

नमो तस्स भगवतो अरहतो सम्मासम्बुद्धस्स

BHATTACHARYA INTERNATIONAL BUDDHIST FOUNDATION

Successor to the Buddhist Peoples' Organisation established by Rai Bahadur Kumar Chandra Bhattacharya, Agramahapandita, of Comilla and Diwan Bahadur Banga Chandra Bhattacharya of Tripura State at Chittagong in 1915

Comilla ■ Tripura ■ Chittagong ■ Kolkata ■ Dhaka

आकाशस्य स्थितिर्यावद् यावच्च जगतः स्थितिः। तावन्मम स्थितिर्भूयाञ्जगद्दुःखानि निघ्नतः॥ शान्तिदेव

Dr. Amartya Kumar Bhattacharya

BCE (Hons.) (Jadavpur), MTech (Civil) (IIT Kharagpur), PhD (Civil) (IIT Kharagpur), Cert.MTERM (AIT Bangkok), CEng(I), PEng(I), FIE, FACCE(I), FISH, FIWRS, FIPHE, FIAH, FAE, MIGS, MIGS – Kolkata Chapter, MIGS – Chennai Chapter, MISTE, MAHI, MISCA, MIAHS, MISTAM, MNSFMFP, MIIBE, MICI, MIEES, MCITP, MISRS, MISRMTT, MAGGS, MMBSI

Chairman Emeritus and Director General, Bhattacharya International Buddhist Foundation (Established as the Buddhist Peoples' Organisation at Chittagong in 1915 by Rai Bahadur Kumar Chandra Bhattacharya, Agramahapandita, of Comilla and Diwan Bahadur Banga Chandra Bhattacharya of Tripura State)

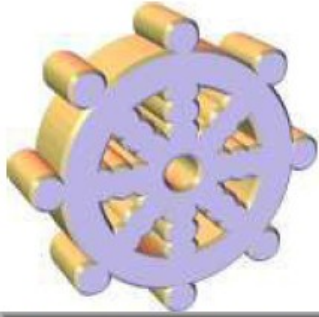
29th August, 2018

This document shall henceforth be known as the Kolkata Declaration of August, 2018.

Whereas, the **Chittagong Declaration of February, 1944**,

1. Recognised the Provisional Government of Free India as the legitimate Government of India,
2. Noted with a deep sense of appreciation the contribution made by the Government and people of Japan towards the cause of the freedom of India,
3. Noted with a deep sense of respect the contributions made by Buddhist sages of Japan, including, but not limited to, Kukai, Saicho, Eisai, Dogen, Honen and Nichiren, towards Buddhist culture and civilisation,
3. Described British-ruled India as Occupied India,
4. Noted the commitment of Mahatma Mohandas Karamchand Gandhi towards a social reformation after India becomes free from the British, and
5. Described every Buddhist in the world as a spoke in the Chakra of Dharma.

And Whereas Rai Bahadur Shaheed Jitendra Chandra Bhattacharya rechristened the Buddhist Peoples' Organisation, the Bhattacharya International Buddhist Foundation,



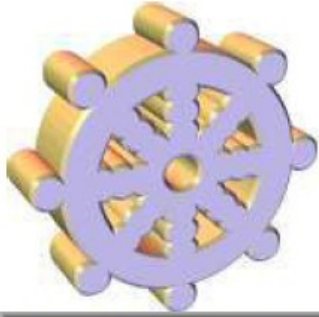
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And Whereas Rai Bahadur Shaheed Jitendra Chandra Bhattacharya was dissatisfied that the social reformation of India desired by him and Mahatma Mohandas Karamchand Gandhi after India became free from the British never took place because of the untimely demise of Mahatma Mohandas Karamchand Gandhi due to his being assassinated,

And Whereas the Bhattacharya International Buddhist Foundation thereafter fell into dormancy when Rai Bahadur Shaheed Jitendra Chandra Bhattacharya and Prof. Arun Chandra Bhattacharya were at the helm of affairs,

Now, by this **Kolkata Declaration of August, 2018,**

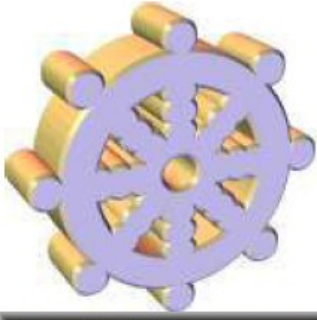
1. The Constitution of India is recognised with retrospective effect from 26th January, 1950,
2. The need for unity among all Buddhists in the world is stressed,
3. It is affirmed that the Bhattacharya International Buddhist Foundation shall continue to work towards the well-being of all people of the world in general and all Buddhists of the world in particular,
4. Noting with a deep sense of respect the contributions made by the Buddhist sages of China and Tibet to Buddhist culture and civilisation, the need for a peaceful and amicable agreement between the Government of the Peoples Republic of China and His Holiness The Fourteenth Dalai Lama of Tibet is stressed.
5. Noting with a deep sense of respect the contributions made by the Buddhist sages of Korea, including, but not limited to, Chinul, to Buddhist culture and civilisation, continued peace and prosperity of the Democratic Peoples Republic of Korea and the Republic of Korea is wished.
6. The Pan-Buddhist ideology is adopted, where Pan-Buddhism is an ideology that states that all Buddhists, irrespective of the countries they reside in, form a brotherhood united by the religion they follow, that is, Buddhism. Pan-Buddhism is inextricably linked to Buddhist Ecumenism. A Buddhist Ecumenical Declaration, adapted from the one prepared by Venerable Walpola Sri Rahula of Sri Lanka in 1981, is given below.



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A Buddhist Ecumenical Declaration

1. Whatever our sects, denominations or systems, as Buddhists we all accept the Buddha as our Master who gave us the Teaching.
2. We all take refuge in the Triple Jewel: the Buddha, our Teacher; the Dhamma, his teaching; and the Sangha, the Community of holy ones. In other words, we take refuge in the Teacher, the Teaching and the Taught.
3. We do not believe that this world is created and ruled by a god at his will.
4. Following the example of the Buddha, our Teacher, who is embodiment of Great Compassion (mahakaruna) and Great Wisdom (mahapanna), we consider that the purpose of life is to develop compassion for all living beings without discrimination and to work for their good, happiness and peace and to develop wisdom leading to the realisation of Ultimate Truth.
5. We accept the Four Noble Truths taught by the Buddha, namely, Dukkha, the fact that our existence in this world is in predicament, is impermanent, imperfect, unsatisfactory, full of conflict; Samudaya, the fact that this state of affairs is due to our egoistic selfishness based on the false idea of self; Nirodha, the fact that there is definitely the possibility of deliverance, liberation, freedom from this predicament by the total eradication of the egoistic selfishness; and Magga, the fact that this liberation can be achieved through the Middle Path which is eight-fold, leading to the perfection of ethical conduct (sila), mental discipline (samadhi) and wisdom (panna).
6. We accept the universal law of cause and effect taught in the Patichchasaṃuppāda (Conditioned Genesis or Dependent Origination) and accordingly we accept that everything is relative, interdependent and interrelated and nothing is absolute, permanent and everlasting in this universe.
7. We understand, according to the teaching of the Buddha, that all conditioned things (saṅkhara) are impermanent (anicca) and imperfect and unsatisfactory (dukkha) and all conditioned and unconditioned things (dhamma) are without self (anatta).
8. We accept the Thirty-seven Qualities conducive to Enlightenment (bodhipakkhiyadhamma) as different aspects of the Path taught by the Buddha leading to Enlightenment, namely:
Four Forms of Presence of Mindfulness (satipatthana);



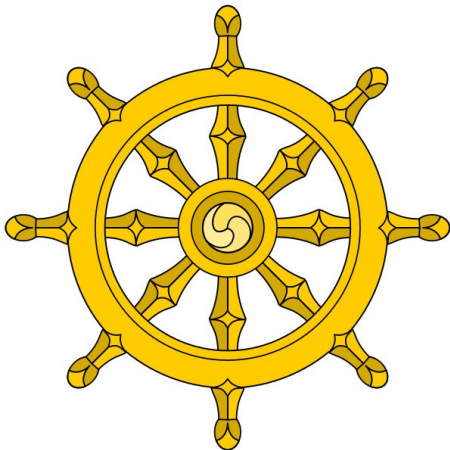
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Four Right Efforts (sammappadhana);
Four Bases of Supernatural Powers (iddhipada);
Five Faculties (indriya: saddha, viriya, sati, samadhi, panna);
Five Powers (bala, same five qualities as above);
Seven Factors of Enlightenment (bojjhanga);
Eight-fold Noble Path (ariyamagga).

9. We admit that in different countries there are differences with regard to the ways of life of Buddhist monks, popular Buddhist beliefs and practices, rites and rituals, ceremonies, customs and habits. These external forms and expressions should not be confused with the essential teachings of the Buddha.

AK Bhattacharya

Dr. Amartya Kumar Bhattacharya
Chairman Emeritus and Director General,
Bhattacharya International Buddhist Foundation



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