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ཆོན་རིག་བྱམས་བརྩེ་དང་། ཡོངས་ཁྱབ་ཀྱི་བཟང་སློང་བརྒྱད་མི་དམངས་ཀྱི་སྤེལ་མཐུད།
ཕྱི་མོ་ ༢༠༢༣ ཟླ་ ༥ ཚེས་ ༧ རས་ ༡༤ བར།

Lamdon Golden Jubilee Celebration & Lamdon Yarchos Chenmo

"Connecting People through Science, Compassion and Universal Ethics"

7 - 14 August, 2023



Organised by Lamdon, Leh, Ladakh

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ཆེན་རིག་བྱམས་བརྩེ་དང་། ཡོངས་ཁྱབ་ཀྱི་བཟང་སྲོད་བརྒྱད་མི་དམངས་ཀྱི་སླེལ་མཐུད།
ཕྱི་མོ་ ༢༠༢༣ ཟླ་ ༨ ཚེས་ ༧ རས་ ༡༤ བར།



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DAY 1: PROGRAMME DETAILS
(7th, August 2023)

Venue:	Lamdon Model Sr. Sec. School, Leh Ladakh
Registration:	Guest and Audience to be seated by 07:00 AM before the arrival of His Holiness the Dalai Lama
Inaugural Session:	08:30 AM – 10:30 AM
Moderator:	Students 1. Bisma Wahid and Phuntsog Chosgyal 2. Kunga Gyalmo and Tsewang Namgail

PROGRAMME DETAILS

07:30 AM – 08:30 AM	Dialectic presentation by school students as His Holiness the Dalai Lama walks into the venue. Debate will continue for 2 minutes after the arrival of His Holiness.
08:30 AM – 08:35 AM	Lamp lighting by His Holiness the Dalai Lama declaring Lamdon Golden Jubilee Celebration 2023 followed by Inauguration of the 14th Dalai Lama Open Stadium by His Holiness the 14th Dalai Lama along with Larna (musical)
08:35 AM – 08:40 AM	Launch of the Dharma books and Lamdon Golden Jubilee magazine by His Holiness the Dalai Lama
08:40 AM – 08:45 AM	Dialectic presentation by Lamdon Students
08:45 AM – 08:53 AM	Presentation of Lamdon <i>Luyangs</i> by Students of Lamdon Model Senior Secondary School, Leh
08:53 AM – 08:57 AM	Speech by Head Girl, Tsering Angmo and Head Boy Nawang Namgail
08:57 AM – 09:05 AM	Welcome Address by Sh. Phuntsog Angchuk, President, Lamdon Social Welfare Society, Leh
09:05 AM – 10:05 AM	Words of Blessing and Teaching on Eight Verses of Mind Training by His Holiness the Dalai Lama
10:05 AM – 10:25 AM	Presentation of Cultural Programme
10:25 AM – 10:30 AM	Vote of Thanks by Dr. Stanzin Dawa, Principal, LMSSS Leh
10:30 AM	His Holiness the Dalai Lama departs Lamdon School for Shewatsal Phodrang, Leh

CONCEPT NOTE ON 2-DAY CONFERENCE

Modern Science, Ancient Wisdom: Universal Ethics for a Better World Through Understanding the Nature of Interdependent Reality and Skillful Compassion

The idea of combining modern science with ancient wisdom is not a new concept. Many scholars and thinkers have explored the intersection of science and spirituality to gain a deeper understanding of the nature of reality and the human condition. In recent years, there has been a growing interest in using this knowledge to develop universal ethics for a better world. This approach emphasizes the importance of understanding the interdependent nature of reality and cultivating skillful compassion.

One of the key insights of modern science is that everything in the universe is interconnected. From the smallest subatomic particles to the largest galaxies, everything is part of a vast web of relationships. This understanding has profound implications for how we view ourselves and our place in the world. We are not separate individuals, but rather, we are part of a larger whole. Our actions and decisions have consequences not just for ourselves but for the entire web of life. This perspective is also reflected in many ancient spiritual traditions. For example, in Buddhism, the concept of dependent origination teaches that all phenomena arise in dependence upon other phenomena. This includes not only physical phenomena but also mental and emotional states. This understanding can help us develop a deeper sense of empathy and compassion for others, recognizing that their suffering is intimately connected to our own.

The idea of skillful compassion is also central to this approach. Skillful compassion involves developing a deep understanding of the interconnected nature of reality and using that understanding to act in ways that benefit all beings. This involves cultivating qualities such as empathy, kindness, and generosity, as well as developing the wisdom to know how best to apply these qualities in different situations. Ultimately, the goal of this approach is to develop universal ethics that are grounded in a deep understanding of the nature of reality. These ethics are not based on any particular religious or cultural tradition but rather on a shared recognition of our interdependence and the need to act with compassion and wisdom. By cultivating these qualities in ourselves and in our societies, we can create a better world for all beings.

A conference on modern science, ancient wisdom, and universal ethics could bring together experts and scholars from a wide range of fields and faiths to explore the intersection of these areas and their implications for creating a better world. The conference could feature speakers, panel discussions, and interactive sessions focused on wide range of topics.

གནའ་བོའི་ལེགས་བྱང་དང་དེང་རབས་ཚན་རིག་ལས་བྱུང་བའི་བསྐྱབ་བྱ་ལས་པན་ཚུན་ལྟོས་བྱུབ་
རང་བཞིན་གྱི་གོ་ཉོགས་བརྒྱུད་ཀྱི་བྱུང་བ་ལྟར་སྤྱོད་གོང་སྤེལ་གྱིས་བདེ་སྤྱིད་ལྷན་པའི་འཛམ་གླིང་
ཞིག་སྐྱུན་ཐབས་ཞེས་པའི་བརྗོད་གཞིའི་ཐོག་ཉན་གཉིས་རིང་གི་ཚོགས་ཆེན།

Two Day Conference 8-9 August, 2023

**On Modern Science, Ancient Wisdom: Universal Ethics for a Better World
Through Understanding the Nature of Interdependent Reality and Skillful
Compassion**

Day 2

Session I: 08:00 AM – 11:15 AM

མེད་གཞི། ལྷན་ཅའི་ཚན་རིག་དང་། ཉན་པའི་སློ་རིག་ ལུབ་ཕྱོགས་སེམས་ཁམས་
རིག་པ་བཅས་ཀྱི་ངོས་ནས་སེམས་བདེ་བར་གནས་ཐབས་ཀྱི་སློབ།

Theme: **Panacea for Mental Well-Being: Perspective of Neuroscience
Buddhist Psychology and Western Psychology**

Moderator: **Kunga Gyalmo and Tsewang Namgail** (Students)

Chairperson: **Bindu Kuti**, (Neuroscientist from National Institute of Mental
Health and Neuroscience (NIMHANS))

TIME	PROGRAM
08:00 AM – 10:00 AM	Dialectic presentation by school students
10:00 AM – 10:05 AM	Moderator's Welcome Note
10:05 AM – 10:10 AM	Address by Chairperson
10:00 AM – 10:20 AM	Panacea for Mental Well-Being: Perspective of Neuroscience Speaker 1: Dr. Ravindra Nagendra, (Associate Prof, Dept. of Neurophysiology, Centre for Consciousness Studies, National Institute of Mental Health and Neuroscience (NIMHANS)) ལྷན་ཅའི་ཚན་རིག་ཐོག་ནས་སེམས་བདེ་བར་གནས་པའི་ཐབས།

10:20 AM – 10:40 AM	Panacea for Mental Well Being: Perspective of Buddhist Psychology Speaker 2: Ven. Tenzin Paldron (Former Director of Root Institute) རྒྱལ་མཐོ་སྒྲིག་ལས་བྱུང་བའི་སེམས་ཞི་བར་གནས་པའི་ཐབས།
10:40 AM – 11:00 AM	Panacea for Mental Well-Being: Perspective of Western Psychology Speaker 3: Dr. Nivedita Chalill, (Founder, ARTH, Counselling and Arts Based Therapy, Mumbai) རྒྱལ་སྐྱོད་སེམས་ཁམས་རིག་པའི་འོས་ནས་སེམས་བདེ་བར་གནས་པའི་ཐབས།
11:00 AM – 11:15 AM	Q & A རྩི་བ་དང་རྩིས་ལན།

Day 2

Session II: 11:15 AM – 01:00 PM

སྒྲེང་གཞི། ཚོས་ལུགས་འབྲེལ་ལས་བྱུང་བའི་ཀུན་ཁྲབ་བཟང་སྤྱོད་གྱི་བསྐྱབ་བྱའི་སྤྱིང་པོ།

Theme: Universal Ethics – Quintessential Message of All Religion

Moderator: Stanzin Chosdon and Sonam Chuskit (Students)

Chairperson: Prof. Kaveri Gill (Centre for Excellence in Himalayan Studies, Shiv Nadar University and Former Principal, Dalai Lama College for Higher Education)

TIME	PROGRAM
11:15 AM – 11:20 AM	Moderator's Welcome Note
11:20 AM – 11:25 AM	Address by Chairperson
11:25 AM – 11:40 AM	Speaker 1: Rev. Elijah Spalbar. Gergan on Christianity
11:40 AM – 11:55 AM	Speaker 2: Rev. Swami Yajnadharananda Hinduism, Rama Krishna Jammu
11: 55 AM – 12:10 PM	Speaker 3: Prof. Amarjit S. Narang on Sikhism
12:10 PM – 12:25 PM	Speaker 4: Rev. Shiek Nazir Ahmed Sharif on Islam
12:25 PM – 12:40 PM	Speaker 5: Ven. Geshe Tsewang Dorje on Buddhism

12: 40: PM – 01:00 PM	Q & A རྩི་བ་དང་རྩིས་ལན།
01:00 PM – 02:00 PM	Lunch Break

Day 2

Session III: 02:00 PM – 03:40 PM

Theme: Universal Ethics: Role Models of Compassion in Action

སྐྱེད་གཞི། ཚེས་ལྷགས་འདྲ་མིན་ལས་བྱུང་བའི་ཀུན་སྐྱབ་བཟང་སྤྱོད་ཀྱི་བསྐྱབ་བྱའི་སྣང་པོ།

Moderator: Stanzin Tsepal and Chuzin Angmo (Students)

Chairperson: Rev. Elijah Spalbar Gergan Senior Pastor, Moravian Church, Ladakh and former principal of Moravian Mission School

TIME	PROGRAM
02:00 PM – 02:05 PM	Moderator's Welcome note
02:05 PM – 02:10 PM	Address by Chairperson
02:10 PM – 02:20 PM	Speaker 1: Mr. Tashi Motup Kau
02:20 PM – 02:30 PM	Speaker 3: Ms. Robin, (Founder, Kranti, NGO)
02:30 AM – 02:40 PM	Speaker 4: Ven. Jamyang, Tonglen
02:40 AM – 02:50 PM	Speaker 5: Ven. Gen. Sanghasena, Founder of Mahabodhi International Meditation Centre Leh Ladakh
02:50 PM – 03:00 PM	Speaker 6: Ven Tashi Namgyal, Munselling School, Spiti
03:00 PM – 03:10 PM	Speaker 7: Geshe Lobzang Samstan, Headmaster, Jamyang School, Leh
03:10 PM – 03:20 PM	Speaker 8: Mr. Tsering Dorjey, Cow Shelter, Leh
03:20 PM – 03:40 PM	Q & A རྩི་བ་དང་རྩིས་ལན།
03:40 PM – 04:40 PM	Nang-choe ngotot by Ven. Gyalbum Rinpoche
04:40 PM – 04:45 PM	Tea Break

DAY 3:**Session I:** 08:00 AM – 11:15 AM**Theme:** **Special Lecture****གླེང་གཞི།** དམིགས་གསལ་གཏམ་བཤད་དང་པོ།**Moderator:** **Padma Chosdon and Geyzes Dolma** (students)**Chairperson:** **Prof. Sisir Roy** (National Institute of Advanced Studies, Bangalore
Ontological Reality from the Perspective of Quantum Physics)

TIME	PROGRAM
08:00 AM – 10:00 AM	Dialectic presentation by students
10:00 AM – 10:05 AM	Moderator's Welcome Note
10:05 AM – 10:10 AM	Address by Chairperson
10:10 AM – 10:40 AM	<p>On becoming fully aware: Another convergence between Buddhism and science Lecturer 1: Prof. Michael Bitbol, (Directeur de Recherche emeritus at the CNRS, in Paris, France. Presently based at the Archives Husserl, a center of research in Phenomenology).</p> <p>འདྲིམ་ཤིང་ཡང་དག་པ་ཞིག་ཡོང་བ་ལ་ནང་ཆོས་དང་ཆན་རིག་གི་ལྷ་བཙུང་གཅིག་ཏུ་ འདོད་ཚུལ།</p>
10:40 AM – 11:00 AM	<p>Animal behaviors: Gateway to appreciate brain, mind and consciousness Lecturer 2: Dr. Bindu Kuti, (Neuroscientist from National Institute of Mental Health and Neuroscience (NIMHANS))</p> <p>སེམས་ཅན་གྱི་སྒྲིད་བཞི་ཁྲད་པ་དང་། ཤེས་པ། འདུ་ཤེས་རྣམས་ངོས་འཛིན་ པའི་ལམ་ཁ་ཞིག་ཡིན།</p>
11:00 AM – 11:15 AM	Q & A ཅི་བ་དང་ཅིས་ལན།

DAY 3:

Session II: 11:15 AM – 12:40 AM

Theme: Universal Ethics in Academic Application

སྒྲེང་གཞི། ཤེས་ཡོན་སྒྲོབ་གསལ་ཐོན་ཀུན་སྒྱུ་བཟང་སྤྱོད་ཀྱི་ལག་ལེན།

Moderator: Stanzin Chosdon and Sonam Angmo (students)

Chairperson: Dr. Nivedita Chalill, (Founder, ARTH, Counselling & Arts Based Therapy, Mumbai)

TIME	PROGRAM
11: 15 AM – 11:20 AM	Moderator's Welcome Note
11:20 AM – 11:25 AM	Address by Chairperson
11:25 AM – 11:40 AM	Speaker 1: Gen. Lobsang Founder of Jhamtse Ghatsal
11:40 AM – 11:55 AM	Speaker 2: Mr. Ankush Thakur, Researcher of Ayur Gyan Nyas
11:55 PM – 12:10 PM	Speaker 3: Dr. Anurita Jalan, Associate Professor in the Department of Sociology
12:10 PM – 12:25 PM	Speaker 4: Dr. Kaveri Gill, Centre for Excellence in Himalayan Studies, Shiv Nadar University and Former Principal, Dalai Lama College for Higher Education
12:25 PM – 12:40 PM	Q & A ཐེ་བ་དང་ཐེ་ས་ལན།
12:40 PM – 02:00 PM	Lunch Break

DAY 3:**Session III:** 02:00 PM – 03:10 PM**Theme:** **Ontological Reality: Perspective of Quantum Physics & Arya Nagarjuna's Philosophy of Emptiness**

སྒྲིང་གཞི། དཔལ་མགོན་འཕགས་པ་སྐུ་སྐྱབ་ཀྱི་སྒྲིང་བ་ཉིད་ཀྱི་ལྷ་བ་དང་། དངོས་ཁམས་འོད་
རྒྱལ་སྤྱི་མོའི་གྲུབ་དོན་ལས་གཞི་དངོས་མོའི་རྣམ་གཞག་འགྲེལ་ཚུལ།

Moderator: Stanzin Shewa and Sonam Angmo (Students)**Chairperson:** Prof. Kaveri Gill ((Centre for Excellence in Himalayan Studies, Shiv Nadar University and Former Principal, Dalai Lama College for Higher Education)

TIME	PROGRAM
02:00 PM – 02:05 PM	Moderator's Welcome Note
02:05 PM – 02:10 PM	Address by Chairperson
02:10 PM – 02:30 PM	Speaker 1: Prof. Sisir Roy, National Institute of Advanced Studies, Bangalore Ontological Reality from the Perspective of Quantum Physics
02:30 PM – 02:50 PM	Speakers 2: Dr. Nilza Wangmo, Research Scholar Ontological Reality from the Perspective of Quantum Physics
02:50 PM – 03:10 PM	Q & A ཁྱིེ་བ་དང་ཁྱིེ་ས་ལན།
03:10 PM – 03:25 PM	Tea Break

DAY 3:

Session IV: 03:25 PM – 04:00 PM

Theme: Youth for Universal Ethics as Envisioned By H.H. the Dalai Lama for a Better Future

མེད་གཞི། ལྷུ་ཁྱེད་གོང་ས་ལྷུ་བས་མཁོན་ཆེན་པོ་མཆོག་གིས་འཇམ་མིད་མྱིའི་མན་བཤེད་
དམིགས་པའི་ཀུན་ཁྱབ་བཟང་སྲོད་ཅོག་གཞིན་སྟེས་ནམས་ཤིས་ཞབས་འདེགས་རི་
ལྷུར་མཛད་པའི་ཚུལ། མེད་ལྷུ་ག་དཔར་ཤི་བཞུགས་ཐོལ་བཤོ་སྟེད།

Students Panel Discussion

Moderator: Stanzin Zhewa and Chuzin Angmo (Students)

Chairperson: Prof. Kaveri Gill, (Centre for Excellence in Himalayan Studies, Shiv Nadar University and Former Principal, Dalai Lama College for Higher Education)

TIME	PROGRAM
03:25 PM – 03:30 PM	Moderator's Welcome Note
03:30 PM – 03:35 PM	Address by Chairperson
03:35 PM – 03:40 PM	Stanzin Tsepal, Class 10th Lamdon Model Senior Secondary School, Leh
03:40 PM – 03:45 PM	Mephram Lhazes, Govt. Higher. Secondary School, Skurbuchan
03:45 PM – 03:50 PM	Sonam Wangmo, Class 10th Ladakh Public School
03:50 PM – 03:55 PM	Deachen Dolker, Class 10th Siddhartha High School, Stok
03:55 PM – 04:00 PM	Student from Central Institute of Buddhist Studies, Choglamsar

Day 3**Session V:** 04:00 PM - 04:15 PM**Theme:** Valedictory Session

སྒྲེང་གཞི། མཚུགས་བསྐྱེམས་མཛད་སྒོ།

Moderator: Stanzin Tsepal and Stanzin Dolker (Students)

TIME	PROGRAM
04:00 PM – 04:05 PM	Moderator's Welcome Note
04:05 PM – 04:10 PM	Sh. Tsering Pladan, JKAS
04:10 PM – 04:15 PM	Vote of thank by Dr. Stanzin Dawa, Principal, LMSSS Leh, Principal
04:15 PM – 05:30 PM	Cultural Programme

GUESTS AND SPEAKERS



Dr. Ravindra Nagendra, a neurophysiologist by specialized training has a passionate interest in integrating Indian psychological aspects pertaining to Yoga/meditation with neuroscience with special focus in understanding neuroscientific aspects of meditation and its effect on sleep & cognition, Consciousness. Has many peer reviewed publications in national and international journals of repute. His work recognized with an National award from Association of Physiologist and Pharmacologist of India. Is a national faculty in conducting courses on

sleep and sleep medicine. Served as a committee member for WHO cc to bring mapp for Yoga from GOI. Has traveled extensively for lecture and workshops/ conference presentations in various countries. He works presently in understanding the effect of Yoga on adolescent depression, sleep and cognition, neuroscience underlying meditation practices of various traditions in India.

As a founder Hon. Director of Swami Vivekananda study center, Karnataka University Dharwad, framed a curriculum for a course on personal and professional skill development an open elective course. The curriculum based on the integration of neuroscience, yoga, Indian psychology principles. It was largely focused on integrated personality development of students. Conducts seminar/workshops at various institutions and organizations on various contemporary subjects with integrating neuroscience with Indian psychology and philosophy.



Ven. Tenzin Paldron was born Julie Thomas in Cochin, Kerala and grew up in Mumbai, India. After completing her Master's degree in Psychology from the University of Mumbai, she obtained her Ph.D. in Clinical Psychology from the University of Tennessee, Knoxville and her Post-Doctoral Fellowship from Dartmouth College, NH, U.S.A. Being inspired by the teachings she received from His Holiness the Dalai Lama (HHDL) in the US and realizing that Buddhism

had the answers to the questions of suffering and healing that she was looking for she decided to take Rabjung from Kyabje Lama Zopa Rinpoche (KLZR) in Mongolia and her Getsul/Novice ordination from HHDL in 2014 at McLeod, Dharamshala, India.

On the behest of her teacher, KLZR she served as the Director of Root Institute, a Foundation for the Preservation of the Mahayana Tradition (FPMT) center in Bodhgaya for four years from 2015 to 2019. During that time it became evident to her that she needed to study the dharma in depth to tame and subdue her mind. She is currently a full-time student residing and offering service at Thosamling Nunnery and Retreat Institute in lower Dharamshala, India.



Dr. Nivedita Chalill is the founder of ARTH, a mental health initiative that offers Counselling and Arts Based Therapy services for people dealing with Mental health issues; ARTH also provides various workshops and training programs for individuals, groups and organizations. She is a trained Occupational Therapist, Arts Based Therapist and a Psychiatric Social Worker with a doctorate from the Tata Institute of Social Sciences (Mumbai).

She has provided care in diverse mental health settings ranging from hospitals to rehabilitation centres; and has worked in crisis areas such as suicide prevention and disaster relief post earthquakes and tsunamis. She is a student of Buddhist Philosophy from Tibet House (New Delhi) and facilitates courses on Applied Buddhist Psychology with an aim of bringing this profound wisdom and compassion to our daily lives.



Prof. Michel Bitbol was born on March 12, 1954. He is Directeur de Recherche emeritus at the CNRS, in Paris, France. He is presently based at the Archives Husserl, a center of research in Phenomenology.

He worked as a research scientist in biophysics from 1978 to 1990. Later on, he studied the relations between the philosophy of physics and the philosophy of mind, working in close collaboration with Francisco Varela. He then learnt some Sanskrit and published a book (*De l'intérieur du monde*, 2010)

in which he draws a parallel between Buddhist dependent arising and non-supervenient relations, in quantum physics and the theory of knowledge. And he developed a conception of consciousness inspired from an epistemology of first-person knowledge, together with a phenomenological critique of naturalist theories of consciousness.



Dr. Bindu M. Kuty, M.Phil, Ph.D, is a distinguished Senior Professor of Neurophysiology at the prestigious National Institute of Mental Health and Neurosciences (NIMHANS) in Bangalore, India. With over twenty-seven years of experience, she has made significant contributions to the field of Neurophysiology, specializing in sleep, cognition, meditation, and the Subiculum's role in spatial cognition and neuroplasticity.

In 2019, Prof. Bindu Kuty established the Centre for Consciousness Studies at NIMHANS, aiming to integrate Indian philosophical wisdom with neuroscience through interdisciplinary research. She is a member of various scientific organizations and has served as the President of the Cognitive Neuroscience Society of India.

Prof. Bindu Kuty actively contributes to the academic community as the Dean of Basic Sciences at NIMHANS and as a teaching faculty member for the

National Sleep Medicine Course. She has supervised the research of numerous Ph.D. students, guiding and co-guiding their work. Her research findings have been published in over 75 peer-reviewed journals.

Recognized with prestigious awards, including the Prof. S.L. Bhatia Oration Award and the Prof. A.S. Paintal Award, Prof. Bindu Kutty is a highly respected figure in neuroscience. Her dedication to advancing our understanding of neurophysiology, sleep, cognition, and consciousness, coupled with her leadership and extensive research contributions, have solidified her position in the field.



Rev. Elijah Spalbar Gergan is a highly educated and experienced individual with a diverse range of skills and expertise. With a Master of Science degree in Botany, he possesses a strong foundation in plant biology. He also holds a Master of Divinity and Master of Theology in Christian Theology and Studies, reflecting his dedication to theological education. Fluent in English and Hindustani/Urdu, Elijah is a proficient communicator in multiple languages. As a Ladakhi Theologian, he has contributed significantly to theological discourse within his community and

served as a pastoral preacher. Elijah's passion for writing is evident, and he has written extensively as a social media content writer. He is also involved in education as a school management resource person, offering career and logistical guidance. His interests span history, natural sciences, outdoor activities, geophysical issues, mental wellness, and social concerns. With expertise in small-scale construction management and investment, Elijah is a versatile individual. He excels as a public motivational speaker in both English and Hindustani/Urdu, engaging audiences of various age groups. Despite being born in 1948, he maintains a healthy physical condition and continues his endeavours with vigour, boasting over 50 years of experience.



Rev. Swami Yajnadharananda (स्वामी यज्ञधरानन्द) received his initiation (मंत्र दीक्षा) in 1993 from Swami Ranganathananda ji Maharaj (स्वामी रंगनाथानंदा जी महाराज), the 13th President of the internationally known spiritual organization Ramakrishna Mission. He formally joined this organization in 1997 as a novice (ब्रह्मचारी) in a branch Centre of the Ramakrishna Order in Chennai. In the year 2002 he received his vows of celibacy (ब्रह्मचर्य दीक्षा) from Swami Ranganathanandaji Maharaj and later monastic vows (सन्यास दीक्षा) in 2006 from Swami Gahananandaji Maharaj (स्वामी गहनानन्दजी महाराज)

During his monastic vocation he served in various capacity in some branch Centres viz Nagpur (Maharashtra), Jaipur & Khetri (Rajasthan). Sarisha (West Bengal), Shillong (Meghalaya) and the headquarters of the Ramakrishna Mission in West Bengal

On 30 August 2021 he took charge of Ramakrishna Mission, Jammu as its Secretary and since then has been serving there. The Swami knows Hindi, English, Bengali and has workable knowledge of Sanskrit, Marathi and Gujarati languages.



Prof. Amarjit S. Narang Professor of Political Science (Retd.) is M A , Ph D from University of Delhi. He has teaching and research experience of about 45 years. He has taught at Delhi, Jawaharlal Nehru and Indira Gandhi National Open Universities and has been fellow at Brock, McGill and Queens Universities and Indian Institute of Advanced Studies Shimla. His areas of interest include Indian Politics, Ethnic and Minority studies, Federalism and Sikh and Punjab affairs. He has authored and edited 10 books and published more than 60 papers and articles,

delivered keynote addresses and participated in a number of International and National conferences including United Nations Human Rights Commission and Council and Sub commission on Prevention of Discrimination and Protection of Minorities (now converted to Sub Commission on the Promotion and Protection of Human Rights).



Rev. Sheikh Nazir Ahmed Sharifi is Vice President of Anjuman-e- Imamia. He went to “Jamiatul Mustafa Al- Amiya “ at Islamic Republic of Iran, in 1991 and studied there for 21 years. He wrote a book titled “ Aaqal ki Nigah Mein Din ki Zaroorat” which made contribution in many Islamic fields . After completing the course he went to “ Imam Sadiq Srinagar” from Jamia- tul -Mustafa to work as a Arabic teacher for five years .Beside this he was also appointed as Imam Jumma and also taken many Islamic classes (Tabliq) . He returned to his native place (Leh

Ladakh) to serve the people of Ladakh. He was appointed as a head of Majlis(Sadr-e- Majlis)for two years and later on contributed in various aspects of Anjuman Imamia. Being a religious priest his moto has always been to promote humanity, love ,equality and brotherhood among all the religions . He have a good relation with my prestigious Buddhism priest like H.H The Dalai Lama, Chesang Rinpoche , Togdan Rinpoche and also many other leaders including political leaders.He has always been an active participant in every social and political gatherings and always contribute for the welfare of the society.



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Ven. Geshe Tsewang Dorje was born in Migatsumpa of Stok village, Ladakh, India. At the age of six, he began attending school in Stok, and at the age of fourteen, he relocated to South India to study Buddhism at Sera Jey Monastery, one of the four major monastic institutions of Tibetan Buddhism in India. He studied Buddhist philosophy and meditation techniques while he was a monk.

His Holiness the Dalai Lama gave him full ordinance, and Ling Rinpoche, the Dalai Lama's tutor, gave him his novice vow. He obtained his bachelor of arts in Buddhist philosophy before he entered the Gelugpa monastery in 1994. He got his master's degree in 1996, and in 1999 he was awarded the Geshe Lharampa (PhD), the highest honour granted by the monastic college.

He completed his master of Tantric studies at the Gyudmed Tantric College for Vajrayana in 2000. He received a position as a philosophy lecturer at Kopan Monastery in Nepal from 2001 to 2003. Geshe-la sat on the Board of Examiners and Committee for Sera Philosophical Studies from 2004 to 2006. He was the first Ladakhi monk to be chosen as Sera Jey Monastery University's Geko (a position akin to an academic dean) in 2010. Geshe la has visited to important communities all over the world to teach his students about Buddhist philosophy.

Geshe-la currently serves as the Ngari Institute of Buddhist Dialectics' director and president. In 2006, he started the Ngari Institute. Ngari gives Ladakhi kids and young monks who wouldn't otherwise go to school a free, contemporary education. Geshe-la took over as the new Siddhartha School director in July 2014 in Stok, Leh, Ladakh. He is the founder's hand-picked successor, Khen Rinpoche Lobzang Tsetan. His mission is to teach Buddhist philosophy and spread love and compassion.



Gen Lobsang Phuntsok is a former Buddhist monk whose work is focused on transformative learning, sustainable development, and social entrepreneurship.

In 2006, he left behind his life as a spiritual teacher in the US and returned to his native village in Tawang, Arunachal Pradesh to start Jhamtse Gatsal Children's Community—a loving home and learning environment for vulnerable children. Jhamtse Gatsal means Garden of Love and Compassion, where we practice these values through an integrated educational and lifestyle model focused on The Three Essentials for the 21st Century: Educating the Heart, Mind, and Body.

Lobsang's life and work are featured in the Emmy Award winning documentary, Tashi and the Monk. He is a globally renowned speaker and recently spoke at TEDxKyoto. He has given keynote addresses at the United Nations during the Universal Children's Day celebrations, the Ministry of Education in Israel, as well as diverse institutional and organizational settings within India and internationally. He has received several prestigious awards for his work, like the State Gold Medal for meritorious service by the Government of Arunachal Pradesh and other recognized awards.



Mr. Ankush Thakur currently works as a Research Associate at AyurGyan Nyas, where he works on monitoring and assessment, research, training of teachers, and supporting the implementation of programs on Universal Ethics Education across 8 states

Academically, he has done his Masters in Social Work from Jamia Millia Islamia, Delhi. Prior to joining AyurGyan Nyas, he worked at Pratham Education Foundation and implemented Life Skills in programs across 12 states through classroom and remote learning. He has also worked as Research Associate

at AIIMS, Delhi on a project on Deaddiction.

He is well-equipped in Content creation, Training, and Research. He strongly believes that inculcating ethics and skills education in children at an early age will provide them with the tools necessary for their holistic development, making them future-ready and compassionate, which will eventually lead to a better society.



Dr. Anurita Jalan is an associate professor in the Department of sociology. Her area of interest includes the Sociology of Health and Medicine, Gender Studies, Kinship, Family and Marriage. She was the Deputy Coordinator of the D.S Kothari Centre for Science, Ethics and Education, University of Delhi. Programmes were organised by the centre in consultation with His Holiness and scientists of national and international fame. She organised the

lecture series and gave the inaugural address of 'Kaleidoscope' for the department of Sociology for which distinguished speakers were invited. Organised a webinar on the pandemic in collaboration with Cotton University, where she presented a paper on the Mix of healthcare remedies used during the pandemic. She was a member of the NIC Committee of the new undergraduate programme for the University and also a member of the working group for the value added courses. Co-Convenor for National Conference: 'Integrated approach to mental health and Well-being in the Universities: Perspectives, Methodologies and Practices', in collaboration with Manodarpan, an initiative of the Ministry of Education. Co-convenor for special lecture on 'Wellbeing is a skill' by Prof. Richard Davidson held in collaboration with Centre for research, Maitreyi College and 'Aashayein: Joy of little things' also an initiative of the Department of Sociology.



Dr. Kaveri Gill Professor Kaveri Gill is Non-Resident Senior Fellow at the Centre for Excellence in Himalayan Studies, School of Humanities and Social Sciences, Shiv Nadar University, Delhi and formerly, Professor and Head of Department at their Department of International Relations and Governance Studies. She gained her doctoral degree from the University of Cambridge, United Kingdom and subsequently taught there. By invitation, she served as the Principal of the Dalai Lama Institute for Higher Education, Bengaluru

(2021-22). Kaveri has actively studied Nalanda Buddhist Philosophy for the last decade, and on 2 June 2023, in a convocation ceremony presided over by His Holiness the Dalai Lama, received an Advanced Postgraduate Diploma (Exam Mode), Nalanda Masters Course (Six-Year Duration, Batch 2017-2022) in Buddhist Philosophy from Tibet House, New Delhi. In addition to courses in her discipline of political economy, Kaveri has taught three iterations of an undergraduate course filled to capacity and titled, Secular Ethics for Millennials, based on His Holiness's idea of universal ethics, and focused on teaching the importance of practicing wisdom and compassion in daily life.



Prof. Sisir Roy, a theoretical physicist is currently working as Visiting Professor and senior Homi Bhabha Fellow at National Institute of Advanced Studies, Bangalore. He worked as Professor in Physics and Applied Mathematics Unit, Indian Statistical Institute Kolkata.

Prof. Roy published more than two hundred fifty papers in international journals and published 16 research monographs and edited volumes in Kluwer Academic, Springer, World Scientific etc. His main field of interests include Foundations of quantum theory, cosmology, brain function modelling and consciousness. His recent books include "Demystifying the Akasha- Quantum vacuum and consciousness" (NY, 2011) jointly with Prof. Ralph Abraham (USA), Decision making and Modelling in Cognitive science (Springer, 2016), Understanding Space Time and Causality-Modern Physics and Ancient Indian Traditions Jointly with Prof. B.V. Sreekantan (Rutledge-Taylor and Francis, 2020). He visited many universities in USA and Europe as distinguished professors and worked as editors in various international journals.



Dr. Nilza Wangmo got her Bachelor of Arts degree from Lady Sri Ram College, DU and her Masters and MPhil degree in Buddhist Studies from Delhi University. She was awarded a PhD degree from JNU in 2018 and was a UGC-JRF fellow. She attended the Mind and Life Summer Research Institute at Garrison, New York in 2016. She has taught at Central Institute of Buddhist Studies (CIBS), Leh in 2020. She worked for the Global launch of SEE (Social, Emotional, and Ethical) Learning in New Delhi in 2019. She worked as

a Research Associate for the International Buddhist Confederation (IBC) until recently. She has participated in various conferences and online talks for Global Peace Foundation on Facets of Faith 2020 and Earth Day Network India on Interfaith Dialogue on Investing in Our Planet. Her aim and vision is to study and share the rich philosophy of the Nalanda Panditas complementing it with modern science as envisioned and advised by His Holiness the Dalai Lama.



Mr. Tashi Motup Kau has traversed a long journey from beginning his professional career with Sanofi, an International Pharmaceutical Company that allowed him to work at its office in New Delhi, along with international exposure in Germany. He weaved together the tapestry of this professional experience with his firm faith in Buddhist beliefs when he was appointed General Secretary of Asoka Mission, a Registered Society with its headquarters in New Delhi. This humanitarian mission has been at the forefront of providing charitable medical treatment

to patients from the remote regions of Ladakh by organizing free annual medical camps for over three decades.

The Ashoka Mission has established an organizational structure that also facilitates bringing urgent and complex medical cases for super-specialist treatment at the All-India Institute of Medical Sciences (AIIMS) and other government hospitals in Delhi and provides them with the stay, psychological and emotional support to assist in the healing process of the physical body and the mind. He has been involved in this process for the past fifteen years, which has aided thousands of patients from Ladakh to get the best medical treatment India can provide to its citizens living in the country's frontier regions.

Like the earth, water, fire and wind, Wild herbs and the plants of the forest,
Make yourself (and your possessions) accessible, For the maximum joy (of all)

By Acharya Nagarjuna



Ms. Robin Chaurasiya is the founder of Kranti, an NGO that empowers survivors of trafficking and daughters of sex workers from Mumbai's red-light areas. In the past decade, Kranti's girls have become the first girls of their community to study abroad, received UN awards for their social work, given 50+ TEDx and other speeches around the world, and been featured in dozens of international media platforms.

The Krantikaris also wrote, directed and performed

their own play in front of 1 million+ audience members across 15 countries. Their work was covered by the BBC and shortlisted for Amnesty International's Freedom of Expression Awards in 2017. Krantikaris are currently studying in schools and universities in the US, UK, Europe and India. Robin has received numerous awards for her work with Kranti, including the French & German Human Rights Award as well as being a Top 10 finalist for the \$1 million Global Teacher Prize.



Ven. Jamyang is a Founder, Director of Tonglen Charity, Sarah, Himachal Pradesh. After receiving an education in a monastery in South India, he returned to Dharamshala in 2001. His real journey as a humanitarian began when he saw children begging in the street and scavenging in the rubbish bins. It was a simple gesture of sharing his lunch with those young Indians. His curiosity and compassion toward them led him to visit the slums where these children lived with their families in terrible conditions with no access to clean water, sanitation, or education.

His social service journey began in the slum of Charan Khad in Dharamshala, where they received health, education, and support services for the first time. His lifelong commitment is to live in the vision of His Holiness, the 14th Dalai Lama, working towards his vision of ethics in education and the revival of ancient Indian knowledge and tradition. Secondly, to serve the poor people of India till his last breath. He received multiple local, state, national and international awards for social and humanitarian service. His vision is to break the cycle of poverty through education, better health, and empowerment to achieve the full potential and sustainable future for the underprivileged.



Ven. Gen Sanghasena is the Founder President & Spiritual Director Mahabodhi International Meditation Centre, Leh- UT Ladakh Save the Himalayas Foundation (SHF), New Delhi Mahakaruna Foundation, New Delhi

He is better known as a 'maverick monk', but his name has been recommended for the Nobel peace prize. Bhikkhu Sanghasena was born in a remote village in Ladakh and joined the Indian Army

in his youth. He left it in 1977 to answer a greater spiritual calling, and became a disciple of the most celebrated and renowned Buddhist monk, Most Ven. Dr. Acharya Buddharakkhita, in Bengaluru. In 1986, He returned to Ladakh to start the Mahabodhi International Meditation Centre, a 250-acre campus, where he selflessly worked to provide high quality education and shelter for underprivileged children, first-class healthcare, empowerment and literacy programmes for women and other socially disadvantaged groups, a caring home for the aged and destitute, and many other humanitarian services. In February 2017, Dr Karan Singh, the former Indian ambassador to America, recommended his name for the Nobel Peace Prize. In 2006, he established the first school and hostel for blind and visually-impaired students in Ladakh, which was inaugurated by then president of India APJ Abdul Kalam. With a strong desire to keep adding to the unique and inspiring appeal of the Devachan campus, Bhikkhu Sanghasena has, for the past few years, been working on an ambitious plan to create a "Buddha Park for World Peace", which is located at the very heart centre of the Devachan community with the foundation stone being laid by Shri. Ram Nath Kovind, the then Honourable President of India in 2017. For his distinguished service in the field of Yoga and Meditation in the Himalayas and beyond, the Gov't of India headed by the Prime Minister Shri. Narendra Modi honoured and awarded the "Prime Minister's Award for Outstanding Contribution towards the Development and Promotion of Yoga for 2021".

A charismatic and highly energetic social and spiritual worker over the years, today, he is an internationally well recognized and respected Socially engaged Buddhist leader.



Ven. Lama Tashi Namgyal is founder and Present General Secretary of Rinchen Zangpo society for Spiti Development. He was born in 1964 in Morang, a tiny, seven-house, subsistence-farming village in Upper Spiti, famous for the purity of its spring water. He entered Key Monastery at an early age and completed his advanced studies in Buddhist philosophy at the Institute of Buddhist Dialectics in Dharamsala. In the year 1993 Venerable along with some of his colleague founded Rinchen Zangpo Society for Spiti Development, an education programme . The society constructed its own first

ever English medium school in Spiti itself. The school was inaugurated by H.H

The Dalai Lama who gives it the name Munsel-ling, A Bhoti word that means "A place where darkness of ignorance is expelled by the light of knowledge". It was dreams come true for the people of Spiti Valley and nearby Himalayan Region. The society at present runs Munsel-ling school in Rangrik, which emerged as one of the biggest residential schools in Tribal belt of Himachal Pradesh. Kaza Public school at Kaza, A residential hostel in Dharamshala for senior secondary education, Rewa Buddhist Model School ensuring free education to Girls and boys, feeder schools in 5 villages of Spiti Valley and only Jan Shikshan Sansthan in whole Himachal Pradesh State funded by Ministry Skill Development and entrepreneurship Govt. of India,, At present more than 1000 young people of all ages, kindergarten to college goers, either directly in society care or under its supervision and receiving financial support. Rinchen Zangpo Society who has dedicated himself to educating the children of Spiti and promoting the culture of the Himalayan region was bestowed with unsung Heroes of compassion by His Holiness the Dalai Lama in San Francisco in the year 2009 by Holy Hands of His Holiness the 14th Dalai Lama. Later in 2019 The Society received National Child welfare Award 2019 by Honble President of India Sh.Ram Nath Kovind and also got an opportunity to interact with Honble Prime Minister of India Sh. Narendra Modi.

The Greatest happiness comes from helping others



Ven. Geshe Lobsang Samstan was born in Saspol Village on 6th of April 1968 to father Tundup Gonbo and mother Tsering Dolker. Till the age of 11, he resided at the village helping parents in fields doing farming and also went to language school and it's letters. At the age of 12, he studied at Lukhil Gonpa learning Buddhist scriptures.

During the age of 13, he started learning Buddhist philosophy at Lukhil Gonpa under the teacher guidance of Geshe Tsultrim Phuntsok of Drepung

Gomang Monastery in South India.

In 1980, he went to Drepung Gomang Monastery for his further studies under the guidance of previous teacher Geshe Tsultrim Phuntsok, abbot Lobsang Tenpa, Geshe Nawang Changchup and Geshe Yountan Gyatso. Educating

for almost 22 years he stood 1st position in Geshe Lharampa degree.

In year 2008, he took the responsibility of undertaking Jamyang School, financed by The Dalai Lama Trust. Since then he is working as School Director. He is running and managing the school successfully.



Mr. Tsering Dorje, a compassionate individual driven by a profound love for animals, founded a cow shelter with a noble mission: to provide a safe haven for animals and prevent them from being slaughtered. Since its inception in 2013, Tsering Dorje's dedication to animal welfare has been unwavering. He was deeply moved by the sight of a cow being slaughtered, and that moment ignited his passion to make a difference.

Starting with just seven cattle, Tsering Dorje's shelter has grown significantly, now providing shelter, food, and medical care to over 110 cows and other domestic animals in need. His tireless efforts and selflessness have garnered admiration and respect within the community.

Through his inspiring work, Tsering Dorje encourages others to join him in contributing to the welfare of these gentle creatures. The sanctuary he has created serves as a testament to the power of compassion and dedication in making a significant impact on the lives of animals in need.

Tsering Dorje's "Tse-tar Program" in Ladakhi, meaning "setting animals free from killing," stands as a symbol of hope and compassion for both animals and animal lovers alike. His journey from witnessing a heart-wrenching event to founding a sanctuary showcases the profound effect a single act of compassion can have on countless lives.

In a world where animal welfare is often overlooked, Tsering Dorje's mission to protect and care for these innocent beings serves as a reminder of the kindness that exists within humanity. His story continues to inspire and uplift, urging us all to be more compassionate and take action to safeguard the lives of animals in need.



Dr. Stanzin Dawa He has over 20 years of significant experience in the development and education sector. He is a trainer, mentor, and development professional. In his mission to continually impact the lives of people, he empowered thousands of young people, from over 50 countries. He is an unstoppable spirit who believes every individual is born unique and original to achieve greatness. His positive thinking and approach toward life are amazing. He has made significant contributions to transforming high-potential youth into high-performance youth

leaders. Prior to his association with Lamdon Model Senior Secondary School, he worked with a broad range of national and international organizations in different capacities. He served as Assistant Director of Programmes, British Council India, Regional Director, of Rajiv Gandhi National Institute of Youth Development, Programme Manager of the Commonwealth Secretariat, Programme Manager of Family Health International (FHI), Programme Manager of the Population Foundation of India (PFI), Project Manager of ADRA India, and Advocacy Officer of International HIV/AIDS Alliance. Over his career, he has designed and managed multifaceted projects and provided technical assistance in a range of areas to government and non-government organizations: policy, programmes management, scaling up, capacity building, advocacy, knowledge management, community mobilization, strategic planning, partnership management, resource mobilization, participatory learning appraisal (PLA) and institutional development.

He holds a Ph.D. Degree in Gender and HIV, Master's Degree in Peace Studies, Master's Degree in Sociology, and PG Diploma in Health. He is a University Gold Medallist for academic excellence.

ABSTRACTS

Theme: Panacea for Mental Well-Being: Perspective of Neuroscience, Buddhist Psychology and Western Psychology

Panacea for Mental Well-Beings: Perspective of Neuroscience

Dr. Ravindra Nagendra

ABSTRACT: Experiencing well-being is a natural fundamental state of human condition. However, well-being is understood across various domains of an individual life ranging from biological (physical & psychological health), social, economic factors to philosophical view of purpose of life. Since, these domains heterogeneous and more culturally specific, universal definition of wellbeing from psychological perspective is challenging. However, neuroscience framework in understanding the mechanism associated with developing healthy emotional styles could provide a common ground to explore various other domains in brining well-being.

Six emotional style has been described whose underlying neural mechanism has fairly explored. These are attention, self-awareness, resilience, outlook, sensitivity to context and social intuition. Of these, attention, self-awareness and resilience are purely psychological phenomenon and others are the psychological attributes that are developed to the external situation. These styles are skills that can be positively developed through meditation practices. The neurosciences associated with such practices especially in the critical developmental period of adolescent age will be discussed in the presentation.

Learning to work constructively with anger and fear based on the wisdom and empirical insights of Buddhist and Western Psychology.

Ven. Tenzin Paldron

ABSTRACT: With a precious human life, we each have the opportunity to become fearless and to attain ultimate happiness. Yet one of the major impediments to achieving these positive states of mind is our ignorance whereby we do not know how to recognize, understand and work constructively with our emotions such as anger and fear. This paper will focus on how these two basic emotions that we all possess can get out of control and hijack our minds thereby causing a great deal of havoc, confusion and suffering for ourselves and others.

The paper will also explore how by recognizing the wisdom and compassionate nature of our minds we can learn constructive ways of working with these emotions to transform them to deepen our true potential. Several of our visionary leaders of the 21st century such as His Holiness the Dalai Lama (HHDL) have pointed out the importance of including emotional and mental wellbeing into our educational curriculums. By doing so we can equip every child around the world, to learn how to work with their emotions so that along with gaining professional skills aimed at material success the children, youth and caregivers can also genuinely learn how to attain inner peace and happiness. By using the wisdom and insights of Buddhist and Western psychology the hope is that this paper will provide a panacea for emotional and mental well-being.

Panacea for Mental Well-Beings: Perspective of Western Psychology.

Dr. Nivedita Chalil

ABSTRACT: The term 'Western Psychology' refers to certain ways of understanding mental processes and behaviours that are influenced by physiology, medicine, science, western cultures and philosophies. This does not imply that these views and practices are homogenous or harmonious, on the contrary, there are very many differences between the schools in their view of human nature, their understanding of mental disorders or symptoms, and the approach taken to remedy the situation. Today the field is a large and diverse landscape that attempts to include cultural diversity, multiple disciplines and changing contexts, while it continues to be driven by research and other empirical evidence.

The evolution of the field is a reflection of the main questions that drove exploration, of the range of research methods used, and of the inclusion of multiple voices and other diversity. This talk will briefly explore the process of change in Western Psychology along with some of the questions that were asked, and what we can learn from this growth.

In this post-pandemic world, we seem to be at a crossroad... where there is a greater appreciation of mental health and peace of mind, and yet, we often find ourselves living lives which may not be in alignment with our own mental health. We are caught up in habits and patterns that keep us from being at peace. While various schools of Western Psychology have their own approach to wellness, this talk will also draw from select schools to provide some tools and insights for our own journey towards well-being.

Theme: Special Lecture**On becoming fully aware: another convergence between Buddhism and science**

Prof. Michel Bitbol

ABSTRACT: The neurosciences have developed a research program about the degrees of awareness one may have about one's own consciousness and mental processes. It is based on the concepts of "phenomenal transparency", and shifts of attention from the remote object of experience to the present experience of it. A study of such phenomenal transparency have led some neurobiologists to equate our conscious apprehension of the world to little more than a guided dream, and other neurobiologists to improve their understanding of some mental pathologies.

From a first-person standpoint, being capable of recognizing the phenomenal transparency, and becoming aware of one's own consciousness and mental processes, have taken two forms, one in Asia, and the other in the West. The most recent step of the Western tradition of self-knowledge is called "Phenomenology". It is based on a preliminary mental act of "*Epochè*", or suspension of judgment about the objects of experience, followed by a rotation of attention towards the mental processes by which we come to (misleadingly) believe in the intrinsic existence (and properties) of such objects. The major Asian tradition of becoming fully aware is, of course, Buddhism. It has focused on the existential and ethical value of enhancing awareness and suspending conceptual superimpositions onto present experience.

Here, I would like to point out that this process of enhanced awareness has also a value of clarification for the most advanced scientific knowledge, such as quantum physics. I'll show this by comparing two recent interpretations of quantum physics that rely explicitly or implicitly on Madhyamaka. It turns out that the existential, ethical, and knowledge values of cognitive lucidity tend to converge.

Animal behaviors: Gateway to appreciate brain, mind and consciousness

Dr. Bindu M. Kutty

ABSTRACT: The hippocampal formation is crucial for spatial learning and memory. It consists of several structures, including the hippocampus proper, dentate gyrus, subiculum, and entorhinal cortex. These structures are intricately connected to form the hippocampal learning system, which is vital for processing spatial information and developing cognitive maps. While the role of the hippocampus proper in spatial information processing is well understood, the function of the subiculum remains limited in the literature. The subiculum acts as an output structure, transmitting information from the hippocampus to other cortical and subcortical regions, and is believed to mediate various spatial-cognitive functions, including learning, memory, and motivation.

Studies have revealed the cytoarchitectural details and electrophysiological properties of the subiculum. Burst firing properties of subicular cells are essential for amplifying hippocampal signals and consolidating spatial memories. Specialized cells such as head direction cells, place cells, and grid cells play a crucial role in processing spatial information. Our research demonstrated an enhancement of subicular theta activity associated with radial arm maze performance in rats. Moreover, when we specifically disrupted cholinergic modulation of subicular theta activity, spatial learning and memory functions in rats were significantly impaired. This finding highlights the importance of cholinergic modulation in subicular theta gamma oscillations for spatial information processing and the transfer of information along the hippocampal-neocortical axis.

We also conducted behavioral studies in rats using maze procedures to investigate spatial learning and memory. Lesions in the ventral subiculum resulted in impaired spatial cognition, learning deficits in maze tasks, and spatial navigational deficits. Additionally, ventral subicular lesions led to the manifestation of anxiety, depression, and cognitive impairments. The ventral subiculum is part of the Septo-hippocampal behavioral inhibitory system (BIS), which regulates behavioral responses to anxiety-related cues and stress.

Lesioning the ventral subiculum disrupted this system, altering the perception of novel environments and impairing behavioral flexibility. Depressive-like symptoms, including anhedonia and reduced motivation, were observed in lesioned rats, potentially due to aberrations in subicular functions and the subicular-prefrontal circuitry, as seen in conditions like schizophrenia, depression, and post-traumatic stress disorder.

Furthermore, subiculum degeneration is implicated in neurodegenerative disorders such as Alzheimer's disease (AD). Progressive dementia and cognitive deficits associated with AD may result from the degeneration of hippocampal structures, including the subiculum. Our research has explored non-pharmacological approaches, such as environmental enrichment, voluntary exercise, nutritional supplementation, and circadian rhythm manipulation, to enhance neuroplasticity and mitigate anxiety, depression, and cognitive impairments. These approaches contribute to understanding the multifaceted aspects of neuroplasticity and its role in behavioral recovery following central nervous system insults.

Theme: Universal Ethics – Quintessential Message of All Religions

'QUINTESSENTIAL MESSAGE OF CHRISTIANITY'

Rev. Elijah Spalbar Gergan

ABSTRACT: PRELUDE: Parable of Jesus Christ in the Bible: The Grapevine with its roots, foliage, and bunches of grapes. The root-to-fruit relationship; quintessence and the ramifications of the foundational attribute.

THE QUINTESSENCE OF CHRISTIANITY IS NOT IN THE PERCEPTIBLE:

[The plant is not the fruit; it exists beyond it; precedes it.]

1. Benevolence and Philanthropy. Removal of poverty; assistance in calamity; and such.
2. Peace. Peace organizations, agreements, pacts, and talks.
3. Enlightenment. Awareness programs; education; gain of knowledge.
4. Human Rights; Social Security. The quintessence is not in the abolition of slavery, apartheid, regimes, women's empowerment, or children's rights.
5. Religious Freedom. Jesus Christ did not teach the liberation of religion from external bindings or the liberation of man from religion.
6. Future of Hope. The Quintessence of Christianity does not consist of utopia, a dream destination.

THE QUINTESSENTIAL MESSAGE OF CHRISTIANITY IS "LOVE".

[The root makes the grapevine produce the fruit. Christianity is in the "root attribute" of Jesus Christ.]

Bereft of intrinsic, cardinal "Love", there cannot be "Genuineness" in 1. Benevolence, Philanthropy; 2. Peace or Initiatives for Peace; 3. Moral Gain of Knowledge; Integrity in Wisdom; 4. Human Rights; Social Security Systems; 5. Freedom for Religion; and Human Freedom from Accretions in Religion; 6. Future of Hope [for the world].

QUINTESSENTIAL "LOVE": It has No Barrier [Conceived or Existent], to perform what it does best: The binding of all people and in togetherness move in Integrity to Hope ahead.

Universal Ethics-Quintessential Message of All Religions- From the Perspective of Hinduism

Rev. Swami Yajnadharanada

ABSTRACT: Ethics, generally speaking, have two aspects - local and universal. While the local ethics seem to vary as per time, place and causation, the universal ethics are mostly common and apply to the humanity in general. For example, Truth, compassion, honesty etc. are universal ethics. No religion, no spiritual discipline teaches its followers to resort to falsehood, cruelty and dishonesty. Therefore, such values which make a man grow spiritually and are not harmful to others carry the quintessential message of all religions. The purpose of religion is to elevate ordinary man to Godhood. If a religion does not do that, rather degrades its followers to the state of animal, it misses the point and slowly disappears from the face of the earth. All the existing religions of the world have some beautiful points which have kept them alive and these points are mostly common among all religions and hence universal in nature.

Hinduism has many such universal ethical values. But the culmination lies in Advaita Vedanta which absolutely depends on principles and not on any person. Therefore, it has the power to unite various paths, opinions and belief. If understood properly and applied in practical life, this can transform the world into heaven where all can live peacefully in spite of verities in thought processes.

UNIVERSAL ETHOS FOR A BETTER WORLD: THE SIKH PERSPECTIVE

Dr. Amarjit S. Narang

ABSTRACT: Today, in an era of conflicts even religion, believed to be a source of peace, harmony, and compassion is accused of bigotry, distrust, hate and animosity. Mentors of all faiths, therefore, need to highlight the all-embracing concept of religion and impress upon the followers to understand true values of their religions. My presentation brings out how Sikhism propagates the vision of pluralism, equality, and non-discrimination and provides strong foundation for coexistence and respect for diversity.

The starting point is that the founder of Sikhism Guru Nanak Dev didn't deny enlightened rationalism and individual autonomy. He didn't ask for negation of reason. At the same time, he emphasised the need to go beyond in realm or spirit. Therefore, the Sikhism believes in living life fully, immersed in society -while knowing and experiencing the meta-physical appreciating that each religion is Divinely inspired. Each one represents one manifestation of Truth. All religions are equal, though not the same as each provides a unique path of Truth. Truth is ultimate, and it is a reality rather than any religion.

While it is important to defuse the socio-religious differences diffusing does not mean to aim at coming to a common belief or accepting the belief of others. What is important is to create a space for others while remaining attuned to own beliefs and scriptures. The Sikh Gurus themselves put these ideals in to practice. Guru Nanak introduced the institutions of *Langar* and *Pangat*, the fifth Guru, while compiling the holy scripture included in that the hymns of the Hindu and Muslims saints also. The ninth Guru sacrificed his life protecting the right of each community to follow their belief and practices while Sikhism itself do not approve manly of those. Clear message is for collaboration with each other, respect co-equality of different faiths and remain engaged in constructive dialogue.

Universal Ethics – Quintessential Message of All Religions

QUINTESSENTIAL MESSAGE OF ISLAM (Shia)

Rev. Shiek Nazir Ahmed Sharif

ABSTRACT: There is no doubt that people belonging to every religion like humanity, knowledge of ethics, brotherhood, guidance of goodness, prevention of evil, etc. From his successors twelve Imam Hazrat Ali (peace be upon him) to the last Imam Mahdi (peace be upon him) emphasized on these matters especially about humanity. It is said in the Holy Qur'an, "We created man in the best shape and form, and all human beings are equal to each other. In the second verse, He says, "Just as Allah, the Exalted, has done good to you, He has made the best of man for nine months in his mother's womb. He made you sound and healthy by creating a shape and form, and saved you from the cold in this world and made you a great position and personality. Similarly, Allah says: O people, We created you from one male and one female, and made you into nations and tribes so that they may recognize each other. If he kills a person or if the country spreads mischief and corruption, then it is as if he killed all the people, but if he revives one person and gives life, then it is as if he revived and gave life to all the people. The Messenger of Allah, peace and blessings be upon him, said, "Allah, the Most High, sent me among the people in order to guide them in morals, training, support for the oppressed, love for one another, truth, and the straight path. The Father is one. There is no superiority or rank for an Arab over a foreigner and a foreigner over an Arab. To end with the words of Hazrat Ali, "Humanity is a great treasure. Look for it not in the clothes, but in the person." In the same way, Hazrat Ali wrote in a letter to Malik Ashtar, governor of Egypt, people are of two types, one is the one who believes in what you give, the other is like you in creation, so treat all people with justice and good behavior. Peace be upon you.

Universal Ethics – Quintessential Message of All Religions

‘QUINTESSENTIAL MESSAGE OF BUDDHISM’

Ven. Geshe Tsewang Dorje

མཛོད་གཞི་ལྟ་བུ་རྟེན་འབྱུང་དང་སྟོན་པ་འཆེ་བ་མེད་པ།

༡༢༡། །འཛམ་གླིང་འདིའི་ནང་ཆོས་ལུགས་ཆེ་ཁག་ཆང་མར་ལྟ་བུ་བ་དང་སྟོན་པ་གཉིས་བཤད་ཀྱི་ཡོད། མི་ཤེ་
བྲག་བ་ཞིག་ཡིན་ནའང་པོ་མོའི་ལྟ་བྱུང་རེ་ཁྲེར་ནས་བཤད་ཀྱི་ཡོད། རང་ཆོས་ཀྱི་སྤྱིར་པོ་ནི་ལྟ་སྟོན་གཉིས་ཀྱི་
ལྟ་བུ་རྟེན་འབྱུང་དང་སྟོན་པ་འཆེ་བ་མེད་པ་ལོ། སྟོན་པ་འཆེ་བ་མེད་ཞེས་སྟོན་པ་འཆེ་བ་མེད་པ་རབ་ནི་གཞན་
ལ་གཞོན་པ་མི་བྱེད་པ་ཅམ་དུ་མ་བྱང་གང་ཐུབ་གཞན་ལ་ཕན་ཐོགས་བྱེད་དགོས་པ་ཡིན། སྟོན་པ་འཆེ་བ་མེད་
པ་ཞེས་པ་ནི་ནང་པའི་གཞུང་ལུགས་ནང་རྣམ་པ་རྣམས་ཅད་དུ་འཆེ་བ་དེ་སྤང་བ་ཤིང་། ཡིན་ན་ཡང་། འཆེ་བ་
ཞེས་པའི་མཆམས་དེ་གང་ལ་འཛོགས་མིན་དང་། འཆེ་བ་མེད་པ་ཞེས་པའི་མཆམས་དེ་གང་ལ་འཛོགས་དགོས་
མིན་དེ་གཞི་དང་སྟོན་པ་ལ་གཅི་ཆེ་བར་མི་ལྟ་བུར་བསམ་པ་བ་དང་ཀྱན་སྟོང་ལ་གཅི་ཆེ་བར་ལྟ་བུ་བ་ཡིན། དེར་
བརྟེན། ལྷགས་ཀྱི་སྤྲུལ་སྤྲུལ་པ་ཞིའི་རྣམ་གཞག་འཆད་དུས་དཔྱ་པོ་མངོན་འབྱུང་གི་ལས་ཞེས་པའི་ནང་
བསད་པ་དང་གཏུབ་པ་ལྟ་བུ་ཡོད་པེད། དེ་ཆོ་འཆེ་བ་ཡིན་ཞེས་ཟེར་གྱི་མེད། སྟོག་འཛོགས་པ་དང་། ལུས་བཅད་
བ་ཡིན་ན་ཡང་འཆེ་བ་ཡིན་པས་བྱུང་བ་མེད། དེ་ཆོ་ཆང་མ་བྱ་བ་དེའི་རྒྱབ་སྤྲོད་པ་ཀྱི་ཀྱན་སྟོང་ལ་ལྟོས་དགོས་
ཀྱི་ཡོད་པ་དེ་ནང་པའི་བྱུན་མོང་ས་ཡིན་པའི་བྱུང་ཆོས་ཤིག་པེད།

ལྟ་བུའི་རྣམ་གཞག་ནང་པའི་སྟོན་པ་འཆེ་བ་མི་བྱེད་པའི་རྒྱ་མཆན་གཙོ་བོ་རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་
བའི་ལྟ་བུ་ལ་ཐུག་ཡོད། རྟེན་ཅིང་འབྲེལ་བར་འབྱུང་བའི་ལྟ་བུ་ནི། རྒྱ་དང་རྒྱུན་ལ་བརྟེན་ནས་སྤྱེ་འཛིག་བྱེད་རྒྱ་
ཡོད་པ། དཔེར་ན། ཤིང་དང་། ལྗ་དང་། མེ་ཏོག་དང་། སི་དང་། དུང་འཁོ་མོགས་སྤྱེས་པའི་རྒྱས་སྤྱེ་འཛིག་འཁོ་
བར་བརྟེན། འབྲས་བུ་བདེ་ལྷག་གི་ཆོས་དེ་རྣམས་རྒྱ་རྒྱེན་ལ་བརྟེན་ནས་བྱུང་ཅམ་དང་། ཆ་གས་ལ་བརྟེན་
ནས་བཏགས་པ་ཅམ་མ་གཏོགས་རང་དབང་གི་སྟོན་པ་བྱུང་བ་ཞིག་མེད། གཏན་ནས་མེད་པའང་མིན་པར་
དངོས་སྤྱུ་ཕན་གཞོན་འབྲེན་གྱི་ཡོད། ཡོད་ལུགས་དེ་འདྲིགས་བྱེད་རྟོག་པས་བཏགས་པ་ལ་བརྟེན་ནས་བྱུང་བ་
ཅམ་ཞིག་ཡིན། ལྷང་ཞིང་སྤྱིད་པའི་ཆོས་ཡིན་ནོ་ཙོག་དང་ཆོས་མཆིས་སོ་ཙོག་ཐམས་ཅད་བརྟེན་ནས་བཏགས་
པ་དང་། རང་རང་གི་ས་ནས་ཐུབ་པ་ཐུབ་པར་རང་ས་ཡིན་པའི་ཆོས་གཞན་ཞིག་ལ་སྟོས་པའི་སྟོན་པ་བྱུང་
བར་བརྟེན། ལས་རྒྱ་འབྲས་ཀྱི་འཛོལ་སྤྲུལ་རྟེན་འབྱུང་གི་རྣམ་གཞག་དེར་ཐུག་ཡོད་པ་བཅས་ནང་པ་སངས་
རྒྱུས་པའི་ལྟ་སྟོན་གཉིས་ཀྱི་ཐད་མདོར་ཅམ་སོ།
ལུས་དགེ་བཤེས་ཆེད་བར་རྟོ་རྟེས་ཀྱི་ལོ་༡༠༩༥ གྱི་ལྗོད་ཆོས་༣༠ རྟེན་དགེ་བར།

Theme: Universal Ethics in Academic Application

Gen Lobsang Phuntsok

ABSTRACT: When I received my topic for discussion, three questions immediately popped in my mind: Why do we need universal ethics? Can we really teach ethics? How can we teach them in an academic setting?

To understand ethics, we need to understand relationship. We are created by relationship; we are made for relationship; and we thrive in relationship. We are social and emotional beings, and relationship is the foundation of our existence, which is reflected in our actions and behaviors. When we learn to understand our emotions, we learn to understand ourselves. And through social interactions, we understand others. Ethics provide the foundation for building reciprocal and meaningful relationships between self and others. They help us surpass our likes and dislikes as well as navigate our actions.

Typically, teaching ethics and ethical behavior gets limited to the binary lens of dos and don'ts, which is simplistic and convenience-based in its approach rather than reflective and engaging. I often wonder what would it be like if the do/don't do dichotomy is removed from an educator's vocabulary? How would we teach ethics then? In many ways, this is the social experiment that we started at Jhamtse Gatsal in 2006. Our children come from backgrounds of severe adverse childhood experiences; however, acting out in unhealthy, unethical, or uncaring ways is not common occurrence at Jhamtse Gatsal.

An outburst is basically energy seeking an outlet. It could be in the form of bullying. However, when hurt people are asked to attend to the pain and suffering of others, they are able to co-heal. Often, people hurt others because they have unhealed wounds in them. Their harmful behaviors shield the unattended feelings which need attention and care, and paying attention to their own pain can make them feel more vulnerable. Nonetheless, when asked to care for those weaker than them, hurt people can find their own healing and ability to transcend their pain. At Jhamtse Gatsal, we deliberately and consciously create a safe environment which enables such intrinsic, reflective, and ethical skill-building to naturally evolve.

Universal Ethics in Academic Application

Mr. Ankush Thakur

ABSTRACT: If we look at the trend across the world, there has been a steep rise in hate and violence among youth. The instances of rampant display of polarization and hatred are a matter of global concern. In India also incidences of crimes have consistently shown an upward slope. Education has proven to be the most effective tool for human development in the past few centuries. National Education Policy (NEP) 2020 also focuses on “the education system to develop good human beings capable of rational thought and action, possessing compassion and empathy.”

AyurGyan Nyas has been developing a curriculum for schools on Universal Ethics Education (UEE) to inculcate values and competencies that lead to greater happiness and compassion for both individuals and society at large. While our engagement with schools has shown immense success, the issues and concerns arising from today's changing context cannot be resolved by working only in the schools setting. These challenges require a critical lens that understands systemic oppressions and their intersecting identities that are linked to children's emotions and ultimately lead to harmful actions like substance abuse, delinquency etc.

This presentation aims to shed light on our approach of taking the concept of Universal Ethics to schools and to vulnerable communities, slum centers and shelter homes where difficult childhood and trauma shape individual identity. AGN intends to strengthen their understanding of the environment they come from and provide them with a safe space where they can develop healthy loving relationships based on the knowledge of interconnectedness and compassion.

Keywords: Universal ethics education, values, Intersecting identity.

The predicament of 'teaching' universal ethics as part of a curriculum

Dr. Anurita Jalan

ABSTRACT: The paper explores the predicament of 'teaching' universal ethics to the millennial generation. It interrogates how ethics can be taught in such a way that they become a part of enduring learning, and a way of life.

Having become part of a rapidly changing consumerist society, the generation thrives on social media. Unreal imageries are chased and uncertainty and confusion surrounds traditional ethical issues. There is then the urgent need to engage/reengage with ethical values which have universal application and which transcend religions and cultures. The paper explores the meaning of universal ethics and how it can be 'taught' to socio-culturally diverse populations.

It draws on my enriching journey of being a part of the committee that developed a value added course on *Ethics and Culture* as a part of university curriculum. The course transaction is elaborated upon and the challenges discussed. The paper asserts that to make it meaningful, effective and assimilated in students as a way of life, there is the need to develop ways for a continuous engagement with the values taught through the course even after its completion, in order to create a society based on acceptance, compassion and social justice.

The 'What', 'Why' and 'How' of Teaching Universal Ethics in Higher Education - An Experiential Sharing

Prof. Kaveri Gill

ABSTRACT: This presentation will begin by setting out what universal ethics, as conceived of by His Holiness the Fourteenth Dalai Lama, is, with a special focus on its unique features that make it of particular importance and appeal in the 21st century. It will go on to explore why it is essential to devote serious thought and energy to introducing such explicit teachings in the modern higher education systems of today. It will end by exploring the possibilities, as well as potential challenges, in such an endeavour, in the Indian context.

**Theme: Ontological Reality: Perspective of Quantum Physics & Arya
 Nagarjuna's Philosophy of Emptiness**

Ontology of Time: Nagarjuna, Dōgen to Einstein

Prof. Sisir Roy

ABSTRACT: The recent study of the significance of relational quantum theory raises new debate about the metaphysics of relations and structural realism. The relational quantum theory as proposed by Rovelli affirms that reality is inherently relational. It emphasizes the relational nature of quantum systems. Esfeld studied in detail the metaphysics of relations between subatomic(quantum) systems from western perspective..

The concept of quantum entanglement between two or more objects clearly indicates the relational nature of quantum objects. Quantum entanglement is a property of a quantum state consisting of two or more microscopic objects like photons, electrons, neutrons etc. The objects producing the joint state i.e., entangled state is not separable but makes a non-local connection between the objects separated by arbitrary distance. The concept of non-locality is a metaphysical concept. This non-local connection or quantum correlation has been experimentally verified in laboratory experiment where the distance of separation between the two such objects is over a distance more than 12 km. This connection or so to say, the relation between the two microscopic entities contains the information about the relata (here, the microscopic objects) though the relata do not necessarily need to have intrinsic properties. The metaphysics of relation has been extensively discussed by various schools of Indian Philosophy many centuries before the birth of quantum theory.

Dharmakirti, a Buddhist scholar of around 7th century and one of the founders of Buddhist logic discussed the metaphysics of relations in great depth in his pioneering work "*Saṃbandhaparikṣhāvṛtti* " (Analysis of relations). The issue which has been debated among many scholars from different schools of Indian Philosophy is whether the relation is as real as the relata? In this presentation, an attempt has been made to analyze this issue in the context of quantum theory.

ONTOLOGICAL REALITY FROM THE PERSPECTIVE OF ARYA NAGARJUNA'S

PHILOSOPHY OF EMPTINESS

Dr. Nilza Wangmo

ABSTRACT: What is the true nature of things—their ontological reality? For philosophers and scientists alike, this is a perennially important subject. Not knowing the reality is like groping in darkness, which will always result in grave consequences and fears. With the quest to relieve beings from their perpetual dissatisfaction and miseries, the prince Sidhartha embarked on a journey and discovered that at the root of all our problems is the ignorance that apprehends things in opposition to what they really are. While things lack intrinsic existence, ignorance apprehends them to be intrinsically real. Therefore, the path that liberates one from all fears of life can only be the wisdom that cognises the ontological reality of phenomena, i.e., the wisdom of emptiness of intrinsic existence. Having experimented with profound wisdom on oneself and experienced the cessation of all mental defilements, fears, and limitations, the compassionate Buddha Shakyamuni taught it in the Perfection of Wisdom Sutras (skt.: *Prajñāpāramitāsūtras*) to benefit sentient beings. Later, Arya Nagarjuna explained the explicit content matter (i.e., the ontological reality or emptiness of intrinsic existence) of the *Prajñāpāramitāsūtras* in five major *Madhyamaka* treatises and was thus regarded a great authority for later scholars and anyone who aspires to systematically study and gain insight into emptiness in order to attain peace and lasting happiness.

Theme: Universal Ethics: Role Models of Compassion in Action

Universal Ethics: Role Models of Compassion in Action

Mr. Tashi Mutup Kau

Abstract: Asoka Mission has been working for the last three decades in healthcare to facilitate patients from Ladakh to receive super speciality treatment from doctors of All India Institute of Medical Sciences (AIIMS) and other government hospitals in New Delhi.

In Ladakh, medical care was abysmal in the 1970s and 1980s. Even today, treatment for diseases, which are complex or advanced, is not available in Ladakh. Furthermore, patients from economically weak backgrounds and remote areas of Ladakh, such as Zaskar, Changthang, Nubra and Kargil, need help accessing medical care.

Considering these difficulties, Venerable Lama Lobzang, President of Asoka Mission, started Asoka Mission's Medicare initiative in the 1980s, whereby patients from Ladakh were assisted in getting treatment at the premier medical institution of India - All India Institute of Medical Sciences (AIIMS) in New Delhi. In the early days, Venerable Lama Lobzang personally assisted each patient throughout the course of the treatment as well as tried to help out the neediest patients with other logistic support. With time, seeing many patients from Ladakh looking for medical treatment, Venerable Lama Lobzang started organizing charitable medical camps in Ladakh with the super-specialist doctors from AIIMS. These medical camps proved to be a blessing as thousands of people could consult the doctors free of cost in Ladakh itself without having to bear the cost and trouble of travelling to and staying in Delhi.

In the last three decades, thousands of patients have been able to receive treatment because of Asoka Mission's Medicare initiative. Today, the Medicare initiative has expanded manifolds. It focuses equally on both aspects: (1) facilitating patients from Ladakh with advanced and complex illnesses, such as cancer, neurological, neurosurgical, cardiological, cardiothoracic, nephrological and gynaecological disorders, to receive super-specialist treatment at AIIMS, during which patients and their attendants are provided free accommodation and other necessary help; and (2) organizing free annual medical camps across Ladakh, namely in Leh, Kargil and Zaskar, with teams

of super-specialist doctors from AIIMS ranging from different departments, during which patients who are diagnosed with conditions that require specialist treatment or further examination are referred to AIIMS, where Asoka Mission once again facilitates their treatment.

In the past few years, Asoka Mission has received an increasingly high number of cancer patients who typically undergo long and painful treatments. To assist these patients, Asoka Mission has recently opened a Home for Cancer Patients, where cancer patients and their attendants are provided free accommodation on the premises of Asoka Mission in furnished rooms with attached toilets and a shared kitchen. The home for cancer patients is a blessing for cancer patients and their attendants as they do not have to suffer additionally on searching for a decent and safe place to stay during the treatment.

In the last three decades, thousands of patients have been able to access super-specialist treatment from the best doctors in the country due to the untiring Buddhist missionary zeal of Asoka Mission's team. Their work has saved many lives and alleviated the physical suffering of thousands of patients.

Universal Ethics: Role Models of Compassion in Action

Ms. Robin Chaurasiya

ABSTRACT: Compassion is a skill that any being can learn, just like any other skill. But where will you go to learn compassion? To a monk? To HHDL? To a meditation course? To the Tibet House? I've tried all of these things, but I found my true teachers in the strangest of places - Mumbai's red-light area. We think of sex workers as poor, downtrodden people needing saving. But I've seen that their life struggles often give them compassion and wisdom far beyond anything we could learn in a monastery or a classroom. Please join me as I take you on a 15-minute journey of everything I've learned in the last 15 years from some of the most caring, compassionate, inspirational teachers I've had in my life, Mumbai's sex workers and their daughters.

Universal Ethics: Role Models of Compassion in Action

Ven. Jamyang

ABSTRACT: The desire to meet His Holiness the 14th Dalai Lama and the passion for studying Buddhism brought a Tibetan refugee monk to India at the end of the 20th century. At the beginning of the 21st century, seeing a few children eating from the dustbin and begging on the street of Dharamshala changed something inside of this monk.

Buddhist monk life is for serving society, but little did he know he would feel deeply connected to children's hearts from a different culture of which he could barely speak the language. But the language of empathy and kindness conquered the initial barrier. Knowing more about these children's living conditions and their family's situations, he soon realized a lot needed to be done, but what could a refugee monk do? Can I even help them was the question? It was a dilemma for him, but when he attended His Holiness, the 14th Dalai Lama teaching on Shanti devas texts, the way to Boddhisatva way of life. He received the best teaching ever. As someone said, the best teachers teach from the heart. During the teaching, His Holiness stressed on practicing compassion; if you want to be happy, practice compassion if you wish others to be happy.

This gave him inner strength, courage, and hope, and his journey of compassion began to change the lives of hundreds of children from the slums forever and still counting. Tong-Len's main theme, "Compassion in action," says it all. The impossible becomes possible when hard work and determination are combined with compassion.

Universal Ethics: Role Models of Compassion in Action

Ven. Bhikkhu Sanghasena

ABSTRACT: Lord Buddha, the supremely enlightened master, taught that cultivating a sense of compassion, or empathetic concern for the well-being of all, is an essential aspect of the path leading to the realization of the enlightened mind. To engender peace and harmony in one's life and the world at large, one must cultivate compassion and embody it in practice. Through his unbounded compassion and loving-kindness, Buddha touched the hearts and minds of countless human beings, transforming their lives through a noble path of virtue (sila), meditation (samādhi), and profound understanding (pañña).

Compassion in action is an urgent call to care for our planet Earth, which is losing its humanity as people forget their humanity and instead chase after money and time. It is a hard time to stop and impart the message that without humanness, man becomes empty. The Lamdon Yarchos Chenmo provides the opportunity to do so, with pure messages and life-winning thoughts. India is the first nation to drive this awakened aspiration, emboldened by the fact that it has been the crucible of religions like Buddhism, Hinduism, Jainism, and Sikhism, all committed to the ideals of Mahakaruna, bringing humanness together. It is our duty to keep the air pure, water clean, trees green, and animals remaining on this earth so that we all can peacefully coexist with joy and well-being on this planet.

Faced with so many seemingly insurmountable challenges, Universal Ethics and Compassion will surely become a global necessity, inspiring radical social, economic, environmental, and political change across the world. The participants of the **Lamdon Yarchos Chenmo**, with the blessings of H.H Dalai Lama, must continue to strive every day to make compassion in action a real and vital aspect of every endeavour. Compassion in action is more necessary than ever, as it alone can facilitate the changes required to create a truly peaceful and harmonious existence for all.

The **Lamdon Yarchos Chenmo**, expressed through compassionate action, is an

urgent call to care for our planet Earth, our fellow living beings, and our human society, so that we can all peacefully coexist with joy and well-being on this planet we call home.

I am delighted that an extraordinary and auspicious gathering of prominent religious leaders, eminent spiritual masters, distinguished politicians, and respected social leaders with noble and powerful intentions are coming together to share their timeless wisdom and radiate the boundless warmth of their shared compassion for the benefit of all.

In a world infested with hatred, ill will, violence, wars, self-centred egotism, and greed, the cultivation of universal and genuine love and compassion seems to be the only means to inspire radical social, economic, environmental, and political change across the world.

Ven. Tashi Namgyal

ABSTRACT: Universal Ethics: Role Models of Compassion in Action

Compassion itself is very deep concept but to bring compassion in action is more greatness. In Buddhism terminology, compassion is categorized as small, medium and the great.

Although there are innumerable examples of role models of compassion in action, I choose to speak of three examples, all from different walks of life. These examples are mainly presented to showcase that compassion can be carried out by anyone no matter what their profession or life situations are.

His Eminence, the 19th Kushok Bakula Rinpoche: A noble saint, a teacher, a patriot, a beloved leader, a true Buddhist, tall statesman, and often called, the chief architect of modern Ladakh, needs no introduction, especially when I am speaking in this pious land of Ladakh.

To be able to combine spiritual life with social and political affairs in tumultuous years of newly independent India, and mould all the activities around compassion is what made Bakula Rinpoche stand out. His contribution to reinvigorating the essentials of Buddhism in Mongolia, handholding Ladakh during difficult years, being the voice of the voiceless and spreading the teachings of Buddha via his actions is very inspiring and encouraging.

Ratan Tata: A star in the business world and yet one of the leading philanthropist in India, he often makes us rethink that not all those who want to earn money are greedy and miser. More than 65% of his shares is invested in charitable trusts. His many inventions, one among them being the Tata Nano car, was especially designed to meet the aspirations of an economically weak family aspirations. His model of business is driven by trust and compassion where he believes in growth or oneself along with all others.

All mother sentient beings: Right from conception, every mother, human or animal, devotes her entire life for the welfare of her child. She sacrifices and suffers for the sake of the happiness of her child. Her compassion is incomparable to any other being in one's life time.

Vision of His Holiness Dalai Lama on Ladakh Yarchos Chanmo & SEE Learning and Jamyang School

Ven. Geshe Lobzang Samten

ABSTRACT: In this paper, I will thoroughly discuss on the aims and objectives of why Ladakh Yarhos Chanmo, SEE Learning, and Ladakh Jamyang school were established by His Holines 14th Dalai lama.

Ladakh Yarchos Chenmo was established to bring religious harmony in the society, and introduce Buddhism to youth of Ladakh, especially for students who were pursuing higher education in mainland India and are back home for summer vacation. YarchosChenmo takes place during the months of July-August every year in Ladakh, during Yarchoschenmo His Holiness inculcatesthe Buddhist Philosophy and Religion in his teachings.

Social and Emotional Ethical (SEE) Learning is an innovation education program designed by His Holiness Dalai Lama and developed by Emory University. This program provides educator with the tools they need to foster the development of emotional, social, and ethical intelligence for students and teacher themselves

Jamyang School was established by His Holiness Dalai Lama for the underprivileged children of far flung areas of Ladakh especially for the children of Aryan Valley. This school is financial supported by Dalai Lama Trust and providesall facilities to needed students. The school imparts education in both Tibetan Buddhism and Modern Science.

I will further discuss about the developments which are visible through the establishment of Ladakh Yarchos Chenmo, SEE Learning and Jamyang School in my paper.

Universal Ethics: Role Models of Compassion in Action

Mr. Tsering Dorjay

ABSTRACT: གྱི་ལོ་༢༠༡༩ལོར་གནས་མཆོག་དོ་རྗེ་གདན་དུ་ཤེས་པ་རྒྱ་ལའི་སྐྱ་མ་མཆོག་གིས་དུས་འཁོར་དབང་ཆེན་གནང་བཞིན་པའི་སྐབས། དུས་རབས་ཉར་གཅིག་པའི་ནང་པ་ཞིག་འགྱུར་ཐབས་ལ་འབད་དགོས་པའི་བཀའ་སློབ་སྤུལ་བ་དང་ལྷན་དུ་ཡང་ཆོར་བ་ཤུགས་ཆེན་པོ་ཞིག་བྱུང་། སྐད་ལ་འབྲི་སློག་གི་ཡོན་ཏན་མེད་ནའང་སེམས་ཅན་སློ་ཤུགས་ཀྱི་ནམས་ཀྱི་ཆེ་སློག་བསྐྱབ་སྐྱབ་པ་ཞིག་འགྱུར་ན་ཅི་མ་རུང་སྤུས་ནས་སློག་མ་རང་གི་བྱིས་ནས་ཡོད་པའི་དུད་འགོ་སློ་ཤུགས་ནམས་མ་བསད་པར་ཆེ་ཐར་གཏོང་བ་འགོ་འཛུགས་པ་ཡིན། ད་བར་སྟོན་བྱུང་ཐང་ནས་སྤྲད་དཀར་འབྲིལ་ས་མི་ཤར་སློལ་སོགས་ཐག་རིང་ནས་བསྐྱབས་པའི་དུད་འགོ་མང་པོ་ཡོད། ཆེ་ཐར་དུད་འགོ་སློ་ཤུགས་རེ་མང་དུ་བྱིན་ནས་ལྷ་རྟོག་བྱེད་མཁན་སྐྱ་པོག་སྤྲད་ནས་བཞག་དགོས་སྟག་སོང་། རིམ་བས་དུད་འགོ་རྒྱུད་སྤེལ་ལས་ཁུངས་ཀྱི་དཔོན་པོ་དང་སྟག་ནས་འཆར་གཞི་དང་རོགས་རམ་སྟོན་ལྷ་བ་ཤུལ་བ་ཡིན། ཁོང་གིས་མོལ་དོན། “དུལ་རོགས་ཉུང་མཐར་མི་བཅོ་ལྔ་ཅན་ཀྱི་ཆོགས་པར་མ་གཏོགས་མི་ཐོབ་མོལ།” དེ་རྗེས་ཆོགས་པ་ཞིག་བཅུགས་དགོས་བསམས་ནས་མི་བཅོ་ལྔ་ཅན་ཀྱི་ཆོགས་པ་ཞིག་ཀྱང་བཅུགས་ནས་ཆོག་མཆན་(Registration)ཡང་བྱུང་ཡོད། འདི་ཆང་མ་ལས་བསྐྱོ་མོ་མཉམ་པོ་བྱུང་སྐབས་ནི་སྐབས་གནས་དཀོན་མཆོག་གསུམ་དང་ཆོས་སྦྱོང་སྤང་མ་ནམས་ཀྱི་གོགས་འཕྲིན་ལས་ཤིག་ཏན་ཏན་ཡོད་པའི་ཡིད་ཆེས་དང་ཆོར་བ་ཤུགས་ཅན་པོ་ཞིག་བྱུང་སོང་། བྱིན་ཆད་ཀྱང་ལུས་སྟོབས་མ་ཉམས་བར་དུ་འདི་ལྟ་བུའི་ལས་ཆད་མེད་བྱ་རྒྱུའི་བསམ་བ་བཏན་པོ་ཡོད། འདི་ཅོགས་ཀྱི་ལས་ཀྱན་ལ་དཔེ་བལྟས་ཏེ་གཞན་ཀྱང་གིས་ཀྱང་བྱ་ན་རྗེས་སུ་ཡི་རངས་ལྷ་བཅས་ཡིན། སྟགས་རྗེ་ཆེ།

ཏ་རུ་མ་ལིག་ཆེ་རིང་ནས་སྤུལ།

CONCEPT NOTE ON 1-DAY CONCLAVE

Significance and Relevance of Training the Mind and Heart to Create Compassionate Schools through SEE Learning

Social, Emotional, and Ethical (SEE) Learning is an approach to education that emphasizes the importance of training the mind and heart to create compassionate schools. This approach has gained popularity in recent years, as educators have recognized the importance of social-emotional learning and character education in promoting academic achievement, personal growth, and social responsibility.

Training the mind and heart through SEE Learning is significant for several reasons. First, SEE Learning helps students develop the social-emotional skills they need to succeed academically and in life. These skills include empathy, self-awareness, self-regulation, and responsible decision-making. By developing these skills, students are better equipped to navigate complex social and emotional situations, and they are more likely to succeed academically. Second, SEE Learning helps students develop ethical principles and values that promote positive social and environmental outcomes. This approach emphasizes the importance of compassion, respect, and responsibility for self and others, and it encourages students to become agents of positive change in their communities. Third, SEE Learning is significant because it promotes a more holistic approach to education. By emphasizing the importance of social-emotional and ethical learning, SEE Learning creates a more supportive and nurturing school environment that promotes student and teacher well-being.

Training the mind and heart through SEE Learning is relevant in the context of the current global challenges facing the world. SEE Learning helps students develop the skills they need to navigate complex social and environmental issues, and it encourages them to become agents of positive change in their communities. By training the mind and heart, students are better equipped to create positive change in the world. By prioritizing social-emotional and ethical learning, SEE Learning creates a more supportive and nurturing school environment that promotes student and teacher well-being.

Training the mind and heart through SEE Learning is significant and relevant for promoting academic achievement, personal growth, and social responsibility. SEE Learning helps students develop the social-emotional and ethical skills they need to succeed academically and in life, and it encourages them to become agents of positive change in their communities. The relevance and significance of SEE Learning have never been greater, and it is essential that we prioritize social-emotional and ethical learning in our education systems.

PROGRAMME DETAILS:**DAY 4:****Session I:** 09:00 AM- 11:00 AM**SEE LEARNING (Social, Emotional and Ethical Learning)****Theme:** Panel on Implementing SEE Learning

TIME	PROGRAM
09:00 AM – 09:15 AM	Welcome Note - Sharanya
09:15 AM – 09:30 AM	Guest Speaker- Why SEE Learning is need for our times- Lobsang Tenzin Negi (Video)
09:30 AM – 09:50 AM	Unpacking SEE learning-TBD (Neha) (context of creating compassionate schools)
09:50 AM – 10:10 AM	Relevance and Adaptability –Keeping Cultural Context's in Mind-TBD (Reshma) (context of creating compassionate schools)
10:10 AM – 10:30 AM	Q & A and closing remarks རི་བ་དང་རིས་ལན། མཇུག་ཕྱིན།
10:30 AM – 11:00 AM	Tea Break

Day 4

Session II: 11:00 AM – 12:40 PM

Theme: Student Panel: Students from across the country who have been experiencing SEE Learning in the class room can share their experiences related to how SEE Learning® has impacted their lives.

Moderator: Samzes Dolma and Padma Chuzin (Students)

Chairperson: Ms. Neha Bhatia

TIME	PROGRAM
11:00 AM – 11:10 AM	Moderator/ Chairperson's note
11:10 AM – 11:20 AM	Introduction – Students and Facilitators (Pooja Rao)
11:20 AM – 11:45 AM	Insight Activity – Step in Step Out / Interdependence with students from Leh
11:45 AM – 12:00 PM	Debrief
12:00 PM – 12:20 PM	Questions for students and facilitators by moderator
12:20 PM – 12:40 PM	Q & A and closing remarks རི་བ་དང་བྲིས་ལན། མཇུག་སྒྲོམ།
12:45 PM – 01:30 PM	Lunch Break
01:30 PM – 01:45 PM	Energizer

Day 4**Session III:** 01:45 PM – 03:10 PM

Theme: **Educator Panel: Educators will share how they have innovated/ innovating and established best practices through their unique approaches to SEE Learning® implementation. Interactive & Experiential**

Moderator: **Stanzin Detsal and Rigzin Angmo** (Students)

Chairperson: **Ms. Peshma Priamal**

TIME	PROGRAM
01:45 PM – 01:50 PM	Chairperson/Moderator's Note
01:50 PM – 02:00 PM	Gen La - When Leadership buys in
02:00 PM – 02:10 PM	Lobsang Wangmo- Ladakh
02:10 PM – 02:20 PM	Pooja Rao- SEE learning & Relationship skills
02:20 PM – 02:30 PM	Pooja Singh - Through lens of teacher well being
02:30 PM – 02:40 PM	Dhira Peer - SEEking Circles
02:40 PM – 03:00 PM	Follow up questions for each panelist by moderator
03:00 PM – 03:10 PM	Q & A and closing remarks རི་བ་དང་རིས་ལན། མཇུག་སྒྲུབ།
03:10 PM – 03:30 PM	Tea Break

Day 4

Session IV: 03:30 PM – 04:50 PM

Theme: **CBCT Panel: CBCT® (Cognitively Based Compassion Training) is fostering resilience and wellbeing, including within education systems. Pervasive burnout and empathy fatigue are major challenges leading to high attrition rates among educators. This session will share how CBCT® has positively impacted the field of education and the importance of developing capacity.**

Moderator: Stanzin Detsal and Geyzes Dolma (Students)

Chairperson: Ms. Neha Bhatia

TIME	PROGRAM
03:30 PM – 03:40 PM	Chairperson/Moderator Note
03:40 PM - 03:50 PM	Pooja Singh on question by moderator
03:50 PM – 04:00 PM	Dhira Peer on question by moderator
04:00 PM – 04:10 PM	Reshma Piramal on question by moderator
04:10 PM – 04:20 PM	Ravi Gulati on question by moderator
04:20 PM - 04:40 PM	Building on points with each panelist (3 mins)
04:40 PM – 04:50 PM	Q & A and closing remarks རི་བ་དང་རིས་ལན། མཇུག་ཚུལ།

Through insights shared by CBCT® instructors cum SEE Learning® Practioners, the moderator will attempt to address the multiple facets of how the CBCT® program has deepened the understanding and practice of SEE Learning® in the classroom by providing teachers an opportunity to build their individual practice accessible to all.

Day 4**Session V:** 05:00 PM – 05:50 PM

Theme: SEE Learning India can showcase the various initiatives that it has undertaken to promote implementation of SEE Learning® in India

TIME	PROGRAM
05:00 PM – 05:30 PM	SEE Learning India can showcase the various initiatives that it has undertaken to promote implementation of SEE Learning® in India- Moderated by Reshma Kshamtalay approach in rural India PreService Teacher Training Arunachal Highlights Akanksha Network sustainability through leadership
05:30 PM - 05:40 PM	Q& A and closing remarks རིེ་བ་དང་རིེ་ས་ལན། མཇུག་སྒྲིག་མ།
05:40 PM - 05:50 PM	Vote of Thanks by organizers – Reshma
05:50 PM - 06:10 PM	Movie Screening: Ancient Future, Helena Norberg, Local Future

Through videos and educator interviews SEE Learning India will present the various faces of SEE Learning® here in India allowing for the audience to glimpse a snapshot of the varied implementation and training examples in India.

Brief Bios



Geshe Dr. Lobsang Tenzin Negi is the Executive Director of the Center for Contemplative Science and Compassion-Based Ethics at Emory University, and he has been supervising Emory's collaboration with the Dalai Lama since 1998. He is also a Professor at Emory's Department of Religion and the founder of Drepung Loseling Monastery in Atlanta.

Dr. Negi is a leading figure in compassion science, studying the effects of compassion on the mind and body by collaborating with researchers from various fields. He developed three programs at the intersection of science and spirituality through the Emory Compassion Center.

The first program, CBCT® (Cognitively-Based Compassion Training), was established in 2004, focusing on cultivating compassion through secularized Tibetan Buddhist mind training practices.

The second program, ETSI (Emory-Tibet Science Initiative), created a modern science curriculum for Tibetan monks and nuns, integrating it into monastic education and training them to become science teachers and researchers.

Finally, at the invitation of the Dalai Lama, Dr. Negi led the creation of SEE Learning® (Social, Emotional, and Ethical Learning), a framework for education from kindergarten to university level, emphasizing compassion and ethical values.

Born in Kinnaur, near Tibet, Dr. Negi was a former Tibetan Buddhist monk who earned the highest academic degree in the Tibetan monastic system. He completed his Ph.D. at Emory University in 1999.



Ms. Dhira Peer

Dhira Peer is from The Akanksha Foundation, an NGO that runs government schools across 3 cities in Maharashtra, with a vision of empowering children through quality education. Dhira leads Student Wellbeing initiatives across 26 schools at Akanksha which include mental and physical wellbeing programs.

Dhira has been a counselor for over 10 years and has led a team of counselors for the past 7 years. She is an L1 certified facilitator, a trainer for CBCT and overlooks the SEE learning program at Akanksha with various initiatives for students, teachers as well as parents, run by a team of SEE champions.

She truly believes that SEE learning has the power to transform lives of not just children but adults too and finds her purpose in reaching out to as many educators as possible, to co-create a compassionate world for the children.



Ms. Pooja Singh

Pooja Singh is a Founding member and Design Team Lead at Kshamtalaya Foundation. She holds a Bachelor's degree in mass communication.

She completed her Gandhi Fellowship, working for the principal leadership program in 5 schools of Gujarat after which she taught at the Riverside school, Ahmedabad where she understood the importance of child centric pedagogy and theory of multiple intelligences in action.

Pooja has more than 9 years of experience of working in the development sector and is also a trained Dance movement therapy facilitator.

At Kshamtalaya she has been working as SEE Learning® (Social, Emotional, Ethical Learning) practitioner and facilitator since 2019 and has acquired a certificate of Cognitively based compassion training CBCT® instructor/teacher in 2021.



Ms. Neha Bhatia

Neha Bhatia heads the operations of the SEE Learning Program® in India.

She has over a decade of work experience in the corporate and non-profit sector, Neha is deeply passionate about working with Children and Youth and gets her energy from engaging with people and facilitating groups. Neha holds a Post Graduate Degree in Commerce (Business Management) from University of Mumbai. She is a co-chair of UNESCO MGIEP's Global Collective Working group for SEL and Emory University certified CBCT® (Cognitively-Based Compassion Training) Instructor.



Ms. Reshma Piramal

Reshma Piramal heads operations of the SEE Learning Program® in India.

She is committed to fostering a compassionate culture in schools through training of teachers and their students. She is a Developmental Speech and Language Therapist by training, Reshma is the Co-Chair of UNESCO MGIEP's Global Working Committee for SEL and a Emory University certified CBCT® (Cognitively-Based Compassion Training) Instructor.



Ms. Lobsang Wangmu

Lobsang Wangmu is the co-director of International Institute for Culture and Ethics (IICE), a sister organisation of Flowering Dharma. She has a masters degree in Anthropology from the University of Delhi. She has been associated with Flowering Dharma since 2016 and oversees its operations in Arunachal Pradesh. She is level 1 SEE Learning Facilitator and heads IICE

in its initiative of implementing the SEE Learning Curriculum in Ladakh and Arunachal Pradesh.



Mr. Ravi Gulati

With extensive experience of working with children, adolescents and youth from low-income backgrounds, Ravi Gulati has been building and nurturing an extraordinary learning community of across-age learners through Manzil - a non-profit he co-founded with his mother and her friend 25 years ago.

Manzil has directly touched the lives of maybe 20,000 young people, some of whom have over the years set up a number of social entrepreneurial and intrapreneurial initiatives that ripple out to many more, setting up a domino effect - a chain reaction of social incubations.

Beyond Manzil, Ravi is engaged with many youth who are passionately working on a gamut of social issues. He also co-founded 3 other non-profits – ComMutiny-The Youth Collective, Safe in India Foundation working on safety in auto manufacturing, and Creatnet Education, through which he has been facilitating the learning and development of 1000+ Delhi Government School Principals for effective school leadership to influence the learning context of children getting public education. When not engaging in social change, Ravi enjoys reading as his 'me time' and singing to his toddler daughter.

1. Geshe Lobsang Tenzin Negi, Director of the Centre for Contemplative Sciences and compassion based Ethics, Emory University will share HHDL's vision to Educate both the Head and Heart. He will reinforce why The SEE Learning® Program born from this vision is the 'need of our times'
2. Neha Bhatia, Head of Operations SEE Learning India will introduce the SEE Learning® Program in light of how it can be used by educators and schools to create an environment that fosters not just the development of a compassionate culture and pro-social skills but also promotes improved learning.
3. Reshma Piramal, Head of Operations SEE Learning India will share experiences of how SEE Learning® can be adapted and customised to our unique and diverse cultural contexts making it more relevant and Pooja Singh (Learning and Growth team: Wellbeing lead and Founder and Core team member, Kshamtalaya Foundation) and Dhira Peer (Network lead – Student Wellbeing, Akanksha Foundation) are educators who will facilitate SEE Learning® Classroom learning experiences for local School students providing a model of SEE Learning® in Action.
4. Gen la Lobsang Phunstok, Founder and President, Jhamste Ghatsal Children's Community in Tawang Dist. Arunachal Pradesh will share what it means when an entire community adopts SEE Learning® and the role leadership plays to support its successful implementation.
5. Lobsang Wangmu, Co-director, International Institute for Culture and Ethics, will share the Ladakh story- Ladakh's See Learning® journey.
6. Pooja Rao, Consultant, Avasara Academy, Pune, will share her personal insights of how SEE Learning® contributes to improved Student- Teacher relationships within and outside the classroom facilitating better learning and leaving both parties as empowered communicators.
7. Pooja Singh, Learning and Growth team: Wellbeing lead and Founder and Core team member at Kshamtalaya, Rajasthan will share how Educator Wellbeing built through SEE Learning® practices leads to enhanced engagement in the classroom and reduces fatigue that many educators deal with in tenure as teachers.
8. Dhira Peer, Network lead – Student Wellbeing at Akanksha schools network Pune and Mumbai, will share how creating and facilitating SEEing Circles -community of practice has been an integral part of supporting successful implementation of the SEE Learning® Program across the network.

CONCEPT NOTE ON 2-DAY CONCLAVE

The Relevance of Compassion for the Environment, Entrepreneurship, and Sustainable Development in Contemporary Times

Compassion is essential for promoting sustainable development, protecting the environment, and fostering entrepreneurship in contemporary times. Compassion can be defined as the ability to feel empathy and concern for others, including the environment, and to take action to alleviate their suffering. It can also drive people to advocate for policies and practices that protect the environment, such as reducing carbon emissions and preserving natural habitats. In the realm of entrepreneurship, compassion can drive business leaders to prioritize social and environmental responsibility alongside profit-making. This approach, known as "conscious capitalism," recognizes the interconnectedness of business, society, and the environment and seeks to create value for all stakeholders, not just shareholders. Finally, compassion is crucial for sustainable development, which aims to meet the needs of the present without compromising the ability of future generations to meet their own needs. Sustainable development requires a holistic approach that takes into account social, environmental, and economic factors, and compassion can provide the motivation to pursue this approach. Fostering empathy and compassion can inspire individuals, businesses, and governments to take actions that protect the environment and promote entrepreneurship and sustainable development.

The conclave on the relevance of compassion for the environment, entrepreneurship, and sustainable development would provide a valuable opportunity to explore the connections between these areas and to identify strategies for promoting a more sustainable and compassionate future. It will bring together experts from various fields, including environmental scientists, business leaders, policymakers, and social activists, to share their perspectives and insights on the theme.

Day 5: Climate Change and Sustainable Development Goal

Session I: 08:00 AM – 11:20 AM

བརྗོད་གཞི། ལ་དྲགས་ལ་དཔལ་འབྱོར་གྱི་གྲུབ་འབྲས།

Theme: Success Stories of Entrepreneurs in Ladakh

Moderator: Padma Norzin and Stanzin Kusang (Students)

Chairperson: Sh. Mohammad Nazir Sheikh, JKAS, Directory Industries

TIME	PROGRAM
08:00 AM – 09:30 AM	Dialectics presentation by students
09: 30 AM – 09:35 AM	Moderator's Welcome Note
09:35 AM – 09:45 AM	Address by Chairperson
09:45 AM – 10:05 AM	Speaker 1: Nilza Wangmo, Alchi Kitchen A woman's journey from a rural kitchen to Become an award-winning master chef.
10:05 AM – 10:25 AM	Speaker 2: Tsering Gyurmet, Sculptor Turning a Passion into a Profession: a journey of a nomadic boy.
10:25 AM – 10:45 AM	Speaker 3: Sonam Angmo, LENA Economic empowerment of women through promoting sustainable production of pashmina
10:45 AM – 11:05 AM	Speaker 4: Tsewang Dolma, Royal Enfield CSR Initiatives of Royal Enfield in Ladakh
11:05 AM - 11:20 AM	Q & A རྒྱ་བ་དང་རྩིས་ལན།
11:20 AM – 11:35 AM	Tea Break

Day 5**Session II:** 11:35 AM- 12:40 PM

བརྗོད་གཞི། རིང་རབས་འཛམ་གླིང་གི་བྱམས་སེམས་ལྡན་པའི་འཆོ་བ་སྐྱེལ་སྤངས་ཀྱི་ལྷགས་རྒྱུ།

Theme: Impact of Compassionate Lifestyle in the Contemporary World**Moderator:** Padma Angmo and Deachen Chorol (Students)**Lecturer:** Mr. Sonam Wangchuk, HIAL

TIME	PROGRAM
11:35 PM– 11:40 AM	Moderator's Welcome Note
11:40 AM – 12:20 PM	Mr. Sonam Wangchuk, HIAL
12:20 PM – 12: 40 PM	Q&A རི་བ་དང་རིས་ལན།
12: 40 PM – 01:40 PM	Lunch Break

Session III: 01:40 PM- 03:15 PM

བརྗོད་གཞི། བྱམས་སྤྱོད་རྗེ་ལྡན་པའི་ཡུལ་སྐོར་བ་དང་རྒྱན་མཐུད་ཡར་རྒྱས་གཏོང་དགོས།

Theme: Compassionate Tourism and Sustainable Development**Moderator:** Padma Norzin and Padma Angmo (Students)**Chairperson:** Shri K. Mehboob Ali Khan, IRS, Secretary (Tourism/FCS & CA/Lab)

TIME	PROGRAM
01:40 PM – 01:45 PM	Moderator's Welcome Note
01:45 PM – 01:55 PM	Address by Chairperson
01:55 PM – 02:15 PM	Compassionate Tourism in Ladakh Padma Rigzin, Local Futures

Day 6**Session I:** 08:00 AM - 11:50 AM**བརྗོད་གཞི།** ལ་དྲགས་ཀྱི་སྒོག་ཆག་དང་ཅེ་ཤིང་མེ་ཉྱག**Theme:** Flora and Fauna of Ladakh**Moderator:** Phuntsog Chosgail and Disket Thinles (Students)**Chairperson:** Prof. Deskyong Namgail, UOL

TIME	PROGRAM
08:00 AM – 09:30 AM	Dialectic presentation by students
09:30 AM – 09:35 AM	Moderator's Welcome Note
9:35 AM – 09:45 AM	Address by Chairperson
09:45 AM – 10:05 AM	Conservation of Our Winged Friends of Ladakh Lobsang Vishudha, Wildlife Conservation and Birds Club of Ladakh, WCBCL
10:05 AM – 10:25 AM	Environmental Conservation through a Religious Lens Wildlife in Ladakh Dr. Tsewang Namgail, Snow Leopard Conservancy India Trust SLC-IT
10:25 AM – 10:45 AM	Sustainable strategies for organic farming in Ladakh: Addressing Challenges and Preserving Cultural Heritage. Dr. Mohammed Deen Darokhan, Ladakh Environment and Health Organisation LEHO
10:45 AM – 11:05 AM	Promoting Fruits of Ladakh in the global market Dr. Tsering Stobden, Defence Institute of High-Altitude Research (DIHAR), Leh
11:05 AM – 11:25 AM	Conserving medicinal plants of Ladakh for promoting Sowa-Rigpa, an Indigenous Health System Dr. Padma Gyurmet, National Institute of Sowa-Rigpa
11:25 AM – 11:50 AM	Q & A ཟི་བ་དང་ཟི་ས་ལན།
11:50 AM – 12:05 PM	Tea Break

Day 6

Session II: 12:05 AM – 01:40 PM

བརྗོད་གཞི། ལ་དྲགས་ཀྱི་ཤེས་ཡོན་ཚུལ་རིག་དང་རིགས་གཞུང་།

Theme: Education, Literature and Culture of Ladakh

Moderator: Sania Mehdi and Sonam Chuskit (Students)

Chairperson: Shri Chhewang Phuntsog IAS (Retd.) Padma Shri Awardee
(Former Chief Secretary, Govt. of J&K)

TIME	PROGRAM
12:05 PM – 12:10 PM	Moderator's Welcome Note
12:10 PM – 12:20 PM	Address by Chairperson
12:20 AM – 12:40 PM	Literature of Ladakh Ven. Gen. Thupstan Palden (Scholar)
12:40 PM - 01:00 PM	History and Culture of Ladakh Sh. Morup Namgyal, Padme Shri Awardee
01:00 PM – 01:20 PM	Significance of Leh's Old Town for Cultural Preservation of Ladakh Mr. Tashi Morup, Ladakh Art and Media Organisation LAMO
01:20 PM – 01:40 PM	Q & A རྒྱ་བ་དང་བློ་སྤྲོད་ལན།
01:40 PM – 02:40 PM	Lunch Break
02:40 PM – 03:20 PM	Felicitate the Founding Members of Lamdon
03:20 PM – 03:35 PM	Tea Break
03:35 PM – 04:50 PM	Cultural Program



Chef Ms. Nilza Wangmo of Alchi Kitchen is a revered luminary in the culinary world, renowned for her unwavering commitment to promoting and preserving Ladakhi cuisine while empowering women. Born in Alchi around 1979, she encountered numerous hardships early in life.

In 2016, Wangmo embarked on a visionary entrepreneurial journey with the establishment of "Alchi Kitchen," leveraging a business loan. Nestled above their residence, the restaurant captivated trekkers and tourists alike with its tantalizing array of dishes. Despite minimal advertising, the power of word-of-mouth swiftly propelled the business to resounding success. Wangmo's unwavering belief in the appeal of her regional cuisine triumphed over establishments that hesitated to stray from more traditional fare due to concerns about perceived blandness.

In 2019, Wangmo took her culinary influence to new heights by imparting her unique skills to others through teaching. Her exclusive employment of women and girls resonated deeply in a region devoid of a tradition of male chefs. Her tireless efforts and unyielding dedication to promoting Ladakhi cuisine and empowering women garnered widespread acclaim.

In 2020, her extraordinary achievements were recognized by the Gov't of India with the prestigious Nari Shakti Puraskar, the highest honour for women in India, presented to her by the President of India, Shri. Ram Nath Kovind. Bestowed on International Women's Day, this accolade celebrated Wangmo's exceptional contributions to championing women's rights and advancing the 2030 Agenda for Sustainable Development Goals. Alongside fourteen other remarkable women, Wangmo serves as an inspiring example, proving that neither geographical location, age, gender, nor limited resources can impede the pursuit of ambition and the attainment of remarkable accomplishments.



Mr. Tsering Gyurmet Kyungyam is a passionate and versatile sculptor dedicated to infusing life and meaning into seemingly inanimate objects. With expertise in various mediums such as stone, ice, wood, and metals, he pushes the boundaries of his craft, delving into calligraphy, photography, and drawings to explore diverse artistic expressions. Gyurmet's extensive professional skills include stone carving, clay modelling,

ice carving, snow sculpting, photography, metal fabrication, calligraphy, wood carving, and art installation. His versatility allows him to continuously challenge himself in the pursuit of artistic creation.

His captivating artworks have found a place in prominent collections and galleries, including the Rinchen Zangpo Gallery and the Spindle Art Gallery and Studio in Leh. Notable pieces like "Fertility," "Friendship Tree," and the stone-sculpted stupa at Apricot Tree Resort showcase his artistic vision and contribute to the local art scene. Recognized for his talent and dedication, Gyurmet has received numerous awards and honours, including the All India Young Artist Scholarship in Visual Art and special felicitations at the Harbin International Snow Sculpture Competition and the Ladakh sPal-rNam-Duston event. He has also been appointed as the Honorary Ambassador for Art and Life by SAVE Changthang.

With a strong educational background, Gyurmet holds a Bachelor of Fine Arts degree specializing in Sculpture and a Master of Fine Arts degree. He has gained valuable experiences working with renowned sculptors and participating in prestigious events, further expanding his artistic horizons. Active participation in camps, workshops, and international competitions has enriched Gyurmet's artistic perspective and nurtured his creativity. Notable events include the All India Sculptor Camp, the National Level Fine Arts College Student's Workshop, the Sand Symposium, and the International Snow Sculpture Competition.

Since 2017, Gyurmet has been working as a freelance sculptor, passionately pursuing his artistic vision and bringing life to the inanimate. He aspires to leave an indelible mark on the art world, inspiring viewers and exploring the profound connections between humanity and art through his sculptures, installations, calligraphy, photography, and drawings.



Ms. Sonam Angmo Co-Founder Lena Ladakh Pashmina

I did my masters in 2014 from IP University Delhi. I was studying Biotechnology and although I did like my field of study I didn't find that deep joy in spending most of my days in the lab.

So after spending months weighing my options & talking to my father, I decided to create a start-up.

My father worked in the Govt Handloom Dept & that's how I got introduced to Pashmina. I wanted to understand the fibre

& its relation to adakh. The fact that geographically we were located in the centre of all the regions where pashmina story was taking shape, we had our neighbouring countries thriving economically & socially because of pashmina & even when this fibre drove the course of Ladakh's political history over the centuries, I couldn't understand why was it that we never worked with this fibre in Ladakh? Yes during the silk road days, a major part of Ladakh's economy was driven by channeling the raw pashmina from the western Tibet & eastern Ladakh to the regions where the fabric was made but I could not help thinking about the enormous lift that could have been made from our local subsistence economy, if we would have acquired the skills to add value to this fibre that we also produced. So this lack of pashmina making information in Ladakh made me want to centre the start-up around Ladakh pashmina. And then I came to know through a common friend that Minglek was also going through a similar pashmina situation, so we decided to meet-up & then we happened to start Lena.



Ms. Tsewang Dolma is from a small village called Matho in Ladakh. She has a master in Agriculture Science from ANGRAU University Hyderabad and another master in Environmental Science and Policy from Clark University, USA. She is an International Ford Foundation Fellow and Charkha Sanjay Ghose Media Fellow. She has around 12+ years of professional experience in the developmental sector and has steered projects funded by international funders such as the EU, Australian Himalayan Foundation, Royal Bank of Scotland, Future Earth, etc.

Currently she leads the social and environmental initiatives of Eicher Group Foundation in Ladakh which is the CSR wing of Royal Enfield. Tsewang is also a core member of the larger Royal Enfield's Social Mission pan India wherein she contributes in the strategic function. She is passionate about the environment, sustainability, conservation and alternative education. In her spare time, she loves reading books, listening to music, travel and interacting with people who has similar interest as her.



Mr. Sonam Wangchuk was born in the trans-Himalayan region of Ladakh in J&K, India. Though a Mechanical Engineer by education, he has been mostly working in the field of education reform for more than 30 years. In 1988, just after he finished his engineering studies he founded SECMOL (Students' Educational and Cultural Movement of Ladakh) www.secmol.org, with the aim of supporting Ladakhi children and youth in educationally challenging and culturally confusing times. In 1994 he was instrumental in the launch of Operation New Hope, a triangular collaboration of the government, village communities and the civil society to bring reforms in the government schools system. The programme involved formation of Village Education Committees to take ownership of state schools, training of teachers in child friendly ways and re-writing and publishing localised textbooks for Ladakh. As a result the pass percentage at 10th grade (matriculation) rose from the dismal 5% to 55% in seven years and 75% these days.

For students who still failed in their state exams he founded the SECMOL Alternative School Campus near Leh, a special school where the admission criteria is failure in exams and not high grades. However with the supportive and creative environment at the school, the so called failures have excelled in their chosen fields and risen to international acclaim as entrepreneurs, film makers, politicians, teachers and so on.

As an engineer Sonam Wangchuk has been teaching innovation at the SECMOL Alternative School, where together with the students he designed and built solar heated buildings that are low cost, made of earth/mud but maintain +15 C even when the outside temperature is – 15 C in Ladakhi winters.

In order to solve the water crisis facing mountain regions due to climate change and fast melting glaciers he invented the Ice Stupa artificial glacier which stores the unused stream waters in winter in the form of giant ice cones or stupas and releases the water in late spring as they melt... just when farmers need water.



Shri K. Mehboob Ali Khan IRS, Commisioner/Secretary, Tourism, Culture, Labour Employment, Excise, State Taxes Department, UT of Ladakh

Kacho Mehboob Ali Khan, IRS did his Bachelor of Engineering in Civil Engineering from the then Regional Engineering College (REC), Srinagar. He qualified the J&K Combined Civil Services Examination in the year 1999 and was allotted to the J&K Gazetted Services.

In the year 2002, he qualified the Civil Services Examination and got allotted to the Indian Railway Traffic Service (IRTS) and joined the same. He qualified the Civil Services Examination again in the year 2004, and got allotted the Indian Revenue Service (IRS).

Since then, Kacho Mehboob Ali Khan has served in various capacities at places like Srinagar, Chandigarh, Delhi, Bangalore, Goa etc. till 2021.

In 2021, he joined the Administration of the UT of Ladakh as Secretary to the Administration on deputation. Since then, he is looking after the departments of Tourism, Culture, Labour, and Employment. He is also the Commissioner of Excise and State Taxes Department, Ladakh.

Currently he is working as Commissioner/Secretary of the above-mentioned departments.

Under his supervision number of initiatives have been taken to diversify tourism in the UT of Ladakh. Ladakh Tourism Department also experienced huge inflow of tourists in the years 2021-22 and 2022-23. In view of increasing tourist inflow, the Department of Tourism is actively working on creating awareness about responsible and sustainable tourism in the UT of Ladakh.

Similarly, for preservation, protection, and promotion of culture, lot of activities including events and workshops have been organized in the last 2 years.

Under his leadership, the Cultural Academies have documented invaluable cultural heritage like folk songs and various other articles and journals related to art, culture, and languages. He also undertook the work of creating state of the art culture centers at Leh and Kargil, which are likely to be completed in the next 3 years.



Mr. Padma Rigzin hails from the charming village of Hemis Shukpachan. He is working on his PhD in cultural anthropology at the Shiv Nadar Institution of Eminence. He is studying the emerging human-snow-leopard relationship in the Anthropocene. His extensive research involves village studies, traditional knowledge, agriculture, politics, Buddhism, wildlife and climate change. Known as Acho Shamma on social media, Padma is a storyteller with experience in journalism, engrossing readers in compelling stories in prestigious periodicals like Millenium Post, The Indian Express and The Wire. While Padma is a voluntary Local Futures Ladakh team associate with a passion for supporting sustainable living and the continuation of local ecological knowledge. Padma, representing a rare synthesis of Ladakh's modern curiosity and traditional cultural depth, is a motivating force promoting compassionate life and a livable future thanks to his extensive understanding of culture, ecology, and society.



Mr. Dorje Angchuk is an accomplished engineer and astronomer currently working at the Indian Astronomical Observatory (IAO) in Leh, Ladakh, India. With over 25 years dedicated to the observatory, he has made significant contributions to its development and operations. Born on July 22, 1974, in Leh, Ladakh, Dorje Angchuk completed his Bachelor of Engineering in Electronics and Telecommunication from SVREC Surat.

He began his professional journey as a Trainee Engineer on the HIROT Project at IIA and later served as an Engineer at the IAO in Hanle. Since 2008, he has held the position of Engineer-in-Charge, overseeing operations and maintenance. In recognition of his expertise, he became an Honorary Member of the International Astronomical Union in 2018 and received the first prize at the Comet NEOWISE 2020 Photography Contest for his passion for astrophotography.

Dorje Angchuk played a pivotal role in establishing the High Altitude Observatory Himalayan Chandra Telescope and setting up the NLST station at Merak, Ladakh. He is currently involved in various projects at IAO, including the development of equatorial and Alt-Azimuth telescopes. He is also actively

working on the proposal for the Hanle Dark Sky Sanctuary, aimed at preserving the natural heritage of dark skies in India.

In addition to his technical expertise, Dorje Angchuk provides support to various scientific activities, such as CARIBOU, the ARFI experiment of SPL at VSSC, and the HAGAR telescope and MACE project. He engages in astrophotography, serves as a science communicator, and coordinates with visiting scientists and engineers.

Dorje Angchuk's passion, dedication, and technical expertise make him an invaluable asset to the Indian Astronomical Observatory, contributing to advancements in astronomy research and the development of state-of-the-art facilities.



Mr. Jigmet Takpa is an exemplary officer of the Indian Forest Service (IFS) with remarkable leadership skills. He currently serves as the first Principal Chief Conservator of Forest (PCCF) in the Department of Forest, Ecology, and Environment of the Union Territory of Ladakh.

Before his appointment in Ladakh, Takpa held the position of Joint Secretary and led the Desertification Cell in the Ministry of Environment, Forest and Climate Change, Government of India. He also serves as the National Focal Point of the UNCCD for India, contributing to global efforts in combating desertification and promoting sustainable land management.

Takpa has made significant advancements in biodiversity conservation, rural development, and renewable energy initiatives in Ladakh. Through groundbreaking projects, he has improved natural resource management, technological development, and landscape-level biodiversity conservation. His efforts have led to significant population growth of key flagship species such as the snow leopard, bar-headed goose, black-necked crane, wild yaks, Asiatic ibex, and the Tibetan antelope.

He is dedicated to community empowerment and has initiated projects like the Ladakh Ecotourism Project, which benefits local communities and promotes sustainable tourism practices. Takpa's Ladakh Renewable Energy Initiative has resolved the region's energy shortage and promoted a greener future.

Takpa's contributions have been recognized with prestigious awards such as

the Environmental Hero Award, State Award for Meritorious Public Service (J&K), Indira Priyadarshini Vriksha Mitra Award, Renewtech Award for Best Nodal Agency, and the Gyalwang Drukpa Award. He also holds a Guinness World Record for orchestrating the largest simultaneous tree planting event in 2011.

Jigmet Takpa's unwavering commitment to environmental stewardship, sustainable development, and biodiversity conservation serves as an inspiration to his peers and future generations. His transformative leadership has left a lasting impact on Ladakh's ecological landscape, ensuring a prosperous and sustainable future for the region. Harnessing solar energy for a bright and cleaner Ladakh



Mr. Stanzin Dorjai Gya an acclaimed filmmaker from Ladakh, India, dedicates his work to showcasing the challenges of life in the high Himalayas. His films, set against the stunning mountainous backdrop, convey powerful messages that resonate with audiences worldwide.

Born in Gya Village, a remote settlement in northeastern India at over 15,000 ft altitude, Stanzin had a semi-nomadic upbringing. He tended to his family's yaks and goats while attending school, developing a deep connection with nature. Unable to pass conventional tests, he joined SECMOL, an alternative educational institution that ignited his passion for filmmaking. He later earned a Bachelor of Arts degree from Jammu University.

Stanzin's path changed when he collaborated with French filmmaker Christiane Mordelet. Together, they created internationally acclaimed films. As the founder of the Himalayan Film House in Leh, Stanzin has directed and produced notable films on regional, national, and international issues.

In 2008, Stanzin wrote and directed "Living With Change," a documentary on global warming in Ladakh. It received international recognition and awards. In 2012, he produced "Jungwa: The Broken Balance," exploring the devastating 2010 flash floods in Leh. The film won accolades, including at the Banff Mountain Film Festival and the United Nations' COP21 Paris Conference.

One of Stanzin's renowned works is "The Shepherdess of the Glaciers" (2016), a heartfelt homage to his sister's nomadic life in Ladakh. The documentary earned over 20 awards, including the grand prize at the Banff Mountain Film Festival. Another significant film is "Grandir au Ladakh" (2016), centered around twelve-year-old Padma's unique life in the remote village of Gya. It received recognition and awards for portraying the challenges faced by children growing up in Ladakh. Stanzin's recent documentary, "I Will Come Back to Dancing in the Dunes" (2023), was filmed in Mongolia, showcasing their ancient traditions and work ethic. The film received the FIFMA 2022 Ushuaia TV Award.

Stanzin has written, directed, and produced over 23 films, both in and outside of India. His goal is to contribute to Ladakh's positive development while empowering others to pursue their cinematic visions. He takes immense pride in calling Ladakh his home, a place of beauty and unique life.



Prof. Deskyong Namgail is a highly accomplished and respected figure in Higher Education. With a career spanning over two decades, he has made significant contributions to academia. Starting as an Assistant Professor at Government Degree College, Rajouri, his dedication and expertise earned him positions at prestigious institutions such as Government Gandhi Memorial Science College, Jammu, Government Degree College, Udhampur, Eliezer Joldan Memorial College, Leh, and Government Degree College, Kargil.

He progressed to the esteemed position of Associate Professor, showcasing exemplary proficiency throughout his tenure.

In 2017, Professor Namgyal became the Principal at Eliezer Joldan Memorial College, Leh. Under his visionary leadership, the college achieved unprecedented growth and academic excellence. He fostered a dynamic and inclusive learning environment that empowered students to flourish and excel.

Professor Namgyal played a crucial role as a founder member in establishing the University of Ladakh. He assumed the positions of Controller of Examinations and Dean of Academic Affairs, contributing to the university's development and reputation. His meticulous attention to detail and commitment to maintaining

academic rigor ensured the smooth and efficient functioning of assessment processes.

Furthermore, Professor Namgyal serves as the Chairman of the Managing Committee of Lamdon Model Senior Secondary School. In this role, he provides strategic guidance and leadership, ensuring the school's continual growth and success. His dedication to fostering a nurturing and inclusive educational environment empowers students to thrive.

With his passion for education, extensive experience, and unwavering commitment to academic excellence, Professor Deskyong Namgyal remains an influential and revered force in Higher Education. His outstanding contributions and dedication make him an inspiring figure in the pursuit of knowledge and the advancement of education.



Mr. Lobzang Visuddha is a dedicated individual making significant contributions to the realms of wildlife conservation, spirituality, and cultural exploration. As the esteemed founder proprietor of ANCIEN TRACKS, a local travel company based in Ladakh, Lobzang has carved a niche for himself in organizing remarkable Wildlife, Spiritual, and Cultural Tours in the region.

Lobzang's passion for wildlife extends beyond his role as a travel entrepreneur. Since 2016, he has assumed the esteemed position of founder Chairman of the Wildlife Conservation and Birds Club of Ladakh (WCBCL) in Leh. Under his visionary leadership, the WCBCL has thrived and promoted wildlife conservation initiatives throughout the area.

Moreover, Lobzang is recognized as a respected co-author of two pivotal publications on the wildlife of Ladakh. The first, "Birds of Ladakh," provides a comprehensive account with detailed commentary, notes, and a Field Guide. The second publication, "Mammals of Ladakh," offers valuable insights into the diverse mammalian species found in the region. As the editor of the renowned magazine "JUNGWA," published by WCBCL, Leh, Lobzang continues to foster awareness and appreciation for Ladakh's wildlife.

With a multifaceted background encompassing entrepreneurship, wildlife conservation, and literary accomplishments, Lobzang Visuddha stands as a

prominent figure dedicated to showcasing the wonders of Ladakh's natural and cultural heritage. Conservation of Our Winged Friends of Ladakh



Dr. Tsewang Namgail is an award-winning wildlife biologist with a master's degree from the University of Tromsø, Norway and a PhD in ecology from the Wageningen University in the Netherlands. Dr. Namgail has worked as a biologist at the United States Geological Survey (USGS) in San Francisco and Las Vegas. He has published over 40 scientific articles in international peer-reviewed journals, and has supervised over 45 graduate students from India, Europe and USA. Currently, he heads the Snow Leopard Conservancy India Trust (SLC-IT),

which pioneered the conservation-linked homestays in the Himalayas. He has published widely in reputed international journals, and currently serves on the editorial boards of three international peer-reviewed journals. He is a member of the IUCN's Species Survival Commission and serves on the State Wildlife Board of the Union Territory of Ladakh. For his conservation efforts, he received the prestigious Disney Conservation Hero Award in 2020.



Dr. Mohammed Deen Darokhan was born and raised in Leh. He is a trained veterinarian who began his career in the Department of Animal Husbandry before becoming the Chief Project Officer for Desert Development in Leh and Kargil. He later joined the Indian Administrative Services (IAS), where he held several key positions, including Commissioner-Secretary of Animal Husbandry, Secretary State Finance Commission, District Magistrate etc.

He served as the Chairman of Jammu and Kashmir Milk Producers Cooperative Limited (Snow cap) for over a decade. He collaborated closely with Amul Anand to revolutionize milk procurement and sales in the state, making a significant impact on the agricultural and dairy sectors.

Witnessing the alarming degradation of ecological agricultural practices,

environmental pollution, and the rapid melting of glaciers in Ladakh deeply moved him. In response, he co-founded the Ladakh Environment and Health Organisation (LEHO) in 1991, together with his wife Razia Sultana. LEHO's mission is to achieve a self-reliant and carbon neutral Ladakh, placing a strong emphasis on environmental protection and the well-being of the community. Upon retiring from government service in 2008, Mohammed assumed the role of President of LEHO.



Dr. Tsering Stobdan, Scientist 'F', is the Head of the Horticulture Division at the Defence Institute of High Altitude Research (DRDO), Leh. He is the Fellow of the Indian Academy of Horticultural Sciences (IAHS) and the Indian Society of Horticultural Research and Development. He has been awarded the prestigious 'Fakhruddin Ali Ahmed Award for Outstanding Research in Tribal Farming Systems-2018' by ICAR. The Ladakh Greenhouse technology, which he developed, received Prime Minister Award for Excellence (under the Innovation

category) on 21 April 2022.

Dr. Stobdan has been at the forefront of providing appropriate agro-technologies to the farmers in Ladakh. The technologies he developed have reached over 120 villages in Ladakh. He identified native apricots (*Raktsey Karpo*) as the world's unique and sweetest apricots and thus became Ladakh's first GI tag product. Based on his report, Seabuckthorn is included as an activity under the MIDH scheme of GoI. He introduced watermelon and sun melon as a new cash crop in Ladakh.



Dr. Padma Gurmet is among the pioneers of formal recognition of "Sowa-Rigpa" as an AYUSH system and its systematic development in India. After formal education in Sowa-Rigpa and Ayurveda he joined Central Council for Research in Ayurveda and Siddha, Ministry of AYUSH, Govt. of India in 1997 and posted as Research Officer in Amchi Medicine Research Unit, Leh, where he has initiated various projects and due to his dedicated work

and research inputs this small Unit was upgraded as National Research Institute for Sowa-Rigpa in 2009. The Institute is further upgraded as National Institute of Sowa-Rigpa with mandate for research, education and public health in Sowa-Rigpa system of medicine. Dr. Padma Gurmet is assigned the additional charge of Director, National Institute of Sowa-Rigpa in 2020 and later appointed as full time Director. He has initiated more than fifteen National and regional seminars on Sowa-Rigpa and medicinal plants, published 12 books including three books on medicinal plants and contributed more than 45 research articles in magazine, Journals and scientific conferences. The major work he has initiated are cataloguing of more than 2000 Sowa-Rigpa medical literature, documentation of around 1200 Sowa-Rigpa formulations, and documentation and conservation of Trans-Himalayan Medicinal Plants etc. Dr. Padma Gurmet has also successfully initiated an ambitious project to establish a Tras-Himalayan Herbal Garden on 10 hectors of land opposite Phey village in Leh District of U.T Ladakh. He is also the president of Ladakh Amchi Sabha and also contributing as member in many Boards and Committees of Govt. of India and Union Territory of Ladakh.

Significance of conservation of Medicinal Plants of Ladakh for sustainability of Sowa-Rigpa system of medicine



Shri. Chhewang Phuntsog is a Mechanical Engineering graduate who achieved notable accomplishments throughout his career. In 1972, he qualified for the prestigious Indian Administrative Service (IAS) and became the first person from Ladakh to do so in the open competition in the general category. Before joining the IAS, he served as a Lecturer in Mechanical Engineering at NIT, Srinagar.

As a member of the J&K Cadre of IAS, Phunsog held several key positions in the governments of Jammu and Kashmir and India. In Jammu and Kashmir, he served as Sub-Divisional Magistrate, Sopore; Additional Secretary, Planning and Development; Deputy Commissioner-cum-Development Commissioner, Leh, Ladakh; Secretary, Tourism, Wildlife and Fisheries; Secretary to the Governor of J&K (twice); Special Commissioner, Baramulla-Kupwara; Divisional Commissioner, Kashmir Division; Principal Secretary (Home Department); Financial Commissioner, Agriculture Production;

and finally Chief Secretary of J&K. In 2008, during Governor's rule in the state, he also served as an Advisor to the Governor of J&K.

In the Government of India, Phunsog held various roles, including Deputy Secretary in the Department of Heavy Industries (Ministry of Commerce and Industry); Director in the Biotechnology Department (Ministry of Science and Technology); Joint Secretary (Internal Security & Human Rights and Kashmir II) in the Ministry of Home Affairs; Joint Secretary to the Prime Minister in the Prime Minister's Office; and Chairman of the Public Enterprises Selection Board (Ministry of Industry and Commerce). He also served as Minister (Economic) in the Indian High Commission in London for three years.

Phunsog's dedication and contributions were recognized with several prestigious awards. He received the Padma Shree, a national award for distinguished public service, in 1989. He was also honored with the Chief Minister's Gold Medal and Certificate of Merit for integrity and meritorious service in 2007, as well as the J&K Government Gold Medal and Merit Certificate for exemplary devotion to duties in 1983.

Following his retirement from the Public Enterprises Selection Board, Phunsog was appointed as the First Vice Chancellor of the University of Ladakh by the Government of Jammu and Kashmir. He assumed the position on June 14, 2019, and served for two years until August 19, 2021.



Ven. Gen. Thupstan Palden ང་ལ་དུགས་རྒྱལ་ས་སྤེན་དང་ཉེ་

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མང་པོ་ཞིག་འབྲི་བའི་སྐབས་ཐོག་རང་གིས་ཀྱང་ད་བར་ཚུམ་གཞི་སྒྲ་ཆོག་མཐོག་ཐོག་དེབ་ཆེ་ཆུང་གྲངས་ ༤༥ བར་བསྐྱུན་བྱས། ཤེས་རིག་ལས་སྡེས་དེབ་ལྷ་ལ་དེབ་ལེགས་ཀྱི་གསོལ་རས་དང་། གྱི་ལོ་ ༢༠༠༤ ལོར་ State award དང་གྱི་ལོ་ ༢༠༡༢ ལོར་ Bhasha Saman Award ལྷན་གཞན་ཡང་ཚུམ་གྱི་འདུན་ས་དང་བཟོ་སྒྲིལ་ཆོག་མཐོག་འདུ་ཀྱན་ནང་བཅད་ལྷན་གྱི་ཚུམ་ལྷ་བརྒྱ་ཙམ་བསྐྱབས། འཛིན་གྲ་དང་པོ་ནས་བཅུ་བ་བར་སློབ་དེབ་གསར་ཚུམ་ཆོག་མཐོག་ཆུང་ནང་འཐུས་ཏེ་ཚུམ་དང་རི་མོ་སྒྲ་ཆོག་གིས་བ་སོགས་རང་གི་སྐད་ཡིག་དང་རིག་ཁྱེད་ལ་ཞབས་འདེགས་ཁྱེད་བའི་གོ་སྐབས་བཟང་པོ་ཐོབ་བར་སློབ་དེ་ཡོད།



Shri. Morup Namgial (Padmashree Awardee) born on April 16, 1947, is a distinguished Indian folk musician, composer, and dramatist who played a crucial role in reviving Ladakhi and Tibetan folk music traditions. In the 1960s, he embarked on a transformative journey across Ladakh, diligently documenting its unique songs, thus preserving the region's rich musical heritage. Over four decades, he dedicated himself to archiving these songs, showcasing his unwavering commitment to Ladakhi culture.

Morup Namgial co-founded the Lamdon Social Welfare Society, which rendered invaluable service in eradicating many social evils among Ladakhi. The Society under his guidance established the Lamdon Model Senior Secondary School in the early 1970s, which broke away from the government curriculum by adopting Ladakhi as the primary language of instruction. Today, the school educates over 2000 children and plays a vital role in preserving Ladakhi culture. During the Kargil conflict, he composed and sang patriotic songs that highlighted the heroic performance of the Indian Army, particularly the Ladakh Scouts Regiment. He has also worked tirelessly for communal harmony and peace among the different communities in Ladakh.

Beyond education, Morup Namgial remains an active figure in Ladakhi society as a member of the advisory board of the Ladakh Arts and Media Organisation (LAMO). He continuously advocates for the artistic and cultural heritage of the region. In recognition of his tireless efforts, he was honored with the prestigious

Padma Shri award in 2004, symbolizing his unwavering dedication to preserving Ladakhi culture.

Morup Namgial's contributions have earned him several accolades. In 1997, the J&K Government honoured him with a Gold Medal for his commendable contribution to the promotion and preservation of Ladakhi art, culture, and language. In 1998, he received the National Award for Child Welfare from the President. Additionally, he has received a Gold Medal and cash award from the Government of J&K for his services in the field of art and culture. In 2003, the J&K Government honoured him for his lifetime contribution to the promotion of Ladakhi art, culture, language, and music.

Morup Namgial's remarkable life and achievements are immortalized in the documentary film "**The Song Collector**," directed by Erik Koto. This cinematic tribute serves as a testament to his enduring legacy, capturing the essence of his lifelong dedication to preserving and celebrating Ladakh's musical treasures.



Mr. Tashi Morup is Projects Director of Ladakh Arts & Media Organisation (LAMO). Earlier, as a journalist he has worked for the Pioneer Newspaper in New Delhi and then freelanced with PTI, Down To Earth, Daily Excelsior, Kashmir Times and other publications. He has written research articles on culture and environment and presented in conferences including IALS. Translated some 70 folk songs in English for a book called *Singing Ice: Ladakhi folk songs about mountains, glaciers, rivers, and steams*, and wrote a book on 19th Gyalsras Bakula

Rinpoche 'Monk, Politician and Statesman' and series of booklets on Walks in Leh. he has made Kharyok – a film on music of Old Town Leh supported by India Foundation for the Arts in 2014.

ABSTRACTS

Theme: Climate Change and Sustainable Development Goal

A woman's journey from a rural kitchen to Become an award-winning master chef.

Alchi Kitchen, Ms. Nilza

ABSTRACT: Alchi kitchen is the first Ladakhi resto in Ladakh owned and run only by women. It lies within the shadow of a thousand year old Alchi monastery. Alchi kitchen was started in 2016 serving authentic Ladakhi cuisine. The food of Ladakh is not uniform throughout. There are many regional variations. Alchi kitchen supports specially abled people of Ladakh and girls education. We were featured in many journals like Wall Street Journal, CondeNast Travel, Harpers Bazaar Magazine, Elle 18 and many more, not only this Alchi kitchen is the first restaurant in Ladakh got featured in National Geographic in 2022.

Turning a Passion into a Profession: a journey of a nomadic boy.

Mr. Tsering Gyurmed

ABSTRACT: In this talk, I will share my journey of turning my passion for art into a profession as a nomadic boy. From a young age, I was fascinated by painting, and I pursued my education in Fine Arts, specializing in sculpture. I had the opportunity to participate in various exposure camps and workshops, which broadened my artistic horizons. Working with renowned artists and exploring different mediums, such as stone carving, wood, metal, fiberglass, and even ice sculpture, allowed me to develop my skills and create unique pieces of art.

Throughout my artistic journey, I faced challenges and uncertainties. However, the guidance of my teachers and mentors, along with my determination, helped me overcome them. I learned to work diligently like a labourer while thinking like a scientist, combining creativity with meticulous planning. Each artwork I created held its own significance, and I received recognition for my stone stupas and ice-stupas, which were highly appreciated by the public.

Undertaking a monumental sculpture of King Singge Namgyal presented its own set of challenges. Extensive research and consultations with experts were necessary to accurately depict the 17th-century king. After months of dedication, I successfully completed the 14-foot sculpture, showcasing the king in a royal procession. The casting process using bronze added another layer of complexity, but the final result was a testament to my perseverance and opportunity.

Despite encountering scepticism and discouragement from others who believed I had chosen the wrong career path, I remained steadfast in pursuing my passion. I firmly believe that with a strong foundation and unwavering dedication, any field holds great potential. By sharing my story, I hope to inspire the younger generation to embrace rare and artistic endeavours. I encourage parents to support their children's interests and talents, allowing them to pursue creative arts from a young age.

In conclusion, all the artworks I have created throughout my career serve as milestones and symbols of my hard work and achievements. I am grateful for the opportunities I have received and the positive impact my artwork has had on people's lives. With dedication and support, there are countless possibilities for aspiring artists to flourish in their chosen field.

Economic empowerment of women through promoting sustainable production of pashmina

Ms. Sonam Angmo

ABSTRACT: About Lena: A Ladakh-based slow-textile label crafting pashmina products using traditional techniques. Our close-knit team of

nomads, artisans, and creators aims to revive local skills and provide sustainable livelihoods for women. Started in 2016 by Minglak and Sonam, Lena blends tradition with contemporary styles, creating meaningful pashmina heirlooms.

Pashmina: Ladakh's prized resource, with Changthang plateau producing the finest variety. Kharnakpa, a nomadic community, provides our pashmina fiber. These pastoralists rely on their livestock, including pashmina goats, migrating with them throughout the year. Pashmina fibers grow in winter at extreme altitudes, nourished by the high-elevation herbs consumed by the goats. With spring, the goats naturally shed the fiber, which is collected by shepherds. Each goat yields 250-300g of raw fiber, of which only 30% is usable.

Pashmina's exceptional quality lies in its hollow and fine fibers, making it lighter, softer, and eight times warmer than sheep wool. At Lena, we exclusively use 100% natural dyes sourced from local medicinal herbs and plants like marigold, walnut, and rhubarb. We collect indigo, madder, and lac from different regions in India. Our commitment to environmental sustainability means we avoid using hazardous substances and prioritize slow and conscious textile production.

Lena's artisans, all local Ladakhi women, engage in every step of the process, from hand-spinning and plying to weaving and natural dyeing, which takes place in Leh. By keeping the pashmina economy local, we aim to bring economic benefits to Ladakh, a region historically not realizing its full potential. Our textiles embody the warmth, emotions, and functionality of their makers, transforming into heartfelt heirlooms to be cherished for generations.

CSR Initiatives of Royal Enfield in Ladakh

Ms. Tsewang Dolma

ABSTRACT: Corporate Social Responsibility-Environment, Sustainability and Governance Corporate Social Responsibility is the continuing commitment of businesses to behave ethically in contributing to social, economic and environmental development in improving the quality of the workforce and their families as well as the local community and society at large.

CSR Objectives

1. Maximize the company's overall impact on the society and its shareholders
2. To give back to the community in the best possible way in return for the resources received.
3. To maintain the company's sustainability in the long run and to achieve higher customer base

Career opportunities in CSR

1. Programs
2. Research
3. Communication
4. Finance, compliance and accounts
5. Strategy and Project Monitoring
6. Partnership, grants and volunteering
7. Information Technology and Digital Solutions
8. Information Services

Critical Thoughts on Compassionate Tourism: Assessing the Limits in the Context of the Ecological Impact and Labour Conditions of the Tourism Industry

Mr. Padma Rigzin

ABSTRACT: Given the vast ecological impact and prevalence of poor working conditions in the tourism sector in Ladakh, this presentation critically investigates the idea of compassionate tourism. The talk examines the effects of air travel and transportation on the environment, emphasising the significant carbon footprint connected with tourism-related activities. It also talks about how tourist places use many resources and water, which can harm the ecosystems and communities there. The talk assesses the claims of compassion within the tourism sector by examining these ecological issues. Can tourism become compassionate in a damaging ecology?

The presentation also discusses the common poor working conditions in the tourism industry, noting that many workers have unstable employment, low earnings, and little access to social protection. It highlights the unequal power relationships that frequently lead to exploitation and unjust labour practices. It will be based on a survey conducted by the speaker. The presentation casts doubt on the idea of compassionate tourism as a remedy for the sector's labour-related problems.

The discussion places compassionate tourism in Ladakh within a global context of rising inequality and environmental degradation by adopting a more comprehensive socio-economic perspective. It makes the case that compassionate tourism may never truly take off in a world and a region juggling these problems. It queries whether the idea risks merely becoming a marketing gimmick rather than representing a sincere dedication to sustainability and social justice. The talk critically explores compassionate travel's promise and restrictions, underlining the need for more in-depth knowledge of the industry's environmental impact and working conditions. It aims to promote deeper reflection and discussion on how tourism can become more compassionate, equitable, and sustainable by engaging in a meaningful and critical conversation.

Keywords: Compassionate travel, environmental effect, working conditions, inequality, environmental degradation, social justice, and sustainability.

STARRY SKIES: OUR NATURAL HERITAGE

Mr. Dorje Angchuk

ABSTRACT: After joining Indian Astronomical Observatory as an Engineer in 1998, I always felt the need to justify the magnificent skies over it where it is difficult to identify the known constellations among the billion stars. The Starry skies, our natural heritage, has inspired many artist and folk songs all over Ladakh. With the advent of DSLR, it became possible for me to showcase the nightscapes of Ladakh through my hobby Astrophotography and helped to Educate and Inspire many through the same. Slowly, with the advent of modern day lighting, I witnessed the same destroying Ladakh's beautiful night skies of Ladakh thus restricting our view of the cosmos and the starry skies, and I felt the need to protect the same.

We then formulated a proposal for the Hanle Dark Sky Reserve and showcased it first to the local population. The locals were very supportive since the village will benefit from the employment generation where the tourist will stay for few night and the food industries can thrive. Apart from promoting the Science of Universe, such reserve/sanctuaries allow tourists to appreciate the night sky as their forefathers. The Dark Sky Reserve/Sanctuaries also provide healthy development of plant and animal species (including homo sapiens) to live in the natural rhythm of day and night that has evolved life on this planet for hundreds of years.

Harnessing Solar Energy for a Brighter and Cleaner Ladakh

Mr. Jigmet Takpa

ABSTRACT: Harnessing solar energy in Ladakh is a key strategy to promote sustainability and reduce reliance on fossil fuels. Ladakh's high altitude and clear skies make it an ideal location for solar energy generation. The region receives a high amount of solar radiation throughout the year, with an average of 5-6 kWh/m² per day. Utilizing solar energy not only meets the energy needs of the region but also contributes to environmental conservation and sustainable development.

The Indian government, through initiatives led by the Ministry of New and Renewable Energy (MNRE) and Ladakh Renewable Energy Development Agency (LREDA), has been actively promoting the adoption of solar energy in Ladakh. Solar photovoltaic (PV) systems, off-grid solutions, large-scale solar projects, and microgrids integrated with energy storage are being implemented to meet local energy demands.

Solar energy is being integrated into various infrastructure projects such as government buildings, educational institutions, hospitals, and tourism facilities in Ladakh. Solar-powered pumping systems for irrigation and water supply, as well as solar thermal systems for heating water and spaces, are being widely used. The electrification of transport through electric vehicles and solar-powered charging stations is also being promoted.

The harnessing of solar energy in Ladakh has had several benefits. It has created local job opportunities, reduced the region's carbon footprint, mitigated climate change, reduced air pollution, and decreased dependence on imported fossil fuels. Solar energy integration with existing infrastructure has enhanced energy efficiency and provided a sustainable energy source.

However, implementing solar energy projects in Ladakh comes with challenges such as extreme weather conditions, high altitude, and remoteness. Customized solutions and careful planning are required to overcome these challenges.

LREDA, the nodal agency for renewable energy projects in Ladakh, has played a significant role in developing renewable energy and energy efficiency projects in the region. They have achieved notable accomplishments, including solar electrification of villages, hydropower development, and geothermal energy surveys.

In conclusion, the adoption of solar energy in Ladakh offers a brighter and cleaner

future. It promotes sustainable development, reduces carbon emissions, and creates a cleaner environment for residents and tourists alike.

Conservation of Our Winged Friends of Ladakh

Mr. Lobzang Vishudha

ABSTRACT: Inspired by the Ladakh's rich biodiversity and my Buddhist education background, I became a nature enthusiast and started exploring the diverse bird species in Ladakh. Recognising the need for professional wildlife guides, my colleagues and I initiated many training programs, but there is still a demand for such professionals.

Ladakh is home to several biodiversity hotspots and approximately 425 recorded bird species, including rare migratory birds like the Black-necked Crane (State bird of UT Ladakh).

However, conflicts arise due to development, leading to threats, such as rampant developmental works, the drying up of vital resting wetlands and the presence of feral dogs preying on chicks of birds and young ones of mammals.

Endangered bird species further face challenges due to understaffed wildlife department, weak protection laws, and poaching incidents.

Creating awareness among the public through media platforms and involving religious leaders can help address these challenges. The increasing influx of tourists also poses threats to wildlife, necessitating responsible tourism practices and regulation. Clear demarcations of protected areas and designated signs with DOs and DON'Ta are essential to strike a balance between development and conservation.

In conclusion, wildlife conservation is crucial for our existence, and as we develop, so call Modern Ladakh, we must consider ecological sensitivity. By promoting responsible tourism, enforcing stricter wildlife protection laws, raising awareness, and involving local communities, we can achieve a harmonious coexistence between humans and wildlife in Ladakh.

Looking at environmental issues in Ladakh through a Buddhist Lens

Dr. Tsewang Namgail

ABSTRACT: On the fast track to growth and development, Ladakh is facing multiple challenges on the environmental front. Once an epitome of sustainability and frugality, the region is slowly turning into a fallacious, exploitative model of development. A society of inner prosperity and tranquility is steadily morphing into a high-strung, restless society. Under such a scenario, there is much to be learned and benefitted from Buddhist philosophy, which advocates inner peace, impermanence and middle path. The Buddhist ideology is in sync with the modern idea of sustainability and environmental conservation. The precept of abstaining from taking life of another animal, and rather being compassionate towards all forms of life fosters greater ecological integrity. Right livelihood, one of the noble eightfold path, propounding a path to earn a living without harming others has direct relevance to resolve the modern day issue of environmental destruction. Furthermore, the concept of karma prescribes the idea that a person acting in a way that is not harmful to others will improve his or her own future as well as that of the environment. Moreover, a wholesome thought makes one happy whereas a negative thought brings suffering. The Buddhist principle of interdependence is also a powerful tool to understand the fabric of life and dynamics of ecosystems that nurture lives on the planet. The modern Buddhist leaders also stress the need for positive environmental actions and wildlife conservation, as embodied in the Buddhist Declaration on Nature. All these thoughts and principles need to be applied in tandem with modern scientific methods of conserving nature and natural resources for posterity.

Title: Sustainable Strategies for Organic Farming in Ladakh: Addressing Challenges and Preserving Cultural Heritage

Dr. Mohammed Deen Darokhan

ABSTRACT: Organic farming has been deeply rooted in Ladakh's traditional practices, promoting the production of healthy and nutritious food through sustainable methods. Historically, Ladakh enjoyed self-sufficiency in food, fibre, and timber through agriculture, livestock, and tree plantations for centuries. However, in recent times the region has undergone changes, with over 90% of food being imported. This presentation explores the benefits of organic farming in Ladakh, emphasizing its reliance on naturally synthesized fertilizers to enhance soil fertility, water retention, and soil life regeneration. In contrast, the introduction of chemical-based conventional agriculture has had detrimental effects on the region, leading to soil degradation, water pollution, and loss of biodiversity.

Challenges to agricultural and animal husbandry development in Ladakh include water scarcity, weather limitations, topographical challenges, transportation difficulties, small landholdings, lack of workforce, and a decline in the availability of organic manure.

To overcome these challenges, recommendations are proposed, with a primary focus on promoting organic agriculture. These strategies must consider the region's realistic situation, including the impact of non-agricultural sectors such as the army and tourism, which have become vital to the local economy. Key areas for improvement include enhancing water availability for irrigation, optimizing land viability for crop production, and developing markets, including niche items like seed production, floriculture, apricot, and sea buckthorn.

Organic farming is gaining recognition as a sustainable and environmentally friendly agricultural practice, with local authorities declaring their commitment to declare Ladakh an organic region by 2025.

By harnessing renewable resources, minimizing chemical usage, optimizing land utilization, and implementing supportive policies, Ladakh can pave the way for a resilient and environmentally conscious agricultural sector. This transition will not only promote sustainable farming practices but also preserve the region's unique cultural heritage and ensure a prosperous future for Ladakh.

Promoting Fruits of Ladakh in the Global Market

Dr. Tsering Stobdan

ABSTRACT: The contribution of Ladakh to fruit production at the national and international levels is insignificant. However, Ladakh has many natural advantages for fruit production. The region experiences long day hours with high light intensity and relatively warm days with cool nights and low relative humidity from May to October, thus making fruit cultivation favorable in the region. Fruits grown in Ladakh will have several competitive advantages in the global market. Off-season production, organic, sweet taste, and intense skin colour are unique characteristics of the fruits of Ladakh. Apricots of Ladakh are known for their quality. Historically the dried apricot was one of the four natural products of Ladakh that were traded with neighboring countries. *Phating*, Ladakh's premium quality dried apricots, is known as *Nyari Khambu* in Tibet. Recently, *Raktsey Karpo*, apricots with white seed coats, have been identified as a unique genetic resource of Ladakh and the world's sweetest apricots. The maiden export of Ladakh apricot began in 2021 to Dubai. During the 2022 season, 35 tonnes of fresh apricots were sent to the domestic market outside Ladakh and exported to Singapore, Mauritius, and Vietnam. Reports suggested climate change has affected apple production in major apple-growing regions. The consequences of climate change have resulted in the shifting of apple cultivation from lower to higher altitudes. Because of the changing scenario, the high-altitude Ladakh region can potentially emerge as a place for growing quality organic apples. Besides apricot and apple, the region has competitive advantages in growing cherries, peaches, and melons for the domestic and international markets. The recent initiatives of GI-tagging of apricots, apples, and seabuckthorn will brand Ladakh's products as high-value specialty or niche products with high market value.

Significance of conservation of Medicinal Plants of Ladakh for sustainability of Sowa-Rigpa system of medicine

Dr. Padma Gurmet

National Institute of Sowa-Rigpa, Ministry of AYUSH, Govt. of India, Leh- Ladakh

ABSTRACT: Ladakh might look barren and lifeless at a first appearance, but it is home to more than one thousand plant species with large numbers of plants with high medicinal and aromatic value. The plants of Ladakh come under alpine and high alpine zones with the domination of annual and perennial herbs followed by few bushes. The vegetative growth starts in the month of April with the melting of snow, it is on its full bloom in the month of July August and starts disappearing by the end of September. Ladakh is the major constituent of Indian Cold deserts and it is also referred as Trans-Himalayas. The cold desert regions covering 16% percent of landmass of the universe are confined to high altitudes and circumpolar regions of the world; it is known for its difficult environment, snow capped mountains, daunting heights and characteristic landscapes and cold climatic conditions.

Although the Himalayan medicinal plants are used in all traditional medical systems of Asia, moreover the Sowa-Rigpa system of medicine is based on skillful use of Trans-Himalayan medicinal plants. "Sowa-Rigpa" commonly known as Tibetan or Amchi medicine is among the oldest surviving well documented medical traditions of the world. With the living history of more than 2500 years it has been popularly practice in Himalayan regions through out central Asia. In India it has been the traditional medical practice of Ladakh, Himachal Pradesh, Arunachal Pradesh, Sikkim, Darjeeling and now in Tibetan settlements all over India. It is originated in India and is based on Jung-wa-lna (Panch Mhabhuta / five elements) and Nespa Sum (Tri-dosh/ three humors) theories etc. It is on the theory of five basic elements that the science of physiology, pathology and Pharmacology are established.

National Institute for Sowa-Rigpa, Leh has been conducting extensive medicinal plants surveys in all the major valleys of Ladakh from last twenty five years.

Around 1,100 plant species have been recorded from these surveys, out of which 525 plants species are known to be used in various prevailing medical systems of India and folk traditions. Beside their medicinal use, local people have been using these plants for fuel, fodder, food, incense and other socio-cultural purposes. The surveys and studies found that many of these plant species are rapidly degrading due to unscientific over exploitation, change of ecosystem and other human interference and in need of conservation. The inaccessible, remoteness and harsh climatic conditions have provided naturally safe environment and their usage was restricted only within the community of Ladakh until recently. However, the expansion of roads and increased populations have exposed this herbal wealth and brought about commercial interest. Under the present circumstances, without an appropriate action for conservation and sustainable utilization, the status of the wild plants becomes further threatened. To address this issue, the National Institute of Sowa-Rigpa had started some programs initiating conservation and sustainable exploitation of Trans-Himalayan plants to provide an ecologically sustainable, socially acceptable and economically equitable production and utilization system.

Literature of Ladakh ལ་དྲགས་ཀྱི་ཚོམ་རིག

Ven. Gen. Thupstan Palden དགེ་ལུགས་བསྟན་པ་ལ་ལྷན།

ABSTRACT: གངས་ལྗོངས་འདིར་རིག་གཞུང་ལུན་སྤྲུལ་ཚོགས་པ་འཛམ་གླིང་ལ་འཆར་ངོམ་ཆོག་པ་ཡོད་པ་ནི། སྐད་ཡིག་ལུན་སྤྲུལ་ཚོགས་པ་ཡོད་པའི་བཀའ་ངེན་ལ་ཡིན། བརྒྱ་ཕྱག་བདུན་པའི་ནང་སྤྲུལ་མི་རྒྱ་གར་ལ་བསྐྱོད་དེ་ལེགས་སྤྱར་གྱི་སྐད་ཡིག་སྤྲངས། སྤྱི་ལོ་༡༩༥༩ལོ་མཆོན་བཟང་གིས་བརྒྱན་ཏེ་བོད་ལ་ལོག། གངས་ལྗོངས་པ་ཀུན་གྱི་སྐད་དང་མཐུན་པའི་ཡི་གེ་གསར་བཅོ་མཛད། དབྱངས་བཞི་དང་གསལ་བྱེད་སྤྲུལ་ཅུ་ཅན་གྱི་ཡི་གེ་འདི་ལ་གཞན་སྤྱི་ལའང་མེད་པའི་ཁྱད་ཆོས་ཀྱི་ཡོན་ཏན་དང་ལྡན་ཡོད། དེ་ཡིས་སྤྱད་དང་བྱེད་དར་གཉིས་ཀྱི་སྐབས་རིག་པའི་གནས་བཅུ་དང་། བཀའ་བསྟན་བོད་གངས་མང་པོ་ལོ་རྒྱུ་བ་ཀུན་གྱིས་གངས་ལྗོངས་པའི་སྐད་ལ་བསྐྱར། སྤྲུལ་སྤྲུལ་སྤྲུལ་སྤྲུལ་གཞན་སྐད་ཀྱི་གངས་འབྲི་བར་ལོག་ཡིག་དང་འཕྲུག་པའི་ཡི་གེ་ཡོད། ལ་དྲགས་(མར་ཡུལ་)དུ་འབོད་པ་འདིར་སྐད་ཡིག་བཅོ་དང་ཤེས་རིག་གི་མེས་པོ་དམ་པ་ཞིག་ནི་སྤྲུལ་པོ་རྒྱ་བ་རིན་ཆེན་བཟང་པོ་ཡིན། ཁོང་༡༩༥༩ ལོ་ ༡༠༥༥ བར་དགུང་ལོ་ ༤༩ བཞུགས་ནས་གཞུག་ལག་ཁང་། ཆོས་བསྐྱོད། ལྷ་ཁང་དང་། མཆོད་རྟེན་གྲིས་འབྱུང་ཤིང་བརྟེན་གྱི་བཅོ་ཅན་གངས་མང་དང་། བཀའ་བསྟན་གངས་ ༡༩༠ བསྐྱར་བར་མཛད། སྤྱད་དང་རྟེན་དུ་ལ་དྲགས་པ་མཁས་དབང་ཀུན་གྱིས་རིག་གཞུང་ལ་ཞབས་འདེགས་ཞུས་ཡོད། དེ་ནི་རང་གི་སྐད་མཐུན་པའི་ཡི་གེ་ཡོད་པས་ཡིན། རང་གི་སྐད་ཡིག་ནི་སྤྲུལ་དང་འབྲེ་པ་ཡིན། གཞན་སྐད་ནི་རྒྱ་ཡིན། རང་གི་སྐད་ཡིག་ཤེས་པར་སྤྱད་བཅོན་བྱས་ཏེ་རིག་པའི་གཞུང་ལྷ་བའི་མིག་དང་ལྡན་དགོས་ཏེ་ཅང་གལ་ཆེ་བ་ཡིན།

History and Culture of Ladakh

Shri. Murup Namgail

ABSTRACT: Ladakh (Tibetan Ladakhs land of high passes) is the region of India and one of the Union Territory lies between the Kunlun Mountain range in the north and the main great Himalayas to the south, inhabited by people of Indo-Aryan and Tibetan descent. The region include Baltistan(Baltiyul), The Indus Valley, the remote Zaskar, Lahul and Spiti to the south, Aksai Chin in the Ngari including the Rudok region and the Guge, in the east and the Nubra Valley in the north. The territorial extend of ladakh during the period of king Nimagon about 975A.D and 1000A.D. Rock carving found in many parts of ladakh show that the area has been inhabited from Neolithic times . The 7th century Buddhist travel Xuanzangde scribes the region in his accounts. A chronicle of ladakh compiled in the 17th century called the Ladvags rgyal rabs. At the time of partition of India in 1947, the Dogra ruler Maharaja Hari Sing sign the instrument of Accession to India. The Indus river is the backbone of ladakh. The Siachen Glacier is located in the eastern Karakoram range in the Himalaya. Most Ladakhis in Leh District are Tibetan Buddhist, while most of the Kargil district is Shia Muslim. The principal language of Ladakh is Bhoti.

The people of ladakh had enjoyed leisure and long peaceful life in the past when their folklores were in making. There was no hurry for anything for the old Ladakhi society. As if time had come to stand still from them. Cut off from the modern civilization of materialism of to-day the Ladakhis were leading a contented and undisturbed life. As they had enough time at their disposal these happy go lucky people have danced with slow and graceful movements and have recounted the epic of Ling Gyalam Kesar for nights after nights spanning for two to three months by one of them on their journey through the Chang-thang for trading with the Tibetans. Ladakhis can rightly boast of the rich heritage of their folk dances and the gestic lore of their ancestors who had left the rich legacy behind for their posterity.

Significance of Old Town Leh and Cultural Influences

Mr. Tashi Morup

ABSTRACT: My presentation as suggested by Principal Sir is Significance of Old Town Leh and Cultural Influences. So accordingly, I will try to briefly touch upon the history of old town while looking at the changes it has undergone from being the capital of an independent Ladakhi kingdom to becoming part of Jammu & Kashmir after Dogra invasion and the story of trade, missionaries and first schools that came with it leaving a significant mark on local psyche and cultural milieu.

CONCEPT NOTE 1-DAY CONFERENCE

Dialectics and Understanding of Four Major Schools of Tibetan Buddhism

Tibetan Buddhism is a complex and diverse tradition that includes various schools of thought and practice. These schools of thought have unique philosophical and practical approaches, but they also share a common foundation in the dialectical understanding of reality. This concept note explores the dialectical approach and the understanding of the four major schools of Tibetan Buddhism.

Dialectics: Dialectics is a philosophical method that emphasizes the interplay between opposing forces, such as contradictions or tensions, to reach a higher level of understanding or synthesis. In Tibetan Buddhism, dialectics is used to investigate the nature of reality and the workings of the mind. Through dialectical inquiry, practitioners develop an understanding of the interdependence of all phenomena, and the illusory nature of the self.

Four Major Schools of Tibetan Buddhism:

1. Nyingma: The Nyingma school is the oldest school of Tibetan Buddhism, and it emphasizes the importance of direct experience and individual realization. Nyingma practitioners use a variety of practices, including meditation, mantra recitation, and visualization, to cultivate awareness and insight. The Nyingma school also places great importance on the role of the Guru, who serves as a guide for the student on the path to enlightenment.

2. Kagyu: The Kagyu school is known for its emphasis on meditation and the direct transmission of teachings from master to student. Kagyu practitioners use a variety of meditation techniques, including Mahamudra and Dzogchen, to gain insight into the nature of mind and reality. The Kagyu school also emphasizes the importance of ethical conduct and the practice of compassion.

3. Sakya: The Sakya school emphasizes the importance of scholarship and

the study of Buddhist philosophy. Sakya practitioners use dialectics and logical analysis to understand the nature of reality and the workings of the mind. The Sakya school also emphasizes the practice of Vajrayana, a form of Buddhism that includes complex rituals and practices.

- 4. Gelug:** The Gelug school is the newest of the four schools, and it is known for its emphasis on scholarship and the strict adherence to monastic discipline. Gelug practitioners use dialectics and logical analysis to gain insight into the nature of reality and the workings of the mind. The Gelug school is also known for its emphasis on the practice of Vinaya, the monastic code of conduct.

The four major schools of Tibetan Buddhism share a common foundation in the dialectical understanding of reality. Through the practice of dialectics and meditation, practitioners of Tibetan Buddhism gain insight into the nature of mind and reality. Each of the four schools has a unique emphasis and approach to practice, but they all share the goal of attaining enlightenment and benefiting all sentient beings.

ཉིན་ལྷག་པ། རང་བའི་གཞུང་གི་ཆ་དམ་རིག་པ། དེང་རབས་དང་སྐོལ་རྒྱུན་གྱི་ཞིབ་འཇུག་གཞིར་
ཟབ་དུ་སྒྲེལ་བའི་ལག་ཆ།

Day 7: Logic in Buddhism: A practical tool to deepen modern and traditional studies

Session I: 08:00 AM – 11:45 AM

བརྗོད་གཞི། རོད་གྱི་ཆོས་ལུགས་སམ་གྲུབ་མཐའི་བར་གོ་བ་ལེན་པ།

Theme: Understanding The Major Schools of Tibetan Buddhism

Moderator: Bisma Wahid and Deachen Chosdon (Students)

Chairperson: Prof. Lobsang Tsewang

TIME	PROGRAM
08:00 AM – 09:30 AM	Dialectic presentation by students
09:30 AM – 09:35 AM	Moderator's Welcome Note
09:35 AM – 09:45 AM	Address by Chairperson
09:45 AM – 10:05 AM	Speaker 1: Prof. Jamyang Gyalson on dPal Sakya School
10:05 AM -10:25 AM	Speaker 2: Ven. Dr. Dadul (Scholar) on pPal Ningma School
10:25 AM – 10:45 AM	Speaker 3: Khenchen Tsewang Rigzen, Hemis Gonpa, on Palden Drukpa Kagyu School
10:45 AM – 11:05 AM	Speaker 4: Ven Geshe Lobsang Tsultrim on pDal Geluk School
11:05 AM – 11:25 AM	Speaker 5: Ven. Khenpo Konchok Rangdol on pDal Drigung Kagyu School
11: 25 AM – 11:45 AM	Q & A འཇིག་རྟེན་གྱི་སྒྲེལ་ལན།

Day 7

Session II: 11:45 AM – 12:50 PM

Theme: Debate Competition

Moderator: Namgail Dorjey and Jigmet Yangzom (Students)

TIME	PROGRAM
11:45 AM – 11:50 AM	Moderator's Welcome Note
11:50 AM – 12:50 PM	Inter-School Debate
12:50: PM – 01:50 PM	Lunch Break

Day 7

Session III: 01:50 PM – 03:45 PM

བརྗོད་གཞི། དཔལ་ལྷན་ལྷན་པའི་རིག་པའི་གཞུང་ལུགས་ལ་སྤྱོད་ན་པན་ཐོགས་དང་རྒྱས་པ་འཛིན་པ།
འགོང་ས་མཆོག་གི་དམིགས་ཡུལ་འཛིན་ཐོག

Theme: Nalanda Dialectics: Methodology and Efficacy as Means to Learn Philosophy and The Vision of H.H. the Dalai Lama to Apply this Methodology to Learn Modern Subjects Like Science.

Moderator: Namgail Dorjey and Tsewang Namgail (Students)

Chairperson: Ven. Gyalbum Rinpoche

TIME	PROGRAM
01:50 PM – 01:55 PM	Moderator's Welcome Note
01:55 PM – 02:05 PM	Address by Chairperson
02:05 PM – 02:25 PM	Ven. Geshe Thupten Rabgyas

02:25 PM – 02:45 PM	Ven. Geshe Lobsang Galek
02:45 PM – 03:05 PM	Ven. Geshe Thupten Zopa.
03:05 PM – 03:25 PM	Dr. Tsewang Gyalson
03:25 PM – 03:45 PM	Q & A འཇིག་རྟེན་གྱི་ལན།

Day 7

Session IV: 03:45 PM – 05:30 PM

བརྗོད་གཞི། སློབ་གྲྭ་སོ་སོའི་བར་ལ་བསྐྱུས་གྲྭ་དམ་བཅའ་དང་རྟགས་གསལ་གཏོང་བ།

Theme: Presentation of Collected Topics Which Reveal the Meaning of the Texts on Valid Cognition Smaller Path of Reasoning

Moderator: Namgail Dorjey and Jigmet Yangzom (Students)

Chairperson: Ven. Geshe Ngawang Norbu will introduce the Significance of Dialectics in Tibetan Buddhism

TIME	PROGRAM
03:45 PM – 03:50 PM	Moderator's welcome note
03:50 PM – 04:10 PM	Address by Chairperson
04:10 PM – 04:25 PM	Inter-School Debate
42: 25 PM – 04:40 PM	Inter-School Debate
04:40 PM – 04:55 PM	Inter-School Debate
04:55 PM – 05:10 PM	Inter-School Debate
05:10 PM – 05:20 PM	Review by Chairperson
05:20 PM – 05:30 PM	Vote of Thanks
05:30 PM – 06:30 PM	Culture Program

Brief Bios



Prof. Lobsang Tsewang is an accomplished scholar and professor specialising in Comparative Philosophy. He is the son of Tashi Paljor and has made significant contributions to the field of philosophy and religious studies.

Lobzang Tsewang holds a Master's degree in Philosophy from Punjab University in Patiala, Punjab. He further pursued his academic journey and obtained an M.Phil. in Comparative Religion. His relentless pursuit of knowledge led him to complete a Ph.D. in Philosophy from Banaras

Hindu University (B.H.U) in Banaras, Uttar Pradesh.

Currently, Lobzang Tsewang serves as a distinguished Professor in Comparative Philosophy at CIBS UT LADAKH, where he imparts his extensive expertise to eager minds. His areas of specialization include Vijnanavada's Critique of extreme object, Madhyamika's Conception of Truth and error with special reference to Lord Tsaukhapa, and Analytical Reflection on Tsongkhapa's interpretation of Abhisamayalokka.

Lobzang Tsewang's academic accomplishments and scholarly pursuits have elevated him to be recognized as an authority in his field. His research and publications have contributed to the understanding and development of philosophical thought, particularly in relation to the interplay between different religions and their philosophical foundations. Lobzang Tsewang continues to inspire and influence aspiring philosophers and scholars through his teachings and insightful writings.



Dr. Jamyang Gyaltzan is a Professor emeritus at Central Institute of Buddhist Studies (C.I.B.S.), Ladakh. He served as a faculty of Tibetan/Bhoti language at the institute for more than thirty years and played pivotal role in reviving Tibetan/Bhoti literature in Ladakh. He has authored more than dozen important books in the field of literature, history and culture of Ladakh. He is known for his path breaking history book on monasteries of Ladakh titled

'dGon-Rabs Kun-Sal Nyi-sNang' which was published first in 1995 and is published recently in 2023 by Library of Tibetan Works and Archives (LTWA), Dharamshala, India. Another noted book he authored is Tibetan grammar book titled 'brDa-spRod Nor-bui-rGyan' published in 1984. His book 'Nang-pai rGya-sGo', published in 1998, is a brief introduction of Buddhism which is popular among the Buddhist community Ladakh and other Indian Himalayan region. His latest book, a biography of Professor Ishey Thapkey, and its translation in English are published by LTWA in 2020 and 2023 respectively.

He has been actively serving as translator (from Tibetan to Bhoti/Ladakhi) to H.H. the Dalai Lama for his public ceremonies including Kalachakra in Ladakh since 1980. He has translated three Buddhist logic texts from Tibetan to Hindi under the capacity of Chief Editor to Rinchen Zangpo Translation project at C.I.B.S. At present he is the Chief Editor of Himalayan Buddhist Encyclopaedia Project at C.I.B.S. since 2018. In addition, he is also the Chief Editor of Bhoti books, for monastic education according to Nalanda tradition, to be published by National Institute of Open School, New Delhi.



Ven. Dr. Dadul རིག་མཆོད་གེ་མོ་རྒྱན་འབྲོ་འདུལ་བྱི་ལོ་ ༡༩༥༩ ཟླ་བ་ ༥
ཆོས་ ༤ ཉིན་གསེར་ཁི་ཡུལ་དུ་ས་སྤྱན་ཆོག་གས་བཟ་ཤིས་དང་མ་ཆེ་རིང་སྒྲོལ་
མ་གཉིས་ཀྱི་སྤྲས་སུ་འབྱུངས། རྒྱུད་དུས་ནས་བྲག་ཐོག་ཆོས་འཁོར་བསྐྱ་སྤིང་
དུ་ཆོས་ཁྱུགས་མཛད། ༡༩༧༧ ལོ་ནས་བཟུང་དབུས་གཞུང་ནང་པའི་བཙུག་
ལག་སྒྲོབ་གཉེར་ཁང་དུ་སྒྲོབ་སྤྱོད་མཛད། ༡༩༩༩ ལོ་རྒྱུ་བའི་བྱུག་ཁྱེད་
བསྐྱམས། ༡༩༩༩ ལོ་ནས་ལོ་གཉིས་རིང་དགོན་པ་ཁག་གི་དགེ་ཆེན་མཛད།
༡༩༩༠ ལོ་ནས་མཆོད་ཉིད་སྒྲོབ་བྱའི་རྒྱ་གཞུང་གི་དགེ་ཆེན་ཀྱི་བྱུག་ལས་མཛད།

༢༠༡༧ ལོ་རྒྱུ་བའི་སྒྲོབ་དཔོན་གྱི་གོ་གནས་བསྐྱམས་ནས་ ༢༠༢༠ ལོ་རྒྱུ་ལོལ་དུ་ཕེབས། ད་ལྟར་གསེར་
ཁི་མཆོ་བྱི་ལམ་སྒྲིན་སྒྲོབ་བྱའི་སྒྲོབ་སྤྱོད་པ་དང་ནང་ཆོག་གས་ཀྱི་སྐད་ཡིག་དང་རིགས་ཁུངས་ཆོག་གས་པའི་ཁི་པ་
མཛད་བཞེན་མཆོས།

has also shared his wisdom through radio and television programs, including the Roshni program on All India Radio, Leh, and poetry recitation programs at DDK, Leh. His involvement with cultural academies in Leh has seen him present papers, participate in poetry recitation programs, and contribute to the intellectual discourse.

Geshe Lobzang Tsultrim's dedication to research is evident through his articles published in the Ladakh Prabha Series of Books by CIBS Deemed to be University, Leh. Geshe Lobzang Tsultrim remains committed to spreading knowledge and fostering a deep understanding of Buddhist philosophy.



Ven. Khenpo Kunchok Rangdol born in 1975, was ordained as a monk at Lama Yuru Monastery in Ladakh, the Himalayas, at the age of 9. He received extensive training in Buddhist rituals and important texts. In 1988, he joined the Drikung Kagyu Jangchubling monastery and earned a Master's Degree in Buddhist Philosophy from the Drikung Kagyu Institute in India. His exceptional aptitude for Buddhist studies allowed him to progress quickly to higher levels of learning.

Fully ordained by His Holiness Drikung Kyabgon Chetsang in 1996, Khenpo Rangdol was bestowed the title of Khenpo in 1998. He became widely recognized for his teachings and charismatic leadership, eventually becoming the Principal of the Drikung Kagyu Institute in 2001, making him the youngest Khenpo ever appointed to that position.

Throughout his career, Khenpo Rangdol has traveled extensively, teaching the Dharma and completing a one-year retreat. He has also held visiting professorships at universities in Austria and Denmark. Over a span of twenty years, he taught Buddhist Philosophy and literature on various topics, including Madhyamaka, Yogacara, and Buddhist history. He has authored commentaries on Avalokiteshvara and Mani dedication.

Khenpo Rangdol holds significant roles in various organizations, including being a board member of the Drikung Kagyu Institute Charitable Society, President of the Drikung Kagyu Dharma Foundation, and President of the Doon Buddhist Committee. He is also a co-founder of the Bodhi Stupa project and Vice President of the Himalayan Buddhist Cultural Association. Currently, he serves as the Special Assistant and spokesperson for His Holiness The Drikung Kyabgon in South East Asia.



ཀླུ་བྱང་མཆོག་སྤུལ་རིན་པོ་ཆེ་ལྷོ་བཟང་ཆོས་ལྡན་དཔལ་བཟང་པོའི་མཛད་
ནམ་སྤྱིང་བསྟུས། **Ven. Gyalbum Rinpoche**

༡༡། ཀླུ་བྱང་མཆོག་སྤུལ་རིན་པོ་ཆེ་ལྷོ་བཟང་ཆོས་ལྡན་དཔལ་བཟང་པོ་
མཆོག་གྱི་ལོ་ ༡༩༩༩ ལྷ་ ༡ ཆོས་ ༩ ཉིན་ལ་དྲགས་སུ་ཡབ་དོན་བྱུང་མགོན་
པོ་དང་ཡུམ་དབྱངས་ཅན་གྱི་མ་གཉིས་ཀྱི་སྲས་སུ་སྐྱུ་འབྱུངས། གྱི་ལོ་ ༡༩༩༡
ལོར་གདན་ས་ཆེན་པོ་དཔལ་ལྡན་འབྲས་སྤངས་སློབ་གསལ་སྤྱིང་གྲ་ཆད་གི་ཆོས་

སློར་ཞུགས། གྱི་ལོ་ ༡༩༩༩ ལོར་དགའ་ལྡན་ཁྱི་ཐོག་བརྒྱུ་པ་ལ་རྩེ་བཙུན་སློབ་ཟུང་ཉི་མའི་བྱང་ནས་རབ་བྱུང་
དང་དགེ་ཚུལ་གྱི་སྒྲིམ་པ་ནོད་ཅིང་། གྱི་ལོ་ ༢༠༠༡ ལོར་ལྷོང་ས་ལ་སྐྱབས་མགོན་ཆེན་པོས་མཁན་པོ་མཛད་
དེ་དང་བའི་དགེ་འདུན་གྲངས་ཆད་བའི་དབྱུས་སུ་བསྟན་ཚུགས་ཀྱི་སྒྲིམ་པ་ཡང་དག་པར་ནོད། གྱི་ལོ་ ༡༩༩༩
ལོར་ལྷོང་ས་ལ་སྐྱབས་མགོན་ཆེན་པོ་མཆོག་ནས་ཡོངས་ཀྱི་དགེ་བའི་བཤེས་གཉེན་ཆེན་པོ་ཁྱ་རྒྱ་ཀན་རིག་
འཛིན་བསྟན་པ་དཔལ་བཟང་པོའི་ཡང་སྤྱིད་དུ་ངོས་འཛིན་བྱས་ཏེ་གསལ་པོར་དོན་ལྡན་དམ་པ་གོང་མའི་རྣམ་
ཐར་གྱི་སྤྱིང་པོ་ཐོས་བསམ་འཆད་ཉན་གྱི་མཛད་པ་རྒྱན་མཐུད་སྦྱོང་བཞིན་པ་དང་།

(ཡོངས་ཀྱི་དགེ་བའི་ཤེས་གཉེན་ཆེན་པོ་ཁྱ་རྒྱ་ཀན་རིག་འཛིན་བསྟན་པ་མཆོག་གི་ཁྱ་བྱུང་ལྷོངས་སུ་སྐྱུ་འབྱུངས་
པ་དང་བོད་དུ་ཕེབས་སྟེ་མཁན་བྱུང་གཉིས་ལྡན་སྤྱིས་བྱ་དམ་པ་ཞིག་ཏུ་འགྱུར། བོད་དུ་བཞུགས་སྐབས་ནས་
ཞིང་བཤེས་དམ་ལ་སྐྱབས་རྩེ་དགའ་ལྡན་ཁྱི་ཐུར་རི་རྩོད་རིན་པོ་ཆེ་སོགས་སློབ་མ་མང་པོར་རྒྱན་དུ་བྱས་དཔེ་
ཁྱིད་གནང་མཛད། ལྷག་པར་རྒྱ་གར་དུ་ཕེབས་རྩེས་ལྷོང་ས་སྐྱབས་མགོན་རྒྱལ་དབང་ཐམས་ཅད་མཁྱེན་པ་
མཆོག་ནས་ཀྱང་སྤྱི་མར་བསྟན་ཏེ་ལུང་ཁྱིད་མག་དག་མང་པོ་བསམན་གནང་མཛད།)

གྱི་ལོ་ ༢༠༡༤ ལོར་དགེ་བཤེས་ལྷ་རམས་པ་ཅེད་བྱུང་དང་པོའི་མཆོན་གནས་བཞེས་པ་དང་། གྱི་ལོ་ ༢༠༡༥
ལོར་དཔལ་ལྡན་སྤྱད་རྒྱུད་ཆད་དུ་སྤྱིག་ཞུགས་ཀྱིས་གསང་སྟགས་རྒྱུད་སྤེའི་གཞུང་ལ་སྤྱངས་པ་ལེགས་པར་
གནང་འབྲས་དགེ་བཤེས་སྟགས་རམས་པ་ཅེ་བྱུང་གཉིས་པའི་མཆོན་གནས་བཞེས། ལྷོང་ས་ལ་སྐྱབས་
མགོན་ཆེན་པོས་བྱུང་ཏེ་གསལ་སྤུལ་ཕེབས་ལྷར་གྱི་ལོ་ ༢༠༡༩ ལོས་ ༢༠༢༣ བར་ལོ་ངོ་གསུམ་གྱི་རིང་མོན་ཏྲ་
དབང་དགོན་པའི་མཁན་པོའི་མཛད་འཁུར་བཞེས་པ་དང་། ད་ལྟ་ཁྱ་རྒྱ་ཆོས་འཁོར་སྤྱིང་དགོན་པ་དང་། ཁྱ་རྒྱ་
བཙུན་དགོན་བྱམས་པ་ཆོས་སྤྱིང་གཉིས་ཀྱི་དགོན་བདག་གནང་ཐོག་བསྟན་འགྲོའི་ཕན་བདེར་སྤྱན་པའི་མཛད་
འཕྲིན་རྒྱ་ཆེ་བ་སྤྱངས་བཞིན་པ་བཅས་ཀྱི་རྣམ་ཐར་སྤྱིང་བསྟུས་སུ། །



Ven. Geshe Thupten Rabgyas དགེ་བཤེས་ཐུབ་བསྟན་རབ་རྒྱལ་
མཆོག་ནི་ ༡༩༥༩ ལོར་ཡབ་བཀྲ་ཤེས་རབ་བཙན་དང་ཡུམ་རིག་འཛིན་སྒྲོལ་མ་
གཉིས་ཀྱི་སྲས་སུ་ལ་དྲགས་སྟེ་མོའི་ཡུལ་དུ་སྐྱེ་འབྱུངས། རྒྱུ་ཁྱིམ་བའི་དུས་དཔེ་
ཐུབ་བསམ་གཏན་ཆོས་སྤྱིང་དུ་དགེ་ཀན་དབང་འདུས་ཀྱི་བྱང་ནས་ཀ་མེད་སུམ་ནས་
བཅའ་ས་ཏེ་སྒྲིང་སྒྲོག་དང་ཆོས་སྒྲོལ་སོགས་ལེགས་པར་སྦྱངས།

༡༩༧༩ ལྷ་ ༩ ཆོས་ ༥ ཉིན་དཔལ་ལྷན་འབྲས་སྤྱངས་སུ་འཕྲོར་ནས་མཁས་མང་སྒོ་
སྤྱིང་གྲུ་ཆང་དུ་ཆོས་ཞུགས་གནང་སྟེ་དགེ་བའི་བཤེས་གཉེན་ཆེན་མོ་ཀན་ཨོད་གསལ་ཏེ་

མ་དང་མཁན་ཐུར་པད་མ་རྒྱལ་མཆོན་དང་མཁན་ཐུར་སྒོ་བཟང་ཉི་མ་སོགས་མཁས་གཉིས་ལྷན་ཀྱི་བཤེས་གཉེན་དུ་མ་
ཚུལ་བཞིན་བསྟེན་ནས་གཞུང་ཆེན་དཀའ་ཤོད་ལྷ་ལ་གསན་བསམ་མཐར་ཕྱིན་པ་མཛད་དེ་དགེ་ལུགས་རྒྱགས་སྒྲིང་དུ་ཕེབས་
ཏེ་ ༡༩༩༥ ལོར་དགེ་བཤེས་ལྷ་རམས་ཨང་དང་པོའི་མཆོན་རྟགས་བཞེས། དེ་ནས་ ༡༩༩༧ ལོར་ཡུམ་ལོང་གོང་ས་སྐྱབས་
མགོན་མཆོག་ནས་ ཡསྐབས་ཇེ་ཡོངས་འཛིན་སྤྱིང་རིན་པོ་ཆེ་མཆོག་གི་ཡོངས་འཛིན་དུ་བསྐློས་བཞག་གནང་།

༡༩༩༩ ལོར་ ༡ སྤྱི་ལོར་གོང་ས་སྐྱབས་མགོན་མཆོག་ནས་ ༡ སྐྱབས་ཇེ་བ་ཀུ་ལ་རིན་པོ་ཆེ་མཆོག་གི་ཡོངས་འཛིན་དུ་
བསྐློས་བཞག་གནང་། རྒྱན་ལྷན་གྱི་སར་བཞུགས་ནས་སྒོ་བ་གཉེར་བ་ཀུན་ལ་གཞུང་ཆེན་འཆད་ཁྲིད་གནང་ནས་ད་བར་ལོ་
ངོ་༡༣ ལྷག་ཕྱིན་ཅིང་ད་དུང་ཡང་རྒྱན་མཐུད་གདན་སའི་སྒོ་བ་གཉེར་མི་ཉུང་བ་ཞིག་ལ་འཆད་འཁྲིད་གནང་ཞིང་འཆོ་ཞིང་
བཞུགས་སོ། དཔེ་ཐུབ་ཁང་ཆོན་ལ་མཆོན་ན་ད་བར་ལོ་ངོ་གསུམ་ཅུ་ལྷག་རིང་ཁང་ཆོན་ཀྱི་སྒོ་བ་གཉེར་བ་ཡོངས་རྒྱུ་རམས་
ནས་གཞིགས་རྟོགས་གནང་བཞིན་མཆིས་ལ། ༡ སྤྱི་ལོར་གོང་ས་སྐྱབས་མགོན་ཆེན་མོ་མཆོག་ནས་མི་མངས་དང་ལྷག་
པར་མ་འོངས་གསོན་ཅུ་གཞིན་སྒྲེས་ཀུན་ལ་སོ་སོའི་སྐད་ཡིག་དང་རིག་ལམ། བཟང་སྤྱོད་སོགས་ཀྱི་སྒོ་བ་སྤྱོད་གལ་ཆེ་
བའི་བཀའ་སྒྲོབ་སྤྱི་ཐོར་ཕེབས་དོན་བཞིན་ཀན་མཆོག་གིས་ཐུགས་འཁུར་ཆེ་བཞེས་ཀྱི་ལམ་སྟོན་འོག་ལ་དྲགས་གཤམ་
སྟོད་བར་གསུམ་ཀྱི་སྒོ་བ་ཐུག་བརྒྱུ་ཐག་ལ་དབྱར་དུས་ལ་དྲགས་དང་དཔྱན་དུས་ལྷོ་ཕྱོགས་དཔེ་ཐུབ་ཁང་ཆོན་དུ་རིགས་
ལས། སྐད་ཡིག་བཟང་སྤྱོད་སོགས་ཀྱི་མང་གཞིའི་གཟབ་སྤྱོད་ཞིག་འབོ་སྤྱིག་ཞུས་ཏེ་ལོ་ཤས་ཕྱིན་ཡོད།

ཀན་མཆོག་ནས་ཁང་ཆོན་ཀྱི་ཕྱི་ནང་ཀྱི་ལས་དོན་ཆེ་གས་རྒྱུ་ལ་ཐུགས་འཁུར་ཆེས་བཞེས་ཀྱིས་ལམ་སྟོན་
གནང་ཞིང་། མདོར་ན་ཁང་ཆོན་ཀྱི་ནང་ཀྱི་སྒོ་བ་གཉེར་དང་སྤྱིག་ཚུལ་ཕྱིའི་ལས་དོན་ཀུན་ད་བར་མི་དམན་ཞིང་འབྲིག་
ཙམ་ཡོང་བ་ནི་བཤེས་གཉེན་དམ་པ་ཁོང་གི་ཐུགས་ཇེ་སྐྱེ་བྱིན་ཉག་གཅིག་ཡིན་པ་ཁང་ཆོན་ཀྱི་དགེ་འདུན་ཀུན་གྱིས་
མཐུན་གཅིག་ཏུ་སྤྲས་སོ།

ཕྱི་ལོ་ ༡༩༩༩ ལོར་རྒྱ་གར་གྱི་སྤྱི་གས་དཔལ་ལྷན་འབྲས་སྤངས་སྒྲི་མང་དུ་ཆོས་ཞུགས་ཀྱིས་ ༢༠༠༢ བར་ལོ་བཅུ་དྲུག་རིང་ནམ་འགྲེལ། བར་ཕྱིན། དབྱ་མ། མཛོད། འདུལ་བ་བཅས་ལ་སློབ་གཉེར་བྱེད་བཞིན་འཛིན་གྱའི་སྒྲིར་དཔོན་ཀྱང་ལྷན་དུ་བྱས། དེ་རྗེས་ཡགོང་ས་སྐུ་མེད་བཅུ་བཞི་བ་ཆེན་པོའི་དུང་ནས་བསྐྱོན་རྫོགས་ཀྱི་བསྐྱབ་སྒྲོམ་ཀྱང་མཛོད་པའི་སྐལ་བཟང་གི་གོ་སྐལ་ཐོབ། ཕྱི་ལོ་ ༢༠༠༤ ནས་ ༢༠༡༣ བར་ཕྱི་ལོ་དྲུག་རིང་སློབ་གཉེར་བ་རྣམས་ལ་དཔེ་བྲིད་བྱེད་ཐུང་དགོ་ལུགས་རྒྱ་སྒྲིད་ཀྱང་རིམ་བཞིན་བྱས་ཏེ། ༢༠༡༤ ལོར་དགོ་བཤེས་ལྷ་རམས་པའི་གནས་རིམ་དང་པོའི་མཆན་རྟགས་ཐོབ་ཅིང་། དེ་རྗེས་ ༢༠༡༤ ལོར་དཔལ་ལྷན་སྤྱད་རྒྱ་ཁྲིའི་དུ་ལོ་གཅིག་རིང་ཆོས་ཐོག་འགྲིམ་བཞིན་འགྲེལ་བ་བཞི་སྟག་གིས་མཆོན་པས་གསང་ཆེན་སྟགས་ཀྱི་ཐེག་པའི་འཆད་ཉན་ཞུས་མཐར་སྟགས་ཀྱི་རྒྱ་སྒྲིད་ཀྱང་བྱས། དེ་རྗེས་༢༠༡༥ལོ་ནས་ ༢༠༡༩ བར་དཔལ་ལྷན་བཟུ་གིས་སྒྲི་མང་གྲུ་ཁྲིའི་དུ་ལོ་བྲིད་ཀྱི་དགོ་ཆན་བྱེད་བཞིན་སྟགས་ཀྱི་འཛིན་གྱའི་སྒྲིར་དཔོན་ཀྱི་འགན་འཁུར་ཀྱང་བྱས་ནས་ ༢༠༡༩ ལོར་སྟགས་རམས་དགོ་བཤེས་ཀྱི་ཅེ་ཕུད་ཨང་དང་པོའི་ལག་ཁྲིར་ཀྱང་ཐོབ། གཞན་ཡང་ཆོས་བརྒྱུད་རིས་མེད་ཀྱི་བཟོ་སྐྲུང་ནང་ཅོམ་ཤོག་སྒྲིག་བྱང་སྟགས་བྱེད་པའི་ནང་དུ་འང་ཆ་ཤས་ལེན་ནས་དེ་འགྲེལ་ཀྱི་ལག་ཁྲིར་མང་དག་ཅིག་ཀྱང་ཐོབ་བ་བཅས་རང་གི་རོ་སྒྲིད་མདོར་བསྟུས་སུ།



Dr. Tsewang Gyaltsen is the Research Assistant of the International Journal for Ladakh and Himalayan Studies at International Institute of Culture & Ethics Leh, Ladakh. He has completed his Doctoral Thesis, titled "Critical Analysis on the Emergence and Development of Ladakhi Literature" from the Department of Far East Languages of Central University of Jharkhand. His current research deals with Bhoti Literature and Language. He has actively presented papers at national and international seminars.

Recent publications include "spungs thang bde ba chen po'i pho brang nas bslab pa mthar phyin pa'i zangs dkar bla ma bzhad pa rdo rje'i pha bu gsum gyi sku tshe nram thar dang /_'brug pa bka' brgyud kyi bstan pa dar rgyas/'0'' in the Journal of Bhutan. He studied Central Institute of Tibetan Higher Studies, Sarnath and taught Tibetan language at Tibet House, New Delhi for two years.



Ven. Geshe Ngawang Norbu is a highly accomplished Buddhist monk and scholar. Born on September 8th, 1974, in Lugsum, Tibetan Settlement, Bylakuppe, India. He has dedicated his life to the pursuit of knowledge and the dissemination of Buddhist teachings.

At the age of 11, in 1985, he joined the prestigious Sera Jey Monastery, renowned for its rigorous academic and spiritual curriculum. He displayed exceptional dedication and aptitude, which led to his graduation from Sera Jey Secondary School in 1991. Continuing his education, he enrolled at Sera Jey Monastic University in 1992 to pursue advanced Buddhist studies. Recognizing the importance of integrating science and spirituality, he actively participated in science classes supported by Science meets Dharma from 2003 to 2008. During this period, he also attended Science Workshop and Leadership programs organized by Science for Monks and Nuns from 2004 to 2008.

In 2008, Ngawang Norbu had the opportunity to attend the Emory Tibet Science Initiative's (ETSI) Workshop, further expanding his scientific knowledge. His commitment to interdisciplinary studies led him to receive the prestigious Tenzin Gyatso Scholarship in 2010. With this scholarship, he embarked on a journey to study science at Emory University in Atlanta, USA, from 2010 to 2013.

Returning to Sera Jey Monastery, Ngawang Norbu's dedication to bridging the gap between science and spirituality led to his appointment as the first director of the Sera Jey Science Centre in 2013. During his tenure, he worked tirelessly to promote scientific education and research within the monastic community.

In 2014, Ngawang Norbu achieved the remarkable accomplishment of graduating as a Geshe Lingsay, a prestigious academic title in the Gelug school of Tibetan Buddhism. His deep knowledge and commitment to education led to his appointment as the Head of the Sera Jey Modern Education Department from 2018 to 2021.

Recognizing his expertise and leadership, in 2019, Geshe Ngawang Norbu was appointed as the supervisor of the Russian Thukdam Studies Lab Unit A, further solidifying his contributions to advancing scientific research and understanding within the Tibetan Buddhist community.

Geshe Ngawang Norbu's life and achievements exemplify his unwavering dedication to the pursuit of knowledge, spiritual growth, and the harmonious integration of science and Buddhism. He continues to inspire and guide fellow monks and scholars on their own paths of enlightenment and intellectual exploration.

ABSTRACTS

Understanding The Major Schools of Tibetan Buddhism on dPal Sakya

Prof. Jamyang Gyaltsan

ABSTRACT: ལྷ་ལྷ་། །དཔལ་ས་སྒྲིན་བྱུང་བ་བརྗོད་པའི་སྤྱིང་དོན།

པོར་པེ་སར་འཇམ་དབྱུངས་རྒྱལ་མཆོན།

འཁོན་དགོན་མཆོག་རྒྱལ་པོས་སྤྱི་ལོ་༡༠༩༣ལོར་ས་དཀར་པོའི་ཡོད་པའི་སྐད་ཞིག་ཏུ་འགོ་མ་རང་ས་
སྤྱི་ཞེས་པའི་དགོན་པ་ཞིག་ཕྱག་བཏབ་པར་མཛད། ཁོང་གི་སྤྱི་ས་ས་ཆེན་ཀུན་དགའ་སྤྱིང་པོ་ཡིན། ཁོང་
ནི་མཁས་པ་དང་སྤྱི་བ་པའི་རྣལ་འབྱོར་ མཆོན་སྤྱི་གཤམ་ཅན་ཞིག་བྱུང་། ཁོང་ཡོངས་རྫོགས་དག་
བསྟེན་ཞིག་བཞུགས་ཡོད་པ་ཡིན། ཁོང་ལ་སྤྱི་ས་ས་ཆེན་ཡོད་པ་ཡིན། དེ་ཡང་རྗེ་བཙུན་བསོད་ནམས་ཅེ་
མོ། རྗེ་བཙུན་གཤམ་པ་རྒྱལ་མཆོན། རྗེ་བཙུན་ཀུན་དགའ་འབར། དཔལ་ཆེན་འོད་པོ། རྗེ་བཙུན་ཀུན་
དགའ་འབར་རྒྱ་གར་ལ་སྤྱི་བ་སྤྱིང་ལ་པེ་བས། རྗེ་རྗེ་གདན་དུ་ཆ་བ་ན་ནས་སྤྱི་གཤམ་གས། རྗེ་བཙུན་བསོད་
ནམས་ཅེ་མོ་ལྷ་པོ་ཆོས་ཀྱི་སེང་གའི་བྱུང་དུ་པེ་བས་ཏེ། མཆོན་ཉིད་ཀྱི་གཞུང་ལ་སྤྱི་བས་པས་མཁས་པ་
ཆེན་པོ་གྱུར། ཆངས་སྤྱི་དག་བསྟེན་ཀྱི་སྤྱི་མ་པ་བཞེས།

དེ་བཞིན་དུ་རྗེ་བཙུན་གཤམ་པ་རྒྱལ་མཆོན་གྱིས་ཀྱང་ཆངས་སྤྱི་དག་བསྟེན་ཀྱི་སྤྱི་མ་པ་བཞེས་ནས་
མིག་འབྱས་བཞིན་དུ་སྤྱི་བར་མཛད། དཔལ་ཆེན་འོད་པོས་བཙུན་བཞེས། སྤྱི་ས་པན་ཏེ་ཏ་དང་། ཟངས་
ཆ་བསོད་ནམས་རྒྱལ་མཆོན་གཉིས་འབྱུངས། པན་ཏེ་ཏའི་མཆོན་དོས་མ་ཀུན་དགའ་རྒྱལ་མཆོན་ཡིན།
པོད་ཀྱི་མཁས་དབང་རྣམས་ཀྱི་ནང་ནས་དང་པོ་རང་པན་ཏེ་ཏའི་མཆོན་ཐོབ་མཁན་ཡིན། ཁོང་གི་བྱ་
པོ་ཟངས་ཆ་བསོད་ནམས་རྒྱལ་མཆོན་གྱི་སྤྱི་ས་འགྲོ་མགོན་ཆོས་རྒྱལ་ འཕགས་པ་ཡིན།

ས་ཆེན་ཀུན་དགའ་སྤྱིང་པོ། རྗེ་བཙུན་བསོད་ནམས་ཅེ་མོ། རྗེ་བཙུན་གཤམ་པ་རྒྱལ་མཆོན། ས་པཎ་
ཀུན་དགའ་རྒྱལ་མཆོན། འགྲོ་མགོན་ཆོས་རྒྱལ་འཕགས་པ་བཅས་ལ་ས་ཆེན་གོང་མ་ལྷ་ཞུའོ། དེ་དག་
གི་རྒྱུད་འཛིན་རྣམས་ལ་ས་སྤྱི་བ་ཏུ་བ་ཡིན།

Understanding The Major Schools of Tibetan Buddhism on dPal Ningma

Ven. Dr. Dadul

ABSTRACT: དཔལ་གསང་ཆེན་མཁའ་འགྲུང་རྩིང་མ།

༡༡། །ཁ་བའི་ལྗོངས་སུ་རྒྱལ་བསྟན་ཉིན་མོར་བྱེད།།

ཐོག་མར་འདྲན་མཛད་མཁན་སྟོབ་ཆོས་རྒྱལ་དང་།།

མཁའ་འགྲུང་བརྒྱད་གསུམ་གྱི་མའི་ཆོག་སྒྲིལ་ལ།།

སྟོག་གསུམ་གྲུས་པ་ཆེན་པོས་ཉག་ཏུ་འདུད།།

ཅེས་མཆོད་པར་བརྗོད་པའི་ཆོག་གིས་མདུན་བསུས་ཏེ་གང་བརྗོད་པར་བྱ་བ་ནི་དེ་ཡང་སྤྱི་ལོ་
༡༠༡༣ ལྷ་མོ་ལོ་ལོ་ལོ་ལ་དུགས་དབྱར་ཆོས་ཆེན་མོའི་གོ་སྐྱོད་གྲེ་ལམ་སྟོན་དཔེ་གསར་མཐོ་རིམ་
སྟོབ་གྲའི་ཕྱོགས་ནས་མཛད་བཞིན་པ་ལ་ཁོ་བོ་ལ་ཡང་དཔལ་གསང་ཆེན་མཁའ་འགྲུང་རྩིང་མའི་སྟོར་ལ་
ཅོམ་ཡིག་ཅིག་འབྲི་བའི་གོ་སྐྱོབས་གནང་བ་ལ་ཐུགས་རྗེ་ཆེ་ཞུ་རྒྱུ་དང་ མཉམ་གོང་སྟོས་བརྗོད་གཞིའི་
ཐོག་ལ་མདོ་ཅམ་བརྗོད་པ་ལ།

ཐོག་མ་བྱང་སྤྱོད་ཁ་བའི་ལྗོངས་སུ་རྒྱལ་བསྟན་རིན་པོ་ཆེ་ཇི་ལྟར་བྱོན་ཚུལ་དང་། བྱེ་བྲག་
ཏུ་བཀའ་གཏེར་དག་སྤང་གསུམ་གྱི་རྣམ་གཞག་བརྗོད་པ་དང་། སྤྱག་ནས་གསང་ཆེན་མཁའ་འགྲུང་རྩིང་
མའི་ངོ་སྟོན་མདོར་བསྟུན་ཤིག་ཞུ་ཡིན། མ་རྟོགས་ལོག་རྟོག་གི་ཉེས་ཆོག་སྤང་མཆིས་པ་ཀུན་
མཁས་དབང་རྣམས་ཀྱི་བཟོད་པར་གསོལ་ཞིང་བཀའ་སྟོབ་ལམ་སྟོན་བཟང་པོ་ལྷག་པོར་གནང་བའི་རེ་
འདུན་བཅས་རིག་མཆོ་ཨོ་རྒྱན་འགྲོ་འདུལ་པས་སྤྱི་ལོ་༡༠༡༣ ལྷ་མོ་ལོ་ལོ་ལོ་ལ་འའི་ནང་གིས་པ་དག་
བར་གྱུར་ཅིག།

Understanding The Major Schools of Tibetan Buddhism-Palden Drukpa Kagyu

Ven. Khenchen Tsewang Rigzin

ABSTRACT: བརྗོད་གཞི། འོན་པ་རྒྱུད་དཔལ་ལྷན་འབྲུག་པ་དཀར་བརྒྱུད་ཀྱི་རིང་ལུགས་ཅེས་པའི་གཏམ་བཤད་སྤྱིར་བཏགས།

གངས་ཅན་པོད་ཀྱི་ལྗོངས་སུ་དར་བའི་ནང་བསྟན་ལ་ཆོས་བརྒྱུད་ཆེན་པོ་ལྔ་ཞེས་ཡོངས་སུ་གྲགས་པ་ལས། འདིར་ངེས་པ་དོན་གྱི་བརྒྱུད་པའམ་དཔལ་ལྷན་འབྲུག་པ་དཀར་བརྒྱུད་ཅེས་པའི་རིང་ལུགས་ཁྱོན་ཚུལ་ནི། རྗེ་འགྲོ་བའི་མགོན་པོ་ཆེས་རྗེ་གཙང་པ་རྒྱ་རས་ཀྱིས་གནམ་ཞེས་པའི་ལྗོངས་སུ་དགོན་པ་བཏབ་དུས་འབྲུག་པ་བྱ་དགུ་འབྲུག་སྤྱི་བཤུ་པོ་དང་བཅས་གནམ་ལ་འཕྱར་བའི་རྟེན་འབྲེལ་ལས་དགོན་པ་དང་། བསྟན་འཛིན་གྱི་སྤྱི་ཆེན་ཆེན་མས་ལ་འབྲུག་པ་ཞེས་པའི་མཆོན་ཐོགས། དེ་ལྟར་རྗེ་འགྲོ་བའི་མགོན་པོའི་ཞལ་སློབ་ཆམས་ཀྱིས་བརྒྱུད་པའི་གདམས་ངག་ཉམས་སུ་ལེན་པས་བྱབ་ཐོབ་ས་འཛུལ་གནམ་འཕྱར་དུ་བྱུང་སྟེ། འཛམ་གླིང་མི་བྱེད་བྱབ་ཐོབ་ཅེས་པའི་ཐ་སྙད་བྱུང་། དེའི་ཆེ་འདུས་པའི་ཆོགས་ཁྲི་ཕྱག་གསུམ་ལས་ཆེས་མི་ཉུང་བར་དག་ཆོགས་ཏེ། ས་ལ་པད་མ་འདབ་བརྒྱུད་ཀྱི་འདབ་མ་ཀུན་ཀྱང་དགེ་སྤོང་གིས་ཉིལ་གྱི་གང་བྱ་ལྟར་རབ་ཏུ་གཏམས་པས། དགེ་འདུན་འདུ་བ་ལ་དུང་མང་པོ་བསྐྱེལ་ཏེ་བྱས་པས་ཀྱང་ཐོས་པར་མ་གྱུར་ཏེ། རི་བོའི་སྤོང་དར་ཆེན་ཐུར་ནས་འདུ་བར་བྱེད་དོ། དེ་དག་ལ་སྤར་མ་གྲགས་པའི་ཆོས་སློང་གངས་མེད་པའམ་དབྱེ་སྟེ། རིགས་ཅན་གསུམ་གྱི་གདུལ་བྱ་མཐའ་དག་བྱང་ཆུབ་ཀྱི་ལམ་ལ་བཀོད་དོ། དེ་ནས་མི་ལོར་འདུ་འཛིན་ཆོགས་དབྱར་དུས་ཀྱི་འདབ་བརྒྱའི་གནས་ལྟར་དུ་ལྷག་པར་རྒྱས་བཀོད་གདམས་ངག་ནི་ཁ་བ་ཅན་གྱི་ལྗོངས་ན་ཐབ་ཅིང་རྒྱ་ཆེ་བར་ཡང་གྲགས། ལུགས་རྗེའི་སྤོང་རྟོལ་བས་ནམ་མཁའི་བྱ་ལའང་སློམ་ཐེབས་ཞེས་རྒྱལ་ཁབས་ཀུན་དུ་གྲགས། བྱ་སློབ་དེ་དག་ཆམས་ལས་སྟོད་སྟངས་བར་གསུམ་གྱི་འབྲུག་པ་བྱུང་སྟེ། དཔེ་གནམ་གྱི་སྤྱི་ཆེན་དང་། ས་ཡི་བྲེག་པ་དང་། རྒྱ་རྒྱུང་གི་བྲེ་མ་ཞེས་ཆེས་མང་པའི་དཔེར་བརྗོད་དོ། ལ་དྲུགས་སུ་བརྒྱ་ཕྱག་བཙུ་གསུམ་པའི་ནང་རིང་ལུགས་འདིའི་དབྱ་བ་རྟེན་འགྲོ་མགོན་གཙང་པ་རྒྱ་རས་ཀྱི་ཞལ་སློབ་རྒྱུ་ཆང་པ་མགོན་པོ་རྟོ་རྗེ་ལ་དྲུགས་སུ་ཐེབས། ལུབ་རའི་ཡ་མ་མགོན་པོའི་གནས་སློབ་ཕྱེས། མང་ལུལ་ས་གནས་གང་སར་ཞབས་ཀྱིས་བཅགས་ཏེ་སྤྱི་བ་པ་མཛད་ཅིང་སྤྱི་བ་རྒྱུད་བསྟན་པའི་རྒྱལ་མཆོན་བཙུགས་མོ།

Understanding The Major Schools of Tibetan Buddhism on dPal Geluk

Ven. Geshe Lobsang Tsultrim

ABSTRACT: ༄། འདུག་ལུགས་པའམ་བཀའ་གདམས་གསར་མ་བཞི། སངས་རྒྱུ་གི་བཀའ་ཕྱི་སྡོད་གསུམ་ བོ་སྤྱེས་བྱ་གསུམ་གི་ཉམས་ལེན་དུ་གོ་བའི་བྱུ་མཐའ་སྤྱོད་པའི་ཆོས་རྒྱུད་ཅིག་ཡིན། སྤྱིར་དགེ་ལུགས་གིས་ མཆོན་པའི་ནང་པའི་བྱུ་མཐའ་སྤྱོད་པའི་ཆོས་རྒྱུད་ཇི་སྟེད་ཅིག་ཡོད་པ་རྣམས་ཀྱི་འགོ་གངས་ལ་ཐུག་དགོས་པ་ ལྟར་ཁྱེད་ཀྱི་ལུགས་ས་རྒྱལ་བ་སངས་རྒྱུ་བཙུན་ལྷན་འདས་ནས་མ་བརྒྱུད་པ་གཅིག་ཀྱང་མེད། བཀའ་ གདམས་པ་ལ་རྟེན་བཟུང་གསར་མ་བཞི་ལྟར་གྲགས་པ་ལྟར། དཔལ་རྒྱ་ལེ་རྒྱའི་མཁས་པའི་དབང་པོ་རྩོ་པོ་རྩེ་ དཔལ་ལྷན་ཨ་ཏི་ཤ་ནས་དབྱུ་བརྟེན་ནས་རྩེ་ཙོང་ཁ་པའི་བར་གི་བྱུ་མཐའ་དེར་ལུགས་འཛིན་པ་རྣམས་ལ་ བཀའ་གདམས་རྟེན་མ་བཟུང་། ལྟེ་ཙོང་ཁ་པ་སྤྱོད་བཟང་གྲགས་པ་འཛིན་ཏེ་དུ་བྱོན་ནས་རང་ཉིད་གིས་ཐོས་ བསམ་སྒྲུབ་གསུམ། འཆད་ཅོད་ཅོམ་གསུམ། གཤམ་བཅུན་བཟང་གསུམ་གི་སྒྲོ་ནས་རྒྱལ་བའི་བསྟན་པ་དག་ ཐེང་མཛད་དེ། སྤྱི་ལོ་ ༡༩༠༩ ལོར་འབྲོག་རི་བོ་དགེ་ལུགས་ཀྱི་དགོན་སྡེ་ཐུག་བཏབ་པར་མཛད་པ་ནས་བཟུང་ དེའི་རྗེས་འབྲང་རིང་ལུགས་འཛིན་པ་རྣམས་ལ་དགེ་ལུགས་པའམ་བཀའ་གདམས་གསར་མ་ཟེར། རྩེ་ཙོང་ཁ་ པ་སྤྱོད་བཟང་གྲགས་པའི་རྣམ་པར་ཐར་པ་ལ་ཐུན་མོང་མ་ཡིན་པ་དང་། ཐུན་མོང་བའི་རྣམ་ཐར་གཉིས་སུ་ཡོད་ པ་ལས། ཐུན་མོང་མ་ཡིན་པ་དུས་གསུམ་གི་རྒྱལ་བ་ཐམས་ཅད་གི་མཁྱེན་བརྟེན་ལྟེ་ལུགས་གཅིག་དུ་འདུས་ པའི་རིགས་གསུམ་གཅིག་འདུས་གི་རྩོ་པོ་རྣམ་པ་རྒྱལ་བ་ཙོང་ཁ་པའི་གཟུགས་སུ་ཤར་བ་ཡིན་པ། རྩེ་བཅུན་རེ་ མཛད་པ་གཞོན་ལུ་སྤྱོད་གོས་གིས་དམིགས་བརྟེན་མའི་བསྟོན་ཆེན་མཛད་པ་ནས་གསལ་བ་ལྟར་ཡིན།

གདུལ་བྱ་ཐུན་མོང་པའི་སྤྱིར་དོར་གངས་ཅན་སྤྱོད་སུ་ཤར་ཙོང་ཁ་པའི་ཡུལ་དུ་ཡལ་ཁ་ཆེད་ར་སྤྱོད་འབྲུམ་དགེ་ དང་། ཡུལ་ཤིང་བཟང་ཨ་ཆོས་གཉིས་སུ་སྤྱོད་འབྲུངས་ཏེ། རྒྱལ་བ་སངས་རྒྱུ་བཙུན་ལྷན་འདས་ཀྱི་བཀའ་ཕྱི་ སྡོད་གསུམ་དང་། དཔལ་རྒྱ་ལེ་རྒྱའི་བཀའ་གདམས་གཙོ་བོ་བྱས་པའི་བསྟན་པའི་དབང་པོར་གྱུར་པའི་སྤྱེས་ཆོན་ རྣམས་ཀྱི་རི་མ་མེད་པའི་གསུང་ཇི་སྟེད་ཅིག་མཆིས་པ་རྣམས་ལ་ཐོག་མར་རང་གིས་ཐོས་བསམ་སྒྲུབ་གསུམ་ ཀྱི་སྒྲོ་ནས་གཏན་ལ་མཐུ། བར་གཞུང་ལུགས་ཐམས་ཅད་གདམས་པར་ཤར། ཐ་མར་ཉིན་མཆོན་ཀུན་དུ་ཉམས་ སུ་སྤྱངས་སྟེ། རང་གིས་བརྟེན་པའི་ཡོན་ཏན་རྣམས་གཞན་ལ་འཆད་ཅོད་ཅོམ་གསུམ་གི་སྒྲོ་ནས་བསྟན་པ་དག་ ཐེང་མཛད་དེ། ཇི་སྟེད་དུ། མང་དུ་ཐོས་པ་རྒྱ་ཆོན་བཙུན་བས་མཁས། ཐོས་དོན་ཇི་བཞིན་བརྒྱུད་ལ་སྤྱིར་བས་ བཅུན། ཀུན་ཀྱང་བསྟན་འཕྲོད་དོན་དུ་བསྟོན་བས་བཟང་། གསུངས་པ་བཞིན་མཁས་བཅུན་བཟང་གསུམ་གིས་ རང་གིས་ཉམས་སུ་སྤྱངས། ཉམས་སུ་སྤྱངས་པའི་ཉམས་རྟོགས་ཀྱི་ཡོན་ཏན་རྣམས་ཀྱི་རབས་ཀྱི་སྤྱོད་པོ་སྤྱལ་པ་ དང་ལྷན་པ་རྣམས་ཀྱི་ཆེད་དུ་རྒྱལ་བའི་དགོངས་པ་དང་མཐུན་པ། དཔལ་རྒྱ་ལེ་རྒྱའི་བཀའ་གདམས་སྤྱོད་པོ་སྤྱལ་པ་ ལ་ཐོག་མར་པའི་གཞུང་རྣམས་ཀྱི་དགོངས་པ་འབྲེལ་བར་བསྟན་པ་འདི་ལ་རྒྱལ་བ་ཉིད་དང་གཉིས་པ་མེད་པར་

གདམས་པར་མཛད། འཇམ་དཔལ་ཙ་རྒྱུད་ལས། འཛིག་རྟེན་ངན་གྱི་ལྷ་ལྟ་བུ་འདས། །ས་ཡི་སྤྱིང་འདི་སྟོང་གྱུར་
ན། །ཁྱིད་ཉིད་བྱིས་པའི་གཟུགས་ཀྱིས་ནི། །སངས་རྒྱུ་མཛད་པ་བྱེད་པར་འགྱུར། །དེ་ཆེ་དགོན་ཆེན་རབ་
དགའ་བ། །ཁ་བ་ཅན་ན་ཡོད་པ་ཡིན། །ཞེས་གསུངས་པ་བཞིན་རྒྱལ་བ་རང་གིས་ལུང་གིས་བསྐྱབས་པ་ལྟར་
བྱོན་ནས། མདོ་དང་སྤྲུགས་ཀྱི་གཞུང་ལམ་རིམ་དང་སྤྲུགས་རིམ་ལ་སོགས་པའི་བསྟན་བཅོས་གཞུང་ཆེན་གྱི་
པོད་ ༡༩ ཅམ་བརྒྱུམས་པར་མཛད་ནི་མཛད་པ་དང་སྤྱིས་ཀྱི་མཆོག་ཏུ་གྱུར་པ་དེ་ཡིན། རྗེའི་གསུང་འདི་དག་
ལ་ཐོས་བསམ་སྒྲོམ་གསུམ་བྱས་པ་ཡིན་ན་ཁྱད་ཆོས་ཀྱི་ཡོན་ཏན་རི་ལྟ་བུ་ཞིག་ཡང་ཅེ་ན། དེའང་ལམ་རིམ་
ལས་བྱུང་བ་བཞིན་བསྟན་པ་ཐམས་ཅད་གཤམ་མེད་དུ་རྟོགས་པའི་ཆེ་བ། གསུང་རབས་མ་ལུས་གདམས་དག་
ཏུ་འཆར་བའི་ཆེ་བ། རྒྱལ་བའི་དགོངས་པ་བདེ་སྤྲུག་ཏུ་རྟེན་པའི་ཆེ་བ་ཞེས་ཆོས་ཀྱི་ཆེ་བའི་ཡོན་རྒྱ་ཆེན་པོ་ལྟན་
པ་ཡིན། གཞན་ཡང་གང་གི་དངོས་སྟོབ་ཏུ་གཏོགས་པ་རྗེ་འཇམ་དབྱངས་ཆོས་རྗེ་བཟ་ཤིས་དཔལ་ལྷན་པས་
འབྲས་སྤྲངས་བྱག་བཏབ། བྱམས་ཆེན་ཆོས་རྗེས་སེ་ར་ཐེག་ཆེན་སྤྱིང་བྱག་བཏབ། ལྟུལ་བ་སྦྱ་ཕྱོང་དང་པོ་རྗེ་
དགེ་འདུན་གྲུབ་པས་བཟ་ཤིས་ལྟན་པོ་བྱག་བཏབ་པ་སོགས་ལ་བརྟེན་དགེ་འདུན་གྱི་སྤེ་དང་བྱུང་དུ་བྱུང་སྟེ་
རྒྱལ་བའི་བསྟན་པ་ལ་ཐོས་བསམ་སྒྲོམ་གསུམ། འཆད་ཅོད་ཅོམ་གསུམ་གྱི་སྟོན་སྒྲུབ་རྒྱལ་བའི་བསྟན་པ་འཛིན་
པ་རྣམས་ལ་དགེ་ལུགས་པ་ཞེས་མཆོན་སྟན་པར་གྲགས།

ལ་རྗེའི་བསྟན་པ་ལ་དུགས་སྤྱོདས་སུ་ལྟ་བྱུག་ ༡༩ ནང་རྗེ་རང་ཉིད་ཀྱི་དངོས་སྟོབ་སྟོང་བྱང་སེམས་ཤེས་རབ་
བཟང་པོ་བྱ་བྱལ་བ་གཉིས་ལ་རྗེ་རང་ཉིད་ཀྱི་ཤངས་ཁྱག་ལས་གྲུབ་པའི་ཆེ་དཔག་མེད་ཀྱི་སྦྱ་བརྟན་ལ་དུགས་རྒྱལ་
པོར་སྤྱིས་སུ་བསྐྱར་ནས་དའི་བསྟན་པ་རྒྱས་པའི་རྟེན་འབྲེལ་ཡོད་གསུངས་པ་བཞིན། སྟོང་དམ་ལ་དུགས་ཀྱི་བྱང་
སེམས་ཤེས་རབ་བཟང་པོས་སྟག་མོར་ལྟ་ཁང་སེར་མོ་བར་གྲགས་པའི་ཆོས་སྟེ་བཅུགས་སྟེ་གཞི་གསུམ་གྱི་
ཉམས་ལེན་སྟོབ་གཏོད་པར་མཛད་པ་ནས་བཟུང་ལ་དུགས་སྤྱོདས་སུ་དགེ་ལྟན་གྱི་བསྟན་པ་དར་བར་གོ་ཚུགས།

དགེ་ལྟན་རིང་ལུགས་འཛིན་པ་རྣམས་ཀྱིས་ཐོས་བསམ་གྱི་སྟོབ་སྟོང་བྱེད་སའི་གཞུང་གཙོ་པོ་ལ་རྗེའི་གསུང་
ལམ་རིམ་དང་སྤྲུགས་རིམ་ལ་སོགས་པའི་མདོ་སྤྲུགས་ཀྱི་གསུང་པོད་ ༡༩ དང་། གང་གི་སྟོབ་མ་ནང་སྤྲུག་གི་
ཐུ་བོ་གཉིས་ལ་སོགས་པའི་ལུང་རྟོགས་ཀྱི་ཡོན་ཏན་བརྟེན་པའི་སྟོབ་མ་རྣམས་ཀྱིས་བརྒྱུམས་པའི་དཔལ་རྒྱ་
ལེ་རྟེན་པའི་བྱུག་རྣམས་ཀྱི་གཞུང་ཆེན་བཀའ་པོད་ལྟེའི་འབྲེལ་གཞུང་རྣམས་ཡིན། དེ་དག་ལ་ཐོས་བསམ་སྒྲོམ་
པ་གཙོ་བོར་མཛད་པའི་མདོ་སྤྲུགས་བཟུང་འབྲེལ་དུ་ཉམས་སུ་ལེན་པའི་རིང་ལུགས་འཛིན་པའི་བྱུག་མཐའ་སྦྱ་
བའི་ཆོས་རྒྱུད་ཅིག་ཡིན། རི་སྐད་དུ། བྱི་རུ་ཉན་ཐོས་སྟོན་པ་ཞི་ཞིང་འདུལ། །ནང་དུ་རིམ་གཉིས་རྣལ་འབྱོར་
གཤེད་དང་ལྟན། །མདོ་སྤྲུགས་ལམ་བཟང་འགལ་མེད་གྲོགས་སུ་འཁྱེད། །སྟོབ་བཟང་རྒྱལ་བའི་བསྟན་པ་

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Understanding The Major Schools of Tibetan Buddhism on dPal Drigung

Ven. Khenpo Konchol Rangdol

ABSTRACT: The Drikung Kagyu lineage of Tibetan Buddhism began in the twelfth century when a monk settled in the Drikung Valley, a serene and fertile region northeast of Lhasa. Drikung Kyobpa Jikten Sumgon, a revered Master and successor of Master Pakmodrupa, attracted a large community of disciples in the valley. During his time, the valley flourished with meditators and mystics, and it is said that up to 180,000 disciples gathered there.

Kyobpa Rinpoche was known for sending thousands of disciples to engage in long-term meditative practices in sacred mountains like Tsari, Lapchi, and Kailash. When some disciples resisted and made excuses, he secluded himself in a remote area, giving the community a choice: he would either remain in seclusion, or they would follow his instructions. The community chose the latter, highlighting the commitment and discipline of the early Kagyupa masters.

The Drikung Kagyu training system, known as "The Fivefold Mahamudra," was developed by Pakmodrupa and used extensively by Kyobpa Rinpoche. It consists of Bodhicitta Mahamudra, Deity's form Mahamudra, Fervent Devotion Mahamudra, Natural State Mahamudra, and Dedication Mahamudra. Accomplishing these aspects is crucial for attaining Buddhahood. Additionally, practitioners often incorporate methods from "The Six Dharmas of Naropa" and study Kyobpa Jikten Sumgon's teachings compiled in "The Single Intention."

Over the centuries, the Drikung Kagyu lineage has also adopted other practices and transmissions, including The Great Drikung Phowa and The Utterly Profound terma-cycle discovered by the seventeenth throne-holder.

In summary, the Drikung Kagyu lineage traces its origins to the twelfth century in the Drikung Valley, where Kyobpa Rinpoche attracted a large community of disciples. The lineage emphasizes The Fivefold Mahamudra and incorporates additional practices and teachings over time.

Methodology and Efficacy as Means to Learn Philosophy and The Vision of H.H. the Dalai Lama to Apply this Methodology to Learn Modern Subjects Like Science.

Ven. Geshe Thupten Rabgyas

༄༅། །གང་གིས་སྤྲུགས་བཅེ་ཉིད་བཟུང་ནས། །ལྟ་བ་ཐམས་ཅད་སྤང་བའི་ཕྱིར། །

དམ་པའི་ཆོས་ནི་སྟོན་མཛད་པའི། །གོད་ཏམ་དེ་ལ་ཕྱག་འཆལ་ལོ། །

ཞེས་མཆོད་པར་བརྗོད་པའི་མདུན་བསྟུན་ཏེ་གང་སྤང་བར་བྱ་བ་ནི་ནང་ཆོས་ཀྱི་སྟོང་པོ་དང་པན་རྒྱས།
དེ་སྤྱི་ཆོགས་ལ་དགོས་མཁོ་ཆེ་ཚུལ་སྟོར་མདོར་ཅམ་ཞུ་བྱ་ཡིན། ནང་ཆོས་ནི་མིའི་རྣམ་དཔྱད་ཀྱི་རྒྱས་
པ་ཡོད་པ་དེ་དག་ཆ་ཆར་བེད་སྤྱོད་ བྱེད་པའི་ཐོག་ནས་གཏན་གྱི་བདེ་བ་བསྐྱབ་པའི་འགྲོ་སྤངས་ཤིག་
ཡིན། དེར་བརྟེན་ནང་ཆོས་ནི་ཤེས་ཡོན་གྱི་གས་སུ་བཅེ་ཆོག་པ་དང་། བཅེ་དགོས་པ་ཞིག་ཀྱང་ཡིན།
མིའི་རྣམ་དཔྱད་ཀྱི་རྒྱས་པ་ཆ་ཆར་རང་ཉིད་དང་སྤྱི་ཆོགས་ཀྱི་པན་བདེ་བསྐྱབ་ཆུང་ཐོག་ལ་བསྐྱར་བྱུང་
པའི་ཆ་ཤས་གཅིག་ནི་སངས་རྒྱས་ཀྱི་བསྐྱབ་བྱ་རྣམས་ཡིན། གཞི་ཅའི་སངས་རྒྱས་ཀྱི་བསྐྱབ་བྱ་དེ་
མིའི་བསམ་པའི་འབྲེལ་སོ་བསྐྱར་བཅོས་གཏོང་བྱ་ཞིག་ཆགས་ཡོད། དེར་བརྟེན་སངས་རྒྱས་ཀྱི་བསྐྱབ་
བྱ་དེ་མིའི་རྣམ་དཔྱད་དེ་ཉིད་ཚུལ་དང་མཐུན་པ་ཞིག་དང་། རོན་དང་ལྡན་པ། པན་པའི་རང་བཞིན་དུ་
འགྱུར་བར་གྲོགས་ བྱེད་ཀྱི་ཡོད། འོ་ན་སངས་རྒྱས་ཀྱི་བསྐྱབ་བྱའི་འགྲོ་སྤངས་གཙུག་ཞིག་ལ་ངོས་
འཛིན་ཞུ་དགོས་ཟེར་ན།

སངས་རྒྱས་རང་ཉིད་ཀྱི་མདོ་ལས།

དགེ་སྟོང་དག་གམ་མཁས་རྣམས་ཀྱིས། །བསྐྱེགས་བཅད་བརྟེན་བའི་གསེར་བཞིན་དུ། །

ལེགས་པར་བརྟགས་ལ་ང་ཡི་བཀའ། །སྤང་བར་བྱ་ཡི་གུས་ཕྱིར་མིན། །

ཞེས་གསུངས་པ་ལྟར་སངས་རྒྱས་ཀྱི་བསྐྱབ་བྱ་རྣམས་སངས་རྒྱས་ཀྱི་བཀའ་ཡིན་པར་ཆ་འདོག་བྱེད་
 དེ་བསྐྱོད་པ་མིན་པར་དཔེར་ན་འདིག་རྟེན་ན་གསེར་ཉོ་བའི་སྐབས་བསྐྱེད་པ་བཅད་བརྟེན་གསུམ་གྱི་
 བཟླ་དབྱེད་བྱེད་པ་ལྟར་སངས་རྒྱས་ཀྱི་བསྐྱབ་བྱ་ལའང་མདོན་སུམ་ཆད་མ། རྗེས་དཔག་ཆད་མ། ལུང་
 ཆད་མ་བཅས་ཀྱིས་དབྱེད་པ་བྱེད་དེ་ཤེས་ནས་དད་པ་ཐོབ་པའི་ སྒོ་ནས་ཉམས་ལེན་བྱེད་དགོས་པར་
 གསུངས། གང་ལྟར་སངས་རྒྱས་ཀྱི་བསྐྱབ་བྱ་རྒྱ་མཚན་གྱི་རྗེས་སུ་འབྲང་བ་ ཞིག་ཡིན་ཞིང་། ཕྱི་ལྷོ་ལྷོ་
 ལ་གཙོ་བཅུང་མི་བྱེད་པར་ནང་སེམས་ཀྱི་ཐོག་ལ་གང་ཟག་རང་ཉིད་ལ་འགན་ཁུ་ཡོད་པ་ གཙོ་བོར་
 བཅུང་བའི་མི་འཛིན་ཆེན་ཐབས་ལམ་སྤྲོ་མང་རྒྱུད་ནས་བལྟ་བའི་ལྷ་ཚུལ་ཞིག་ཡིན། དེ་ཡང་དཔལ་རྒྱ་ལེར་
 བལྟ་བའི་ཆོས་རྒྱུད་ཐབས་ལོ་དེ་སྤྱིར་འཛམ་བུ་སྤྱིར་གི་འགྲོ་བ་མི་སྤྱི་དང་སྤྱུག་པར་དེར་གི་སྤྱི་
 ཆོག་ས་ནང་དགོས་གཤམ་ཆེན་པོ་ཞིག་ཏུ་འགྱུར་ཡོད། ང་དང་རང་གཞན་སུ་ཡིན་ན་ཡང་བདེ་སྤྱིད་འདོད་
 མཁན་དང་སྤྱུག་བསྐྱེད་མི་འདོད་མཁན་རྒྱུད་ཡིན་ནའང་ བདེ་སྤྱིད་སྤྱུག་པའི་ཐབས་ལམ་མི་ཤེས་པའི་
 དབང་གིས་སྤྱུག་བསྐྱེད་མང་པོ་སྤྱིར་དགོས་པར་གྱུར་པ་ཡིན། སྒོན་པ་སངས་རྒྱས་ཀྱིས་དེ་ལྟ་བུའི་
 གནས་སྟངས་གཟེགས་ཏེ་བདེ་སྤྱིད་ཀྱི་ཅ་བ་གང་ལ་སྤྱུག་པ་དང་སྤྱུག་བསྐྱེད་ཀྱི་ཅ་བ་གང་ལ་སྤྱུག་ཚུལ་
 དེགས་པས་དབྱེད་པ་གནང་ནས་གཏན་ལ་པལ་བ་རྣམས་དཔལ་ན་ལེཾ་ཤེས་མཁས་པ་རྣམས་ཀྱིས་
 གསལ་བར་མཛད་པ་ལྟར་ཅུང་ཟད་ལྟོ་ན།

དཔེ་སྤྱུག་དགོས་པ་ཤེས་སྤྱུག་བསྐྱེད་པར་རྒྱས་པས་བྱི་ཆེ་ ༥ ཆོས་ ༩ ཉིན་བཟང་པོར།

Methodology and Efficacy as Means to Learn Philosophy and The Vision of H.H. the Dalai Lama to Apply this Methodology to Learn Modern Subjects Like Science.

Ven. Geshe Lobsang Galek

ABSTRACT: རིགས་ལམ་གྱི་གལ་གནད་སྐོར་མདོ་ཙམ་བརྗོད་པ།

༡༢། །འཛམ་གླིང་སྤྱི་དང་ཁྱད་པར་ལ་དྲགས་སུ། །འཆེ་མེད་ཞི་བའི་ཐབས་ལམ་གསལ་མཛད་པ།།

༢། རྒྱལ་བའི་དབང་པོ་བསྟན་འཛིན་རྒྱ་མཚོ་ཡིས། །བདག་ཅག་སྲིད་མཐའི་བར་དུ་སྒྲིང་གྱུར་ཅིག །

ཅེས་མཆོད་བརྗོད་གིས་སྒྲིན་བསྐྱེད་ཏེ་རིགས་ལམ་གྱི་འགལ་གནད་སྐོར་ཙམ་གླེང་ན། དེ་ཡང་རིགས་ལམ་ཞེས་པ་ནི། རྣམ་དཔྱད་གྱི་ཐོག་ནས་ཤེས་བྱའི་གནས་ལུགས་བརྟག་པའི་ཐབས་ལུ་དུ་གྱུར་བ་འབྱུང་གི་ལྟ་མིག་ལྟ་བུ་ཞིག་ཡིན། སྤྱིར་ལྟ་མིག་དེ་རེས་སྒོ་ལྷགས་དེ་རེ་མ་གཏོགས་ཕྱེ་མི་བྱས་ཀྱང་འབྱུང་གི་ལྟ་མིག་གིས་སྒོ་ལྷགས་སྒྲིང་ཐག་མང་པོ་ཕྱེ་བྱུང་བ་ལྟར། རིགས་ལམ་ལ་བརྟེན་ནས་རྒྱལ་བའི་བཀའ་བསྟན་གྱི་དགོངས་པ་དང་། རིག་གནས། ཆོན་རིག་སོགས་ཤེས་བྱའི་གནས་མཐའ་དག་ལ་སྒོངས་པ་སེལ་ནས་ལྟོག་ཏུ་མེད་པའི་རེས་པ་རྙེད་ཐུབ་པ་སོགས་ཡོན་ཏན་བབྱངས་གིས་མི་ལང་། དེས་ན་ཆོས་སམ་གནས་ལུགས་ཤིག་གཏན་ལ་དབབ་པའི་ཆེ། གཞན་ཞིག་གིས་གསུངས་པ་ལ་དེ་མ་ཐག་ཡིད་མ་ཆེས་པར་རིགས་ལམ་གྱི་སྒོ་ནས་བརྟག་དགོས་པ་ནི། རྟོག་ལྡན་གྱི་བྱ་བར་མ་ཟད་ཡ་བདག་ཅག་གི་སྒྲིན་པ་འགྲུ་ཐུབ་པའི་དགོངས་པ་ཡང་ཡིན། དེ་ཡང་རི་སྐད་དུ་མདོ་ལས། དག་སྒྲིང་དག་གམ་མཁས་རྣམས་ཀྱིས། །བསྐྱེད་པ་བཅད་བཅད་པའི་གསེར་བཞིན་དུ། །ལེགས་པར་བརྟགས་ལ་ང་ཡི་བཀའ། །སྒྲིང་བར་བྱ་ཡི་གུས་ཕྱིར་མིན། །ཞེས་གསུངས་པ་ལྟར་རོ།

ཡགོང་ས་མཆོག་གི་ནང་ཆོས་དོ་སྒྲོན་ཕྱག་དེབ་གསུམ་པའི་ནང་། “རྟགས་བསལ་གཏོང་བའི་རིགས་ལམ་ནི། ལྟོ་གོས་ཀྱི་རྣམ་དཔྱད་གོང་ནས་གོང་དུ་སྤེལ་ཞིང་། རིག་པ་སྤྱར་པོ་ཡོང་བའི་ཐབས་ལམ་ཞིག་

ཡིན། ཤེས་བྱའི་སྡེ་ཚན་གང་དང་གང་ཞིག་ཡིན་ཡང་དེ་དག་མཐའ་ཚད་པ་ཤེས་རྒྱ་དང་། རང་གི་བསམ་
 གྲོ་བྱང་ཤ་དོད་དུ་འགྲོ་བ་བཅས་ལ་བྱུང་བར་ཆེན་པོ་ཡོད། དེས་ན་རིགས་ལམ་གྱི་ཐོག་ནས་འདི་ཡིན་
 ན་འདི་ཡིན་བས་བྱུང་བ་དང་། དེ་ཡིན་ན་འདི་ཡིན་དགོས་ཞེས་པའི་སྤྲུལ་སྤྲུལ་བཞི་དང་འགལ་བ་
 དོན་གཅིག་གི་སྐོར་ནམས་སློབ་ཚན་ཚང་མའི་ནང་འགྲོ་བྱུང་བ་ཞིག་ཡོད་ཞིང་། དེ་ལྟར་བྱུང་ན་སློབ་
 ཚན་དེ་ཞིབ་ཚགས་ཤེས་རྒྱ་སོགས་ལ་བྱུང་བར་ཆེན་པོ་ཡོད།” ཅེས་གསུངས་པར་ལྟར། སྤར་རིགས་
 ལམ་སྤྱང་སློབ་མེད་པའི་རབ་བྱུང་དང་རབ་བྱུང་མའི་དགོན་སྡེ་ཁག་དང་། དེ་ནས་རིམ་གྱིས་སྤྱིས་པ་ ཐོ་
 མོ་དང་། བྱུང་བར་དུ་ལ་དྲགས་ལམ་སློན་གཙོས་པའི་སློབ་གྲྭ་ཁག་དུ་རིགས་ལམ་སྤྱངས་ནས་མ་རྟོགས་
 བ་དང་ལོག་བར་རྟོག་བ་སེལ་ཞིང་། ཤེས་བྱའི་སྡེ་ཐོས་རྒྱས་པར་བྱས་དང་བྱེད་བཞིན་པ་འདི་ནི་ཡགོང་
 ས་མཆོག་གི་བཀའ་བློན་ཉག་གཅིག་ལ་བརྟེན་ནས་བྱུང་བ་ཞིག་ཡིན་ནོ།། ཞེས་ལ་དྲགས་ལམ་སློན་
 དཔེ་གསར་མཐོ་རིམ་སློབ་གྲྱེད་རྩིས་ནས་བྱེ་ལོ་ 2023 ལོའི་དབྱར་ཚས་ཆེན་མོའི་སྐབས་རིགས་ལམ་
 གལ་གནད་སྐོར་ གཏམ་བཤད་ཆེད་ཚོས་ཤོག་ཅིག་འབྲི་དགོས་པའི་བསྐྱེལ་མ་གནང་བ་ལྟར། ལ་དྲགས་
 གྲྭ་འབྲིལ་དགོན་གྱི་དགེ་བཤེས་སློ་བཟང་དགེ་ལེགས་ནས་ བྱེ་ལོ་ 2023 ཟླ་བ་ 6 ཚེས་ 30 ཉིན་
 འཁར་མར་བྲིས་པ་འདིས་ཀྱང་ཡུལ་བའི་བསྟན་པ་རིན་པོ་ཆེ་ཡུན་རིང་དུ་གནས་པའི་རྒྱུར་གྱུར་ཅིག །

དགེ་ལེགས་འཕེལ།

Methodology and Efficacy as Means to Learn Philosophy and The Vision of H.H. the Dalai Lama to Apply this Methodology to Learn Modern Subjects Like Science.

Ven. Geshe Thupten Zopa

ABSTRACT: ཚུམ་ཤོག་སྒྲིང་བསྐྱས།

༡༡། སྒྲིང་ཉིད་སྒྲིང་རྩེ་ཟུང་དུ་འཇུག་པའི་ལམ། ཆེས་ཆེར་གསལ་མཛད་གངས་ཅན་བསྐྱན་འགྲོའི་
མགོན། བྱལ་ན་བསྐྱོ་བསྐྱན་འཛིན་ཀྱི་མཆོ་ལ། གསོལ་བ་འདེབས་སོ་གྲས་པས་བྱལ་འཆལ་ལོ། ཞེས་
མཆོད་ལོས་གོང་མར་སྒྲོ་གསུམ་གྲས་པས་བྱལ་བགྱིས་ཏེ། སྐབས་དོན་གྱི་བརྗོད་གཞི་ནི་དཔལ་ན་ལེ་ཆའི་
རིགས་ལམ་དང་ཆད་མ་རིག་པ་གལ་ཆེ་ཡིན་པའི་སྒྲོར་ལ་དོན་ཆན་གསུམ་གྱི་སྒྲོ་ནས་ཁྱུ་རྒྱ་ཡིན་པས།
དང་པོ་རིགས་ལམ་དང་ཆད་མ་རིགས་པའི་བྱང་རིམ། གཉིས་པ་རིགས་ལམ་དང་ཆད་མ་རིག་པ་སྒྲིང་
བའི་པན་ཡོན་དང་དགོས་པ། གསུམ་པ་རིགས་ལམ་དང་ཆད་མ་རིག་པ་སྒྲིང་ཚུལ་དངོས་སོ། དང་པོ་
རིགས་ལམ་དང་ཆད་མ་རིག་པའི་རྣམ་བཞག་ནི་འཛམ་བྱ་གླིང་འདིའི་ནང་ཤེས་ཡོན་འབྲ་མིན་ཡོད་པའི་
ནང་ཆན་གྱི་ཤེས་ཡོན་གལ་ཅན་ཞིག་གྱུར་ཡིན། རྒྱ་ལེ་ཆའི་མཁས་པའི་བཞེད་སློལ་ལ་རིགས་པ་བཞི་
སྟེ། ཆོས་ཉིད་ཀྱི་རིགས་པ། སྒྲོས་པའི་རིགས་པ། བྱ་བ་བྱེད་པའི་རིགས་པ། འཐད་པའི་རིགས་པ་བཅས་
རིགས་པ་བཞིའི་སྒྲོ་ནས་གཏན་ལ་འབེབས་པའི་བཞེད་སློལ་ཡོད་པ་ལས། འཐད་སྐྱབ་ཀྱི་རིགས་པ་ལ་
དམིགས་གིས་བཀར་བའི་བྱང་ཆོས་བཏོན་ནས་ཚུལ་གསུམ་ཡིན་པ་རྟགས་ཡང་དག་གི་མཆན་ཉིད་དུ་
མཛད་དེ། ཚུལ་གསུམ་གྱི་འགྲོ་ཚུལ་ཞིབ་ཅིང་ཕྱ་བའི་སྒྲོ་ནས་གཏན་ལ་པབ་ཡོད། ཚུལ་གསུམ་ཡིན་
པའི་རྟགས་ཡང་དག་ལ་བརྟེན་ནས་གཞལ་བྱ་སྒྲོག་འགྱུར་དང་ཤིན་ཏུ་སྒྲོག་འགྱུར་རྟོགས་པའི་རྩེས་
དཔག་ཆད་མ་སྒྲིབ་པ་ལ་མ་བྱུང་བཞེས་ཆེ་མི་སྤྲོད་གསུམ་གྱི་སྒྲོན་ལ་སོགས་པ་བསལ་ནས། འབྲས་རང་
མ་དམིགས་པའི་རྟགས་ཡང་དག་ལ་སོགས་པ་ཞིབ་ཅིང་ཕྱ་བའི་སྒྲོ་ནས་གཞི་ལམ་འབྲས་གསུམ་གྱི་
རྣམ་བཞག་གཏན་ལ་འབེབས་པའི་སློལ་བཟང་བྱེ་བར་མཛད་པ་ནི་བཀའ་བློན་གཞལ་དུ་མེད་པ་ཞིག་དུ་

སེམས་སོ།། དེང་གི་ཆར་ཡགོང་ས་སྐྱབས་མགོན་སྐྱ་བེང་བཙུ་བཞི་པ་ཆེན་པོས་དུས་གསུམ་གསལ་
གཟིགས་ཀྱིས། གཞིས་དགོན་དང་བཙུན་དགོན་རྣམས་སུའང་ཆོད་མ་རིག་པ་དང། དུལ་བྱ་འབྲ་མིན་
གྱི་སློབ་བྱ་ཁག་དང། བཞོ་དང་གསོ་བ་རིག་པ་སོགས་ལ་སློབ་སྦྱང་བྱེད་མཁན། དེར་མ་ཟད་དེང་རབས་
ཆབ་དཔལ་རིག་གསུམ་སོགས་ལ་སློབ་སྦྱང་བྱེད་མཁན་དང། མདོར་ན་ཆོས་ཁས་ལེན་མིན་ལ་མ་ལྟོས་
བར་དེ་དག་ཆོད་མས་ཆོད་མ་རིག་པ་དང་རིགས་ལམ་དེ་དག་ལ་སློབ་སྦྱང་བྱེད་དགོས་པ་གལ་འགངས་
ཆེན་པོ་ཡིན་པའི་བཀའ་སློབ་སྤྱི་བྱི་མང་པོར་སྦྱལ་ཡོད། དེང་དུས་འཛམ་གླིང་ཁྱོད་འདྲིར་ཆོད་རིག་དང་
། འབྲུལ་ཆས་དངོས་པོ་ཡར་རྒྱས་ཆོད་མཐོར་བྱིན་ཏེ་འདི་སྤང་འདུ་འཛིའི་རྣམ་གཤེད་འབྲུག་ཆེད་སྐབས་
འདིར། རང་རེ་སངས་རྒྱས་ཀྱི་རྗེས་འཇུག་པ་རྣམས་སངས་རྒྱས་ཀྱི་ཆོས་ཚུལ་ལ་ཤེས་ནས་དད་པ་ཐོབ་
པ་ཞིག་དགོས་གལ་ཤིན་ཏུ་ཆེ་བས་གཞུ་བའི་སློབ་ཐེ་ཆོས་ཀྱི་སློབ་ཞིབ་མོར་བརྟགས་ཤིང་དབྱེད་དེ་
རྒྱ་མཚན་འཆོལ་བ་དང། རྒྱ་མཚན་མཐོང་ནས་ཤེས་རབ་ཀྱི་གྲོགས་དང་བཅས་པའི་དད་པ་སྦྱི་དགོས་
ཞེས་སོགས་ཀྱི་གནད་དོན་ལ་དགོངས་ནས་གསུངས་པ་བཞིན། རང་ཅག་རྣམས་ཀྱིས་ཀྱང་གནད་དོན་
དེ་ཁོང་དུ་ཚུད་པའི་ཐོག་ནས་ཆོད་མ་རིག་པ་དང་རིགས་ལམ་གྱི་གཞུང་ལུགས་ལ་སློབ་གཉེར་བྱེད་
དགོས་པ་ཤིན་ཏུ་གལ་ཆེར་སེམས་སོ།། སྤྱོད་པ། གཞལ་བྱ་གསུམ་གྱི་དོན་རྣམས་དབྱིས་བྱིན་པར།།ཤེས་
པའི་སློ་མིག་སྦྱིན་བྱེད་ཚུལ་གསུམ་གྱི། རྟགས་དང་དབྱེད་གསུམ་སློན་མའི་དགའ་སྟོན་ལ།།རོལ་བའི་
ཚུལ་ལ་རིངས་པའི་ཚུལ་གྱིས་འཇུག །འདིར་འབད་རྣམ་དཀར་དགེ་ཆོགས་ཉིན་བྱེད་ཀྱིས།།འགོ་བའི་
སྒོངས་གཉིད་ལྷན་པ་བསལ་བྱས་ཏེ།།ཀུན་བྱང་འཇུག་སྟོན་ཚུལ་ལ་མ་སྒོངས་པའི།།ཤེས་རབ་སྤང་བའི་
ཟེར་བརྒྱ་འབྱེད་པར་ཤོག །ཅེས་པའི་སློན་འདུན་དང་རང་གཞན་ཀུན་ལ་ཕན་པའི་ལེགས་བྱས་ལ་
བསྐྱགས་བརྗོད་ཀྱི་མེ་ཏོག་ཕྱོགས་བརྒྱར་འབྱེད་བཞིན།

བྱི་ལོ་༢༠༢༣ བྱི་ཟླ་ ༥ ཆོས་ ༡༣ ཉིན་འབྲས་སློ་མང་དགེ་བཤེས་
ལྷ་རམས་པ་ཐུབ་བསྟན་བཟོད་པས།

Methodology and Efficacy as Means to Learn Philosophy and The Vision of H.H. the Dalai Lama to Apply this Methodology to Learn Modern Subjects Like Science.

Dr. Tsewang Gyaltzen

ABSTRACT: This paper explores the methodology and value of Nalanda dialectics in the context of philosophy, as well as His Holiness the Dalai Lama's visionary approach to applying this methodology to modern areas such as science.

Nalanda dialectics, which is distinguished by debate and critical examination, provides a methodical approach to comprehending philosophical concepts. Students engage in vigorous conversations using logical reasoning and dialectical inquiry, giving arguments and counterarguments. This approach promotes intellectual development, improves analytical skills, and fosters a thorough comprehension of philosophical views.

His Holiness the Dalai Lama's vision entails using Nalanda dialectic techniques to understand modern disciplines, particularly science. This methodology can deepen the study of scientific concepts and theories by fostering critical thinking, questioning, and logical analysis. The use of Nalanda dialectics in scientific inquiry fosters a greater knowledge of scientific ideas, boosts inventive thinking, and improves problem-solving abilities.

His Holiness emphasises the integration of many points of view and the encouragement of multidisciplinary discussion. Students can gain a nuanced grasp of complicated issues, bridge gaps between disciplines, and create collaborative approaches to problem-solving by combining Nalanda dialectics with modern subjects.

Nalanda dialectics is a great tool for learning philosophy, and its applicability extends to modern areas such as science. His Holiness the Dalai Lama's visionary approach recognises the potential of Nalanda dialectics to develop holistic education, multidisciplinary interaction, and critical thinking. By embracing this paradigm, students can gain a thorough comprehension of philosophical and scientific topics while also developing the abilities required to deal with complicated real-world problems.

Introduction of Significance of Dialectics in Tibetan Buddhism

Ven. Geshe Ngawang Norbu

ABSTRACT: The primary source of Tibetan Buddhism is the Nalanda University of Ancient India. The patronage of the Tibetan kings, the unwavering efforts of scholars and translators, and the far-sighted visionary of the great Nalanda Masters brought the authentic teaching of the Buddha to the Himalayan Kingdom, Tibet and preserve unpolluted for centuries. The tradition that prevails and thrives in this present era of advances in science and technology is a testimony of its relevance.

One of the factors that sustained this teaching is the empirical approach it emphasised to establish the nature of reality. In this teaching, the sources of knowledge are divided into three parts; one that can be directly experienced by our perception, the second that has to be established through inferential knowledge and the third that requires the testimony of higher authority. However, within these three approaches, the authority of the testimony is the least valued, which is a very unique feature of Buddhism, particularly the tradition that Tibetan Buddhism upholds.

Tibetan Buddhism has developed a novel method of dialectic in addition to the approaches that originated from Ancient India. This has been the pivotal reason that enabled our scholars to engage in dialogue on equal footing with modern scientists. In fact, this dialectic method has the capability to sharpen and enhance the faculty of attention, which is one of the mental factors that plays a vital role in the accumulation of knowledge. Hence, the significance of these dialectics is paramount in this attentional deficit generation.

This presentation would briefly delve into the aspect that will ensure enhancement of attentional power from many others benefits.

The Lamdon School

Located in the heart of Himalayas, Lamdon is a community school, committed to educational excellence, where students are given opportunity to identify their potential, become champions in life and make constructive contribution to the world. An institution of Lamdon's dimension was not built in a day. The wheel of Lamdon started rolling in 1973 when five concern and visionary Ladakhis realized the significance of education for development of Ladakh. It was not incepted with a profit motive but a service to the society. Today, we strive to continue providing the service of education to our society as envisioned by our founders.

Spread across 70 acres, the school imparts education to more than 2000 students from Kindergarten (Pre-Primary) through 12th grade. Our infrastructure covers all the facilities required for growth and care of a child. We have residential facilities for more than 25% of our students. A vast land within the campus has been planted with variety of trees and medicinal plants providing a healthy environment for students. We place immense importance on extracurricular activities, along with traditions and values, for a child to grow into a successful and virtuous human being. The school has eight branches spread across remote areas of Ladakh to benefit children who cannot travel to city for education.

At Lamdon, we are not competing with other schools, we are competing with our self, trying to make our today better than yesterday and our tomorrow better than today. We wish all other schools the best of everything they do for their students, hoping that one day Ladakh becomes an 'Education Hub', where students across the country and world would come for education.

Our Roots

The school came into existence as a fulfilled dream of a few young Ladakhis who envisioned a bright future for the children of Ladakh. These visionaries started with a small NGO in 1970 to work for the people of Ladakh region. The members of the society were enthusiastic for welfare of the region and realising the significance of education, established Lamdon Model School three years later in 1973. It did not begin as a huge establishment but a small school in a rented building with 12 pupils and one teacher. Over last four decades, thousands of people have immensely contributed to the growth and

development of the school. Today we are thankful to all our supporters and stakeholders who have made us what we are today.

Guiding Statements

Vision: A Globally Responsible, Locally Relevant and Happy Lamdon School

Mission: Our mission is to arm our students with the knowledge and values that inspire them to become an asset to their society, country and the world, enabling them to triumph over local and global challenges. We aim to provide an enabling learning and teaching environment, that allows students to unleash their potential, making them champions in life.

Strategy: We are strategically focusing on 6Cs, viz. Competence, Confidence, Collaboration, Connection, Compassion and Contribution to ensure holistic development of students

Our Values

Our values are basic and fundamental beliefs that guide and motivate our attitudes and actions. They help us to determine what is important to us, describing the qualities we choose to embody to guide our actions; the sort of school we want to be; the manner in which we treat our students, teachers, staff, parents and others, and our interaction with the world around us.

Our values, aligned with our guiding statements, are integral in creating a happy and inclusive school environment, translating our vision into a reality.

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