



Central Institute of Higher Tibetan Studies

ई-बुलैटिन

Editorial Board:

1. Prof. Geshe Ngawang Samten
2. R.K. Mishra
3. Dr. Mahesh Sharma



इ-बुलीटिन

1st January 2020

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Vice-Chancellor's Desk



It gives me immense pleasure and pride to announce the release of the present issue of CIHTS E-Bulletin. Unique among universities in India, Central Institute of Higher Tibetan Studies was established with a noble mission informed by a rich religious and philosophical tradition rooted from ancient Nalanda School of Buddhism. Our Institute connects, via the wide bridge of learning, two nations both deeply saturated in the pursuit of knowledge--India and Tibet. The signature of this Indo-Tibetan tradition can be found in every brick of this historical Institute and forms the very base of its foundation.

CIHTS emerged from the critical struggle of the Tibetan diaspora like the proverbial phoenix from the ashes. We took a weighty responsibility upon our shoulders to preserve, translate, disseminate and revive Nalanda's rich tradition of various religious, philosophical and intellectual discourses and disciplines, which had for over a millennium been preserved in the *Buddhist* institutions of Tibet. Besides its striving for excellence and constant academic rigour, student life at CIHTS is a vibrant mix of the colours and hues of Tibetan and Indian culture. With several successfully completed as well as ongoing projects to date, I can assure the reader that CIHTS has more than lived up to its original vision and mission as envisioned by His Holiness Dalai Lama.

A University thrives though the enthusiasm and

commitment of its faculty members, student community and staff members. Since its inception in 1967, the Institute has grown and transformed its curriculum and facilities according to the need and demand of the 21st century. Over the years, we have successfully organized numerous national and international conferences, seminars, symposiums, guest lectures, debates, cultural and various extra-curricular activities on the campus. We do not sit on our laurels but continue to develop in various fields such as Teacher Education, Sowa-Rigpa, Tibetan Language and Literature and other innovative and classical courses. We feel proud to have produced students who have become ambassadors of the values which we strove to infuse in all of them. These values are not just the values of the mind; of study, of the quest for knowledge and the spirit of learning. These values also involve an education of the heart; altruism, compassion, emotional intelligence and individual responsibility. With the nurturing of both heart and mind, the students of CIHTS receive a complete education that inform all aspects of their lives far beyond the limits of the academic realm.

In 2018, the Institute commemorated an important milestone—50 years since its founding. This Golden Jubilee year was celebrated with diverse activities and academic exchanges to commemorate the values and ideals by which we abide. The Golden Jubilee Celebration was a unique event in our history, providing us with an opportunity to look back to our past as well as forward into the future. It is important to rejoice in our success. At the same time, we also commit ourselves to continuing and increasing the commitment to excellence that has allowed us to achieve this success. We have come a long way, no doubt, and we still have many miles to walk together.

I personally felt a strong urge to document and archive the legacy of this Institute and the result is this E-Bulletin that reminds us of the accomplishments that we have made together. It is our commitment to preserving the environment that motivated us to come up with the idea of an E-Bulletin rather than a paper version, which reflects the dynamic and forward-looking nature of the Institute. I wish to congratulate the team of the present issue of E-Bulletin who have worked so hard to compile and capture the essence of all the activities which took place on the campus since the Golden Jubilee Celebration till 2019.

I therefore take great pleasure in offering the present issue of our E-bulletin to you, the reader, to provide more insight into the academic and cultural life of a unique and lively campus such as ours.

Professor Ngawang Samten
Vice-Chancellor
Central Institute of Higher Tibetan Studies, Sarnath

Academic Exchange Program

A University is a place where the exchange of ideas among different cultures, communities and nationalities make liberal education possible in its real sense. Continuing the legacy of great ancient literary traditions, the Central Institute of Higher Tibetan Studies, Sarnath conducts and hosts various national and international exchange programs.

Introduction

The academic Exchange Program was first initiated in the year 1993 with the kind guidance and advice of His Holiness the Dalai Lama, Prof. Samdhong Rinpoche, the then Director of CIHTS; and Prof Jay Garfield of Smith College, Mass., USA. This initiative of Professor Garfield was positively received by Professor Ngawang Samten, who convinced the then Director of Institute, Professor Rinpoche of its importance and was given the full responsibility to nurture it further. Professor Samten assiduously shaped the exchange programme with Professor Garfield, and the legacy continues for the benefit of the fraternity.



First, it was an Exchange Program between the five colleges of USA and CIHTS, Sarnath and later on Tasmania University and the Deakin University of Australia also joined the program. The program allows students as well as Professors of both sides to visit each other's Universities and Institute to share their expertise and to learn from each other. Since 1993 the students and professors of the five colleges of the USA and Tasmania & Daikin Universities are regularly visiting the Institute, and some of our selected students are also being sent to these Institutes under an academic exchange program. The program is not only intended to impart the theoretical knowledge of the subjects but also allows the participants to interact with the students and teachers of the Institute informally. One buddy student is paired with each participant so that they can guide and interact, share and learn from each other. It imparts global exposure to our students and helps them to prepare for higher studies abroad.

Objectives

For imparting critical thinking among the philosophy students, the courses are classified into three broad categories- Buddhist Hermeneutic, Buddhist Philosophy and some special classes. Besides all significant branches of philosophy, the classes also take care of specific courses like Tibetan Medicine, Tibetan Astrology, Dalai Lama's role in the Tibetan Community, History of Indian Buddhism etc.

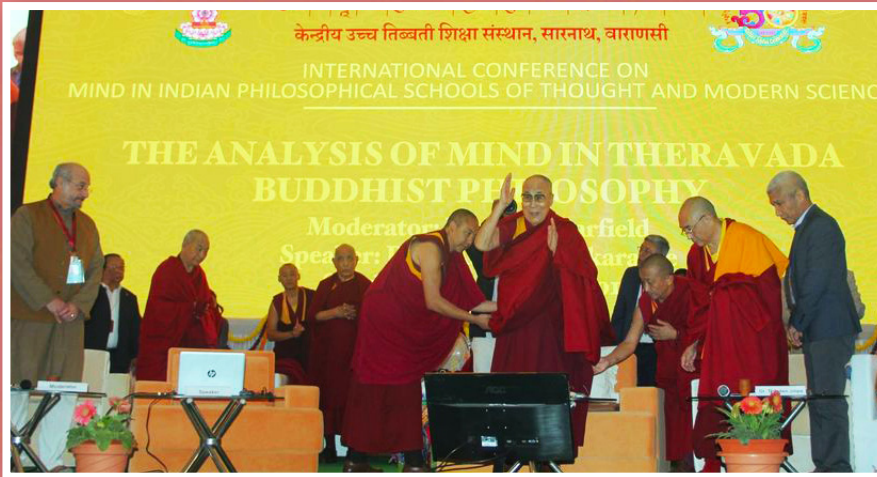


Moreover, for medical students, the University ensures the hand-on experience and interaction with local fraternity by providing an opportunity to visit various hospitals, dispensaries and clinics in Varanasi city. Such annual exchange programs are well received and applauded by the academic community well.



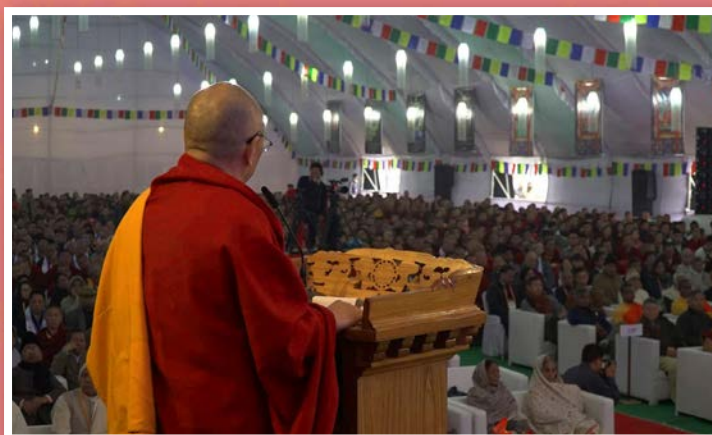
International Conference on Mind in Indian Philosophical Schools of Thought and Modern Science 30-31 December 2017

The Inaugural session was started with the welcome address by the Hon'ble Vice Chancellor, Professor Geshe Ngawang Samten. The Vice Chancellor described the event as "a confluence of rivers of ancient wisdom and modern science." He further said that in India, interaction between philosophical schools—samvad---had been a rich millennia old tradition that gave rise



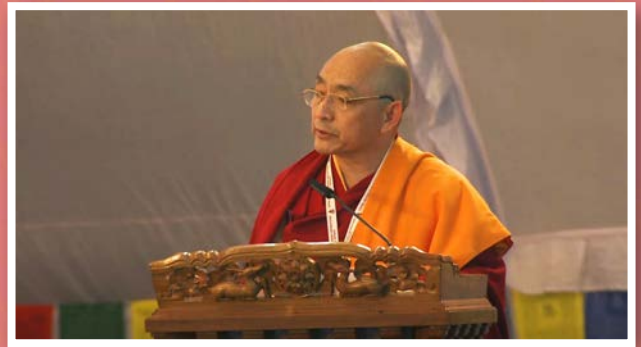
to a highly sophisticated system of philosophy, epistemology and logic. Without the transformation of mind, peace is not possible. Each philosophical school has its own rich account of mind and its transformation. This is of particular importance in an age where material development has been over-emphasized. CIHTS has developed ongoing programs of

interaction within and between Buddhist philosophical schools and other Indian philosophical schools as well as with modern science. His Holiness had blessed many of such events earlier. In this conference, which is first of its kind ever held, we have scholars representing all of the ancient Indian philosophical schools viz. Sankhya, Vedanta, Nyaya, Jainism, Theravada and Mahayana of Buddhism and Neuroscience and physics of Modern science. All ontological speculations found in these ancient Indian schools are related to mind and mental transformation. The objective of all of these philosophical schools is to attain happiness not through material means but through inner transformation, hence according to them the philosophical systems are inextricably related to their soteriological system. "In this modern scientific age, when it is being observed that material development alone cannot address human suffering, it is important to bring into the forefront the rich account of mind and mental system of Indian philosophical schools and their measures of training the mind and transformation," he said.



The Vice Chancellor requested His Holiness to grace the inaugural session with his opening note. His Holiness said it was a great honour to participate in such an important conference. He spoke about how our human destinies are interdependent and spoke of the need for dialogue to resolve conflict. "Dialogue is not a sign of weakness", he said, "but of wisdom." His Holiness spoke of the need to discuss how to introduce our younger

generation to methods for developing compassion and intelligence. Education is too oriented to material values and with not enough focus on inner values, he said. The Indian traditions that include the practice of samatha and vipassana with a deep exploration of mind and emotion should not just be relegated to the subject of religion or philosophy, but considered part of general education since these practices are very relevant to the problems we face in today's world. We have become very knowledgeable about physical hygiene, but we also need a hygiene of the mind. We cannot remain indifferent to the suffering around us, we have to think seriously about what we can do. So this event, he said, should contribute to the discussion about how to make a real difference in the world.



https://youtu.be/tTSDQe9UyNM?list=PL6e3CysazaI0sjUwGdCYdjWYmRKYj_mS6&t=169

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https://youtu.be/tTSDQe9UyNM?list=PL6e3CysazaI0sjUwGdCYdjWYmRKYj_mS6&t=636

DAY ONE (MORNING) FIRST SESSION

Moderator: Prof. Jose Cabezon

Prof. Cabezon who studied at CIHTS while working his dissertation and now sends his own graduate students to study here, described the Institute as "a model of openness and hospitality". He also expressed his gratitude for the contribution that CIHTS has made to the international dissemination of the study of Tibet and Tibetan Buddhism

Mind in Sāṅkhya-Darśana - Prof. Shubdha Joshi

In her presentation, Prof. Joshi referenced the first line of the *Sāṅkhya-Karika* of Isvara Krishna that refers to the role of knowledge in eliminating duḥkha (suffering). Mind or *manas* does not function alone but in conjunction with *buddhi* (will/intellect/determination) and *ahaṃkāra* (the 'I' principle/ego). Together these three factors are referred to as the *antaḥkaraṇa* triad.



His Holiness responded by commenting on the importance of reviving ancient Indian knowledge in modern India.

https://youtu.be/Dj0zJOTfikk?list=PL6e3Cysazal0sjUwGdCYdjWYmRKYj_mS6

Mind and the Individual Ego: An Analysis of the Concept of Mind from the Advaita Perspective - Prof. Rupa Bandopadhyaya

Prof. Bandopadhyaya, in her lively presentation, pointed out that the term 'mind' is not used in the same way in the West and in the Indian tradition. Influenced by Cartesian philosophy, in the West, mind is contrasted with matter and the essential characteristic of mind is considered to be thought. The Sanskrit term *antaḥkaraṇa* literally means 'the internal organ' or 'the internal instrument of knowledge' which is significantly different.

https://youtu.be/wzMUVYOxg3Y?list=PL6e3Cysazal0sjUwGdCYdjWYmRKYj_mS6

SECOND SESSION

Moderator: Prof. S.R. Bhatt

Prof. Bhatt introduced this session by speaking about the amorphous nature of the English word 'mind', having different connotations in different contexts. He pointed out that even within Indian philosophical thought there are different shades of meaning.

Nyāya Concept of Eternal Mind - Prof. Sachichanand Mishra



Prof. Mishra began by reminding the participants of the importance of bearing in mind the school, its terms and contexts when discussing mind. In the *Nyāya* system, for example, *manas* is regarded as separate to the self (*atman*) and also separate from the body and its senses (*indriyas*).

Like science, *Nyāya* relies on direct observation and inference. According

to *Nyāya*, knowing is an act. For this act to take place there needs to be a soul to initiate the act (*atman*), an instrument to perform the act (*manas*), and sense organs in a body to become aware of the whole process through cognition and perception. The *atman* connects to *manas*, *manas* connects to the sense organ, the sense organ connects to the object, and then the object is known. While mind (*manas*) plays a role in every cognition, it is the soul that is the knower. The soul is all-pervasive, eternal, but it cannot know directly without a sense organ. In other words, the soul needs a body to be self-aware.

Some *Nyāya* sub-schools assert that *atman* is unnecessary since its functions can be sufficiently served by *manas*. Other *Nyāya* philosophers have postulated that *manas* and the body share the capacities of the knower (*atman*) processing abstract and perceptible qualities respectively.

In summation, Prof. Bhatt clarified that in the *Nyāya-Vaiśeṣika* system, all functions that are assigned to the *antaḥkaraṇa* triad in *Sāṅkhya* and *Vedānta* are assigned to *manas*.

His Holiness mentioned personally meeting several children with clear and convincing memories of past lives as well as credible cases of clinical death when the body did not deteriorate for several weeks. He then emphasized the importance of finding plausible explanations for such phenomenon. Science used to regard mind as just the brain, but nowadays scientists regard mind as something more. While His Holiness said that he thought a new understanding was on the horizon, he also suspects that religious people can sometimes be more fixed in their views than scientists. https://youtu.be/TUYk_p2p0mE?list=PL6e3CysazaI0sjUwGdCYdjWYmRKYj_mS6

Meditative Awareness as right vision (*samyag-darshana*) in the Buddhist practice of the 'Eightfold Path', Awakening of Intuitive Awareness (*dhi-prachodana*) in Vedantic parlance and Light of Higher Wisdom (*prajnaaloka*) in Yogic terminology- its relevance in the modern age of science and technology - Swami Atmapriyananda

Swami ji pointed to the need to apply philosophical understanding to our daily lives to promote peace and harmony in the world. He used the metaphor of a staircase to



supraconsciousness. In the individual, there is the step from the unconscious to the conscious with the arrival of the witness consciousness (*vijñānamaya*). Then there is the transition from the individual to the collective consciousness or cosmic mind (*mahat* or *hiraṇyagarbha*), and finally the step to the supraconsciousness of *Brahman*. An illuminated mind is a mind of both enlightened consciousness and enlightened

conduct. Swami ji concluded with opining that idea of the divinity of all beings could spawn a new social philosophy that could transform personal and international relations.

https://youtu.be/Xkx-oSyHI5s?list=PL6e3CysazaI0sjUwGdCYdjWYmRKYj_mS6

The Nature and Function of Mind in Jainism - Prof. Bhagchandra Jain

Prof. Jain explained that mind in Jainism a distinction is made between mind and soul. The mind does not possess consciousness nor is it permanent, and is dependent upon other



senses, including memory. It exists only when consciousness manifests as thoughts. Mind is influence by the external world and body and then influences the soul from where it receives its power. In the emancipation state of the soul, the veil of physical karma disappears, and the mind ceases to exist. The soul is likened to electricity and the body is likened to a bulb. Without the soul we could not think or speak, and without the body

the expression of thought and speech could not take place. In other words, matter provides the substratum for consciousness that cannot exist or function without it.

After the presentation, His Holiness described the dialectical approach of the Tibetan tradition that was inherited from India. After the presentation of a topic, there is first a critique of that position. Then one's own standpoint is presented along with any anticipated objections and a rebuttal of those possible criticisms.

Prof. S.R Bhatt pointed out that in the Indian mode of philosophical debate there are two guiding principles 1. Although reality may be one, it can be described variously, and 2. Reality itself is multi-sided. Therefore, the elucidated points of distinction might be holistic or partial.

https://youtu.be/Pa5x1el3m9g?list=PL6e3Cysazal0sjUwGdCYdjWYmRKYj_mS6

DAY ONE (AFTERNOON) - FIRST DISCUSSION SESSION

Moderator: Prof. Jose Cabezon

Prof. Pradeep Gokhale responding to paper by Dr. Shubadha Joshi on Mind in Sāṅkhya-Darśana

Prof. Gokhale questioned the translation of the word 'mind' which is generally identified with *manas* and sometimes with the *antaḥkaraṇa* triad. This, he said, creates a situation where whatever is said about *manas* in any philosophical school is treated as that school's position on the concept of mind, and leads to the assumption that mind Indian schools of philosophy



does not possess consciousness. Mind in a Western philosophical context is understood as being the centre of various conscious functions, such as perceiving, thinking, imagining, desiring, etc. Although the mind may include certain semi-conscious functions such as dreaming, and includes subconscious functions, mind in the West is never understood as being essentially

unconscious.

According to *Sāṅkhya*, mind is an evolute of primordial matter. According to *Nyāya*, mind is an independent material substance having atomic size, and though it is an instrumental cause of consciousness, it is itself unconscious. According to Jainism, mind is essentially a material substance. But all these statements are based on a misidentification of *manas* with mind.

From the *Sāṅkhya* perspective, mind involves the bound aspect of *antaḥkaraṇa* (*manas*, *buddhi* and *aḥamkara*) on the one hand, and the liberated aspect of *puruṣa* on the other. *Puruṣa* is by its nature inactive and only becomes active through union of *prakṛiti* and *puruṣa*. When there is union between *puruṣa* and *prakṛiti* it is said that the evolutes of *prakṛiti* become conscious, but this is qualified to say ‘as if’ it becomes conscious. So *Sāṅkhya* define as conscious that which the West would call unconscious (*puruṣa*), and would never define the *antaḥkaraṇa* as conscious, which would generally be regarded as conscious for all practical purposes.

Prof. Gokhale posed two questions: According to *Sāṅkhya*, the nature of the three strands of *prakṛiti*, i.e. *sattva*, *rajas*, and *tamas*, function within living beings and are not characteristic of external objects. So how can one say that everything in the universe is a manifestation of these three strands? Secondly, *puruṣa* is said to be inactive and absolutely permanent. Yet, it is *puruṣa* that is the knower and is alone said to be conscious. How can something which is unchanging come to know something? It seems necessary to accept some transformation in *puruṣa* in order to explain knowledge.

Prof. Gokhale then made two points about the relationship between *Sāṅkhya* and Buddhism:

The *Sāṅkhya* position on mind, he said, approximates the no-soul theory of Buddhism. *Sāṅkhya Karika* never identifies *puruṣa* with self, that is, with *atman*. On the contrary, it describes the emancipating knowledge as “I am not” / “Nothing is mine”, which is a clear indication of some kind of an-*atman* approach. There is a difference in that the Buddhist an-*atman* approach is non-eternal whereas the *Sāṅkhya* an-*atman* approach involves some kind of eternalism, however some kind of an-*atman* is present in both systems.

In his second point, Prof. Gokhale mentioned a possible conceptual connection between the three strands of *prakṛiti* according to *Sāṅkhya* and the three unwholesome roots or *kleśas*: *moha* (delusion) *raga* (attachment), *dvesha* (aversion), according to Buddhism.

Dr. Joshi graciously responded in substantial agreement saying also there is the question of who is liberated and who is in bondage? “Riddles are there, no doubt about it,” she said, “but we have to construct the position as logically as we can.”

Prof. Bhatt clarified that the *Sāṅkhya* is a dualist school with consciousness on one hand and matter/*prakṛiti* on the other. Matter needs consciousness in order to evolve, so this requires the postulation of *puruṣa*. It is matter that evolves, not consciousness. Consciousness gets reflected in matter and causes matter to evolve. The role of consciousness then is to provide stimulus and the role of *prakṛiti* is to evolve. Initially, this evolution is in the form of *maḥat* the cosmic mind -then later individuation occurs. So, we have to take these two aspects of mind/ consciousness into consideration in the *Sāṅkhya* system. He also noted that some *Sāṅkhya* systems incline more towards monism of *Vedānta*.

Dr. Thupten Jinpa commented that from the Buddhist point of view, *citta* is generally translated as ‘mind’, whereas *manas* is translated as ‘mental faculty’, and *vijñāna* as ‘consciousness’. He noted that all four presentations of different schools contrasted with the Buddhist position on this. In Buddhism, many of the concepts discussed such as *buddhi* and *ahaṃkāra* come under the category of mental factors or facets of the cognitive experience (*caitasika*) without any form of hierarchy.

https://youtu.be/oDIFUEA8c_s?list=PL6e3CysazaI0sjUwGdCYdjWYmRKYj_mS6



Prof. Godavarish Mishra responding to the paper by Prof. Rupa Bandopadhyaya - Mind and the Individual Ego: An Analysis of the Concept of Mind from the Advaita Perspective - followed by discussion

Moderator: Prof. Jose Cabezon

Prof. Mishra began with the observation that the concept of mind represented “a huge museum of ideas” with various interpretations on the nature of mind and the connection between mind and consciousness. He opined that individual ego is also mind and that



therefore the reference to ego in the title of Prof. Bandopadhyaya’s presentation was redundant. In *Advaita Vedanta*, he said, *antaḥkaraṇa* finds itself sandwiched somewhere between *Sāṅkhya* and *Mahāyāna* Buddhism. He reminded the attendees that the textual history of *Sāṅkhya* was not well preserved, but it has clearly influenced thinkers such as Shankara as much as *Mahāyāna* Buddhism. He suggests there should be further

dialogue between the three schools of *Sāṅkhya*, *Advaita Vedanta*, and *Mahāyāna* Buddhism.

Prof. Bandopadhyaya responded by saying that the word ‘ego’ in the title of her presentation, *Mind and the Individual Ego*, do not refer to the individual ego of *ahaṃkāra* but to *jīva* the individual self or person. *Advaita Vedantists*, she noted, differ among themselves as to the nature of the *jīva*.

Dr. Thupten Jinpa asked about the use of the term ‘consciousness’. He said that in Buddhism, consciousness is *jñāna* (which in Indian philosophy is knowledge) whereas it seems that in the *Sāṅkhya* perspective, consciousness is unique to *puruṣa* which is inactive, but that in *Advaita Vedanta*, consciousness is seen as part of the Brahman. Prof. Mishra responds that consciousness is generally translated as *chaitanya*, which refers to pure consciousness or cosmic intelligence. https://youtu.be/d2V9t-SJGIY?list=PL6e3CysazaI0sjUwGdCYdjWYmRKYj_mS6

Dr. Meenal Katarnikar responding to the paper: The Nyāya concept of Eternal Mind presented by Prof. Sachichanand Mishra

Dr. Katarnikarsaid that cognition is not an act but a quality of the self, and therefore, for cognition to take place, it needs a knower and an instrument of that cognition. Since self is the knower, the mind as distinct from the self should be the instrument and this is why the mind must be different from the self. She mentioned that some philosophers claim that mind is not atomic but is all-pervading.



Prof. Mishra responded that cognition is a production like when an ax is used to cut a tree, the production is the cut tree.

Why is mind said to be atomic? *Manas* is either universal, atomic, or middle-sized. If it is universal, it is conjoined to everything and becomes irrelevant, since every sense organ will be able to produce cognition. If middle-sized, *manas* can be connected to all sense organs and can no longer be eternal. *Atman* has no movement, so without *manas* how can rebirth be explained? *Atman* is omnipresent and as such it is conjoined to everyone, so why don't we all experience the same things? This can only be explained through the presence of an atomic and eternal *manas*. Because it is eternal, *manas* is unchanging. It has no special qualities. You can speak of change in *atman* because qualities are getting produced, but not in *manas*.

Why can't this function be assigned to the soul itself. Why do we even need *manas*? The answer is that even an expert acrobat cannot ride on his own shoulders. If the soul is the knower, it cannot also act as the instrument. There is a connection between *manas* and *atman* so in that way you can talk about *manas* as changing, but *Nyāya* does not accept change at the atomic level, only at the molecular.

Prof. Bandopadhyaya questioned whether perceptions must be consecutive and cannot be not simultaneous as stated in the *Nyāya* position. Prof. Mishra responded that when someone is deeply engaged in something, they may not hear someone calling their name, and that this proves that the mind can only attach itself to one object or one sense organ at a time.

Audience member question: Anything eternal must be free from time and space, according to Alfred North Whitehead (an English mathematician and philosopher). When mind perceives something, it does so in relation to time and space, so it cannot be eternal.

Prof. Mishra responded by saying that if something never gets destroyed it is eternal and in that sense it is free from time and space. Mind moves from one body to another so it is certainly not free from space but it is free from any definition in time.

Prof. Gokhale: If a substance has certain qualities and some of those qualities are destroyed and others come into existence, can't you say that this substance has undergone a change? If *atman* is connection to cognition and cognition undergoes change, so *atman* undergoes change and cannot be eternal.

Prof. Mishra: *Nyāyikas* make a clear distinction between substance and quality. If one quality is destroyed and another is produced, then this does not mean there is a change in the substance. https://youtu.be/JhBvpahqjzc?list=PL6e3Cysaza10sjUwGdCYdjWYmRKYj_mS6

Prof. Meenakshi Thapan responding to the paper; Meditative Awareness as right vision

(samyag-darshana) in the Buddhist practice of the 'Eightfold Path', Awakening of Intuitive Awareness (dhi-prachodana) in Vedantic parlance and Light of Higher Wisdom (prajnaaloka) in Yogic terminology- its relevance in the modern age of science and technology by Prof. Atmapriyananda followed by discussion

Moderator: Prof. S.R. Bhatt



Prof. Meenakshi Thapan spoke from the perspective of the insights of Krishnamurti. A bridge between the transcendental and social world needs to be articulated and negotiated since mind is not independent of society, and we live in and through relationship. How to understand introspection, awareness and meditation? Krishnamurti cautioned of the disconnect between the introspective process of self-discovery as an ideal and the truth of who one really is. We can talk about self-observation without condemnation, since we can only condemn when there is a standard which causes a constant effort to improve. According to Krishnamurti, observation of separate things is actually one constant observation, so there is no accumulation, only the will to understand the activities of the self, the I, and its relationship with people and ideas. Since that awareness is from moment to moment, it cannot be practiced. When you practice a thing it becomes a habit, and awareness is not a habit.

A mind that is habitual is insensitive, dull and unpliant, whereas awareness demands constant pliability and alertness. It is neither the experiencer nor the experienced. Introspection will not get you access to the state of mind. Can we talk about this form of attention as a kind of continuous meditative awareness in everyday life?

Prof. Bhatt commented that the ultimate aim of all systems of philosophical thought is to have refinement and widening of the consciousness so that the 'I' is transformed into 'We'. Meditative awareness is therefore a most efficacious means to achieve this that is common to all systems.

Prof. Atmapriyananda responded that to talk about philosophy without the transformative experience in everyday life has no meaning. The key is the relationship between the transcendent and the ordinary. If our daily life is only empirical and just concerned with events in space and time, then the thought of the transcendent would never occur. The fact that the mind can consider the transcendent suggests its ability to intuit the transcendent. The mind works in two spheres at the same time. On the one hand it appears to be finite and yet it has the capacity to consider the infinite. Everything has both dimensions, the infinite and the finite. Swami ji paraphrased Rabindranath Tagore by saying that "The limitless is peeping through the finite."

Krishnamurti says that there cannot be a relationship between the absolute and the relative except through love and compassion. What you do as a sadhana, as a practice, cannot lead you to the absolute, since practice is in space-time causation and what you are trying to achieve is beyond this. How can you come to know you are Brahman, the infinite? The practice

becomes nothing but the removal of the ignorance that you are not Brahman.

There are two paths in *Advaita*. In the *Gyana* path, you begin by saying “Who am I?” and in the *Bhakti* path, you reduce your ego to a non-entity. Either way, you let the mind and the senses do their thing, and you remain as a constant, non-participating witness. Constantly project yourself like an actor observing a screening of his own movie, watching your own sorrow and joy without identifying with either, remaining neither outwardly nor inwardly focused. In a dream state we do this, seeing ourselves as an object. Can we maintain this kind of awareness consciousness without getting broken up into subject object? This is possible to practice.

https://youtu.be/uiqZv31bgDI?list=PL6e3CysazaI0sjUwGdCYdjWYmRKYj_mS6

Dr. Meenal Katarnikar responding to the paper The Nature and Function of Mind in Jainism by Prof. Bhagchandra Jain, followed by discussion

Jainism discriminates between the physical and psychical mind. The physical mind comes in the category of sense organs, whereas the psychical mind is regarded as the power of the activity of the self to perform mental functions. This helps to resolve the problem of dualism. Every action and event is connected to the law of karma. The psychological perspective might show light on the passions, the epistemological perspective can shed light on types of knowledge such as memory and recognition, and the logical dimension can explore the relationship between consciousness and the body with the psychical mind acting as a mediator between the two.

Audience member: We have been talking about consciousness as both a state and an entity. If consciousness is a discrete entity, then where does it reside? If it is a state, can a soul exist without consciousness? If consciousness is inherent to *atman* why are we talking so much about it as something separate?

The presenters responded by saying that consciousness is of a multiple nature. Generally, a distinction is made between consciousness of an object (by some agent, the soul and with *manas* as the instrument) and consciousness for some objective such as an activity to be realized. According to Jainism the soul is conscious. The conscious nature of mind assists the soul to acquire knowledge, and both are associated with soul, so there is no contradiction in terms of mind-body dualism since the conscious mind is part of the soul. The other presenters found this idea far-fetched and suggested that the idea of a conscious mind was redundant.

Prof. Bhagchandra Jain responded to the audience member's question by discussing the concept of *jīva* and *ajīva*. *Jīva* stands for the self which is conscious, and which has infinite consciousness in its pure form. The self becomes conscious of itself through the mediation of the mind. Therefore, the mind needs to be partly conscious. That conscious mind must have some substratum in the body, so a physical mind - *ajīva* - is also postulated.

Dr. Thupten Jinpa questioned how it is that the Jain school manages to resolve the mind-body duality problem.

Dr. Meenal Katarnikar responds by explaining that in Jainism everything except soul is material in nature, even karma. This creates a problem of dualism, with no connectivity between the soul and body since pure consciousness cannot affect pure matter and vice versa. To solve this problem, Jainism talks about two dimensions of mind: the physical mind and the psychical

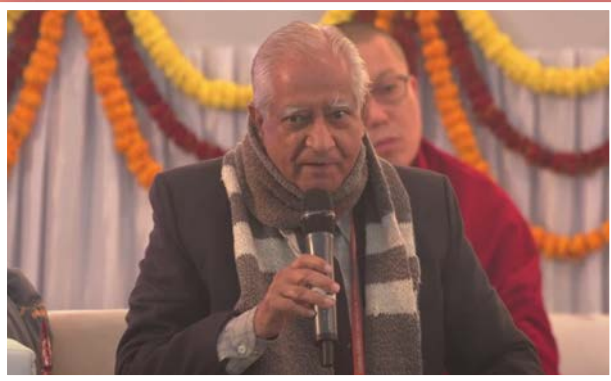
mind. The physical mind is involved in emotional awareness and knowledge processes. Then there is another dimension of mind which is quasi-material and quasi-psychical. It cannot be conscious because it is the product of matter, and it is not completely physical either. There are no sharp edges in Jainism. Whether this fully satisfies the mind/body problem is a matter for scholars to discuss, she concluded.

Prof. Bhatt added that although the *ajīva* and *ajīva* points to a dualistic position, this is overcome by postulating that *jīva* and *ajīva* come in contact with one another, so that *jīva* is affected and activated by the contact of *ajīva*.

Audience member: The question revolved around the issue of *atman* vs. *anatman*. If you see *atman* as being like a soup, the *atman* view is that if you add a spice, it is still essentially the same (and therefore changeless, eternal) soup. The *an-atman* view is that the spice makes the soup different, and therefore it is impermanent and finite. Is it possible to postulate that it could be both the same and different?

Prof. Bandhopradayaya responded with the observation that some philosophers adhere to the principal that changing characteristics in the locus also change the substratum. Others, such as the *Nyāyikas*, assert that the locus and the substratum are absolutely distinct and so it is impossible for changing properties in the locus to affect the substratum.

She continued that *Advaitans* believe that the coming and going of properties do indeed change the substratum, but that all these changing properties are not as real as the locus. *Advaita* is the philosophy of identity and sees the locus as essentially unaffected by change. Buddhism is the philosophy of change, since they see everything as momentary.



Prof. Bhatt argued that even when milk becomes curd, the essence of milk is still there, so in the same way, *Nyāyikas* should accept the change of the substratum also. This comment sparked a lively debate as Prof. Mishra retorted that from the *Nyāya* point of view, the milk actually gets destroyed in the production of curd and becomes a new creation. Prof. Bhatt replied that since it is impossible to make curd out of water, one must accept a continuity of

the element of milk in curd to which Prof. Mishra replied re-asserting the position that; “There is nothing left in curd that you can call milk. Everything is changed.”

https://youtu.be/JhBvpahqjzc?list=PL6e3Cysaza10sjUwGdCYdjWYmRKYj_mS6

DAY TWO (MORNING) – THIRD SESSION

Analysis of Mind in *Theravāda* Buddhism - Prof. Asanga Tilakaratne

Moderator: Prof. Jay Garfield

Prof. Tilakaratne said that in the *Theravāda* tradition, the term ‘*atman*’ (along with its functions) was replaced by the concept of mind, something with which even Buddhist followers have grappled. In the canon, for example, a bhikkhu named Satī asserted it is the *vijñāna* (consciousness) that goes from birth to birth without any change, but Buddha replied that

the whole process needs to be understood as dependently arisen. The Buddhist concept of mind involves three aspects: *citta*, *mano/manas*, and *vijñāna*. Buddha sometimes uses these three concepts synonymously, he said, but in the literature these concepts are used in clearly definable ways.



Citta is the emotional aspect of the mind that can be developed, and which is finally liberated from the defilements. *Mano* or *manas* is basically synonymous with indriya; the sense faculties such as tongue, eye, ear, etc., and coordinates all the other senses. *Vijñāna* is a complex. It is the consciousness associated with the sensory faculties as in ear consciousness, eye consciousness, and so

on. It is also an aspect of the five skandhas or aggregates, and according to the early discourses, connects this birth to the next birth. There is a fourth aspect to *vijñāna*, which is the continuation of the psychological mental process throughout one's life.

Prof. Tilakaratne concluded by saying that all this reveals how difficult it is to define 'mind' within a single term. We can, however, say that mind is considered to be dependently arisen in contrast with the *atman* which is considered to be independent. The mind-body problem does not arise in the Buddhist tradition because the mind depends upon other factors. It is a complex phenomenon. https://youtu.be/pvYTA89d8II?list=PL6e3CysazaI0sjUwGdCYdjWYmRKYj_mS6

Erwin Schrödinger: A Non-Dualist Approach of Mind and Matter Inspired from the Upanishads and from Buddhism -- Prof. Michel Bitbol

Prof. Bitbol discussed how Indian philosophies influenced this Austrian pioneer of quantum mechanics. Schrodinger questioned the substantiality of the individual ego and the illusion that there are multiple minds, asserting that we actually only experience one consciousness that we erroneously call 'my mind'. Schrödinger uses the analogy of a dream to explain how the many-mind illusion arises. The dreamer is singular, but the dream characters can be many. Likewise, the illusion of many bodies may arise even although an object is a complex and not an inherently existing thing. Objects that appear stable are actually made up of unstable particles. Quantum states are not inherent descriptions of inherent reality. They are probabilistic anticipations of phenomena co-arising with the act of observation.



His Holiness mentioned that the summation of this kind of critical inquiry that searches for a deeper understanding of the nature of reality seems to be at such odds with our ordinary perception of the world. This is why, in both the Buddhist and Indian tradition, a distinction is drawn between relative and ultimate reality. He reminded those present that the

entire reason for this kind of inquiry is cultivate to wisdom in order to overcome suffering. A lot of the suffering in our lives comes about because we are so fixated on the inherent reality of the world that we see, and we become attached and fixated, leading to a host of emotional reactions and all kinds of negative behaviour. He speculated as to whether the quantum scientists who really believe the results of their inquiry find their own negative emotions reducing or not.

Prof. Bitbol concluded his remarks by saying that the East has traditionally tried to discover the nature of reality through a process of internal inquiry while the West has done so through a process of external inquiry. What we are discovering, however, is that when you take external inquiry to its furthest conclusion, as in the field of modern physics, you hit the limits of objectivity, and are forced to connect to the wisdom of Buddhism.

https://youtu.be/XKQsVDNIE4?list=PL6e3CysazaI0sjUwGdCYdjWYmRKYj_mS6

Intentionality, Reflexivity and Subjectivity: Three Core Features of Consciousness in Buddhist Philosophy of Mind - Dr. Thupten Jinpa

Dr. Jinpa focused his presentation on the 6th century Indian philosopher, Dignaga, whose position is controversial within some Buddhist schools. The characteristics of mind, according to the Ratnakūṭa Sūtra (a *Mahāyāna* text) is that it has no material form, is not demonstrable, has no appearance, no resistance, no special locus, and cannot be perceived by others. Dignaga, however, asserts that cognitions possess an objective



and a subjective aspect. If they did not, the cognition of an object and the cognition of the cognition would be indistinguishable e.g. the memory of a seeing blue and the experience of seeing blue would be the same. This dual dimension of cognition is also reflected in the fact that we are able to distinguish between different perceptions in our recollections of past experience; recollecting seeing a form as opposed to hearing a sound, for example. This memory aspect, the perception of perception, implies that consciousness is reflexive. It must know itself.

Key points of the self-reflexive thesis are that: 1. Consciousness is self-luminous. It has an object aspect (meaning that it can apprehend an object by assuming its form) and a subject aspect (that allows us to have knowledge of our own mental states). 2. This self-reflexive awareness is an essential feature of our mental states, not a separate strand. 3. The way that the mind knows itself is not in a subject-object way but is intransitive. This provides a basic structure of consciousness with three aspects, 1. intentionality or object-directedness as in the apprehension of an object 2. the subjective dimension - the experience itself and 3. the reflexive dimension -- the mind's ability to know itself. Dr. Jinpa suggests that any theory of mind or consciousness should account for these three features.

His Holiness clarified that Dignaga asserted consciousness as being more ultimate than material entities, and that this is why he posited such a strong self-reflexive thesis. Other Buddhist thinkers take issue with this position that appears to underpin a hyper-reality of the

subjective perspective and seems to suggest some kind of ultimacy of consciousness. His Holiness concluded with the observation that analysing a contradictory position to one's own is very helpful for one's own development.

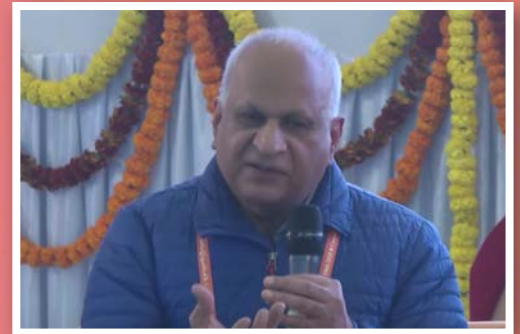
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FOURTH SESSION

Nature of Mind from Neuroscience and Physics Perspectives - Prof. Ceon Ramon

Moderator Prof. Renuka Singh

Prof. Ramon spoke about how the mapping of emotional states of the brain in neuroscience, which has proven useful in diagnosing mental disorders, has been unable to really define the nature of mind itself. Science cannot yet explain, for example, how electrochemical currents flowing from neurons give rise to thoughts and feelings in the mind. Scientists will go as far as saying that consciousness emerges as the result of neuronal activity in the brain, but this is not a complete picture. Principles of the nature of mind in Buddhism can align with theories of neuroscience and quantum physics to help create an interdisciplinary approach to better probe the nature of mind.



Vasubhandu's *Abhidharmakośa* describes the smallest measurable moment of time as a '*ksana*' which is 0.013 sec (13 milliseconds). One phase change in the brain is measured by scientists as 0.012 secs (12 milliseconds), so there is a startling correlation here. Scientists have discovered that the brain prepares to perform an action from 1-8 seconds before the person even has conscious awareness of planning for that action. Such a pre-cognitive processor could be explained through quantum entanglement, which suggests that we are all connected. Faster than light travel transposes the properties of time and space so that both remote connectedness and time travel become possibilities. All of these suggest there is high potential for collaboration between Buddhism and science.

His Holiness noted that Western psychologists seem to talk about consciousness only in terms of sensorial consciousness and seem limited in their knowledge of *citta* that goes far beyond sensorial perception into the realm of evaluation and judgement. His Holiness also mentioned that scientists and Buddhists should collaborate to study little understood phenomena such a thuk dam -- a post-death meditative state practised by highly realized Buddhist masters where the body does not decay for weeks.



In his concluding remarks, His Holiness said that ancient Indian knowledge is very

relevant to modern problems of managing destructive emotions that stop intelligence from functioning properly. He said that India is unique in its ability to be able to bring together the realms of modern science and ancient wisdom.

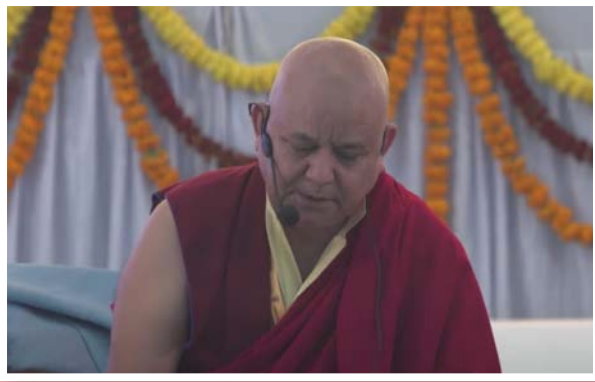
The Hon'ble Vice Chancellor thanked His Holiness for his legacy of giving the world the gift of the knowledge of emotional intelligence and for his work towards inter-religious harmony.

https://youtu.be/ZsBTlxpegrQ?list=PL6e3CysazaI0sjUwGdCYdjWYmRKYj_mS6

Prof. Wangchuk Dorjee Negi responding to Analysis of Mind in Theravāda Buddhism by Prof. Asanga Tilakratne followed by discussion.

Moderator: Prof. Jay Garfield

Prof. Negi said that some *Abhidharma* texts assert that an individual does not possess consciousness while they are in the state of pure absorption, and asked whether this means



that they are not sentient at that particular time. If it is determined that they do possess consciousness during this time, one would have to assert the existence of the continuity of mind. This being so, he asked what is the distinction between non-Buddhist *atman* and the Buddhist ever existing mind in the form of luminosity or awareness? He also asked, if the *nama-rupa* (name and form) of the individual cannot be divided into mind and body, then does it

mean that in the formless realm mind and form is the same, each participating of the other? His third question concerned the mind/matter properties of *caitasika/caitika* (mental factors) according to *Theravāda*. His last question concerned dependent origination and whether *Theravāda* held to the same web of interrelation as elucidated by Nagarjuna since *Theravāda* *Abhidharma* posits four ultimate realities: mind, mental factors, matter and nirvana.

Prof. Tilakratne responded by saying that we encounter the duality problem when we ask who is reflecting on the mind, but if we take the mind as being a dependently arisen phenomena based on the interaction of the five aggregates the problem disappears. There is no issue of separating mind and body since mind is always composite and exists in dependence upon many factors. If you want to stay in samsara there is a way of looking at the world, and if you want liberation then there is another way.

Prof. Sisir Roy reflected on the Jataka story of Buddha Dīpaṅkara. He told his disciples notice how a river seems to be a continuum, but that if they look more closely, they can see that this continuum is actually made up of discrete molecules and instances. Prof. Roy asked how we can we resolve this apparent discrepancy between discrete knowledge and knowledge as a continuum and how does this relate to past and future lives?

Prof. Tilakratne replied that the assumption is that when the last *vijñāna* ceases, the next one arises in association with the body. Later *Theravāda* developed the idea of *bhavaṅga*--a mental process which conditions the next mental process at the moment of death and rebirth--and *pratisandhi* that connects the last consciousness in this life to the next consciousness of

the next life. *Prati sandhi vijñāna*, or re-linking consciousness, is not a concept found in the discourses. Buddha did not try to explain the mechanism for rebirth and only said that people will be reborn according to their karma. Subsequent tradition felt obligated to try to explain the mechanism, so they came up with the concept on *bhavaṅga*. Although *bhavaṅga* comes close to the idea of a continuous *atman*, it is also dependently arisen, meaning that it requires preconditions to arise.

Prof. Tilakrante continued by saying that although there are references in the discourses to certain forms of life without perception, this doesn't mean there is no consciousness. Also, in terms of *a-rupa* which means without physical basis, we can also posit a very subtle form of *rupa* that is not completely without form.

Audience question: It was mentioned that *atman* was replaced by *citta*. In the Dhammapada the Buddha references *atman* to mean the self. Does this mean that *citta* and self are synonymous?

Prof. Asanga Tilakratne replied that this is an etymological issue. The word *atman* can refer to the concept of a soul but it can also be used as a reflexive pronoun. We are talking about homonyms not synonyms.

Dr. Jinpa pointed out that the terms *citta*, *manas* and *vijñāna* are used in different contexts in the discourses and are also sometimes used interchangeably. In Asaṅga's *Yogācāra*, *citta* is *ālaya*, which is similar to the *Theravāda bhavaṅga* model. It is a kind of store consciousness, the repository of the experiences, *vāsanās*, etc. *Manas* is the 'I' maker, the mental faculty that grasps the *ālaya* and builds up the notion of self. The *vijñāna* is the other five consciousnesses and one mental consciousness that engages with the world and produces the *vasanas*. He asked Prof. Tilakratne about how these terms are used in distinct ways.

Prof. Tilakratne concurs that there are several occasions in the discourses where Buddha refers to these things synonymously but also in different contexts. In Buddhism, he said, it is very difficult to point to one thing and say, "This is mind". So long as we are thinking in a language that is based in time and space, it is difficult to imagine how the entire samsaric experience can be transmitted from one thought moment to another.

https://youtu.be/RCKU6p5oFFk?list=PL6e3CysazaI0sjUwGdCYdjWYmRKYj_mS6

Geshe Lhakdor responds to Erwin Schrödinger: A Non-Dualist Approach of Mind and Matter Inspired from the Upanishads and from Buddhism by Prof. Michel Bitbol followed by discussion

Moderator Prof. Jay Garfield



Geshe Lhakdor remarked on the apparent soft border between Western science and philosophy and questioned if there is a place for metaphysics in the Western scientific arena. Responding to Prof. Bitbol's remarks about a universal consciousness, he mentioned that

Buddhism does not accept one unitary consciousness of which the individual consciousness participates, since from the Madhyamaka point of view, everything can be reduced to name and designation, and the ultimate truth is śūnyatā. Geshe Lhakdor queried the logic of the idea that the cat in Schrödinger's thought experiment is considered to be both dead and alive when unobserved. He concluded with an expression of scepticism as to how Western science's search for a fundamental particle could help to transform the mind of an individual person.

Prof. Bitbol responded by noting that science and philosophy were not distinguished in ancient Greece but were separated later on. He explained that Schrödinger was actually critiquing the idea that quantum mechanics effectively describes reality and attempted to show that positing that the cat is both dead and alive was a *reductio ad absurdum* (reduction to absurdity). What the experiment shows is not reality but probability; that there is a fifty percent chance that the cat is alive or dead. When it comes to the issue of how matter can act as both wave and particle, and can be localized or extended like a wave, this is only a problem when we think in terms of absolute properties. It is not as if they are both particles and waves, but they appear as waves in certain contexts and as particles in other contexts. So, you are not combining contradictory features. You understand that the features are dependently arising with the experimental conditions. So, there is no contradiction.

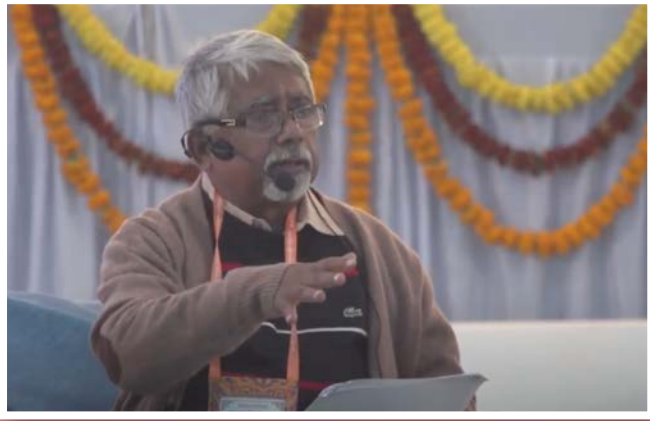
Prof. Bitbol concluded that the discovery of a fundamental particle is clearly not some absolute truth, but simply a new mode of relating with reality. Although modern physics deals only with conventional truth, its relevance to the search for ultimate truth, he said, is in its ability to dispel many illusions about the nature of reality. This is because modern physics presents a very different picture of the universe than Aristotle or Newton and thus helps us to have a more open mind towards different ways of perceiving the world.

Prof. Garfield asserted that the probabilistic interpretation only (that the cat has a 50% chance of being dead or alive) replaces the Copenhagen interpretation with another problem. It only removes the mystery if the person understands the concept of probabilities, but it does not shed light on the condition of the cat since probability is not a property of the cat but of individual judgement.

Prof. Bitbol replied by saying that probabilities in quantum physics are more complicated than ordinary probabilities because the cat can only be said to be inherently dead or alive relative to an act of observation. This kind of probability is original, not because it discloses some new kind of reality, but because it proposes a new kind of probability. When we say that the probability is a property of us and not the cat, we are still operating from the dualistic mode of thinking of classical physics. However, if we understand that the state of the cat is relative to an act of observation, the probability is also just as relative to an act of observation, and therefore just as descriptive of reality. https://youtu.be/6LcNyQsFbh1?list=PL6e3Cysazal0sjUwGdCYdjWYmRKYj_mS6

Prof. Sisir Roy responding to Intentionality, Reflexivity and Subjectivity: Three Core Features of Consciousness in Buddhist Philosophy of Mind by Dr. Thupten Jinpa

Philosophy begins with the features of consciousness as its starting point, whereas science begins with looking at the atoms and molecules of the material world. Can the laws of physics



can explain the subjective experience (qualia) and how consciousness operates? Presently, the answer is no. Even Buddhism cannot prove that anyone other than humans have a subjective experience whereas science can extrapolate from the fact that animals also have a nervous system and so therefore should also have a subjective experience. Science has been unable to discover a locus of self-consciousness in the brain, but it has been determined that it requires

global areas involving many neurons functioning together to form a subjective experience and perhaps this can be explained in Buddhist terms. Prof. Roy raised the question of whether plants have consciousness according to Buddhism since in science it is said that a nervous system is required for consciousness to exist.

Dr. Jinpa said that finding neural correlates to subjective experience neither explains the nature of conscious experience nor enriches the field of science itself. While neuroscience is trying to describe our mental life with the language of the brain, qualia (subjective self-awareness) necessarily involves the language of the mind. How can this gap be bridged? He said that, at the least, it seems plausible that the general capacity of the mind to reflect upon itself could find some kind of correlate in neuroscience. He added that the question about plants is an ancient point of philosophical debate. In Buddhism you have a hierarchy of sentience which is described in terms of capacity to experience pain and pleasure so Buddhists tend to say plants are not conscious because they cannot experience pain and pleasure. Jains, however, disagree on this point.

Prof. Bandopadhyaya said that *Advaita Vedantans* would definitely assert that plants are conscious with the caveat that not everything has the same capacity to manifest consciousness in the same way.

Prof. Mishra pointed out the importance of differentiating between subjective consciousness and Brahman consciousness, otherwise there is no difference between a person and a table since *Nyāyikas* assert levels of consciousness that include material phenomena. From the *Nyāya* perspective plants do have consciousness since if you cut a tree it can heal itself and this is a form of prana-vayu one of the five energetic 'winds' or life force.

Audience member: raised a question about non-duality and what it means for reality and whether consciousness is reflexively aware and what this implies for science and philosophy?

Prof. Bitbol responded by saying that the lack of barrier between subject and object raises questions about the nature of reality. How do we come to believe in the duality of object and subject. In other words, how do we elaborate a notion of an object that is independent of us out of the non-dual experience?

Dr. Jinpa said that when ideas from two very different disciplines one ancient and one modern begin to converge in the way that Indian philosophy and science is doing, it is worth taking seriously. However, reflexivity is a harder issue. If consciousness is not self-luminous, just

like light, it cannot illuminate objects. There is also a feeling tone that comes with our memory of an experience which needs to be explained. With the strong reflexivity thesis of Dignaga, there is a danger of postulating something like intrinsic existence. He wondered if there was a middle way, where we don't have to go as far as Dignaga and Śāntarakṣita where every episode of cognition is self-illuminating, but it is not simply a higher order of cognition because that doesn't capture self-reflexivity. Western philosophy is dominated by scientific thinking and the subject of qualia has emerged largely through the field of neuroscience. Indian philosophy, he said, opens up a new avenue for exploring these issues.



Audience member: Can you bring science and Indian philosophy together considering all the issues with translation and language?

Prof. Garfield answered categorically, yes, and pointed out that there are also debates about translation and philosophical positions within and across Indian philosophical traditions. He said that globally we find the same questions asked throughout the history of philosophy. The answers

are different enough to make conversation worthwhile and close enough to make conversation possible. It is never boring, he said, and almost always productive.

Prof. Bitbol observed two main pitfalls with trying to find correlates between science and philosophy. One is that religion has often felt attacked by science and we saw with the lives of Galileo and Bruno. The second is trying to make analogies too rapidly. It is important to posit differences and standpoints. Science and Buddhism both have empiricism at their core but they are different kinds of empiricism; one through experimentation and the other through direct experience. When you understand these differences, dialogue is possible as we saw with Varela's neurophenomenology was successful, and the two together gave new results.

https://youtu.be/-VtOYkebO8Y?list=PL6e3Cysaza0sjUwGdCYdjWYmRKYj_mS6

Prof. Sisir Roy responds to Nature of Mind from Neuroscience and Physics Perspectives by Dr. Ceon Ramon

Moderator: Prof. Renuka Singh

Prof. Sisir mentioned that there may be several reasons why particular cortical areas of the brain become activated, but that much could be learned if there was a way to directly stimulate the neuronal region first and then see how the individual responds. The brain does not just process information, he said, it also interfaces with the phenomenal world. Information theory is mostly based on syntax but leaves out semantics; the meaning. We need a new information theory that includes not just information processing but meaning processing.

Regarding time perception in the brain, gamma high frequency oscillations are usually

associated with awareness and dominate in the waking and dream states. They happen to have the exact phase length as the smallest measurable moment of time that is mentioned in ancient Buddhist texts. Also, Dr. Ramon referred to the significant length of unconscious time before the awareness of a planned action which brings up interesting questions regarding free will. He concluded by pointing out that faster than light transmission is mostly speculation and has not been settled experimentally.



Prof. Ceon Ramon responded by saying that if we believe that Buddha can see future events and that some of the attributes of mind can engage with an object spontaneously, then we have to find models that are not confined by the speed of the interaction; either use quantum entanglement or faster than light. He said that processing time varies wildly depending upon whether you're talking about the sensory level (where processes are relatively slow) the neuronal level or the cellular level. Episodic phase shifts in the brain can happen at frequencies as high as 1000 hertz, which show up in epilepsy localizations. These episodic shifts are the reason that we can predict an epilepsy episode, so it is important to note that there are multiple components to this analysis.

Dr. Renuka Singh: What are the limits of the human potential for growth and what are the possibilities for us being able to address the issue of mental health, especially with depression on the rise.

Dr. Ramon replied that he is basically an optimist who believes in the potential of human development. He said that generating altruism and compassion will have a knock-on effect to transform society. Regarding mental health issues, he spoke of the need to apply a holistic approach that includes pharmaceuticals and mind-training since drugs alone are not adequate.

Dr. Garfield mentioned that in Buddhist texts, there are various terms that describe pre-conscious states which could correlate to the anticipatory consciousness spoken about by Dr. Ramon, including *vāsanā* (karmic imprint) and *anuśaya* (latent negative tendency). In developing a theory of mind, we should take these notions of latent states into account.

Dr. Madhumita Chattopadhyay responds to a non-presented paper An Analysis of the Relationship between the Body and the Mind by Geshe Yeshe Thabkhe

Dr. Chattopadhyay summarized Geshe Thabkhe's paper that attempts to explain the continuity of consciousness through changes in the body. The paper presents the *cārvāka*'s point of view of the relationship between the support (body) and the supported (mind). They

say that mind is supported by the body like beer takes its power from yeast or in the way that light is supported by a lamp and do not assert a belief in an afterlife. Dharmakīrti refutes the cārvāka asserting that that mind and body cannot share the same nature just as compassion (which is cultivated over lifetimes) does not change in accordance with changes in the body, so the substantial cause of mind cannot be the body. If this were so, then the destruction of the body would eliminate the mind and yet at the time of death, both the wind energy and consciousness become increasingly subtle enough to allow for the continuum of mind. The question of how the consciousness of one life connects to the consciousness of the next is not directly addressed by Dharmakīrti.

Dr. Jinpa spoke of the need for science to consider opening up its own language, conceptual framework and methodologies, and for the Indic traditions to do the same. He pointed to neuroplasticity as a good example of what can happen when the two systems collaborate, since now science has a way of explaining how meditation changes the brain. Dr. Jinpa referred to the long history of pramana debates between Indian schools that marked one of the most fruitful periods of Indian philosophical thought. If we think we have the final truth, nothing happens,” he said. “In a genuine dialogue, nobody comes out unchanged.”

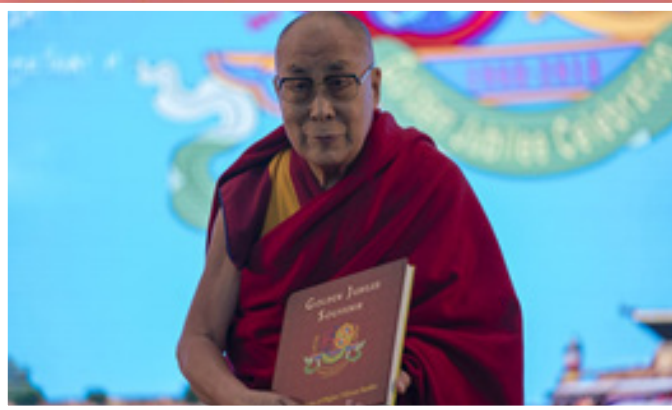
https://youtu.be/cikr3iriNH0?list=PL6e3Cysaza10sjUwGdCYdjWYmRKYj_mS6



Golden Jubilee Celebration



lamp-lighting ceremony by His Holiness the Dalai Lama. The Honorable Vice Chancellor, Prof. Geshe Ngawang Samten felicitated His Holiness the Dalai Lama and the other dignitaries on the dais including scholars like Ven. Thungu Rinpoche, the President of Central Tibetan Administration Dr.



achievements of the University since its inception under the guidance of His Holiness the Dalai Lama and the support of Indian Government. He also reminded the contributions of the Indians and Tibetans officials, scholars as well as the past



1. To commemorate the 50 successful years of its establishment, Central Institute of Higher Tibetan Studies, Sarnath, Varanasi, celebrated the Golden Jubilee event in a very gala manner. The event opened with University Kulgeet and Mangala-charana in both Tibetan and Sanskrit languages and was followed by the



Lobsang Sangay; Honourable spokesman of CTA; Ven. Khenpo Sonam Tenphel, the former Governor of Sikkim; Dr. V. P. Singh, former Vice Chancellor of CIHTS; Ven. Prof. Samdhong Rinpoche etc. The teaching fraternity, staff members, alumni, and the present students all welcomed them wholeheartedly. The Honorable Vice Chancellor, in his address, enumerated the



and present members of the Institute. He highlighted the fact that the success of any academic institution is measured on the basis of its contribution to advancing the frontiers of the various fields of disciplines and providing education to youngsters that can take care of both head and heart. To capture the moment and to cherish it

forever, the Golden Jubilee Souvenir was released by His Holiness the Dalai Lama.

2. His Holiness also released the important works of the scholars on and off the campus on behalf of the University Publication Department. On this occasion, Prof. Deoraj Singh read out the message of the Hon'ble Chancellor of the Institute Dr. Mahesh Sharma (Union Minister of State for Culture).
3. His Holiness the Dalai Lama was honored by the Honorable Vice Chancellor with a memento and Thanka painting to express our gratitude to him for establishing the institute and constant guidance and support. He also felicitated all the guests sitting on the dais.
4. During the inaugural speech, His Holiness the Dalai Lama congratulated the institution and its founders for their uncompromising hard work to make the campus such a success story. He even blessed those who were not present, yet had contributed their best for the success of the campus. While emphasizing the changes occurring across the globe, he motivated the administration of the Institute to cope with and integrate modern technologies for future growth because "only the human mind is blessed with such power of adaptation not the animals". Moreover, he also emphasized the assimilation of new methodologies and ways of human innovation which only a human mind can perceive. In his typical cosmopolitan avatar,



he emphasized the value of peace to solve the issue of terrorism.

5. With the new year ahead, he talked of new beginnings. He took a resolution along with the whole gathering for construction of a higher human endeavour and spirit. "Human beings should be constructive not destructive", he said emphatically.
6. "A good human being based on his gentle nature can construct hundred better human citizens. Hence contribute towards a healthy and peaceful society", he concluded.

7. The other dignitaries also shared their thoughts on various issues like Human Enlightenment, Value of *Buddhism* and Peace to carve and nurture a better peaceful tomorrow.

https://youtu.be/g6x7ktFUE5A?list=PL6e3CysazaI3RB46l_d9vWr02zqgSHhIrl

8. On this occasion, the Honorable Vice Chancellor also felicitated the scholars whose contribution has helped the institution to grow and prosper. The Alumni Association felicitated the retired teachers with memento with the recitation of their citations. The event culminated in a very vibrant cultural evening where students of the campus presented various dance forms and cultural songs.



https://youtu.be/fI506_uLFko?list=PL6e3CysazaI3RB46l_d9vWr02zqgSHhIrl

9. The former Vice Chancellor, Ven. Prof. S. Rinpoche reminded the students about the objectives, activities and the achievements of the campus since the last fifty years after which a group photo was taken to make the event unforgettable. The event created an unprecedented milieu of pride and legacy on and off the campus as the people who were related with the history of institution could cherish the long glorious 50 years of history.

https://youtu.be/a6bY2ZurMY8?list=PL6e3CysazaI3RB46l_d9vWr02zqgSHhIrl

15th Convocation Ceremony of Central Institute of Higher Tibetan Studies, Sarnath, Varanasi October 25, 2018

With a glorious history of 50 years, CIHTS has produced thousands of students across the globe who have become the academic and cultural ambassadors of the values the institute stands for. Convocation is certainly the most memorable day for the students and fraternity alike because it allows a celebration of their academic toil and discipline. CIHTS celebrated its 15th Convocation on October 25, 2018 with utmost zeal and enthusiasm. The Convocation commenced with Tibetan traditional auspicious music. Hon'ble Chancellor of the Institute Dr. Mahesh Sharma (Union Minister of State for Culture) and the procession arrived in the Atisha auditorium in traditional attire. Hon'ble Vice-Chancellor made the announcement of the convocation program taking permission from the Hon'ble Chancellor. On the



announcement of Registrar, Dr. Ranshil Kumar Upadhyaya, the monk students of the institute recited the Mangalacarana in Tibetan, the girl students sang Mangalacarana in Sanskrit which was followed by University Kulgeet.

Ven. Thich Nhat Hanh was conferred the Vakpati degree on the occasion. Prof. D. Prahladacharya (Former vice-chancellor – Rastriya Sanskrit Sansthan, Tirupati) later Prof. Vidyashrisha Tirthasvami Maharaja was also conferred Vakpati degree by Hon'ble Chancellor of the Institute Dr. Mahesh Sharma (Union Minister of State for Culture). Mrs. Jetsun Pema, the sister of His Holiness the Dalai Lama was conferred Vakpati degree for her incomparable contribution for Tibetan community.



On this occasion, the Honorable Vice-Chancellor of the institute gave the instruction and bestowed the degrees to the students of 2012-18 – Vidya Varidhai (Ph.D.) degrees to 10 students, M.Phil degrees to 17 students, Gold metals to 16 students from various departments of Shastri and Acharya classes, Acharya degrees to 273 students, Sowa Rigpa – Menrampa degrees to 8 students, Sowa



Rigpa – Acharya to 13 students, Tibetan Astrology Acharya to 2 students, M.A fine arts degrees to 9 students, B.Ed. degrees to 45 students, Shastri degrees to 236 students, Tibetan Astrology Shastri degree to 1 student, B.A. degrees in Fine arts to 11 students, B.A. B.Ed. degrees to 29 students, Tibetan literature degrees to 23 students, B.Sc. B.Ed. degrees to 36 students.

On this propitious occasion, Honorable Shri Vidyashrisateertha Swamiji pointed out the legacy of great debates between Indian and Buddhist philosophical scholars like late Prof. Daya Krishna, Prof. Badrinath Shukla and Vishwanath Shastri taking place at the institute. This institute is a renowned home for higher quality research and debates. He expressed deep gratitude while receiving the honorary doctorate. In the same manner, Shrimati Jetsun Pema also received the honorary doctorate with immense sense of gratitude and she blessed all the students who passed out with the degrees during the convocation as ambassadors of Tibetan culture. She showed immense happiness while observing the great contribution of the scholars from CIHTS, a place which propagates compassion and non-violence on global level.



The representative of Ven. Thich Nhat Hanh, read out the convocation speech on behalf of the Buddhist monk. Venerable Vietnamese Buddhist scholar and monk, Thich Nhat Hanh mentioned the importance of the 'Sangha' as the 'masterwork' of the Buddha. He emphasized the role of the young people in building a community according to Buddha's teachings of "healing and liberation". Further, he highlighted how a space like the university could ideally inculcate community and Sangha building. Lastly, he urged everyone to bridge the currently increasing gap between the 'sacred' and the 'secular'.



Hon'ble Chancellor of the Institute Dr. Mahesh Sharma (Union Minister of State for Culture) congratulated the Vice-Chancellor and appreciated his administrative and leadership qualities keeping in mind the

laurels this institute has brought. He also pointed out the contribution of the Tibetan society to spread Buddhism in India and abroad. “His Holiness Dalai Lama is an apostle of peace and a paragon of Buddhist scholarship”, he said. In a very exhilarating manner, he reminded the audience that besides Lumbini, Nepal all the other seven landmarks of Buddhism are situated in India, and CIHTS is situated where Buddha himself started the tradition of delivering lectures and dissemination of knowledge. “It is the charisma of India which transformed Siddhartha to Buddha, Mohandas to Mahatma and Vallabh bhai to Sardar, the whole world is looking towards India as a place to lead and guide, the same role



which CIHTS is playing among all the universities of India. CIHTS disseminated Buddhism via a tradition of exchange of scholars and research.” Acknowledging the great contribution of CIHTS even in medical sciences and while appreciating the contribution and relevance of Sowa-Rigpa research, he declared the donation of 46 crores rupees to CIHTS to build a well equipped, advanced Sowa-Rigpa hospital. Here, the fatal diseases like cancer and other threats to humanity will be cured.

The Honorable Vice-Chancellor of the Institute, Prof. Ngawang Samten expressed his deepest gratitude towards the Chancellor and all the invited guests. He also congratulated all the pass-out students and wished for their future success. He pointed out the outstanding contribution of CIHTS for the greater good of mankind, let it be in the medical sciences like Sowa-Rigpa or in Restoration and Translation projects, the Institute is involved in. In a very nostalgic tone, he remembered the contribution of the previous director Prof. S. Rinpoche and the grace of His Holiness the Dalai Lama. He also congratulated all the recipients of the honorary doctorate. "CIHTS has been a seat of learning and preservation of languages and culture and the journey will continue laying many more stepping stones in the same tradition", he said. On this occasion, Dr. Tashi Tsering (T) and Prof. Dharam Dutt Chaturvedi moderated the programme in Tibetan and Sanskrit languages respectively. Besides the proud students, Hon'ble members of the CIHTS Society and Board of Governors, Hon'ble MLA, Varanasi, Mr. Ravindra Jaiswal, Hon'ble MLC Shri Ashok Dhawan, Shri Badri Prasad and various scholars, faculty members, and media personnel were also present.

<https://youtu.be/Qrrg5kJIWXw?list=PL6e3Cysaza1nZjIXCcYFg1GNxrS8T8lm>



Convocation Address by Hon'ble Chancellor of the Institute Dr. Mahesh Sharma (Union Minister of State for Culture) on 25 October, 2018

The Hon'ble Minister of state, Govt. of India and Chancellor of CIHTS congratulated all the recipients of the degrees and saluted the attending dignitaries, making special mention of the Hon'ble Vice Chancellor as, "A real philanthropic educationalist and a leader who has brought laurels to this university in a big way." He also acknowledged the contribution of the Faculty and students for helping to make the Institute one of such international repute. It was Tibet, he said, that nurtured and preserved Buddhism for decades after it had declined in India, and he pointed out the vital role of His Holiness XIV Dalai Lama in bringing Buddhism back to the land of its origin. "The recipients of these degrees will become the ambassadors of this institution," he said, "taking the fragrance of Buddhism not only to this nation but to the far corners of the world."



The Hon'ble Minister mentioned that the eight holy pilgrimage sites related to the life of Lord Buddha (one in Lumbini and the rest in India) were the strength of the Indian nation. He noted the setting of CIHTS at Sarnath, the very place where Lord Buddha gave his first discourse, close to Varanasi, "the spiritual capital of India" a city that is seeing increasing international connectivity.



Dr. Sharma singled out the work of Sowa Rigpa for special praise, saying that the Government of India has set aside 46 crores for the research and development of Tibetan medicine with the promise of more in the future. He referenced his own background as a medical practitioner, voicing his hope for the future successful treatment of serious medical conditions at CIHTS through the leadership of Hon'ble Prime Minister, Shri Narendra Modi. Dr. Sharma concluded his address by sending his good wishes to everyone at the Institute with assurances of his continued help and support. <https://youtu.be/Jj9phnLDWJo>

Initiation of One-year Diploma Course in *Pāli and Theravāda Buddhism*

Curriculum Development

CIHTS is very dynamic in the context of curriculum development. It offers teaching and research in all four sects of *Mahāyāna* Buddhism of Tibet including the indigenous religion of Bön. However, it is not limited to only *Mahāyāna* school of Buddhism and the Nalanda tradition. In view of this guiding philosophy the institute has launched a one-year Diploma Course in “*Pāli and Theravāda Buddhism*” for the students of the Institute. This course was started in January 2018, which was designed by Venerable Seewali of Sri Lanka and has been continued by Dr Animesh Prakash.

Why is it Important?

Pāli is the only Indic language in which we find a complete set of Buddhist canonical literature and much of it can be traced back to first century BCE or before. Moreover, one can better understand the Buddha’s words with a good grasp of *Pāli* language.

What do we offer?

A student of *Pāli*, therefore, has access to some of the oldest extant materials in Buddhism. The programme supports enthusiastic learners to gain a thorough understanding of the fundamentals of the earliest tradition of Buddhism popularly known as “*Theravāda*” along with the nuances of *Pāli* grammar.

The syllabus is designed in such a way that students can appreciate the linguistic



features of *Pāli* language and enable themselves to comprehend the context of the text. This course opens a window for those who wish to read and understand the early discourses of Gotama the Buddha and has interest in *Theravāda* doctrine and culture.

Who are eligible?

It is open for beginners to *Theravāda* tradition and no prior knowledge of *Pāli* is required for this course.

Course Outcome

At the end of the course, a student will be able to understand the context of the early *Pāli* text with the help of a dictionary along with a familiarity of *Theravāda* Buddhist doctrine, and culture.

Basketball Tournament 2018

Sports play a very crucial role in a student's life to hone the inner and outer capabilities. It is not only essential to infuse a sense of collaborative learning out of the class but also to extend the personality of the students. In order to facilitate holistic personality development, the Institute encourages its students to take part in games and sports activities. The Institute has adequate sports infrastructure, and one full-time Sports Instructure is also employed to train and guide the students. The student community at CIHTS is very vibrant, and various extracurricular activities provide a propitious ground for the students to grow. Students' Welfare Association organised an inter-class Basketball tournament from 15th January to 26th January 2018 in respect of Indian Republic Day. The main objective behind hosting this tournament was to develop a sense of fraternity and unity amongst students and also to improve students' physical and mental health. The competition was contested between 10 different teams including staff and united team. More than 40 matches were played in a league to reach the semi-final. The final match was played between UM 2nd and Shastri 3rd, with Shastri 3rd bagging the winning trophy.



Social-Emotional Learning (SEL) Workshop

Over the last two decades, one of the most significant developments in the field of education has been the growing recognition of the crucial role of “soft” or “non-cognitive skills” (in contrast to conventional cognitive or academic competencies). These skills are proving essential for an effective response to stress, regulation of emotions, and establishing the basis for healthy relationships and pro-social behaviour. Scientific researchers across the world reveal how the development of social and emotional skills is critical to becoming a good student, parent, citizen and employee.



An essential part of the inspiration behind the SEL curriculum has been His Holiness the 14th Dalai Lama’s call for “education of the heart”, to complement the traditional cognitive education of the brain. He speaks for the need of “secular ethics education” that teaches fundamental human values in a universal language through an approach grounded in common sense, our shared human experience and scientific findings.

In the context of programs specifically designed to develop social and emotional competencies, the Social-Emotional Learning (SEL) workshop was organized by the Centre for Teacher Education (CTE) from 26th February to 8th March 2018. Sophie Langri conducted the overall workshop. The first week of the workshop was focused on Social and Emotional Learning (SEL) through 6 SEL components, i.e. 1. Self-Awareness, 2. Self-Management, 3. Social Awareness, 4. Relationship Skills, 5. Responsible Decision Making, 6. Interdependence; and basic SEL principles: how SEL supports academic learning, foster positive relationships and compassion and helps to achieve a positive school climate.

The second week of the workshop focused on how SEL can become the foundation



for positive discipline and class management and how relationships have an impact on the learning process of students. Dr Tara Wilkie also took a few sessions on the learning process of the brain from a neurological point of view, and how to understand and assess the students learning profiles.

The workshop was carried out by the resource persons through different outdoor and indoor activities, and interactive sessions. The participants took active participation in every event.

Geshe Thupten Jinpa, a renowned scholar and principal translator to H.H. the 14th Dalai Lama also delivered a talk to the participants. Besides, 29 students and 13 Assistant Professors of CTE as participants, 5 school teachers from TCV schools- Dharamsala, 2 from THF schools- Mussoorie and one from BHU took part in the SEL workshop.



The participants gave positive feedback with a sense of gratification and enjoyable learning experience.

The Hon'ble Vice-Chancellor, Prof. Geshe N. Samtem honoured the resource persons by presenting each with a Tibetan traditional scarf (Khatak) and a Thangka and highlighted the need and benefits of the social and emotional learning in the rapidly



changing environment around us. Referring to various fundamental research projects in the West, Honourable Vice-Chancellor insisted on the unavoidable importance of SEL in schools and colleges. "The gamut of SEL covers problem-solving attitude, impulse control,

emotional management as well as a self-discipline”, said the Vice-chancellor. He justified the importance of SEL as a vital tool for developing better social and emotional peace and happiness in the student fraternity. <https://youtu.be/JXeDIYOzGQs?list=PL6e3Cysazal1rWEwuiE5EXhHbY2tYecB7>



Twelfth Tibetan College Students' Conference 2018

Twelfth Tibetan College Students' Conference was organised from 4th to 8th March 2018 by 12th TCSC organiser from CIHTS, Varanasi. The conference was attended by 70 participants of 18 different places from all over India. During this five-day conference, participants discussed various topics; mainly the current situation of the Tibetan diaspora and its future in relation to Tibetan Language and Culture. On the final day, they drafted a resolution which was later handed to Central Tibetan Administration, Dharamshala for perusal. [https://youtu.be/ G-1FoKKXsI](https://youtu.be/G-1FoKKXsI)



Presentation during Visit of Honourable PM of India and President of France at Ganga Ghats of Varanasi

On the propitious occasion of the state visit by the Hon'ble Prime Minister Shri Narendra Modi and the Hon'ble President of France Mr. Emmanuel Macron at the bank of Ganges River in Varanasi on 12th March 2018, a committee led by Geshe Lobsang Yarpel performed various cultural events as a welcoming gesture to the Hon'ble President of France and Prime Minister of India. The Institute Team was led by the Honourable V.C. Professor Ngawang Samten, whose efforts were applauded and the team received instant constructive praise and excellent feedback from the Government of India.



The inspection of the location at the bank of Ganges River was carried out a few days prior to the visit and various duties such as designing and making of banners, issuing of staff and students' identity cards, collecting necessary instruments for prayers and rituals, etc. were distributed among various members of the committee.

The main ceremony was graced by the Hon'ble Prime Minister Shri Narendra Modi and the President of France Mr Emmanuel Macron along with other dignitaries as well as local people. The esteemed guests heartily applauded and appreciated the efforts of the participants who performed and presented the cultural show and the prayers by traditional Tibetan musical instruments to welcome both the dignitaries on behalf of the Institute.

<https://youtu.be/acldy8bNm8w>



Debate and Plays

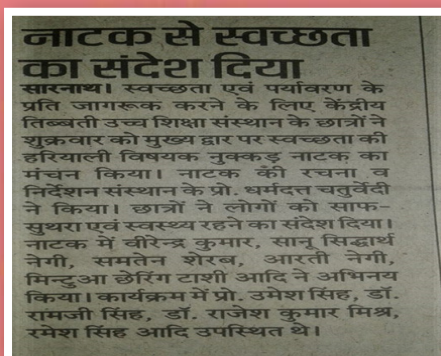
1. Sanskrit Debate Competition was held for the students of Madhyama and Shastri on March 3, 2018. The toppers were given certificates also after the event.



2. Sanskrit Essay Competition was organized for the students of Shastri and Acharya of the institute on 26 March, 2018. The students also participated in Sloka Chanting Competition. The winners were felicitated by the Department of Classical and Modern Languages.
3. Sanskrit Kavi Sammelan A Sanskrit Kavi Sammelan was organized by the Department of Classical and Modern Languages on 29 March 2018.



4. Enactment of Nukkad Natak "Swacchata ke Gahere Rang" – The students of the institute presented a social nukkad natak entitled 'Swacchata ke Gahere Rang' at the main gate to sensitise the people to the value of cleanliness to celebrate Swacch Bharat Mission Pakhwada. The play was written and directed by Professor D. D. Chatturvedi, HoD of the Department of Classical and Modern Languages. https://youtu.be/UTMGsjyR_Ug



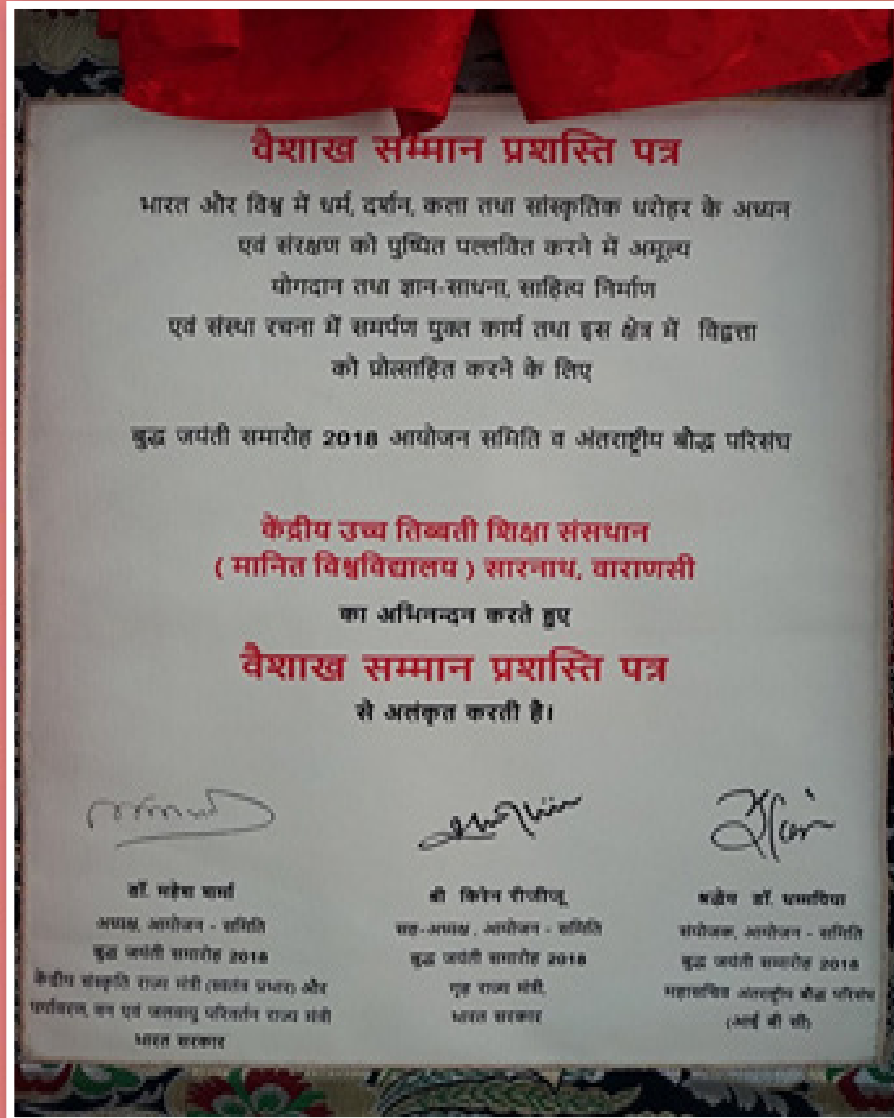
Central Institute of Higher Tibetan Studies, Sarnath Receives the Prestigious Vaishakh Sammaan Prashasti Patra from the Prime Minister of India on 30th April 2018

The Honourable Prime Minister of India, Shri Narendra Modi ji, felicitated the Central Institute of Higher Tibetan Studies, Sarnath with the most prestigious Vaishakh Sammaan Prashasti Patra. The award was bestowed for the institute's commendable contribution to the restoration, preservation and promotion of the Nalanda Tradition of Buddhism, philosophy, art and culture in India and the world on the occasion of Buddha Jayanti celebration at Indira Gandhi Indoor Stadium, in New Delhi. The Institute was also commended for its great contribution toward the establishment of institutions, knowledge and practice of ancient Indian culture, development of literature and scholarly initiatives. The prashasti was received by the Honourable Vice Chancellor of the Institute Prof. Geshe Ngawang Samten. Praising the Institute for spreading the message of commitment, love, compassion and world-class research, Honourable Prime-Minister also acknowledged the contribution of Buddha's teachings giving shape to myriad cultures, civilization and nations. "Today if the world needs anything, it is going to come from Buddha's teaching and his sincere way of living the life is a pinnacle of human civilization", said PM of the nation.



The prestigious event was organized by the Ministry of Culture, Government of India and the International Buddhist Confederation (IBC). During the great honour the Union Minister of State for Culture, Dr. Mahesh Sharma; the Union Minister of State for Home

Affairs, Shri Kiren Rijju; Ven Dr. Dhammapiya, Secretary General, International Buddhist Confederation; Buddhist monks and representatives from various countries including Sri Lanka, Vietnam, Thailand and India among were also present. <https://youtu.be/f6uXHAcBULA>



Collaborative Research Project with Patna Museum on the Collection of Pandit Rahul Sanskritayan brought from Tibet

Right from the times of the Renaissance, scholars have travelled across borders to visit, learn and disseminate knowledge. The international exchange of ideas sometimes suddenly gives birth to a discovery or a new synergy is produced. One such Renaissance man and polyglot was Mahapandit Rahul Sankrityayan, who besides his exceptional contribution to Hindi literature, is also accredited with nurturing the relationship between Tibet and India.

It will not be an exaggeration if we say that he preserved an entire generation's footprints recorded in Tibetan manuscripts which he successfully brought back from Tibet to India. There is no such example available in the history of human civilization of rescuing such a large number of manuscripts from one country to another. This gives food for thought to thousands of scholars who are not only trying to translate but also trying to fill the gaps in stolen pieces of Indo-Tibetan classical learning while standing on the shoulders of this intellectual giant. The variety of manuscripts, xylographs and other ancient forms of documents brought from Tibet by Mahapadit Rahul Sanskrityaya are preserved in Patna Museum, Bihar. Most of the Tibetan Buddhist literature in this collection are in Tibetan language. Hon'ble Chief Minister of Bihar Shri Nitish Kumar Ji felt the need to translate and publish the critical text of the group in Hindi and English to make it accessible for Indian scholars and students. He invited our Hon'ble Vice-Chancellor to discuss the issue and to propose a Collaborative Research Project with CIHTS and Bihar Government based on Pt. Rahul Sankrityayayan collection of Patna Museum.

CIHTS sent a team of scholars to Patna to survey and catalogue the Tibetan Collection, after which an MoU was signed between the Institute and Patna Museum on 25th May 2018 for the promotion of Buddhist Studies, preservation of literature, digitization of manuscripts, research of manuscripts and publication. Dr R.K. Upadhyaya, Registrar, CIHTS and Dr Vimal Tiwari, Additional Director, Patna Museum signed the MoU in the presence of Prof. Geshe Ngawang Samten, Vice-Chancellor, CIHTS.

Under this MoU, it is agreed that Patna Museum will bestowed a copy of the Sanskrit manuscripts to CIHTS while the Central Institute of Higher Tibetan Studies will study, research and prepare a critical edition and publish the unpublished Sanskrit manuscripts housed in the Patna Museum brought by Mahapandita Rahul Sanskrityayan from Tibet. Patna Museum houses Sanskrit manuscripts in photo and negative and a large number of pothis of Kagyur, Tengyur and Sungbum in Tibetan language brought by Mahapandita Rahul Sankrityayan during his visits to Tibet in 1930s. Many of the Sanskrit manuscripts were critically edited and published during his lifetime. Primary original Sanskrit Buddhist texts, such as Pramana Vartika with its commentary, *Abhidharmakośa* with its commentary plus many others have become available to us due to his relentless efforts for which we are indebted to him.

At present many scholars of the institute have been assigned to translate and research

identified titles of the said collection. We hope that in the near future we will receive the fruitful result of the project in the form of published texts.



Dr R. K. Upadhyay (Registrar, CIHTS) and Dr Vimal Tiwari (Additional Director, Patna Museum) signing the MoU in the presence of the Hon'ble Vice-Chancellor Prof. Geshe Ngawang Samten, CIHTS, Sarnath.

International Yoga Day June 21, 2018

Yoga plays a vital role in the physical, mental and social fitness of the people. Keeping this fact in mind, the Government of India initiated the celebration of the International Yoga Day on June 21 every year. Moreover, in an academic institute like a university, the practice of yoga not only brings discipline in the life of students and faculty members but also ensures robust health and well-being. International yoga day is celebrated across the globe on June 21 to celebrate the synergy of mind and body.

It was the great initiative of the Hon'ble Prime Minister Shri Narendra Modi, who proposed to United Nations General Assembly the value of yoga and the changes it is capable of bringing to our day to day life. Carrying on with the legacy, CIHTS, Sarnath also organized a special one-month yoga camp from June 1- 30, 2018 in the campus of the Institute. More than 50 participants, including the students, faculty members, staff and their family members, attended the camp conducted by Games and Sports instructor Mr Tenzin Shenphen of the Institute along with yoga experts. The 4th International Yoga Day was also attended by Institute's Hon'ble Vice-Chancellor, Registrar and many senior faculty members. Every day after the warmup session, the participants were trained to perform different asanas and Surya Namaskar. The Honourable Vice-Chancellor emphasized the importance of a healthy body and sound mind and pointed out the health benefits of yoga in our daily life. The camp was appreciated by all participants and authorities of the Institute. https://youtu.be/fCWzZO_b8_c



CIHTS Philanthropic Initiative Kerala Flood Relief

The Central Institute of Higher Tibetan Studies has always come forward to lend unconditional support in case of rebuilding and rehabilitation demands from unfortunate events like national calamities. During July – August 2018, Kerala, a state in Southern India was severely affected by incessant rains and widespread floods. Many governmental and



non-governmental agencies extended their support to the adversely affected population. Keeping the severity of the situation in mind, CIHTS resolved to organize a relief fund. The employee fraternity

donated one day's salary while the students also contributed to the cause. In all, a sum of Rs. 397703/- was successfully raised. The Institute administration also arranged to purchase and donate new clothes. In this sale staff members bought the clothes and donated them for free distribution among the victims of the flood in Kerala.

In order to provide some relief to the flood-affected areas in person, a committee consisting of one staff and eight students under the coordination of Prof. Umesh Chandra Singh was constituted. The committee members reached Kalapura, Mannam (P.O.) North Paravur, District Ernakulam, Kerala and with the coordination of local authorities distributed the necessarily required relief items.



The most affected one hundred families from twenty village panchayats were selected to receive help in the form of articles of daily use, such as Panchasara (five types of food materials), cooking oil, clothes, school bags, stationery items, and vessels etc. The required articles were purchased from the local market. Afterwards, the said items were successfully distributed among the victims in the presence of the authorised officials.



CIHTS feels privileged to have contributed its humble effort in the recovery and rehabilitation of the affected state. From time to time, the Institute remains prepared for unconditional support in any form possible for philanthropic contributions to humanitarian causes.

CIHTS Celebrates the 83rd Birthday of His Holiness The XIV Dalai Lama on 6 July 2018

It rarely happens that an individual's birthday becomes a cultural phenomenon across the globe during his lifetime. His Holiness The 14th Dalai Lama is an exception. His birthday is celebrated around the world like a festival on July 6th every year. At Central Institute of Higher Tibetan Studies, Sarnath, Varanasi, His Holiness' birthday is celebrated with utmost enthusiasm like a festival every year. The 83rd birthday festivities began with special Tibetan pooja, wishing for the long and healthy life of His Holiness. A massive plantation drive was conducted across the campus by students and faculty members. After finishing the morning rituals, the students, teachers and staff of the institute gathered in the Atisha hall to take part in an academic symposium musing over the relevance of His Holiness Dalai Lama's Educational Philosophy and its significance.



After auspicious lamp lighting and manglacharan, all the guests, Deans and HoDs offered traditional Tibetan Khatak on the photo of His Holiness. Since CIHTS was also celebrating its Golden Jubilee year, all the guests were felicitated with special Golden Jubilee Souvenir and Thanka paintings. The symposium was chaired by Honourable Vice-Chancellor of the institute Professor Geshe Ngawang Samten. Professor T. N. Singh, Vice-Chancellor, Mahatma Gandhi Kashi Vidyapeeth was the chief guest of the event. Professor Raja Ram Shukla, Vice-Chancellor, Sampurnananda Sanskrit Vishwavidyalaya; Professor K.P. Pandey, former Vice-Chancellor, Mahatma Gandhi Kashi Vidyapeeth and Shri Deepak Agrawal, Commissioner- Varanasi Division, were the special guests for the event.

Professor Wangchuk Dorjee Negi, Dean, Faculty of Hetu and Adhyatma Vidya delivered the welcome note. Invited scholars from Banaras Hindu University Professor Kamlesh Kumar Jain and Professor Lallan Mishra elaborated on His Holiness Dalai Lama's philosophy of Maitri and Karuna. With a note on the historical evolution of Tibetan Buddhism and the remarkable contributions of all the Dalai Lamas, Ven. Bhikku Sumedh Thero Ji talked about the notion of inner peace. Another scholar from Sampurnananda Sanskrit Vishwavidyalaya, Professor Ramesh Chandra Dwivedi established the connection between the Indian Sanskrit tradition and the philosophy of His Holiness 14th Dalai Lama.

The guest of honour, Professor K.P. Pandey, talked about the concept of disciplined

soul and concisely pointed out the ABCs of Tibetan Buddhism- Ability, Benevolence and Courage. Commissioner-Varanasi Division, Shri Deepak Agrawal spoke about the value of inner transformation briefly. “Cleanliness and Environmental Care are the two cardinal elements in the pragmatic philosophy of His Holiness”, said Professor Raja Ram Shukla. The chief-guest Professor T.N. Singh stressed upon the value of inner transformation towards nobility during adverse time as an essential take away. Professor Geshe Ngawang Samten, Honourable Vice-Chancellor of the Institute and the chair of the event expressed his gratitude to all the speakers. While emphasizing on the fruitful intersection of the great Nalanda Tradition with Tibetan Buddhism, he pointed out the contribution of His Holiness in the emerging field of mind-training. “It is only via the proper craft of meditation that one can achieve the plasticity of the neurons and can avail blissful results”, he added. Dr R. K. Upadhyaya, Registrar of the Institute delivered the vote of thanks.

The academic discussion was followed by mesmerizing dance performances by the students of Jeevan Jyoti School and Central Institute of Higher Tibetan Studies, Sarnath.

Link to the symposium- <https://youtu.be/-BF6kAQW3zM>

Link to the Cultural Show- <https://youtu.be/5EJUK-AWAW0>



Short-Term Course on Pedagogical Approaches for Professional Development of Teachers and Teachers Educators November 16-21, 2018

The School of Education, CIHTS, organized a short-term course on pedagogical approaches for the professional development of teachers and teacher educators, under the PMMMNMTT scheme of MHRD, Govt. of India.

Course objectives:

The goal of the short-term course was to provide short and focused expositions centering on key factors in the professional development of teachers such as pedagogical approaches and strategies, Buddhist philosophy in education, personality development and professional ethics. A team of eminent experts in the subject field were invited as resource persons from within the institution, as well as from other educational institutions. An enthusiastic group of 38 faculty members attended the program.

The course objectives were formulated such that after completion of the course, the participants would be able to:

- construct and develop the critical concepts related to effective teaching and professional development
- develop a bolstered understanding of different pedagogical strategies and methods to plan and implement practical instructions for desirable learning outcomes
- develop and use evaluation strategies to monitor and achieve desired learning outcomes
- know and understand effective management strategies used in educational settings
- know and understand Buddhist philosophy and meditation with their implications for ethical-professional conduct

The program was inaugurated with a traditional lamp lighting ceremony in the presence of distinguished resource persons and Hon'ble Vice-Chancellor, CIHTS, who enumerated the critical importance of the teaching profession in the contemporary academic-professional milieu to the participants in his inaugural address. He also mused over the importance of various class-room teaching tools to supplement the teaching effectively. "The future of teaching in Indian classrooms is forward looking but at the same time it should maintain a balance with classical training and compassionate mind towards students", said Vice-Chancellor on the occasion

Course Transactions:

Prof. (Dr.) K. P. Pandey introduced and discussed the concepts of effective teaching and learning and the two prominent methods of teaching– direct and indirect. These methods sequentially facilitate lower and higher levels of learning, respectively. Promotion of different levels of learning outcomes along with approaches to successful management of the educational setting was emphasized over a series of four intensive and activity-based sessions. The sessions were conducted with the help of expositions, discussions, exemplar-demonstrations, questions, and dialogic discourse centring on the relevant concepts.

Critical issues related to evaluation in education were addressed by Prof. Anjali Bajpai, in a session titled 'Evaluation Formats for Enhancing Quality Teaching-Learning'. Proper alignment of the assessment and evaluation process with the learning objectives to ensure the achievement of desired learning outcomes was emphasized.



Prof. Wangchuk Dorjee Negi introduced the participants to the concept of 'Minds and the Different Kinds of Minds' as understood from the Buddhist philosophical perspective. He discussed the underlying principles that are ethical guiding bases for general as well as professional conduct for subjective well-being and professional success. Salient concepts such as ethical-virtuous conduct marked by empathy, compassion, love and kindness and dependent origination and their implications were discussed in this session.

Dr Ramesh Chandra Negi explicated the pristine Indian practice of Buddhist meditation Vipassana as a holistic instrument for self-awareness, growth, self-regulation and healing, highlighting the fundamental philosophy in which the method is rooted. Subsequently, the participants were engaged in a demonstration and workshop session for experiential learning, debriefing and reflection. The course was well received by the participants igniting the ardour and zeal of the candidates.

https://youtu.be/NenQfVZX_jY?list=PL6e3CysazaI2Cr-27u9B-vvf0Qpap5EsQ

A Two-Day Workshop on The Evolution of Sanskrit and Hindi Literature 5-6 December 2018

Objectives

Central Institute of Higher Tibetan Studies, Sarnath, has been dedicated to promoting a high standard of research and publications with the help of its Department of Tibetan Languages and Literature. The department is currently working on the ambitious and promising project of producing an illustrative comprehensive history of Tibetan Literature. The friendly relationship



between Tibet and India has seen a remarkable history of interchanging of scholars and ideas alike. Consequently, Tibetan Literature is highly influenced by Indian Literature and culture. Hence, it is inevitable to analyze Sanskrit and Hindi Literature while writing the history of Tibetan Literature. Keeping this point of view in mind, a two-day workshop was organized to discuss and explore various modes of genres, evolution and their impact.

Day First--5 December 2018

Survey of History of Sanskrit Literature

The workshop commenced with the felicitation of the invited scholars by the Honorable Vice-Chancellor of the institute- Professor Geshe Ngawang Samten. Professor K. N. Mishra instituted the theme of the workshop in the form of his keynote speech. The discourse was categorically divided into four sessions to streamline and explain the grown of Sanskrit literature from the Ancient Vedic era to Modern Sanskrit Literature.

First Session- "History of Vedic Literature"

The session started with a highly academic and fruitful lecture by the renowned scholar on Ancient Vedic Literature Professor Rammurthy Chaturvedi, Head, Dept. of Sanskrit, Mahatma Gandhi Kashi Vidyapeeth. He talked extensively about the nature of the *Vedas*, the criterion for classification and its significance, different phases, branches and sub-branches of historicism related to Vedic Literature. He also elaborated upon the importance of *Mantra*, *Brahmana*, *Aranyaka* and *Upnishdas* and the methodology of learning and future research problems associated with the field. He simplified an otherwise complicated era and established the theme of the session by showing its future utility and cosmopolitan appeal.

Second Session- "History of Purana, Darshana and Dharmashastra"

The scholar of international repute, Professor Gangadhar Panda from Sampurnananda

Sanskrit University, contributed to give a shape to the evolution of ancient literature by talking about *Puranas*, their time, numbers, significance, characteristics, relation with *Vedas*, *Uppurana*, *Jain-Purana*, *Darshana* and *Dharmashastra*. He also discussed later impact of ancient Vedic tradition on Sanskrit literature.

Third Session- “History of Laukik Sahitya”

This session was further divided in the form of two different lectures to cover a long span of the period. The first lecture was delivered by Professor K. N. Mishra who talked about the seminal texts of this era and covered even the literature available in *Pali* language in various forms like poetry, dramas, fiction and epics. The second lecture was delivered by Dr Vivek Pandey, who carried forward the evolution of *Laukik* Sanskrit literature of almost two thousand years spanning from the works of Panini to Panditraj Jagannath. He surveyed different genres, their characteristics, rise and fall, the canonization of the formats like epics, dramas, *champukavyas*, prose, literary criticism and theory, short stories, novella, novels, plays, works of oral tradition, and various essential treatises of figures of speche (*Alankaarshastras*).

Fourth Session- “History of Modern Sanskrit Literature”

A very intensive research-oriented survey of the history of Modern Sanskrit literature was attempted by the scholar Professor Prabhunath Dwivedi from the Sanskrit department of Mahatma Gandhi Kashi Vidyapeeth. He covered almost four hundred years of growth in the field of the survey in an efficient manner citing examples from various epics, plays, novels, poems to modern compositions. He also gave multiple instances of the growth in the works of literature of *Pali*, *Prakrit* and *Apbhransha* traditions.



Second Day- 6 December 2018

History of Hindi Literature

The daunting survey of History of Hindi Literature was divided into four sessions to cover the journey from *Aadikaal* to the modern era.

First Session- “History of Aadikaal”

The renowned scholar of the field, Professor Sadananda Saahi from Benaras Hindu University traced the historical evolution of *Aadikaal* in the different traditions of *Siddha*, *Naath* and *Jaina* Literature. He empirically analyzed the classical works of *Raaso*, *Laukik*

and *Dharmik* Literature with ample examples and stories.

Second Session- “History of *Bhakti Kaal*”

The evolution of religious fervour in the history of Hindi literature was presented in a very systematic and enchanting manner in the mellifluous tones of this scholar of international repute Professor Awadhesh Pradhan from Benaras Hindu University. He not only explained the causes of the rise of *Bhakti* Literature in this particular era, but also demystified various myths about the terminology related to the subject. Tracing its origin from South India to North India, he presented a very extensive survey of *Bhakti Kaal* quoting various poetic lines of the nomadic poets. He also elaborated upon the four mainstream branches of religious fervour in India namely *Santkavya*, *Sufikavya*, *Ramkavya* and *Krishnakavya*. While emphasizing the similarities and differences of the chapters, he also projected the future importance and impact of these in a very lucid and accessible manner.

Third Session- “History of *Riti Kaal*”

A very fresh and thought-provoking interpretation of *Riti Kaal* was produced by a respected scholar in the field, Dr Prabhakar Singh, Benaras Hindu University. He opened up a new vista to look at the era with a fresh outlook and foregrounded various problems of research during a historical survey of the field. He also emphasized the value of the marginal writers and their contribution towards shaping the literature of the era.

Fourth Session- “History of Modern Hindi Literature”

A daunting, yet informative, extensive, yet crisp lecture was delivered on the topic by Professor Ramsudhar Singh from the Central Institute of Higher Tibetan Studies. He traced the subject back to the literary Renaissance from the 19th century to the development of Modern Hindi Literature in Khadi Boli. He delineated a sweeping survey of the era,



highlighting the cultural, political and social background which produced highly acclaimed works in different genres like essays, poetry, prose, novel, plays and short stories. Quoting extensively from multiple writers of the given period, he presented an animated picture of its historical evolution from *Khadi Boli Kavya*, *Chaayavaad*, *Pragatavaad*, *Prayogvaad* to *Nai Kavita* and contemporary literature.

At the successful completion of the workshop, Honorable Vice-Chancellor of the institute- Professor Geshe Ngawang Samten, congratulated the organizers and emphasized the need for such academic events in the future. He also elaborated upon the intersection of Tibetan and Indian literature and the challenges of such a project. He very vividly enumerated the instances of Indian scholars travelling to Tibet for the dissemination of knowledge and pointed out the contribution of Rahul Sankrityayan ji in this regard.

The Head delivered the vote of thanks from the Department of Tibetan Language and Literature- Dr Lakpa Tsering. Dr Ramsudhar Singh coordinated all the sessions in a clear and informative way.



National Seminar on Buddhist Culture and Modern Hindi Literature 12-13 December 2018

To explore and discuss Buddhist impacts on various forms of modern Hindi literature such as plays, novels, stories, poetry, essays, and journalism, the Institute organised a national seminar on Buddhist Culture and Modern Hindi Literature on 12-13 December 2018.

Based on the form of literature the technical sessions of the seminar were arranged and authoritative scholars of the subject were invited to deliver on the area concerned.

The inaugural session of the seminar was held in the Atisha Hall of the



Institute. It was presided by the Hon'ble Vice-Chancellor Prof. Geshe Ngawang Samten. In his presidential address Hon'ble V.C. stressed that in the present age of violence and hatred the concept of non-violence, compassion, amity and harmony propounded by Buddhism are more relevant than ever, and the different academic communities

including scientists are working on different aspects of Buddhism for the benefit of humanity. Quoting the research on Emotional Quotient, Prof. Samten said that even basic practices of Buddhism are making great changes in human life and that now this has been scientifically proven. He said that it is high time that we explore the treasure of Buddhism from different aspects for the benefit of all sentient beings.

Hon'ble Vice Chancellor of the Antarrashtriya Hindi Vishwavidyala, Wardha (M.S.) Prof. Girishwar Mishra was the Chief Guest of the Inaugural Session. In his address Prof. Mishra said the life and sayings of the Buddha had always enthralled creative writers and poets. He quoted many references of poetry where the authors had been inspired by Buddhist teachings.

Guest of Honour Prof. Harishchandra Mishra of Vishwa Bharti, Shantiniketan, said that creative literature is an attempt to get over inertia and that philosophy is "thinking of thinking". Prof. Mishra delivered on the philosophical aspects of the different forms of Hindi literature.

A noted Hindi writer of Sant Sahitya, Dr. U. P. Singh (President Hindustani Academy) was also invited as Special Guest. In his address, Dr Singh explained the Four Noble Truths of Buddhism and their impact on Indian culture as well as on Hindi Literature. In the beginning of the session Registrar of the Institute, Dr. R. K. Upadhyay, welcomed the guests, Dr. Ram Sudhar Singh convened the session and Prof. D. R. Singh proposed the formal Vote of Thanks. All the students, faculty members, officials and invited guests were present on the occasion.

First Technical session was on Buddhism and Modern Hindi Plays. This Session was chaired by Prof. Shraddhanand, M.G. Kashi Vidyapeeth, Varanasi and addressed by Prof. Harishchandra Mishra of Vishwa Bharti, Shantiniketan, Prof. Suman Jain of Banaras Hindu

University, Varanasi, and Prof. Manoj Kumar Singh of Banaras Hindu University, Varanasi.

The session was concluded with the impression that the Indian cultural renaissance was deeply impressed by Buddhist ideologies, which is evident from the writings and social movements of Gurudev Ravindra Nath Tagore and his contemporary writers and social activists. This impression can be more widely found in the work of Hindi play writers of early 20th century. Jaishankar Prasad of Varanasi was a pioneer in the area. He has written many plays based on Buddhist characters and stories, of which Rajshree, Vishakh, Ajatshatru, and Dhruvswmini were discussed in the session and another play titled Lahron ke Rajhans written by Rangey Raghav was also discussed in detail.

The session was convened by Prof. B. R. Tripathi and Sri R. K. Mishra proposed the Vote of Thanks.

Second Technical session was on Buddhism and Modern Hindi Poetry. A well-known literary critic, Prof. Awadhesh Pradhan of BHU, Varanasi; chaired the session and Prof.



Ashish Tripathi, BHU, Varansi, Prof. Yojana Rawat, Punjab University, Chandigarh, Prof. Sandhya Singh, NCERT New Delhi, Prof. Vidya Shankar Singh, Delhi University Delhi, Prof. Sadanad Singh, Govt. Degree College, Chandauli; Dr. Vivekanand Tiwari, CIHTS Sarnath, all presented their papers.

It was concluded that Buddhism was a way of life for Indian society for many centuries, remains of which were further explored in late ninth century and by some of the creative Hindi poetry writers of that period and many Hindi poetry writers of the romanticism era and later were directly and/or indirectly influenced by Buddhist culture. It is very well expressed in Kamayani of Jaishankar Prasad, Bharat-Bharati (Atit Khand) of Maithili Sharan Gupt and many poetries of S.H.V. Agyey, Mahadevi Varma and Nagarjuna.

The session was convened by Dr. Anurag Tripathi and Dr Jyoti Singh proposed the Vote of Thanks.

Third Technical session was on Buddhism and Modern Hindi Novels, fiction and stories. This session was chaired by Prof. Prabhu Nath Dwivedi, M.G. Kashi Vidyapeeth, Varanasi and addressed by Dr. Satyapal Sharma of Banaras Hindu University, Varanasi, Dr. Anurag Tripathi of CIHTS, Sarnath, Dr. Vandana Jha, Vasanta College for Women, Rajghat, Varanasi, Dr Indushekhar Tatpurush, President Rajasthan Sahitya Academy Udaipur, Dr Ram Sudhar Singh, CIHTS, Sarnath and Dr Indivar Pandey, Varanasi.

Modern Hindi literature has a great tradition of historical novel writings, and this session was aimed at exploring and discussing the literary impacts of Buddhist culture especially through the characters and events of Buddhist era. The session was concluded with the remark that Buddhist culture has had a great impact on fiction writers. Many modern Hindi fiction writers have written about the characters and events of the Buddhist

era. Yashodhara Jeet Gai of Rangey Raghav, Amita and Divya of Yashpal, Amitabh of Govind Vallabh Pant, Singh Senapati of Rahul Sankrityayan, Vaishali Ki Nagar Vadhu of Acharya Chtursen, Buddha Nirvaan ki Rah par of Shiv K. Kumar, Geshe Jampa of Neeraja Madhav and Tathagat and Yashodhara of Babu Ram Tripathhi were discussed in the session.

The session was convened by Dr. Jyoti Singh and Dr Vivekanand Tiwari proposed the Vote of Thanks.

Fourth Technical session was on Buddhism and Modern Hindi Essays. This session was chaired by Prof. Awadhesh Pradhan of Banaras Hindu University, Varanasi and addressed by Prof. Suman Jain of Banaras Hindu University, Varanasi, Shri Om Dheeraj, Sarnath Varanasi, Dr. Jyoti Singh, CIHTS, Sarnath. Three research scholars of Hindi departments of various institutions of Varanasi also presented their papers in the session.

Essay writing is a realistic way of narration and it is said that modern Hindi writers have written a lot on Buddhist tradition, culture and on the sayings of the Buddha.

There are many renowned Hindi scholars who have written essays on the topic. Karuna ke sandesh wahak of Mahadevi Varma; Ramdhari Singh Dinkar written in a length on Buddhist culture and Buddha in his well-known book Sanskriti ke Char Adhyaya; Dharm Chakra of Acharya Hazari Prasad Dwivedi; Gautam Buddha Ka Sandesh & Yog, Vairagya aur Gautam Buddha of Ram Bilas Sharma; Mahamanav of Rahul Sankrityayan; Bhikshu purvvari aur parvarti of Rangey Raghav; Bodhisatva of Shantipriya Dwivedi are some well-known Hindi essays that were impacted by Buddhist culture.

The session concluded with the remark that Buddha's teachings and Buddhist culture is a topic of great interest for Hindi scholars and who have successfully utilized their creativity to understand and spread the message of Lord Buddha among scholars as well as among common men.

The session was convened by Shri R. K. Mishra and Dr Suchita Sharma proposed the Vote of Thanks.

Fifth Technical session was on Buddhism and Modern Hindi Journalism. This Session was chaired by Prof. Ram Mohan Pathhak of M. G. Kashi Vidyapeeth, Varanasi and addressed by Dr. Kinshuk Pathhak of Bihar Central University, Gaya, and Shri Chandrabhushan, Editor Nav Bharat Times, Delhi. Five research scholars of Hindi departments of various institutions of Varanasi have also presented their papers in the session.

The session concluded with the remark that Buddha was a rational communicator who encouraged the practice of auto dialogue (dialogue with self) to analyse and understand reality. Moreover, he used the language of the common man for his teachings and travelled to distant places with his followers to communicate with people. This unique tradition of communication and expansion continued for centuries, with Buddhist scholars and



practitioners of Buddhism working Buddha's messengers by which the Buddha Dharma quickly went beyond the boundaries of nations, and in a very true sense became a world religion.

The session was convened by Dr. Vivekanand Tiwari.

Valedictory Session

Valedictory Session, of the seminar was presided by Hon'ble V.C. of the Institute, Prof. Geshe Ngawang Samten. Hon'ble Vice Chancellor of M.G. Kashi Vidyapeeth Prof. T.N. Singh was Chief Guest and Well-known Hindi writer, Dr. Neeraja Madhav was the Guest of Honour.



Addressing the valedictory Session, Hon'ble Hon'ble V.C. of the Institute, Prof. Geshe Ngawang Samten said that creative writing is an evocative and easy to grasp way to present the crux of philosophy, history, and arts etc. He further said we should not forget that "Reality and Tathata" (Thusness or Suchness: i.e the truth that governs the Universe) are important in every domain of human knowledge. He concluded that literature written with goodwill and in the light of this reality, can always make positive changes in human life.

Chief Guest of the session Hon'ble Vice Chancellor of M.G. Kashi Vidyapeeth Prof. T. N. Singh, quoting the example of the Ajanta caves, said that the remains of the arts and culture of the Buddhist era are living evidences of its cultural, scientific and social richness and propagation of culture and art only possible in a peaceful society. He further said that Buddha's teachings are ever capable of establishing harmony in humanity, society, country and world.

Addressing the session, Guest of Honour Dr Neeraja Madhav, expressed her views on the present condition of Tibet and Tibetan people and said that the way in which the Tibetan diaspora is protesting for the freedom of Tibet is the best example of the Buddhist Way of protest.

Sri R. K. Mishra presented the summary of the seminar and commented that in all sessions of the seminar a total of 30 scholars and 8 students had presented their papers and discussed their point of view with participating scholars.



The session was convened by Dr. Ram Sudhar Singh Prof. D. R. Singh proposed the Vote of Thanks.

National Seminar on “Buddhist Studies” 17-19 December 2018

Three-Day National Seminar on “Buddhist Studies” has been organized from 17th to 19th December 2018 at the Atisha Hall of the Institute. The inauguration function was held on 17th December 2018 at 9.00 AM. Prof. Rakesh Bhatnagar, Vice Chancellor, BHU was the Chief Guest and Prof. B.M. Shukla former Vice Chancellor, Gorakhpur University was the Guest of Honour. Prof. Geshe N. Samten, Vice Chancellor, CIHTS presided over the function.



The main theme of the seminar covered a wide range of topics such as Buddhist philosophy, meditation, Buddhist literature in the traditions of Theravada and Mahayana, as well as topics like Engaged Buddhism, Buddhist Art and Architecture and Buddhism and Science.

On the basis of the main theme, scholars from both traditions presented their paper on 37 Bodhipakshiya Dharma, Pratityasamuttapa, Shamatha-Vipassana, Buddhist manuscripts and translation, Buddhist Ethics and Social Justice, Buddhist Art of Living, Buddhist Arts in Ajanta Caves, Buddhist Parapsychology and Buddhism and Science.

The scholars from universities and institutions from Delhi, Pune, Bengaluru, Kolkotta, Shantiniketan, Leh-Ladakh, Bengaluru, Mundgod, Bylakuppe, Mysore, Bodha Gaya, Nalanda and local universities viz. Benaras Hindu University, Sampurnanada Sanskrit University, Vajra Vidya Institute, participated in the seminar in the capacities of presenters and observer participants. Among them, Prof. Sisir Roy, a renowned physicist and Prof. S. R. Bhatt were among the prominent scholars who presented papers in the seminar.



The Valedictory Session of the seminar

was held on 19th December 2018. Prof. S. R. Bhatt, Chairman, ICPR, was the chief guest and Geshe Ngawang Samten presided over the session.

<https://youtu.be/aU5xKv3uSuE?list=PL6e3Cysazal3vcEKIX50NClwjUyL-LEs5>



International Seminar on The Tipitaka / Tripitaka 22-23rd December 2018

A two-day international seminar on the Tipitaka / Tripitaka was organized by CIHTS in collaboration with the *Buddhist Thai-Bharat Society*, the Dalai Lama Trust at the Wat Pa Buddhagaya Vanaram Temple in Bodh Gaya, Bihar.



His Holiness Dalai Lama inaugurated the event. He was also invited to lay the foundation stone for a new museum at the temple. His Holiness addressed more than 500 Thai monks and praised the amazing and fruitful Thai-Tibetan relationship and exchange. "In

Thailand, Laos and Cambodia there is an excellent observance of the Vinaya. We have this practice too, but ours came from the Sanskrit tradition. We study the commentaries of the Indian masters Gunaprabha and Shakyaprabha. The Theravada and Mulasarvastivadin traditions have different numbers of rules, but the difference in practice is small," he said on the auspicious occasion.



The welcome speech of Venerable Dr. Ratneswar Chakma, general secretary of Watpa Buddhagaya was followed by a very precise yet informative talks by Honorable Vice-Chancellor- Professor Geshe Ngawang Samten; Rev. Phrapromwachirayan Prasit Suddhibandhu and Rev. Phra Bhodhinandhamunee, the Chief Abbot of Watpa Buddhagaya. The conference was divided into five technical sessions where very informative and well researched papers were presented by the scholars from India and abroad.

https://youtu.be/cEUI_VRIHp0

The Meditation Guru Ven. Mingyur Rinpoche's Visit and Training Workshop on Buddhist Meditation January 5, 2019

The Institute continuously organizes various programs including invited lectures of eminent scholars, great masters and practitioners to enrich the standard of education of students and also for overall personality development. In this regard, the Institute invited Venerable Mingyur Rinpoche to conduct two sessions of a special talk on Buddhist Meditation, one in English for a general audience and one in the Tibetan language for Tibetan faculty members, staff and students. Venerable Mingyur Rinpoche is an internationally well-known Buddhist meditation master, author of many famous international best-selling books on Buddhist meditation. Under his guidance, hundreds of Buddhist Meditation Centres all over the world with thousands of followers are flourishing for the wellbeing of the humanity.



The first session of Rinpoche's talk was held in the Atisha Hall of the Institute from 10 to 12 pm. This was a general session in English for all the students and faculty members of the Institute. Prof. Geshe Ngawang Samten, the Hon'ble Vice-Chancellor of the Institute, chaired the session. Vice-Chancellor also pointed out the importance of meditation not only for any particular sect or religion, but for

larger humanity. Dean of the Hetu Evam Adhyatma Vidya delivered the welcome speech and convened the program. The master of meditation Ven. Mingyur Rinpoche communicated the subtle concepts of Buddhist meditation using every day lively and useful examples. He conducted meditation sessions intermittenly throughout his talks. The second session of Rinpoche's speech was also held in the Atisha Hall of the Institute in the afternoon from 2 to 5 pm. It was in the Tibetan language, aimed mainly for the Tibetan faculty members, staff and students. The Hon'ble Vice-Chancellor also chaired this session, convened by the Dean of the Hetu Evam Adhyatma Vidya faculty. The session was also followed by a lively discussion of questions and answers between Rinpoche and the audience.



Rinpoche gave profound teachings on the importance of taming the mind with subtle and effective practices of meditation. Illustrating his lecture with ample lively anecdotes and stories, he cleared the doubts of the audience in a masterly manner. Rinpoche's teaching on Buddhist meditation and taming the mind was very beneficial to all those who attended. HoD, Department of Mool Shastra delivered the Vote of Thanks.

<https://youtu.be/hGGXRU8z3J0?list=PL6e3Cysazal29YLCnIRX-FGVEQu04Ufj3>

Inauguration of English Learning and Documentary Club

Central Institute of Higher Tibetan Studies (CIHTS) has carved a niche in the field of higher education of traditional subjects across the globe. The students are trained in the field of logical reasoning deeply saturated in the great Nalanda tradition of Tibetan and Sanskrit language and literature right from an early age. To provide the systematic training in English language and global exposure to all the students of the Institute, the English department initiated a much-needed English Learning and Documentary Club for all the students, faculty and staff members of the University keeping in mind the following objectives.

OBJECTIVES

- To ensure the holistic development of the students keeping in view all four pillars of English- Listening, Speaking, Reading and Writing (LSRW)
- To train the students for language proficiency tests like TOEFL, IELTS etc.
- To develop a sense of debate and logical argumentation in English
- To reinstate the importance of community reading and thinking aloud
- To provide an interactive-out-of-classroom environment for language acquisition
- To equip students with the necessary skills for storytelling and drama performance
- To provide a recreational opportunity for students to learn and practice various aspects of English
- To maximize students' exposure to authentic English through proper media like documentaries, storybooks, interactive software etc.
- To prepare them to receive global exposure with confidence and competency
- To introduce the proper methodology of research, writing and publication

The club was formally inaugurated on January 07, 2019 in Atisha Hall. The inaugural session was presided over by the Honourable Vice-Chancellor along with various senior professors and deans of various faculties. Along with inquisitive students in large number, faculty members were also present on the occasion.

Dr Mahesh Sharma delivered a lecture on "Building Better English Vocabulary", foregrounding the various aspects and techniques of learning English. He also emphasized the importance of Listening, Speaking, Reading and Writing Skills (LSRW) and gave some useful tips to get mastery over all aspects of English Learning. The other members of the club – Dr Jasmeet Gill, Mr Vishnusharan Tripathi and Dr Jed Forman, were also present at the inaugural session. Honourable Vice-Chancellor congratulated the whole team for the initiative and motivated the students to participate in it with utmost enthusiasm and fervour. He also pointed out the peculiar characteristics of the English language and explained the semantic, morphological and phonological aspects drawing a comparative framework with Tibetan language. Dr Jasmeet Gill delivered the vote of thanks and informed the gathering about the schedule and modules of the weekly classes for the rest of the academic session.

CIHTS Celebrates The 150th Birth Anniversary of Mahatma Gandhi

Being located at a place of historical and religious importance where Buddha had delivered his first sermon, CIHTS also celebrated the events of the motivational personalities who have contributed in their different capacities to national and international peace and harmony. The 150th birth anniversary of *Mahatma* Gandhi was an event of tremendous importance worldwide. It was a moment that was proudly commemorated throughout the country. On this occasion, in compliance with the Ministry for Culture, Government of India, CIHTS took various initiatives to celebrate the 150th anniversary of Father of the Nation by organizing many programs.



CIHTS organized two lectures on the essential ideas of *Mahatma* Gandhi. The eminent Gandhian scholar, Prof. Ram Prakash Dwivedi, Director, Gandhi Adhyayanpith, *Mahatma* Gandhi Kashi Vidyapith, Varanasi, delivered a lecture on 5th October 2018, on the topic, “The Vision of Gandhiji on Truth and Non-Violence” in Atisha Hall. Also, Prof. Rakesh Upadhyay,

Centenary Chair Professor, Bharat Adhyayan Kendra, Benaras Hindu University, Varanasi delivered a lecture on 6th October 2018, on the topic, “Gram Swaraj”. The lectures and the discussion that followed were enthusiastically attended and appreciated by a cordial audience of faculty members, students and staff. Honourable Vice-Chancellor Professor Ngawang Samten also insisted upon the importance of educational and moral philosophy of Gandhi and found him extremely relevant as ‘a man of all ages and cultures’. He also mused over the importance of Gandhian philosophy in the general precepts of *Buddhism*.

At this occasion, the Shantarakshita Library of the Institute also organized an exhibition of books and documents written on and by *Mahatma* Gandhi in the central hall of Shantarakshita Library from 2nd – 15th October 2019.

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A Two-Day Sowa-Rigpa Research Symposium (29-30th April, 2019)

Organized by Department of Sowa-Rigpa,
CIHTS, Sarnath

To mark the successful and glorious 25 years of its establishment, the Department of Sowa-Rigpa, Central Institute of Higher Tibetan Studies, Sarnath, Varanasi organized a two-day Sowa-Rigpa Research Symposium from 29-30th April, 2019. A deeply research oriented symposium can be seen as an extension of complementing the Golden Jubilee Celebrations of CIHTS. The opening session of the first day of the symposium set the tone and objectives of the event in a propitious manner. The institute was privileged to receive Mrs. Anita Das, Former Secretary, Ministry of Ayush as Guest of Honor and Professor Virendra Chauhan, President, NAAC as the Chief Guest for the opening ceremony.

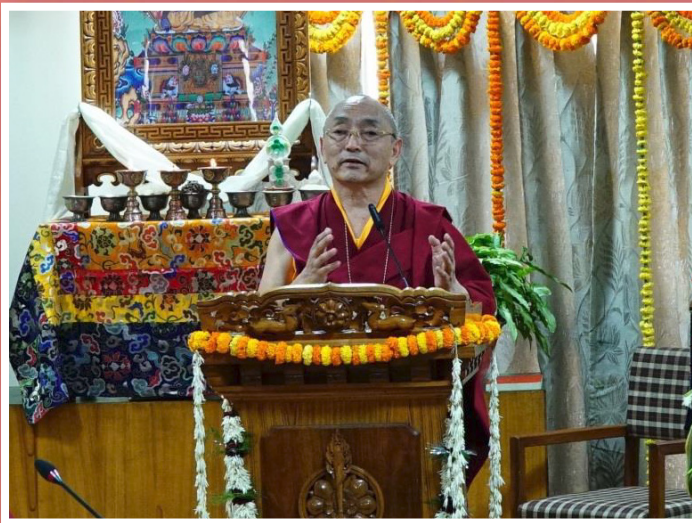


The auspicious lamp lighting ceremony was followed by a mellifluous enchantment of Sanskrit slokas by the students of the Institute. The Honorable Vice-Chancellor Professor Geshe Ngawang Samten felicitated the guests with traditional scarves and presented the majestic traditional paintings as mementos and souvenir of Golden Jubilee Celebrations. All the dignitaries, guests, participants, faculty members and students were welcomed by Dr. Tashi Dawa; Convener and Head of Department, Sowa Rigpa. His opening remarks laid down the blueprint for the symposium.



The keynote address was delivered by Professor Lobsang Tenzin, Faculty Dean, Sowa Rigpa. He traced down the history of Sowa Rigpa and emphasized on the value and importance of such traditional well- documented medical system. A brief teleconferencing

by Dr. Jim Nettle, a renowned molecular pharmacologist, Emory University, Atlanta was organized on the topic “Nanoscale Analysis of Mercuric Sulphide Medicine Forms towards Cell-based Testing of Activity/Toxicity”. He explained and shared his latest research on the topic and pointed out various relevant research problems and their solutions in the talk. The teleconferencing was followed by the address of the Guest of Honor, Mrs. Anita Das, Former Secretary, Ministry of Ayush. She shared her personal experience and journey of the collaborative efforts of Sowa-Rigpa Department of CIHTS and Ministry of Ayush. She applauded and congratulated the unflinching faith and perseverance of Honorable Vice-Chancellor Professor Geshe Ngawang Samten to validate the department in the past and bringing to its present glory.



The inaugural address was delivered by Guest of Honor Professor Virendra Chauhan, President, NAAC. He congratulated the whole department for its incessant efforts and services to human kind but at the same time reminded about the upcoming and futuristic challenges in the area of modern science. He also cautioned about the proper and careful

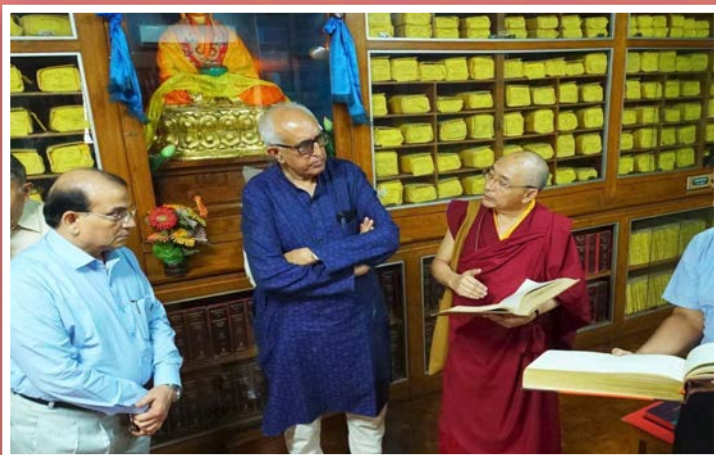


use of latest technology to serve the mankind on a mass level. Following which, the Presidential address was delivered by Professor Geshe Ngawang Samten. He took the audience on a nostalgic journey of the development of Tibetology and Sowa-Rigpa giving due respect to the ancient Nalanda and Takshshila traditions of India. He mused over the importance of Sowa-Rigpa as not only the alternative medical system

but also as a modern medical scientific method. He mentioned the achievements of the department and future projects as well. The opening session was given a well-rounded ending by Registrar of the Institute- Dr. R. K. Upadhyay, who delivered the Vote of Thanks mentioning the hard work of the department and collaborative effort of various other wings of the Institute for organizing such a successful symposium.

After which all the dignitaries, with various scholars and participants, were taken on an extensive visit to CIHTS Sowa-Rigpa R & D and Therapy Wing where various modern and advanced methods were displayed and explained along with state-of-the-art laboratories of the Institute. An array of various life-like models, self-explanatory charts, replica of ancient Tibetan medical tools, in-house manufactured medicines of Sowa-Rigpa Department, rare manuscripts with modern digitalized glaring tomes, well researched archives, journals, periodicals and magazines were displayed in an open exhibition at Institute's Central Library. Honorable Vice-Chancellor along with experts of the department also escorted the team of delegates and participants to a visit to Shantarakshita Library of the Institute where various methods of digitalization of the ancient texts were explained and showcased.

After a sumptuous lunch, the clinical and technical session were administered in which Professor D. L. Tenzin and Dr. A. K. Rai, CIHTS presented their collaborative research on the topic of 'Sorigceutics and Drug Discovery' followed by an excellent research-oriented talk on 'Mind-Body Therapies-Are they Effective?' by Dr. Tsering Thakchoe, Former President, CCTM, Dharamsala. Both the talks were well received and a very thought provocative question-answer session was followed. The third session was on 'Sowa-Rigpa Clinical Studies' by Dr. Tenzin Choedon, ICGEB, New-Delhi. The much-awaited panel discussion was next in row, and the panelists Professor L. Tenzin, Dr. Tenzin Choedon, Dr. Rinzin Sangmo and Mr. Tenzin Tashi extensively talked about 'Clinical Studies and Research Methodologies' in Sowa-Rigpa tradition. They talked about quantitative and qualitative research methods along with various problems and their possible solutions in the area of Sowa-Rigpa clinical studies. All the presenters were given the traditional scarves, mementos and certificates by the end of their talks. https://youtu.be/mkA-mEDWonY?list=PL6e3Cysaza13cUr29c3Wx3_oMEUafo-IQ



Second Day (30 April, 2019)

After a very productive first day of the symposium, the second day opened with a very interesting talk by the renowned scholar Geshe Ngawang Norbu, Director, Science Center, Sera Jey Monastic University, Bylakuppe, Mysore on the topic of 'Inter-Brain Synchronization of Tibetan Monastic Debate'. True to his fame, he opened up various religious, psychoanalytic and philosophical dimensions of the issue and shared his personal experience with the audience. Tracing back the tradition of monastic debate as an interactive and analytical

meditation practice deeply embedded in Tibetan Buddhist tradition, he shared his personal findings using various emphatic neuroscientific methods. The next two sessions were on 'Sowa-Rigpa Clinical Studies on Chronic Diseases' by Dr. Rigzin Sangmo, HoD, R & D Department, TMAI Dharamsala and 'Sowa-Rigpa Teaching Methodology' by Professor Lobsang Tenzin, Faculty Dean and Chairman CCTM, CIHTS. Where Dr. Rigzin



Sangmo proved the importance of Sowa-Rigpa medicines for cure of fatal diseases like Cancer etc. via her empirical research; Professor Lobsang Tenzin shared his personal experience about innovative teaching methodologies and constructive pedagogical tools in the classroom and also talked about importance of teaching ethics.

Sharing once again a very interesting research on 'Effects of Herbal Compound on Gastrointestinal Syndrome' Professor L. Tenzin and Dr. A. K. Rai explained the uses of popular ayurvedic medicine triphala with sowa-rigpa medicine to prove the impressive successful result of the later. The convener of the symposium and the senior expert in sowa-



rigpa field, Dr. Tashi Dawa shared his experience of international research with Emory University on the topic of 'Antiviral Potential of Sowa-Rigpa'. He also shared his concern about the recent growth of deadly viruses and showed how sowa-rigpa is emerging as a powerful medical system to cure and suppress diseases caused by such viruses. Miss Tenzin Norlha, HoD and

the senior scientist at Quality Control, TMAI, Dharamsala presented the next interesting talk on 'Total Quality Management of Men-Tsee-Khang's Sorig Herbal Products'. She explained the quality control management at her institute to ensure the supply of the best medicines

adopting various advanced technologies and research methods.

The next presentation was on an important empirical lab research of different system and methodologies of urine examination to determine different diseases entitled 'Pathogenesis in Sowa-Rigpa' by Dr. J. Migyure, Assistant Professor, CIBS, Leh, Ladakh. Following which was an excellent presentation by Dr. Dorjee Damdul, CIHTS on the topic of 'Sowa-Rigpa Les Bdun: 7 Therapies'.

He shared his research on 7 bio-purification-therapy for both preventive and curative ends. His extensive talk covered various topics of immense importance from the perspective of purification therapy and purgation.



In the form of quintessential gist of two-days research-oriented deliberation, the final session was organized in form of a panel discussion on the topic of 'Future Research Challenges in Sowa-Rigpa and Syllabus Design for UG & PG Courses'. The panel showed a deep concern and expressed an immediate need to update and corroborate the modern and latest teaching and research methodological tools in the syllabi of higher studies and research for Sowa-Rigpa studies. The panel also expressed the need to celebrate the interdisciplinary intersections between Ayurveda and Sowa-Rigpa as well as various alternative science of healing from various other countries of the world. All of them also talked about the empowering pedagogical methods in the class room and shared their personal experiences related with learning, teaching and research. The exchange programs were specifically mentioned by all of them to promote the Tibetan Science of Healing to serve the common humanity on a larger scale.

The two-day symposium ended with a sense of exhilaration as various participants shared their positive and constructive feedback and suggestions. As an epilogue, the department organized presentations on various aspects of Sowa-Rigpa at Shantarakshita Central Library of the Institute. Celebrating the Silver Jubilee of Sowa-Rigpa Department the symposium proved a stepping stone and launching pad for Sowa-Rigpa medical science as a transformative power from 'Science of Healing' to 'Science of Tomorrow'.



CIHTS Organizes a Symposium on 'Holistic Education' on the 84th Birthday of His Holiness Dalai Lama 6 July 2019

His Holiness has worked assiduously in Tibet's struggle for freedom and in promoting universal values of compassion, kindness, tolerance and wisdom over the years. As the recipient of Nobel Peace Prize turns 84, various events were organized on the campus of Central Institute of Higher Tibetan Studies, Sarnath to pray for his long life and robust health. After the early morning traditional pooja at the Kalchakra mandap of the campus, the fraternity of the institute planted trees as a symbol for His Holiness' longevity.



A one-day symposium on 'Holistic Education' was organized by the institute to explore the relevance and contribution of His Holiness' philosophy in the field of education. Professor T.N.Singh, Vice-Chancellor, Mahatma Gandhi Kashi Vidyapeeth, Varanasi and Professor Raja Ram Shukla, Vice-Chancellor, Sampurnananda Sanskrit Vishwavidyalaya, Varanasi were invited as the chief guests of the event. Professor K.P. Pandey, former Vice-Chancellor, Mahatma Gandhi Kashi Vidyapeeth was the special guest for the event. The symposium was chaired by Honourable Vice-Chancellor of the institute Professor Geshe Ngawang Samten who felicitated all the guests with traditional khatak after lamp-lighting and a mellifluous manglacharan.



The convenor Professor Pema Tenzin invited Professor Wangchuk Dorjee Negi Ji for the opening comments. While tracing the history of education from the ancient Greeks, he emphasized the value of idealism in the philosophy of His Holiness. Ven. Bhikku Sumedh Thero Ji criticized the western notion of education as being materialistic and called for the imminent need of an action-oriented vocational training in India. Professor Vimlendu Kumar, Department of Pali and Buddhist Philosophy, BHU, Varanasi talked about the necessity of engaged learning and critical thinking. Shri Ashok Mitra Ji recited shlokas and prayed for the long life of His Holiness. The guest of honour, Professor K. P. Pandey differentiated between the notions of Intelligent Quotient, Emotion Intelligence and Spiritual Intelligence during a very animated discussion of the word 'holistic' in the field of education. The chief-guest Professor T.N. Singh explored the scientific side of holistic education and emphasized the values of self-restraint and empathy. "Education without an innate relationship with culture is futile and waste of resources", added Professor Raja Ram Shukla.

While thanking all the speakers, Professor Ngawang Samten, honourable Vice-Chancellor of the institute, demarcated religion and education in a very rational way. He reiterated the philosophy of His Holiness Dalai Lama and emphasised that world peace can only be achieved with meaningful, holistic education which is beyond mere fact-learning. “Ethics based education which must be guided by common sense and a sense of universal reality is the need of the hour”, he concluded. Registrar of the Institute, Dr R. K. Upadhyaya delivered the vote of thanks at the end of the symposium. The students of CIHTS also shared their feelings via a cultural program which was enjoyed by the gathering.

Symposium link: <https://youtu.be/-BF6kAQW3zM?list=PL6e3CysazaI2huzuseGFIBTw-5U1tzKKK>

Cultural show link: <https://youtu.be/5EJUK-AWAW0?list=PL6e3CysazaI2huzuseGFIBTw-5U1tzKKK>



