dhammajothi Thero**

Director/ Postgraduate Institute of Pali and Buddhist Studies

University of Kelaniya

Sri Lanka.

21.12.2023.

MCU No. 8002.2/167W. Piyaratana



Asst. Prof. Ven. Dr.
Director, BA in Buddhist Studies (English
Program Faculty of Buddhism,
Mahachulalongkornrajavidyalaya University
Wang Noi, Aytthaya 13170, Thailand
www.mcu.ac.th piyaratana.wal@mcu.ac.th
10/11/2023

CONGRATULATORY MESSAGE

Dear Executive Council of Vietnam Buddhist Sangha

It gives me immense pleasure to write this congratulatory message on the occasion that

Vietnam Buddhist Sangha at Vietnam Buddhist University, Ho Chi Minh City, is organizing its second Cambodia-Laos-Vietnam Buddhist Summit Conference. First of all, I wish to express my heartfelt congratulations on your 2nd Buddhist Summit Conference for its success.

It can be seen much relevance of the theme of this year's conference: Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World, at a time when the world is at a crossroads with various environmental issues. The teachings of the Buddha are universally applicable and relevant to the contemporary world even after 2566 years. It is a religion that evaluates not only the human being but all other living beings and the things in the environment. The relationship between human beings and the environment for each other's existence is well emphasized in Buddhism. Therefore, the moral principles needed to protect the environment have been discussed more often in Buddhism than in any other religion. We are all aware that today's human society is facing more environmental crises than at any other time in history. It should be said that some environmental crises are natural and some crises

are the result of human activities. It is necessary to discuss the importance of the preservation of the environment for a sustainable future.

I strongly believe that this conference will discuss and bring forward the practical methods of applying Buddha's teachings to modern society. I wish this summit success.

May the Triple Gem Bless You!



Asst. Prof. Ven. Dr. W. Piyaaratana

Giám đốc, Director, BA in Buddhist Studies (English Program)
Faculty of Buddhism, MCU



Prof. Projit Kumar Palit
Professor & Director
Centre for Indological Studies
Department of History Assam University
Silchar – 788 011, Assam,
India
Số di động- 9435175241, 7002966873

CONGRATULATORY MESSAGE

Tôi am honored to convey my good wishes and greetings to the Vietnam Buddhist Sangha of Vietnam Buddhist University for organizing the upcoming Second Cambodia-Laos-Vietnam Buddhist Summit Conference, with the theme entitled “Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World,” at Ho Chi Minh City, Vietnam from 22-23 December 2023.

Buddhism has played a key role in structuring society and in assuring the continuity of the countries of Vietnam, Cambodia and Laos culture which are collectively known as Indochina culture. The Dharma (Buddhist teaching) deeply influenced most of the people of Vietnam, Cambodia and Laos. Lord Buddha is the center power of these countries. Buddhism came to Southeast Asia both directly over the sea from India and indirectly from Central Asia and China in the first millennium CE.

Mahayana and Theravada Buddhism were deeply rooted in Vietnam, Cambodia and Laos from the early period. Mahayana Buddhism took root primarily in maritime Southeast Asia, although there was also a strong influence in Vietnam, in part due to their connection with China. Mahayana Buddhism dominates in Vietnam – a practice that believes enlightenment can be achieved in a single lifetime. In Cambodia and Laos, the predominant practice is Theravada Buddhism, the more conservative Buddhist tradition that uses the Pali canon (the oldest Buddhist text to have been discovered) in its teachings.

Buddhism has provided a set of moral values and a view of life that

have strongly influenced modes of thought and action over the centuries in these countries. As a result, the Sangha (the order of Buddhist monks) has come to command high respect and its activities in every aspect of the social and cultural milieu of Vietnam, Cambodia and Laos. The Dharma teaching is linked with all life and it creates a sustainable world.



Prof. Projit Kumar Palit

Professor & Director

Centre for Indological Studies

Department of History

Assam University

(A Central University)

Silchar – 788 011, Assam, India



Dr. L. Udaya Kumar
Department of Buddhist Studies,
Acharya Nagarjuna University,
Nagarjuna Nagar, Guntur - 522510 A.P. India.

E-mail: udaycmbsanu@gmail.com , www.anu.ac.in , cell: 09849614429

CONGRATULATORY MESSAGE

Dear Executive Council of the Vietnam Buddhist Sangha,

It gives me immense pleasure that the Vietnam Buddhist Sangha at Vietnam Buddhist University is organizing the Conference on “Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World” from December 22nd – 23rd, 2023. I think that Buddhism is the fastest-growing Philosophy in the world because it gives answers to the most urgent questions and issues of climate change and Environmental Protection of all time, especially the Cambodia, Laos, and Vietnam human needs. “If you educate a boy about the Buddha Philosophy of Compassion, Interdependence, and the Interconnectedness of all life, you will build a career and if you educate a girl, you are educating the whole family and the entire society and use all skills of Buddha Dharma to create a better world by promoting Environmental education to every single child, protecting the nature, birds, and animals, and whole environment”. Buddhism has had a presence from the inception of the great figure, making significant contributions to world development throughout the different stages of the world’s history.

Buddhism is a part of Cambodia, Laos, and Vietnam’s culture and civilization promoting tradition and modernity and contributing to advancement in international integration on the Climate change and good Environment for a sustainable world. Participants at the two-day Conference should stress Buddhism’s responsibility to recognize and preserve Compassion, Interdependence, and the Interconnectedness

of traditional cultural values to apply them in Human society with the core values of Buddhism. The academicians may suggest a range of possible approaches to perpetuate the application in the current context of globalization. Buddhism has also actively promoted International renewal and boosted international integration. The participation of a large number of eminent thinkers, scientists, educationists, and students on this joyful occasion would have a meaningful impact on the partakers and would also be an important contribution in the direction of “Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World” in the future.

I hope that the Buddhist Summit Conference will provide an insightful platform for all the academicians and scholars in rewarding interactions, inspiring new inquiries and critical thinking in the area of Environmental Stewardship. I take this occasion to accolade the Vietnam Buddhist Sangha and express my best wishes for a grand success.

Prof. L. Udaya Kumar

Head of the Department of Buddhist Studies



MAHAPRAJAPATI GAUTAMI SUBHARTI
SCHOOL OF BUDDHIST STUDIES

Subhartipuram, Kotda Santaur, Đường Aamwala, PO
- Chandanwadi Nanda Ki Chowki, PremNagar, Dehradun – 248007
Phone: 0135 2771925
E-mail: hodbuddhistrbbsu@gmail.com
Website: www.rbbsu.edu.in

CONGRATULATORY MESSAGE

Our earth is the most precious gift of the Universe. It is the sustenance of “Nature” that is a key to the development of the future of humankind. The degradation of our environment is linked to continuing problems of Pollution, loss of forests, Solid waste disposal, and Issues related to economic productivity and national as well as ecological security. It is the duty and responsibility of each one of us to protect nature. I am very happy to know that the Vietnam Buddhist Sangha decided to address the issues related of the environment based on Buddha’s Teachings.

I convey my greeting and congratulations to Vietnam Buddhist Sangha on the occasion of the 2nd Cambodia Laos - Vietnam Buddhist Summit Conference on ‘Buddhist Perspective on Environmental Stewardship: Nurturing a Sustainable World’. It will be very useful and meaningful for every scholar.

Yours faithfully,

Prof. Dr. Nilima Chawhan
Ras Bihari Bose Subharti University,
Dehradun, India.



CONGRATULATORY MESSAGE

Dear Executive Council of the Vietnam Buddhist Sangha,
Your Holiness Bhikkhu Sangha, Distinguished Delegates and
Kalayanamitras,

It is with great joy and deep honor that I extend my best wishes on the momentous occasion of the 2nd Cambodia-Laos-Vietnam Buddhist Summit, scheduled to take place from December 25 to 26, 2023, at the Vietnam Buddhist University in Ho Chi Minh City, Vietnam.

First and foremost, my sincere congratulations go to the esteemed hosts and organizers, namely the Vietnam Buddhist Sangha, Vietnam Buddhist University, and the dedicated members of the Organizing Committee led by the Most Venerable Professor Dr. Thich Nhat Tu, the Standing Vice Rector of Vietnam Buddhist University. I extend my appreciation to the hardworking staff and volunteers who have tirelessly dedicated their efforts to orchestrate this meaningful and auspicious conference.

This conference holds immense importance as it serves as a pivotal platform for Buddhist leaders, scholars, and practitioners to unite in addressing urgent global concerns-climate change and environmental protection. By bringing together the wisdom and insights rooted in Buddhism, which emphasizes compassion, interdependence, and the interconnectedness of all life, the conference aims to guide collective efforts toward creating a sustainable world.

The teachings of Buddhism offer a unique perspective that goes beyond

immediate environmental concerns, delving into the ethical and spiritual dimensions of our relationship with the planet. As participants engage in discussions, it is an opportunity to explore how Buddhist principles can inform practical solutions, fostering a deeper understanding of environmental stewardship.

The collective wisdom shared during this event has the potential to inspire meaningful actions and contribute to the broader global conversation on sustainable practices, resonating far beyond the borders of Cambodia, Laos, and Vietnam.

On behalf of the Institute of Buddhist Psychology, I extend my best wishes to all delegates and participants for the fruitful accomplishment and success of the 2nd Cambodia-Laos-Vietnam Buddhist Summit.

GS.TS Lye Ket Yong

Deputy Director (Finance & International Affairs)

Institute of Buddhist Psychology, Taunggyi, Myanmar.



MAHAPRAJAPATI GAUTAMI SUBHARTI
SCHOOL OF BUDDHIST STUDIES

Subhartipuram, Kotda Santaur, Đường Aamwala, PO
- Chandanwadi Nanda Ki Chowki, PremNagar, Dehradun – 248007
Phone: 0135 2771925
E-mail: hodbuddhistrbbsu@gmail.com
Website: www.rbbsu.edu.in

CONGRATULATORY MESSAGE

Respected Executive Council of Vietnam Buddhist Sangha,
Respected Venerable Bhikkhu & Bhikkhuni Sangha; Esteemed Guests
and Distinguished Participants,

On this auspicious occasion, we extend our heartfelt congratulations to all those gathered at the remarkable conference on Buddhism and Environmentalism in Vietnam, Cambodia, and Laos. This grand gathering is a testament to the unwavering commitment to a more harmonious and sustainable future, where the profound teachings of Buddhism interweave with the urgent need to protect our valuable environment.

In the serene landscapes of these three enchanting nations, you have woven together the threads of Buddhism and environmentalism, creating a tapestry of enlightenment and sustainable stewardship. Moreover, Vietnam, a land of incredible natural beauty and rich spiritual heritage, provides the perfect backdrop for this essential dialogue. Your commitment to harmonizing spiritual wisdom with the pressing need to protect our planet is an inspiration to the world.

Buddhism emphasizes interconnectedness and respect for all life, fostering environmental stewardship. Its teachings advocate harmony with

nature, promoting mindfulness, compassion, and a balanced relationship with the environment. This perspective encourages sustainable living, conservation, and a deep understanding of the interconnectedness of all beings, thereby influencing responsible environmental practices.

As we come together to explore the profound wisdom of Buddhism and its profound relevance to the environmental challenges of our time, we are inspired by the shared vision of nurturing the Earth and fostering greater understanding and compassion among all living beings.

The wisdom of Buddhism teaches us to be mindful of our actions, cultivate kindness, and strive for inner and outer harmony. It is in this spirit that we applaud the efforts of all participants and organizers in bridging the gap between spiritual enlightenment and ecological stewardship.

May this conference serve as a beacon of hope, guiding us toward a more sustainable and compassionate world. Together, we can pave the way for a brighter future for Vietnam, Cambodia and Laos; moreover, our global community, and the planet at large.

Heartfelt Congratulations on your noble endeavors!

With warm regards and best wishes for a successful and enlightening conference.

GS.TS Saw Htut Sandar (Myanmar)

Prof. & Advisor

Mahapajapati Gautami Subharti School of Buddhist Studies;

Ras Bihari Bose Subharti University;

Dehradun, Uttarakhand, India.



CONGRATULATORY MESSAGE

I am extremely delighted to learn that the forthcoming 2nd Cambodia-Laos-Vietnam Buddhist Conference is scheduled to be hosted by the Vietnam Buddhist Sangha at Vietnam Buddhist University, Ho Chi Minh City, Vietnam, from December 22 to 23, 2023. Additionally, I am deeply honored to accept the invitation extended by the Vietnam Buddhist Sangha and Vietnam Buddhist University to participate in the conference titled “Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World”.

I firmly believe that this conference, attended by Buddhist leaders, scholars, and practitioners from Cambodia, Laos, Vietnam, and across the globe, will offer solutions to climate change and environmental protection issues. This conference has the potential to contribute significantly to the creation of a peaceful and sustainable world through the intellectual insights of Buddha Dharma.

I would like to take this opportunity to extend my heartfelt congratulations to Most Ven. Dr. Thich Nhat Tu, the Standing Vice Rector of Vietnam Buddhist University, Permanent Executive Member of the National Vietnam Buddhist Sangha and CLV Buddhist Summit Conference Assistant Team, for their energetic commitment and dedication. My warmest regards and best wishes go out to all the delegates and participants from various parts of the world. May the 2nd Cambodia-Laos-Vietnam Buddhist Summit Conference foster a

profound understanding of Lord Buddha's teachings in the context of nurturing a Sustainable World.

A handwritten signature in black ink, reading "Phra Kittisak Dharmasaran". The signature is fluid and cursive, with a long horizontal stroke at the end.

Venerable Phra Kittisak Dharmasaran

President, Dharmasara Foundation, Thailand



CONGRATULATORY MESSAGE

Dear Executive Council of the Vietnam Buddhist Sangha,

It is heartening to know that the 2nd Cambodia-Laos-Vietnam conference, themed “Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable world”, is being organized by the Vietnam Buddhist Sangha. This conference is timely, considering that Cambodia, Laos and Vietnam are among the most beautiful countries in Southeast Asia. These countries have tens of thousands of Sangha members along with thousands of Buddhist monasteries practicing and preserving the teachings of Lord Buddha with profound faith and devotion.

The message of peace, compassion, harmony and wisdom as taught by Lord Buddha is much more relevant in today’s turbulent world than ever before. The time has come for the followers of Lord Buddha particularly Sangha members, to prepare themselves to carry the beautiful message of peace, compassion and wisdom of Lord Buddha to every nook and corner of the world. The world is going through unprecedented challenges and crises. The universal compassion taught by Lord Buddha seems to be the only panacea for all the ills of the 21st century.

Buddhism has the largest number of ordained Sangha members in the world and therefore Buddhism can greatly contribute to tackling the various challenges being faced by the current world such as brutal wars, climate change, global warming violence against nature and animals etc. Buddhism is known as the religion of great compassion and wisdom. The

world is looking at the teachings of Lord Buddha as the last hope for the survival of humanity.

Most Venerable Dr. Thich Nhat Tu, Standing Vice Rector, of Vietnam Buddhist University, is one of the highly learned and dynamic Buddhist Masters of the present world. We are confident, under his dynamic leadership. This 2nd Cambodia-Laos-Vietnam Conference will produce great results in fulfilling the objective of the conference.

I invoke the Blessings of Triple Gem and send my best wishes to the Most Venerable Dr Thich Nath Tu and the organizing committee a great success in organizing this significant conference.

With deep regards,



Bhikkhu Sanghasena

Founder President

Mahabodhi International Meditation Centre, Leh Ladakh, India

YOUNKER HISTORICAL RESEARCH FOUNDATION

Buddha Lok, Meerut Road, Hapur-245101 (U.P.) India

E-mail : heerohito@gmail.com, Cell : +91-9358560005

CONGRATULATORY MESSAGE

Dear Executive Council of the Vietnam Buddhist Sangha

Dear Esteemed Organizers and Participants,

I extend my sincere appreciation for the honor of being invited to participate in the 2nd Cambodia-Laos-Vietnam Buddhist Summit Conference, centered around the theme “Buddhist Perspectives on Environmental Stewardship: Nurturing a Sustainable World,” organized by the National Vietnam Buddhist Sangha. It is with immense joy that I embrace the opportunity to witness the collective commitment of nations towards integrating Buddhist philosophy into the global discourse, with a shared pursuit of serenity, happiness, and warmth through the dissemination of Dhamma.

The chosen theme resonates profoundly with the ethos of the Younker Historical Research Foundation, an institution devoted to fostering understanding and collaboration for a better world. I am eager to contribute to the rich discussions on environmental stewardship from the Buddhist perspective, aiming to share insights that may further enrich the collective wisdom of this distinguished conference.

In an era marked by significant population movements, pervasive conflicts, human rights abuses, and divisive rhetoric, the significance of this conference cannot be overstated. It serves as a sacred platform for collective reflection on how the timeless teachings of Buddha can guide the international community in addressing pressing challenges. The discussions on this vital theme are poised not only to shed light but also to illuminate a transformative path inspired by the profound wisdom of Lord Buddha.

Allow me to extend heartfelt congratulations to all the Buddhist Associations in India for their exemplary contributions. My admiration knows no bounds for the meticulous efforts of each section and participant involved in organizing and contributing to this conference. It stands not merely as an academic forum but as a beacon of enlightenment, radiating the timeless principles of compassion, understanding, and unity.

As we convene on this auspicious occasion, let us collectively pledge to transcend differences, cultivate a profound sense of belonging, and extend compassion on a global scale. May our joint efforts contribute significantly to shaping a positive and harmonious future for our interconnected world.

I express my gratitude once again for this meaningful invitation and eagerly anticipate engaging in the enlightening discussions that lie ahead, as we collectively contribute to the shared wisdom of this esteemed gathering.

Warm regards!

Dr. Heero Hito

President, Younker Historical Research Foundation India

পালি গ্রন্থ বুদ্ধিস্ট স্টাডিজ বিভাগ, কলা অনুষদ, ঢাকা বিশ্ববিদ্যালয়, ঢাকা-১০০০, বাংলাদেশ

DEPARTMENT OF BUDDHIST AND PALI STUDIES, FACULTY OF ARTS,
UNIVERSITY OF DHAKA, DHAKA-1000, BANGLADESH

CONGRATULATORY MESSAGE

To the Executive Council of the Vietnamese Buddhist Sangha,

I am very happy to know that the Vietnam Buddhist Sangha is organizing the 2nd Combodia-Laos-Vietnam Buddhist Summit at the Vietnam Buddhist University in Ho Chi Minh City on December 25-26, 2023. The theme of this summit is 'Buddhist perspectives on environmental management, cultivating world' sustainability'. The title of this summit is very accurate and relevant in today's context.

Buddhism is a religion that is closely related to the environment, ethics, and sustainability to build a peaceful society. It is heartwarming to know that the 2nd Combodia-Laos-Vietnam Buddhist Summit strives to inculcate in the minds of participating delegates the values of peace, compassion, morality, and the welfare of humans. This outstanding event will be a platform for a large number of scholars from around the world to participate and exchange their insightful and valuable thoughts and perspectives.

I wish this summit great success in creating a creative and insightful global platform useful for building harmonious, happy, peaceful, and sustainable societies in the world.

May all sentient beings be happy!

Dr. Biman Chandra Barua

Professor and Former Chair of the Pali Department
Director of Buddhist Studies, Center for Buddhist Culture
and Heritage, University of Dhaka
Dhaka 100, Bangladesh



THÔNG DIỆP CHÚC MỪNG

Thay mặt Tổ chức Tam tạng tiếng Tamil, Chennai, Ấn Độ, tôi rất hân hạnh gửi thông điệp chúc mừng về hội thảo “Quan điểm Phật giáo về quản lý môi trường - Nuôi dưỡng thế giới bền vững” tại Hội nghị Thượng đỉnh Phật giáo Campuchia, Lào, Việt Nam ngày 25-26 tháng 12 năm 2023.

Phật giáo trong bối cảnh toàn cầu hiện nay đã trở thành triết lý có ảnh hưởng lớn, đặc biệt là hệ thống tri thức thay thế cho nhân loại. Chủ đề chính và các chủ đề phụ về môi trường sẽ được thảo luận giữa các nhà lãnh đạo Phật giáo thế giới là nhu cầu cấp thiết.

Giáo hội Phật giáo Việt Nam có kinh nghiệm tốt trong việc tổ chức các hội nghị Phật giáo quốc tế và Hội nghị Phật giáo Campuchia, Lào, Việt Nam cũng sẽ thành công tốt đẹp.

Thế giới hội nghị thượng đỉnh Phật giáo Campuchia, Lào, Việt Nam 2023 đóng góp to lớn cho thế giới tri thức bằng cách đưa ra các giải pháp giải quyết khủng hoảng trong xã hội hiện đại.

Tôi cầu Hội nghị thượng đỉnh Phật giáo Campuchia, Lào và Việt Nam lần thứ 2 thành công tốt đẹp.

TT.TS. E. Anban

Quỹ Tam tạng tiếng Tamil
Chennai, Ấn Độ





CENTRE FOR COMPARATIVE STUDIES OF CIVILISATIONS
Faculty of Philosophy

CONGRATULATORY MESSAGE

Dear Executive Council of the Vietnam Buddhist Sangha,

The urgency of addressing climate change as a universal threat and the most significant challenge facing humanity and all sentient beings is undeniable. In this critical moment, finding sustainable ways to live and coexist has become an absolute necessity. The upcoming conference holds the promise of shedding light on these pressing issues, and I believe it will be a beacon of guidance for individuals and societies alike.

Buddhism, with its profound teachings, like the importance of thought and intention in our actions, emptiness, and the recognition of interdependence, offers invaluable insights for navigating the complex landscape of environmental challenges. These teachings provide a unique perspective that extends beyond borders and cultures, emphasizing the interconnectedness of all life.

By this conference, the organizers are not only contributing to the well-being of Buddhist societies but are offering universally relevant guidelines. The insights gained from the intersection of Buddhist wisdom and environmental awareness have the potential to resonate with people from all walks of life, transcending geographical and cultural boundaries.

I am confident that the conference will serve as a platform for the exchange of valuable insights, fostering a deeper understanding of how Buddhist principles can contribute to global efforts in addressing climate

change. The collective wisdom generated from this event has the potential to inspire meaningful actions and guide individuals and societies toward a more sustainable and harmonious coexistence.

Wishing you all the best as you embark on this enlightening journey. May the conference be a source of inspiration, generating ideas and solutions that resonate not only within Buddhist communities but reverberate across the world.

With anticipation and warm regards,

Dr. Robert Szuksztul

Centre for Comparative Studies of Civilisations
Jagiellonian University, Krakow, Poland.

III

DISCOURSE SUMMARY





1. BUDDHIST ETHICS AND SUSTAINABLE LIVING: EXPLORING HOW BUDDHIST PRINCIPLES CAN GUIDE US TOWARD LIVING IN HARMONY WITH NATURE

Most Ven. Dr. Thich Tam Duc

Vice Rector, Vietnam Buddhist University in HCMC.

In an era marked by escalating environmental concerns and the urgent call for sustainable living, the teachings of Buddhism emerge as a beacon of wisdom, illuminating a path toward harmonious coexistence with nature. This essay delves into the profound principles of Buddhist ethics, emphasizing the foundational concept of interconnectedness - underscoring the intricate web binding all beings and the environment in a delicate balance. Through the lens of Buddhist philosophy, the discourse explores the practical dimensions of sustainable living, advocating for mindful consumption, compassionate choices, and a commitment to non-harming. While acknowledging the challenges inherent in modern-day environmental dilemmas, the essay highlights the transformative potential of Buddhist teachings, fostering a deeper understanding and appreciation of our role as stewards of the Earth.

2. HARMONY IN CONSUMPTION: EMBRACING BUDDHIST VALUES FOR ECOLOGICAL BALANCE

Dr. Heero Hito Venerable

President, Younker Historical Research Foundation, India,

In our interconnected world, the pervasive impact of ecological degradation is undeniably felt, with consumerism emerging as a key contributor. Shaped by Western ideals and materialism, our lives have become entwined with a relentless pursuit of production and consumption, leading to the wanton depletion of resources. This discourse seeks to delve into the intricate fabric of consumerism, unraveling its fundamental ideologies and exploring its ramifications on both human life and the diminishing abundance of natural resources.

3. THE ROLE OF BUDDHISM AND THE SANGHA IN ADDRESSING GLOBAL CHALLENGES

Bhikkhu Kondanya Ravi Manandhar

This paper examines the role that Buddhism and the Sangha can play in addressing the major global challenges facing the world today. It focused on environmental stewardship, organized in historically Buddhist regions with a strong monastic presence. The conference aims to disseminate Buddha's teachings of peace, compassion and wisdom which offer guidance in our turbulent times. As unprecedented crises like war, climate change and violence against nature threaten humanity, Buddha's message of universal compassion provides an urgent solution. Ultimately, the paper explores how Buddhism and the Sangha, upholding its traditions of non-violence and wisdom, can help actualize Buddha's vision of a just, sustainable world for future generations.

4. BUDDHIST APPROACHES TO CONTEMPORARY ENVIRONMENTAL CRISIS

Asst. Prof. Dr. Walmoruwe Piyaratana
Director, Department of Buddhist Studies, (EP),
Faculty of Buddhism, MCU.

This short article aims to discuss Buddhist Approaches to the Contemporary environmental crisis. It is a very timely discussion as the practicality of Buddhism is discussed more than ever before in history. It should be said that contemporary human beings face more environmental crises than ever before. The crises that the environment poses to human society as natural disasters, and some are the crises that nature poses to human beings as a result of human activities. Some of the above crises, such as climate change, environmental disasters (floods, landslides, droughts), and global warming (wildfire, desserts), are considered natural disasters, but on closer and deeper infection we feel that they are also result of certain arbitrary and long-term human activities of human beings. The article is supposed to discuss some important Buddhist

approaches that apply to overcoming the contemporary environmental crisis.

5. BUDDHIST PERSPECTIVES ON CLIMATE CHANGE AND ENVIRONMENTAL HARMONY

Asst. Prof. Dr. Walmoruwe Piyaratana
Director, Department of Buddhist Studies, (EP),
Faculty of Buddhism, MCU.

As the world grapples with the escalating impacts of climate change, this presentation delves into the tangible consequences that have manifested in rising temperatures, ocean acidification, melting glaciers, and the imminent extinction of wildlife. Human activities, ranging from littering and deforestation to open burning and poaching, have significantly contributed to natural disasters, including floods, earthquakes, and forest fires, exacerbating the effects of climate change.

From the vantage point of Buddhism, this presentation explores the belief that the roots of climate change lie in human actions and a lack of wisdom, specifically humans' inability to distinguish between good and evil, right and wrong, beneficial and harmful deeds. The presentation highlights the influence of 'kilesa' (unwholesome actions), attachments, unethical conduct, and the absence of moderation in driving environmental degradation and climate change.

Central to the discussion is the Buddhist approach in addressing climate change and transitioning towards environmental sustainability. By understanding the repercussions of climate change through the lens of Buddhist principles, the presentation aims to shed light on how adopting compassionate and mindful practices can pave the way for resolving climate-related challenges and fostering a harmonious coexistence with our environment.

6. HARMONY OF MINDFULNESS: EXPLORING BUDDHIST PSYCHOLOGY AND ECOLOGICAL ETHICS FOR SUSTAINABLE LIVING

Ven. R. Summiththananda Thero

Bhikkhu-in-Charge, Maha Bodhi Society of India, Sarnath Centre, India,

& Rev. Nikapitiye Nandarathana Thero

*Ph.D. Scholar, Department of Psychology,
Banaras Hindu University, Varanasi, India*

This study investigates the intersection of Buddhist psychology and ecological ethics, with a particular emphasis on the transformative effects of mindfulness on sustainable living, and the correlation between mindfulness practices and ethical obligation to the environment. A thorough literature review outlines the philosophical foundations, referencing influential books and the publications of scholars such as Joanna Macy and Thich Nhat Hanh. The approach integrates text analysis, interviews with practitioners, and case studies to provide a comprehensive understanding. The results suggest that the practice of mindfulness, based on Buddhist principles, triggers a significant shift in ecological awareness and ethical behavior. Practitioners demonstrate a heightened awareness of their impact on the environment, as evidenced by a variety of examples in ecovillages, conscious consumption movements, and ecological getaways. The combination of these observations underscores the profound ability of mindfulness to facilitate a peaceful and balanced relationship with the environment. The study promotes ongoing intercultural communication and specific adaptations based on understanding how Buddhist psychology is integrated into the global discussion on sustainable living.

7. BUDDHISM AND ENVIRONMENTAL AWARENESS: NURTURING LIFE AND GOOD HEALTH THROUGH MINDFUL FOOD PRODUCTION AND CONSUMPTION

Bhikkhuni Dr. Dieu Hieu (Supetteyyā)

*Vice-chairperson, Pali Department,
Vietnam Buddhist University*

This paper presents reflections on some teachings of Buddhism related to mindful consumption of food and responsible food-production practices, recognizing their intricate connection to environmental well-

being. The Buddha's teaching emphasizes the interdependence of all beings and their reliance on sustenance, framing food as a fundamental support for life. The discussions delve into key concepts such as 'all beings sustain by food' (sabbe sattā āhāratthitikā) and 'health is the greatest gain' (ārogyaparamā lābhā), underlining the foundational relation of food with life and health. Buddhism encourages individuals to approach food with mindfulness, considering its impact on personal health and the broader environment. Drawing insights from Right Livelihood (sammāājīva) principles, the paper addresses the ethical responsibility of those engaged in food production. It underscores the need for awareness regarding the health and environmental implications of production practices. Furthermore, waste management practices, inspired by Buddhist teachings, advocate for mindful resource utilization and sustainability. By aligning with Buddhist principles, individuals can foster a harmonious relationship with nature, contributing to environmental consciousness and sustainable living.

8. ENVIRONMENTAL EDUCATION AND AWARENESS: A BUDDHIST PERSPECTIVE - VENERABLE DR. YORN KOSAL, HONORARY RAJAGANA OF CAMBODIA

Venerable Dr. Yorn Kosal
is a highly respected Buddhist monk
and scholar in Cambodia.

This article delves into the Buddhist perspective on the pressing issue of global warming, shedding light on the undeniable role of human activities in exacerbating climate change. By examining the intricate interrelationship between humans and their environment, the discourse underscores the detrimental impact of deforestation, pollution, and greenhouse gas emissions on both ecological balance and human well-being. Drawing from ancient Buddhist teachings, the article elucidates the profound contributions of Buddhism to environmental conservation, emphasizing the intrinsic connection between spiritual practice and the sanctity of nature. Highlighting the practical initiatives of the Vietnam Buddhist Sangha, the article advocates for a harmonious coexistence

with the environment, resonating with the timeless Buddhist principles of compassion, mindfulness, and respect for all living beings.

9. BUDDHIST PERSPECTIVE ON GLOBAL WARMING

Most. Ven. Dr. Thich Giac Hiep

*Deputy Head of Department of International Buddhist Affairs,
Vietnam Buddhist Sangha.*

This article delves into the Buddhist perspective on the pressing issue of global warming, shedding light on the undeniable role of human activities in exacerbating climate change. By examining the intricate interrelationship between humans and their environment, the discourse underscores the detrimental impact of deforestation, pollution, and greenhouse gas emissions on both ecological balance and human well-being. Drawing from ancient Buddhist teachings, the article elucidates the profound contributions of Buddhism to environmental conservation, emphasizing the intrinsic connection between spiritual practice and the sanctity of nature. Highlighting the practical initiatives of the Vietnam Buddhist Sangha, the article advocates for a harmonious coexistence with the environment, resonating with the timeless Buddhist principles of compassion, mindfulness, and respect for all living beings.

10. INTEGRATING BUDDHIST PRINCIPLES IN ECO-CONSCIOUS MARKETING FOR HERITAGE SITES: INSIGHTS FROM BOROBUDUR TEMPLE – INDONESIA

Budi Hermawan

& Soegeng Wahyoedi

Universitas Kristen Krida Wacana, Jakarta.

Metric Research Institute and Statistics Consulting.

This study explores the integration of Buddhist principles into eco-conscious marketing strategies for heritage preservation, with a focus on Indonesia's Borobudur Temple. As a vital cultural and historical reservoir facing environmental and tourism-related challenges,

Borobudur serves as a unique case for examining sustainable marketing approaches. Adopting a qualitative interpretative methodology, the research delves into the application of mindfulness, compassion, and harmony with nature in eco-conscious marketing, aiming to balance visitor engagement with conservation needs. The findings reveal that such integration enhances the effectiveness of marketing strategies, leading to more sustainable tourism practices and beneficial impacts on local communities. This approach not only respects the site's cultural significance but also aligns with modern consumer values, emphasizing ethics and responsible business practices. The study contributes to the broader field of sustainable heritage site management, proposing a novel, holistic marketing approach. It underscores the importance of aligning promotional strategies with cultural and spiritual values, offering a sustainable model for other heritage sites. However, the research's specific focus on Borobudur within the Indonesian context highlights the need for broader exploration in different cultural and geographical settings, suggesting avenues for future research in sustainable heritage site marketing and management.

11. BUDDHIST PERSPECTIVE ON THREE TYPES OF CALAMITIES AND EFFECT ON ENVIRONMENT

Prof. Dr. Saw Htut Sandar

Prof. & Advisor,

*Mahapajapati Gautami Subharti School of Buddhist Studies,
Ras Bihari Bose Subharti University, Dehradun, India.*

In this enlightening summit, we delve into the convergence of Buddhist religious beliefs and environmental consciousness, fostering a harmonious dialogue between environmental sciences, humanities, and faith within the Buddhist community. Buddhists, grounded in the profound understanding that nature is neither inherently good nor evil, advocate for coexistence and hold reverence for all life. However, the contemporary world faces myriad challenges rooted in *lobha* (greed), *Dosa* (anger or hatred), and *Moha* (ignorance or delusion), leading to societal turmoil. Buddha's teachings illuminate the cyclical nature of calamities, wherein greed-induced scarcity and destructive forces unfold.

The Lotus Sutra and Kappa Sutta further elaborate on the environmental repercussions, from famine to ecological imbalance, caused by humanity's collective actions. This discourse also explores Buddha's timeless wisdom on environmental protection, emphasizing international cooperation, peacebuilding, humanitarian aid, and climate change mitigation as key avenues. Grounded in compassion, meditation, and ethical conduct, Buddhists aspire to foster awareness and collaborative efforts to counteract calamities and preserve the delicate balance of our planet.

12. BUDDHIST SUSTAINABLE DEVELOPMENT: A NEW VOICE IN RESPONSE TO THE ENVIRONMENTAL CRISIS

Prof. L. Udaya Kumar

*Head of the Department and Chairman,
Board of Study, Department of Buddhist Studies,
Acharya Nagarjuna University, Nagarjuna Nagar,
Guntur-522510, Andhra Pradesh, India.*

The very purpose of this write-up is to try to find out the better solution for the generation to generation problem, crisis, etc. Humanity is facing an unprecedented crisis as a result of the numerous problems that threaten our well-being and that of future generations. Climate change, poverty, hunger, environmental degradation, and social and political conflict are among the most pressing issues that we face today. The effects of climate change are already being felt across the world. Droughts, floods, and rising sea levels are destroying homes and forcing people to flee their lands in search of safety. In the past decade, the number of people displaced by climate-related disasters has more than doubled to over 17 million each year. These events not only result in the loss of life and property but also have a devastating impact on economies and communities. This work explores the intersection of Buddhism and development, and how Buddhism offers a unique perspective on the environmental crisis. The chapter begins by discussing the encounter between Buddhism and development and the Buddhist understanding of development.

13. BUDDHISM AND ENVIRONMENTAL AWARENESS: NURTURING LIFE AND GOOD HEALTH THROUGH MINDFUL FOOD PRODUCTION AND CONSUMPTION

Dr. Nguyen Thi Bich Van

*Lecturer of Architecture Interior Design Department,
University of Architecture of HCMC, VietNam*

Sustainable architecture is becoming more and more popular in the world as well as in Vietnam and this will not only be a trend but also a required solution in the future. Besides the construction and development of architectural works, religious institutions, including Buddhists, are making efforts to expand and improve their facilities to serve religious goals and serve the community together in a better way. According to statistics, there are nearly 18,500 temples, monasteries, meditation monasteries, retreats, Buddhist halls, and monasteries spread across the country, with more than 55,000 monks, nuns and followers accounting for 60% of the country's population. The development and preservation of pagoda landscape architecture has become an important issue in the modern era, especially in the face of environmental and sustainability challenges. This research focuses on examining sustainable design trends in current pagoda landscape architecture. This can help improve not only the beauty but also the utility and sustainability of temple grounds, while promoting the development of sustainable architecture in the religious sector.

14. THE POTENTIAL OF MINDFULNESS, ECOLOGICAL ETHICS, AND BUDDHIST PHILOSOPHY IN MITIGATING DETERIORATING ECOLOGICAL CONDITIONS

Ven. Kittisak Dharmasaran

*President of Dharmasarana Foundation
Meditation Master: Kuru Meditation Center,
Nakhon Ratchasima, Thailand.*

& GS. David D. Perrodin

*Honorary Professor of Education Administration
Dharmasarana Foundation, Thailand.*

The intersection of mindfulness, ecological ethics, and sustainability forms a fascinating topic in academic research, especially against the backdrop of an ever-growing global ecological crisis. This scholarly undertaking explores how mindfulness, ecological ethics, and Buddhist philosophy can effectively tackle ecological degradation in different nations. It focuses on how these principles can be applied within specific national contexts to combat significant ecological issues. Using examples from various ecological settings, the study highlights the transformative power of mindfulness and ecological ethics anchored in Buddhist philosophy. These concepts are shown to encourage responsible ecological behavior and spur positive change.

15. BUDDHIST ETHICAL PRINCIPLES ON SUSTAINABLE LIVING; WITH PARTICULAR REFERENCE TO BRAHMAVIHARA (THE FOUR SUBLIME STATES)

Dr. Varanyana

*Assistant Registrar & Lecturer at Dhamma Vinaya University
Yangon, Myanmar.*

The entire Buddhist teaching can be understood as a system of thought and practice based on ethics. Buddhism has earned recognition as a non-violent religion due to its practice system, specifically the practice of Brahmaṇvihāra (The Four Sublime States). This practice has served as an instrument for sustaining the Buddhist dispensation (sāsana) over an extended period. Moreover, it constitutes an essential principle for cultivating sustainable development with respect to the natural environment. The natural world or environment has consistently been a foundational element of Buddhism since its inception. A profound relationship exists between Buddhism and the environmental mother nature. Although Buddhist teachings do not provide explicit ethical guidance on environmental issues and ecological balance, it is evident that no single Buddhist teaching promotes the arbitrary consumption of natural resources. Buddhist scriptures are notably rich in terms of eco-diversity. The Brahmaṇvihāra practice, capable of fostering a peaceful environment through stable mental phenomena, is considered a specific ethical approach to sustainable living in harmony with our mother nature.

16. MINDFULNESS AND ECOLOGICAL ETHICS: A HOLISTIC BUDDHIST APPROACH

Dr. Biman Chandra Barua

*Dept. of Pali and Buddhist Studies, Faculty of Arts,
Dhaka University, Bangladesh.*

Religion and ecological aspects are very important for sustainable development for all. To make this approach happen true mindfulness is required. Mindfulness can be obtained from the study of Buddhism. In every religion, ecology is given the most priority for sustainable development of civilization and ecological ethics are mandatory for shaping a society. The current study focuses on the nature of religion, mindfulness, and ecological ethics, and challenges for ecological development of a society. This paper focuses on the ways to build a sustainable society, paths to ensure biodiversity around the globe and to highlight how to reduce ecological challenges through practicing mindfulness and ethics of the Buddhist approach. Further, Buddhist thoughts and disciplines have been explained for creating a sustainable environment for all living creatures.

17. A BUDDHIST MORALIST OBSERVATION ON ETHICS AND SUSTAINABLE LIVING: HARMONIZING WITH THE NATURAL WORLD

Rev. Dato' Dr. Sumana Siri

*Chief Sangha Nayaka Thera of the U.K. & Europe,
Medical Consultant, Executive Director,
Buddhist Realists' Vihara U.K.*

In the contemplation of ethics and sustainable living, a Buddhist moralist navigates the intersection of environmental stewardship and mindful existence. Grounded in the daily routines of the Compassionate Buddha, who extended his care to all beings, from humans to animals and the intricate beauty of nature, the article draws attention to the pragmatic moral philosophy guiding Buddhist principles. Rejecting metaphysical abstractions, the Dhamma emphasizes the relevance of the

present moment and the interconnectedness of all life. Gautama Buddha's symbolic adherence to "*Green policies and green economics*", manifested in his birth, enlightenment, and passing under trees, signifies a rejection of technocratic rationalism in favor of a logical, multidimensional approach to sustainability. Comparisons with environmentalist Des Jardin underscore the Buddhist emphasis on "*no-self*" to mitigate self-centeredness and suffering, standing in stark contrast to individualistic capitalist ideologies. The article advocates for Buddha's vision, promoting equanimity and balanced serenity in the pursuit of sustainable happiness, echoing the timeless wisdom that "*the lesser our wants, the happier we become*".

18. BUDDHIST PERSPECTIVES ON ENVIRONMENTAL STEWARDSHIP: NURTURING A SUSTAINABLE WORLD

Most Ven. Dr. Woneung Lee Chi Ran
President, ABCP Korea National Center

This article delves into the profound realm of Buddhist perspectives on environmental stewardship, exploring the interconnectedness of humanity, nature, and the impermanence of the world. Rooted in Buddha's wisdom that "*Sabbe saṅkhārā aniccā - all saṅkhāras (conditioned things) are impermanent*", the narrative delves into the constant change intrinsic to our world. However, the busy pace of normal life often impedes contemplation on our relationship with nature. Many view the environment as a conquest, leading to the unintended destruction of the Earth's ecosystem, masquerading as progress. The article underscores that Buddha, through a life devoid of possessions, was an environmental activist and nature conservationist.

As we face global environmental challenges, the article emphasizes the relevance of Buddhist teachings in the 21st century. It calls for meditation and ecological ethical awareness, encouraging individuals to move beyond passive reflection and actively contribute to preserving the ecosystem. The conclusion explores the anthropological perspective, advocating for the sustainable use of ecosystems, particularly through successful practices like ecotourism. From a Buddhist viewpoint, protecting nature becomes a collective responsibility, requiring an

externalization of meditation and a passionate focus on nurturing the ecosystem.

19. CONSCIOUS CONSUMPTION AND ENVIRONMENTAL PROTECTION

***Dashinima Sodnomdorjiev, Dyd Khambo Lama**
The Deputy of the Buddhist Traditional Sangha of Russia*

In an era where the perils of environmental degradation loom large, the imperative of conscious consumption emerges as a beacon of hope in the face of ecological crises. The escalating problems of overpopulation, urbanization, and pollution underscore the urgent need for practical solutions to safeguard our planet. Climate change, driven by global warming, poses a threat not only to our current generation but also imperils the legacy we leave for future ones. Against this backdrop, the article explores the insights offered by Buddhism, a venerable tradition, on addressing environmental challenges. As the Dalai Lama emphasizes the collective responsibility to save the world, the article delves into the concept of conscious consumption - a modern ethos aligned with ancient principles. Unveiling the shocking statistics of resource waste, the discourse calls for a paradigm shift in human behavior, advocating for a conscious, measured approach to consumption. Rooted in Buddhist teachings, the philosophy of mindful consumption becomes a potent tool in the fight against environmental catastrophe, urging individuals to consider the impact of their choices on the planet. As the world grapples with the ramifications of overproduction and waste, conscious consumption emerges not only as a necessity but a powerful catalyst for preserving and enhancing life on Earth. The article contends that integrating the Buddha's teachings into everyday life and national policies can herald a transformative shift towards environmental stewardship, underscoring that the future of the planet lies squarely in the hands of those who choose to act.

20. BUDDHISM AND ECOLOGICAL CONSCIOUSNESS: LINKAGE WITH THE BUDDHIST ETHICS AND HIS THOUGHT

Prof. Projit Kumar Palit

Professor & Director

Centre for Indological Studies,

Head of the Department and Chairman,

Department of History, Assam University (A Central University),

Silchar - 788 011, Assam, India.

This article delves into the profound connection between Buddhism and ecological consciousness, illuminating the ethical principles and philosophical foundations that underpin this relationship. In the context of the ancient Indian perspective, the article explores the seamless integration of man and nature, rejecting any dichotomy between the two. Concepts like “*dhammata*” and “*niyam*” are introduced as natural laws governing the universe, emphasizing a universal harmony known as “*rtam*”. The article argues that maintaining ecological balance, a term resonant with modern understanding, is intrinsic to Buddhism. Delving into Buddhist ethics, philosophy, and psychological insights, the article contends that Buddha’s teachings offer a transformative guide for conscious and righteous living. By examining the intersections of Buddhist morality and ecology, including the significance of the Five Precepts, the article unveils the relevance of Buddhism in fostering a sustainable and harmonious coexistence between humanity and the environment.

21. ENVIRONMENT AND HUMAN HEALTH: A BUDDHIST PERSPECTIVE

Prof.Dr. Nilima Chawhan

Head, Mahaprajapati Gautami Subharti School of Buddhist Studies,

Ras Bihari Bose Subharti University, Prem Nagar, Kotda Santaur,

Dehradun, Uttarakhand, India.

The change in our environment induced by human activities in nearly every sphere of life has influenced our health patterns. This conference paper explores the profound insights that Buddhism offers in understanding the interconnectedness between the environment and human health. This paper delves into the profound insights offered by

Buddhist philosophy concerning the intricate relationship between the environment and human well-being. As the global community grapples with escalating environmental challenges and the profound impact on human health, there is a growing need to explore alternative perspectives that can guide sustainable solutions.

22. BUDDHIST PERSPECTIVES ON ENVIRONMENTAL STEWARDSHIP: NURTURING A SUSTAINABLE WORLD

Goutam Arindam Barua

*Secretary General, ABCP
Bangladesh National Centre.*

In a world grappling with the escalating challenges of environmental degradation, the urgency to cultivate sustainable practices has become paramount. The global discourse on the environment resonates with the realization that the consequences of human actions are not confined by borders; they ripple across nations and disproportionately impact the most vulnerable. As developed countries bear the lion's share of responsibility for environmental deterioration, it is the developing nations that bear the brunt of its effects. From rising sea levels and deforestation to the loss of biodiversity and the dire consequences of floods and droughts, the intricate web of ecological interdependence is under severe strain. Amid this environmental crisis, the profound teachings of Buddhism offer a unique perspective on stewardship and sustainability. This article delves into Buddhist philosophy, exploring the sacred places revered by Buddhists, and elucidates the framework within which Buddhism views humanity's relationship with the environment. Anchored in interconnectedness, responsibility, and compassion, Buddhist principles guide us toward mindful stewardship, emphasizing the practical application of these teachings for sustainable living. Through a lens of wisdom and compassion, this exploration seeks to inspire a harmonious coexistence with the natural world, offering invaluable insights to navigate the complex terrain of environmental preservation.

23. MINDFUL CONSUMPTION IN BUDDHISM AND THE PATH TO SUSTAINABILITY

Dr. Robert Szuksztul

*Centre for Comparative Studies of Civilisations
Jagiellonian University, Krakow, Poland.*

This article delves into the symbiotic relationship between Buddhism, mindful consumption, and the pursuit of sustainability. It unfolds in five interconnected parts, each contributing to a holistic exploration of the subject. Firstly, it meticulously analyzes the profound meanings of mindfulness, consumption, and nutriment in the context of Buddhist philosophy. Building on this foundation, the article elaborates on mindful consumption as a fundamental Buddhist practice, unraveling its intricate connections to the broader spiritual path. Transitioning seamlessly, it applies these insights to the contemporary challenge of sustainable consumption, offering examples and practical suggestions. Drawing on sutta fragments, the article substantiates that sustainable, mindful consumption aligns seamlessly with the Buddhist path. Finally, it addresses external challenges, particularly the pervasive influence of consumerism, shedding light on contemporary hurdles to the pursuit of mindful consumption and, consequently, sustainability.

24. THE IMPACT OF ENVIRONMENTAL HEALTH ON THE EXISTENCE OF BEINGS AS DEPICTED IN BUDDHA DHAMMA

Prof.Dr. Samanta Ilangakoon

Buddhist and Pali University, Homagama, Sri Lanka.

This article delves into the profound teachings of Buddha Dhamma, illuminating its perspective on the intricate relationship between environmental health and the well-being of beings. Recognizing the Buddha as an unparalleled figure in human civilization, the paper elucidates how his teachings transcend traditional religious paradigms, focusing instead on the profound issue of suffering and its cessation. Central to Buddha Dhamma is the concept of multi-dimensional health,

encompassing physical, mental, social, spiritual, and environmental dimensions. Drawing from seminal sutras, the article underscores the importance of a harmonious environment, emphasizing its role in fostering happiness and contentment. Through a comprehensive exploration of Buddhist traditions and teachings, the article posits that Buddha Dhamma offers invaluable insights into addressing contemporary ecological crises, advocating for a holistic approach that nurtures both beings and their natural surroundings.

25. NURTURING ENVIRONMENTAL HARMONY: A COMPREHENSIVE EXAMINATION OF KOREAN BUDDHIST TEMPLES AND THEIR ROLE IN GLOBAL RECOVERY

Mrs. Pooja

Executive Secretary,

Bodhisattva Thich Quang Duc Foundation, India,

This in-depth research explores the intricate relationship between Buddhism and ecology within the unique context of Korean Buddhist temples, shedding light on their environmental efficiency and harmonious coexistence as potential catalysts for global recovery. By examining the synergy between ecology and the dependent arising theory in Buddhism, the study introduces a distinctive perspective on global recovery rooted in Buddhist ecological ethics. The paper emphasizes the pivotal role of mountains in Korean daily life, delving into their significance as sacred spaces, temple locations, and hubs for recreational activities. It underscores the environmental conservation efforts of Korean Buddhist temples amidst the rising popularity of climbing activities. The research explores the philosophical underpinnings of Buddhism, delving into concepts such as dependent arising and the Pure Land's thought in Mahayana, offering profound insights into possible ecological solutions to global challenges. The paper introduces the concept of an environmental Bodhisattva, suggesting a paradigm shift for addressing ecological issues in the 21st century.

26. BUDDHA'S TEACHINGS AND TODAY'S WORLD

Ven. Gunissara

From Myanmar,

Mahāpajāpatī Gotami Subharti School of Buddhist Studies,

Ras Bihari Bose Subharti University

Dehradun, Uttarakhand State, India

In the ever-progressing landscape of the contemporary world, marked by both remarkable advancements and alarming adversities, a contemplation on the teachings of Buddha becomes imperative. This presentation, titled “Buddha’s Teachings and Today’s World”, aims to bridge the wisdom of Buddhism with the challenges and opportunities of our era. The dichotomy of humanity’s achievements ranging from medical breakthroughs to efficient transportation and the emergence of destructive forces underscores the complex tapestry of our times. The Buddha’s timeless teachings, designed to elevate the mind and cultivate eternal peace, resonate in their relevance today. Addressing the dualities of good and bad, this discourse explores Buddha’s emphasis on charity, virtue, and the five basic virtues that not only enhance individual well-being but also contribute to the preservation of the global environment. The Dharma of Love and Compassion serves as a beacon for resolving contemporary conflicts and fostering global harmony. Delving into the Vinaya Pitaka, a historical anecdote from over 2,500 years ago reveals the Buddha’s foresight in preserving the environment during times of scarcity. In conclusion, Buddha’s precepts advocating against deforestation, destruction of seeds, and earth disturbance reveal his profound intention to safeguard the world and its environment. May this exposition illuminate the path towards a harmonious coexistence for all.

27. MINDFUL CONSUMPTION AND ENVIRONMENT

Ven. Suraj Rana

BSc Software Engineering

Cardiff Metropolitan University, Nepal.

In the fast-paced world of today, where eating quickly on the go has become the standard, the idea of mindful eating provides a welcome

change of perspective. The mindful eating movement, which has its roots in Buddhist culture, invites people to approach their meals with an increased level of awareness and thankfulness. Buddhist cuisine has a long history, which is explored by Hidden Mantra, an organization devoted to fostering awareness and investigating historical customs.

Buddhist eating customs embrace the idea of mindful eating, acknowledging the transformational potential of being totally present when consuming food. When applied to eating, mindfulness facilitates a stronger connection to the present moment and fosters appreciation, both of which are important parts of Buddhist practice. Buddhists nourish their bodies, minds, and spirits more purposefully and comprehensively by incorporating mindfulness into their meals. Let's examine the significance of mindful eating in Buddhism and how it affects mindfulness practice.

28. BHOJANA SAPPAYA: AN IN-DEPTH EXPLORATION OF MINDFUL CONSUMPTION PRACTICES AMONG THAI THERAVADA BUDDHIST MONKS AND THEIR CONTRIBUTIONS TO SUSTAINABLE DEVELOPMENT GOALS

*Nichaboon Charuprakorn
Chulalongkorn University, Bangkok, Thailand.*

This extensive research delves into the intricate nuances of Bhojana Sappāya, a profound Buddhist principle advocating mindful and moderate eating, within the context of Thai Theravada Buddhist monks. The study not only scrutinizes the health challenges faced by these monks due to cultural food consumption practices but also aligns the findings with the Sustainable Development Goals (SDGs), particularly Goal 3 - “*Ensure healthy lives and promote well-being for all at all ages*”. The research, rooted in an academic framework, sheds light on the potential of Bhojana Sappāya in fostering sustainable and mindful consumption practices, contributing to broader societal well-being.

29. BUDDHISM AND NATURAL WORLD

By Most Ven. Dr. Thich Nhat Tu

This paper delves into the profound relationship between Buddhism and the natural world. The first part of the paper explores the life of Buddha and his intrinsic connection with nature. It highlights how Buddha's life was deeply intertwined with the natural world, from his birth in a garden to his enlightenment under the Bodhi tree. This connection is further emphasized through the enlightened Buddhists' life, demonstrating how their spiritual journey is often mirrored in their respect and reverence for nature.

The paper then transitions into discussing the Buddhist ethical treatment of animals, emphasizing compassion and respect for all sentient beings. It underscores the importance of environmental preservation, highlighting the growing problem of environmental destruction. The paper concludes with an exploration of Buddha's teachings on natural protection, emphasizing the importance of mindfulness and responsibility in nurturing a sustainable world. These teachings serve as a guide for Buddhists and others alike in addressing environmental challenges and fostering a harmonious coexistence with nature.

30. BUDDHIST ETHICS AND SUSTAINABLE LIVING

Bhikkhuni Dr. Thich Tinh Van

Vice-chairperson, Department of Pali, Vietnam Buddhist University.

This extensive research delves into the intricate nuances of Bhojana Sappāya, a profound Buddhist principle advocating mindful and moderate eating, within the context of Thai Theravada Buddhist monks. The study not only scrutinizes the health challenges faced by these monks due to cultural food consumption practices but also aligns the findings with the Sustainable Development Goals (SDGs), particularly Goal 3 - “Ensure healthy lives and promote well-being for all at all ages”. The research, rooted in an academic framework, sheds light on the potential of Bhojana Sappāya in fostering sustainable and mindful consumption practices, contributing to broader societal well-being.