



**INTERNATIONAL BUDDHIST CONFERENCE (VIRTUAL MODE)**

# **THE SPREAD OF BUDDHIST THOUGHT**

**ORGANIZED BY:- JAWAHARLAL NEHRU UNIVERSITY**

**IN COLLABORATION WITH THE**

**INDIAN COUNCIL FOR CULTURAL RELATIONS (ICCR)**

**GOVT. OF INDIA**

**27-28 October 2021**

**THE CONFERENCE LINK WILL BE  
AVAILABLE SOON**

# CONCEPT

Buddhist thought originated in India, and spread throughout the world, having grown in distinct streams and practices. The Theravāda in South and Southeast Asia, the Mahāyāna in East Asia, and the Vajrayāna in Tibet. Buddhism originated in India and slowly waned in its land for several reasons, such as the invasion of Huns. They sacked Buddhist monasteries in the north, and other invaders burnt the Buddhist Libraries. By the 13th century, repeated attacks conducted by the invaders from outside ensured that Buddhism had virtually disappeared from India. Buddhism is the ancient Indian thought which arose in Magadha and spread in entire India. But unfortunately, except for the Himalayan regions, Buddhism almost became extinct in India after the arrival of Islamic invaders in the late 12th century.

However, Buddhism had already reached other parts of Asia, like Vietnam, Thailand, and Indonesia. Dharmagupta tradition is followed in China, Korea, Vietnam, and Taiwan. The Mula-sarvastivada tradition is followed in Tibet. Bodhidharma had transformed Buddhist thought in China. Padmasambhava constructed the first Buddhist monastery in Tibet. Atiśa was one of the significant figures in the spread of Mahāyāna and Vajrayāna Buddhism in Asia. Thus the Indian Ācāryas have propagated Buddhism in various regions, including East Asia and Central Asia.

As early as the 3rd century BCE, the Indian emperor Ashoka has established the Buddhist tradition on the island of Sri Lanka. By the 5th century C.E., Buddhism had spread throughout Myanmar and Thailand. By the 13th century C.E., one of the early Buddhist schools, the Theravada had become the dominant tradition of South and Southeast Asia, including Cambodia and Laos.

The Dharmaguptakas made efforts to spread Buddhism in Afghanistan, Central Asia, and China. The Kuśāṇa rulers under emperor Kaniṣka ruled the Buddhist region of Gāndhāra and other parts of north India, Afghanistan, and Pakistan. During this period, Gāndhāran Buddhism had spread through the trade routes protected by the Kuśāns.

So the conference will focus on the reflections of Indian Buddhist thought throughout the world, including the Indian states. The invited speakers will present their research papers on Various Buddhist ethics and philosophical traditions that have spread and grown in various parts of the world.

This conference is being held in the run-up to the Global Buddhist Conference (GBC) 2021. The Indian Council for Cultural Relations (ICCR) will provide the digital platform for the conference. An E-book of abstracts and conference proceedings will be uploaded on the website of ICCR.

The proposed dates of the Virtual mode Global Buddhist Conference are 27-28 October 2021. Time 9:30 AM to 5:30 PM (Delhi Time). With the Lunch break from 1:00 PM to 2:00 PM (Delhi Time).

Scholars may select one of the following sub-themes or any aspect that recommends the Spread of Buddhist thought in India and the world.

- Southeast Asia
- South Asia
- America, Europe, and any part of the world
- Jammu & Kashmir and northern states of India
- Gāndhāra and central Asia
- Other Himalayan states
- Orissa and other eastern states of India
- Telangana and Andhra Pradesh
- Gujarat and the other Western states of India

Scholars will investigate the historical and cultural influence of Mainland Buddhism on the Buddhist traditions of their countries. They will focus on various practices, arts, sculptures, philosophical schools, and other traditions of Buddhism, including literature.

## **CALL FOR PAPERS**

Interested scholars are requested to send abstracts in 500 words to [upendra@mail.jnu.ac.in](mailto:upendra@mail.jnu.ac.in) by the 10th of October 2021. Selected abstracts for paper presentations will be announced by the 14th of October 2021, and selected participants are requested to try to submit their full papers in 3000 to 4000 words before the conference. We will try to publish a book with scholarly papers.

The medium of presentation is ENGLISH. The presentations with their ENGLISH translators will also be accepted. Scholars will be given 20-30 minutes time for their presentation.

Email for conference correspondence - [skt.scholar@gmail.com](mailto:skt.scholar@gmail.com)

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## **Indian Council for Cultural Relations**

Maulana Abul Kalam Azad, the first Education Minister of independent India, founded the Indian Council for Cultural Relations (ICCR) on 9th April 1950. The objectives of the Council are to participate in the formulation and implementation of policies and programs relating to India's external cultural relations; to foster and strengthen cultural relations and mutual understanding between India and other countries; to promote cultural exchanges with other countries and people; to establish and develop connections with national and international organizations in the field of culture, and to take such measures as may be required to further these objectives.

The ICCR is about a communion of cultures, a creative dialogue with other nations. To facilitate this interaction with world cultures, the Council strives to articulate and demonstrate the diversity and richness of the cultures of India, both in and with other countries of the world.

The Council prides itself on being a pre-eminent institution engaged in cultural diplomacy and sponsors intellectual exchanges between India and partner countries. The Council's resolve to continue to symbolize India's significant cultural and educational efflorescence in the years to come.

## **Jawaharlal Nehru University**

Jawaharlal Nehru University stands for transformation. JNU exemplifies the positive aspects of human habitation and intervention. It is built on the rugged barren terrain of the Aravali hill range, where the 1000 acre campus is housed. The university has turned into a lush green estate of envy, a landscape bursting into the colors of bougainvilleas and amaltas, mangoes, and Indian blackberry.

The campus is the home of peacocks and other animals. JNU campus is a microcosm of the Indian nation, drawing students from every nook and corner of the country and every group and stratum of society. We can proudly say that Jawaharlal Nehru University is a unique university in India, but the world with its diversity, its commitment to social justice, and intellectual attainment. Pali studies are progressing in JNU. JNU runs courses of Pali in M A M. Phil. Ph. D. and other certificate courses. Conferences are organized from time to time in the field of Pali and Buddhist Studies.