

CONFERENCE

LIFE AND LEGACY OF ATĪŚA DĪPAṂKARA ŚRĪJÑĀNA

DAY ONE

Friday, 21 November 2025

Time: 9:00 AM – 5:30 PM

Conference Venue: Seminar Hall 1 – 3, Kamaladevi Complex

INAUGURAL SESSION

8:15 AM	9:00 AM	Registration C Seating	
9:00 AM	9:07 AM	Welcome Address Special Message	Ambassador Shyam Saran, President, India International Centre Special message from His Holiness the 14th The Dalai Lama
9:07 AM	9:10 AM	Lamp Lighting	Shri Gajendra Singh Shekhawat, Hon. Minister of Culture, Government of India
9:10 AM	9:25 AM	Remarks by Chief Guest	Shri Gajendra Singh Shekhawat, Hon. Minister of Culture, Government of India
9:25 AM	9:35 AM	Keynote Address	Dasho Karma Ura, President of the Centre for Bhutan Studies and Gross National Happiness Research
9:35 AM	9:40 AM	Thank you remarks	Ambassador Shyam Saran, President, India International Centre

EXHIBITION INAUGURATION

10:00 AM	10:30 AM	Inauguration of Exhibition	Shri NN Vohra, Life Trustee, IIC
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SESSION I: LIFE

Moderator: Ven. Prof. Kaveri Gill

10:30 AM	12:00 PM	Ven. Geshe Lhakdor, Library of Tibetan Works and Archives
		Ven. Dr. Pooja Dabral, Nalanda University
		Ven. Geshe Thabkhe, Sera Jey Monastery

SESSION II: DEEDS

Moderator: Ven. Dr. Pooja Dabral

12:00 PM	1:30 PM	Ven. Khensur Jangchup Choeden Rinpoche, International Buddhist Confederation
		Ven. Tenzin Choyang, Jangchub Choeling Nunnery
		Dr. Penpa Dorjee, The Dalai Lama Centre for Tibetan and Indian Ancient Wisdom

SESSION III: BODHICITTA

Moderator: Khensur Jangchup Choeden Rinpoche

2:30 PM	4:00 PM	Ven. Serkong Tsenshap Rinpoche, Serkong Institute for Buddhist Studies
		Prof. Madhumita Chattopadhyaya, Jadavpur University
		Ven. Dr. Karma Sonam Palmo, Central Institute of Higher Tibetan Studies

SESSION IV: GUIDED MEDITATION ON BODHICITTA

4:30 PM	5:30 PM	Ven. Geshe Lhakdor, Director, Library of Tibetan Works and Archives
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*Life is easily lost to meaninglessness
And one's spiritual progress degenerates.
Then when the lord of death strikes
One's mindstream will be pained with regret.*

- Atisha, *A summary of the Means for Accomplishing the Mahayana Path.*



LIFE AND LEGACY OF *ATĪŚA DĪPAṂKARA ŚRĪJÑĀNA*

Friday, 22 November 2025

Conference Venue: Seminar Hall 1 – 3, Kamaladevi Complex

SESSION V: TRAVELS

Moderator: Ven. Tenzin Lekzom

9:30 AM	11:00 AM	Ven. Prof. Kaveri Gill, Shiv Nadar University
		Dr. Elizabeth Inandiak, Writer and Community Builder

SESSION VI: VINAYA

Moderator: Ven. Geshe Lhakdor

11:30 AM	1:00 PM	Ven. Tenzin Lekzom, Jamyang Choling Institute
		Ven. Dhardo Tulku, Drepung Monastery
		Ven. Jamphel Thinley, Loselling Monastery

SESSION VII: GURU-SHISHYA RELATIONSHIP

Moderator: Ven. Serkong Tsenshap Rinpoche

2:00 PM	3:30 PM	Prof. Pradeep P. Gokhale, Savitribai Phule University
		Dr. Andrea Acri, Ecole Pratique des Hautes Etudes
		Dr. Geshe Lobsang Dorjee Rabling, Central Institute of Higher Tibetan Studies

SESSION VIII: GUIDED MEDITATION ON BODHICITTA

4:00 PM	5:00 PM	Ven. Geshe Lhakdor, Director, Library of Tibetan Works and Archives
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CONCLUDING SESSION

5:00 PM	5:05 PM	Concluding Remarks	Shri Arun Kapur, Chairman, Centre for Escalation of Peace
5:05 PM	5:10 PM	Thank You Note	Shri K.N. Shrivastava, Director, India International Centre

His Holiness the 14th Dalai Lama

His Holiness the 14th Dalai Lama, Tenzin Gyatso, born in 1935 in Taktser, Amdo, Tibet, is the spiritual leader of the Tibetan people and a global symbol of peace, compassion, and moral wisdom. Recognized as the reincarnation of his predecessor at age two, he assumed full spiritual and political leadership of Tibet in 1950. Awarded the Nobel Peace Prize in 1989, he has tirelessly advocated for nonviolence, interfaith harmony, environmental stewardship, and universal human values, while preserving Tibet's profound spiritual and cultural heritage.



Shri Gajendra Singh Shekhawat

Shri Gajendra Singh Shekhawat is the Union Minister of Culture and Tourism, Government of India, and a Member of Parliament from Jodhpur, Rajasthan. A senior leader of the Bharatiya Janata Party (BJP), he has earlier served as the Union Minister for Jal Shakti. Holding an M.A. in Philosophy from Jai Narain Vyas University, Jodhpur, he is known for his dynamic leadership in rural development, water management, and cultural preservation, and for promoting India's heritage, sustainable tourism, and global cultural diplomacy.



Dasho Karma Ura

Dasho Karma Ngawang Ura is the President of the Centre for Bhutan and GNH Studies, where he has served as Executive President since 2008. Formerly with Bhutan's Planning Commission (1989–1998), he has been instrumental in advancing research on Gross National Happiness (GNH), wellbeing, and sustainable development.

Dasho Ura holds degrees from Oxford, Edinburgh, and Nagoya University, Japan. He serves on global advisory bodies including the Wellbeing Research Centre, University of Oxford, the Earth Trusteeship Working Group, and the Global Happiness Council (UAE). His publications include *Bhutan: The Unremembered Nation*, volume 1, “Community and Livelihood” (OUP 2022), and *Bhutan: The Unremembered Nation*, volume 2, “Art and Ideals” (OUP 2023).



Dr. Andrea Acri

Andrea Acri (PhD Leiden University, 2011; Habil. Université Sorbonne Nouvelle, 2024) is Associate Professor in Tantric Studies at the Religious Studies section of the École Pratique des Hautes Études (EPHE), PSL University, Paris. He specialises in the text-historical study of tantric traditions in South and Southeast Asia, with special emphasis on intra-Asian maritime circulation, and Śaiva and Buddhist traditions in premodern insular Southeast Asia. Besides being the Principal Investigator of ERC MANTRATANTRAM, he is Lead Researcher in the ERC Synergy MANTRAMS (Mantras in Religion, Media, and Society in Global Southern Asia) hosted at the universities of Vienna, Tübingen, Oxford, and the EPHE.

Abstract:

Atiśa and Southeast Asian Paṇḍitas at the turn of the First Millennium CE

My talk explores the extraordinary network of masters and pupils travelling between India and Southeast Asia at the turn of the first millennium CE that emerges from comparative research on textual and epigraphic sources in Tibetan, Chinese, Sanskrit, and Old Malay. Two recently found fragmentary inscriptions from Muara Jambi in Sumatra mentioning the Cūḍāmaṇivarmavihāra, a monastery funded by the king of Śrīvijaya in Nagapattinam

(South India), and the Bālādityavihāra, probably located in Nālandā (Northeastern India), can be compared to archaeological and textual materials from elsewhere in the Buddhist world that cast light on the web of transregional connections between Indonesia, China, and India in the early centuries of the second millennium. Much ink has been spilled on the travel of Atiśa to Sumatra to learn with Suvarṇadvīpīya Dharmakīrti, who was active in either the Malay Peninsula or Sumatra under King Cūḍāmaṇivarman, as well as the Javanese master Piṇḍo, who played an important role in elaborating and spreading early Kālacakra doctrines. Another influential figure of Buddhist translation active in the same decades, and who had a knowledge of the language of Sumatra, was Dānapāla (Shihu), who translated, among others, the *Hevajratantra* into Chinese. Whether Atiśa did travel to Sumatra or the Malay Peninsula or, rather, Southeast Asian masters travelled to monasteries in Northeastern India to teach and interact with other Buddhist paṇḍitas, the cumulative historical and literary evidence discussed here suggests that Southeast Asia hosted important centres of Buddhist learning that were instrumental in the development of tantric doctrines within the Mahāyāna even in Indian milieus.



Ven. Tenzin Choyang

Ani Choyang was born in Tibet and escaped to India at eighteen. Ordained in 2003 under His Holiness the 14th Dalai Lama, she holds a Rapjampa Degree and is pursuing her Geshe (PhD-equivalent). A Tenzin Gyatso Science Scholar, she trained at Emory and Northwestern Universities, and now coordinates the Buddhist Philosophy and Science Project at Jangchub Choeling Nunnery, Mundgod, promoting dialogue between Buddhism and modern science.

Abstract

Guru Atiśa's Deeds or Legacy

Guru Atiśa was born a prince in a kingdom in Bengal in 982. His childhood name was Chandra Garba ("Moon Essence"). At a very young age, he became a monk, and studied Buddhist philosophy with around 150 teachers. He travelled to Indonesia, where he studied under Lama Serlingpa (Dharmakīrtiśrī), and focused on the cultivation of Bodhicitta and Lojong (mind training). After returning to India, he served as Abbot of Vikramaśīla Monastery. From his teacher Serlingpa, he received prophecies and advice about going to Tibet, where he contributed to the reform of Buddhism. He founded the Kadampa tradition in Tibet, which has four main deities, and six core texts. He wrote over 300 books, of which over 80 were lost. Currently, around 271 books are available in Tibetan. One of the most popular is *A Lamp for the Path*. His works became foundational to the Gelug sect in Tibet. His most important contribution lay in carrying the Buddha's teachings forward through the practice of the Bodhicitta mind and mind training.



Ven. Dhardo Tulku

Dhardo Tulku Rinpoche was born in Kalimpong, India, and recognized as the 14th incarnation of Dhardo Rinpoche by His Holiness the 14th Dalai Lama in 1995. In 2000, he joined Drepung Losel Ling Monastic University, undertaking rigorous training in Buddhist philosophy. Having studied the five great treatises and completed the monastic curriculum, he is now in the final year of the Geshe Lharam degree, the highest academic qualification in Buddhist philosophy. Alongside his scholarly pursuits, Rinpoche serves as head Lama of Ghoom Ganden Yiga Choeling, the oldest monastery in Darjeeling, founded in 1850.

Abstract:
*Vinaya and the Noble Eightfold Path:
 Atiśa's Vision of Ethical Living*

The Vinaya, or code of monastic discipline, represents the ethical foundation of Buddhist life and practice. In the teachings of Atiśa Dīpaṃkara Śrījñāna, it emerges not simply as a set of rules but as a living guide to right conduct grounded in the principles of the Noble Eightfold Path. For Atiśa, moral discipline was inseparable from wisdom and meditation—the three higher trainings that form the essence of the Buddhist path.

Atiśa's reform of the monastic community in Tibet reflected his deep conviction that ethical integrity and spiritual development must progress together. Through his seminal work, *A Lamp for the Path to Enlightenment*, he redefined Vinaya as the practice of mindful living—integrating right view, right speech, right action, and right livelihood into the daily rhythm of both monastic and lay life. His interpretation emphasised inner awareness and compassion over external conformity, aligning moral conduct with the cultivation of bodhicitta, the aspiration to awaken for the benefit of all beings.

This presentation explores how Atiśa's understanding of Vinaya continues to serve as a universal framework for ethical living. In a contemporary world marked by moral uncertainty and social fragmentation, his vision offers a timeless reminder that discipline is not a limitation but a path to freedom through clarity, mindfulness, and self-restraint. By harmonising personal virtue with collective harmony, Atiśa's synthesis of Vinaya and the Noble Eightfold Path remains a profound model for conscious and compassionate living—an enduring guide to the right way of life in both spiritual and everyday practice.



Dr. Elizabeth Inandiak

Elizabeth D. Inandiak is a French writer and community builder who has lived in Indonesia since 1990, working closely with village communities affected by natural and human-made disasters. Deeply committed to intercultural and interfaith dialogue, she collaborates with local groups to preserve oral traditions, promote reconciliation, and rebuild lives through collective storytelling and education. In Muara Jambi, Sumatra, she co-founded the House of Local Wisdom and Peace, fostering understanding and cooperation between Buddhist and Muslim communities.

Abstract

Dreams from the Golden Island

Suvarnadvipa—now known as Sumatra, in Indonesia—once stood at the crossroads of the Buddhist Sea Route, which, in the 7th century, succeeded the continental Silk Route. At its heart arose a vast center of knowledge that attracted great sages from China and India—I-Tsing and Atiśa—and whose teachings radiated as far as Tibet. This "green university" became the South-East Asian "sister" of Nalanda. Its campus extended over 4,000 hectares, with the rainforest acting as an orchard, a library, a living pharmacy and a haven for meditation. Around the 13th century, it sank into oblivion.

Today, its site is inhabited by clairvoyant Muslims. Their wooden homes, built on stilts along the Batanghari—the longest river of Sumatra—stand amid orchards of cacao and durian trees that grow upon the ruins of the ancient temples. Several young villagers occasionally work on excavations under the supervision of the archaeologists. Oral traditions passed down from their ancestors, local wisdom, and the "inner eye" serve as their alternative excavation tools, helping to restore a voice to the "mute" ruins of this world heritage. The Buddhist past and the Muslim present echo through one another, illuminating both.

To confront the multidimensional conflicts that unfold on this vast archaeological site, they have written a collective book, *Dreams from the Golden Island*, and built a community centre, *Graha Menapo*, open to schoolchildren, Buddhist pilgrims, local Muslim communities, artists, meditators, and researchers. *Graha* is the Sanskrit word for “house”, and *Menapo*, in the local language of Muara Jambi, means “The Refuge of the Deer during the Floods of the Batanghari River”.

Graha Menapo is dedicated to Atiśa’s *Tonglen* teaching, translated into Indonesian as *terima kasih*—“receiving and giving” or “thank you”—receive all the suffering of others and give them all your happiness.



Ven. Jamphel Thinley

Gelong Jamphel Thinley was born in Tibet and brought up in exile. He did his schooling from TCV and joined Drepung Loseling Monastery under the guidance of the late H.E. Khensur Thuptop Gonpo. Jamphel received his bhikshu ordination from His Holiness the Dalai Lama. Pursuing a Geshe Lharampa degree, he has completed the study of Prajnaparamita, Madhyamaka and Vinaya and is at present studying Abhidharma.

Abstract:

Vinaya and the Living Legacy of Jowo Je Palden Atiśa

འདུལ་བའི་ཐེ་མོན་ཐེ་མེ་བཞི་ལས་གསུངས་པའི། བརྟེ་བར་གཞུགས་པའི་བསྐབ་པ་བཅས་པ་ལ།
ཐུས་པའི་ཐོན་གསུམ་ཐུས་ནམ་པར་དག། དཔལ་ལྷན་ཨ་ཏི་ཤལ་གཞིལ་བ་འབྲེབས།

To the glorious Atiśa, I offer my respects and prayers, as being free from the flaws and defects mentioned in the Vinaya Pitaka’s four sections of the Buddha’s teachings.

Learning as vast as the sky and practice as deep as the ocean—this was Atiśa Dīpaṃkara Śrījñāna, a renowned Buddhist master

of the 10-11th century. With his own immense knowledge and profound practice of the Vinaya, he played a pivotal role in revitalising Vinaya in Tibetan Buddhism during and after his lifetime. Vinaya, the monastic code of conduct, is crucial for maintaining the integrity of the Sangha and promoting spiritual growth. Atiśa Dīpaṃkara Śrījñāna's emphasis on strict adherence to Vinaya principles was famed, with the story going that if he transgressed a vow, he would purify it immediately by getting off his horse on the spot and confessing. Such conduct of his had a lasting impact on Tibetan Buddhism.

Jowo Je Palden Atiśa's teachings and practices reinforced the importance of monastic discipline, which had declined during the "Dark Period" following the collapse of the Tibetan Empire. His meticulous observance of Vinaya rules and emphasis on compassion, wisdom, and ethical discipline, shaped the development of all Tibetan Buddhist schools. The Kadam school, in particular, the founding of which is credited to him, emphasised the importance of both study and meditation.

Jowo Je's teachings remain central to Tibetan Buddhism. His commitment to upholding Vinaya principles and promoting harmony within the monastic community has inspired generations of practitioners. By analysing Jowo Je Palden Atiśa's life, teachings, and writings, we can gain insights into the significance of Vinaya in Buddhist practice and its continued relevance in contemporary times. The Vinaya Pitaka and other relevant texts highlight the importance of discipline, self-control, and mindfulness in pursuing enlightenment, in order to benefit all beings. Jowo Je Palden Atiśa's emphasis on these principles reflected the Vinaya Pitaka perfectly, with his teachings offering valuable insights into the cultivation of wisdom, compassion, and harmony within the monastic community. By embracing Atiśa's teachings, we can deepen our own understanding of the significance of Vinaya and its role in promoting spiritual growth and harmony.



Ven. Khensur Jangchup Choeden Rinpoche

Shartse Khensur Rinpoche Jangchup Choeden was born in Himachal Pradesh, India, and joined the Gaden Shartse Norling Monastery in his teens, where he completed his monastic education and earned the Geshe Lharampa degree in 1997, followed by the Geshe Ngaghrampa. A disciple of His Holiness the Dalai Lama, Rinpoche has travelled widely, teaching the Dharma across Asia, Europe, and the Americas. He served as Abbot of Gaden Shartse Monastery (2009–2017) and is currently the General Secretary of the International Buddhist Confederation, continuing his leadership in global Buddhist dialogue and education.

Abstract:

*Atiśa's Journey: A Cultural and
Spiritual Renaissance Across Asia*

The story of Atisha is a journey into the history of the cultural renaissance of Buddhism around a thousand years ago, when Atisha, a spiritually colossal monk with responsibilities over Indian monastic universities, crossed the Indian border and embarked upon an adventurous journey, willing to sacrifice even his life in order to achieve his goal.

It was his journey from India to Indonesia, back to his home and then to Tibet via Nepal that left a wonderful legacy in India, Indonesia and Tibet; he was responsible for the revival of Buddhism in Tibet, when Buddha Dharma was in a deteriorated condition and monastics were in a state of confusion.

There are several places in his life that are important to him. His birthplace, now in Bangladesh, and Nyetang, where he entered into final nirvana; and monasteries where he visited, stayed, and preached.



Ven. Dr. Karma Sonam Palmo

Dr. Karma Sonam Palmo is a Tibetan Buddhist nun born in the Tibetan Exile Community of Rumtek, Sikkim. She holds a PhD from the University of Tasmania (Asian Philosophy C Gender Studies), Australia and Acharya C Shastri degrees from Central Institute of Higher Tibetan Studies (CIHTS), Sarnath. Currently, she is working on a *Tib-Sans-Eng Tri-Lingual Abhidharma Thematic Lexicon* in the Research Department of CIHTS. As visiting faculty at universities in India and abroad, she has taught courses on Buddhist Philosophy; Gender C Buddhism; and Women in Buddhism. She is Coordinator for the Five College Consortium's Tibetan Studies in India Program (exchange program between Smith College, USA and CIHTS) and Buddhist MOOCs offered by UGC and CIHTS on SWAYAM Platform.

Abstract

Bodhicitta as Presented in Atiśa's Bodhipathapradīpa

The arrival of Atiśa Dīpaṃkara Śrījñāna (982–1054 CE) in Tibet from India in 1042 CE was instrumental in reinvigorating Buddhist teachings and practice after a certain period of its decline due to social and political upheaval in the history of Tibet. During his decade-long stay in Tibet, Atiśa composed the *Bodhipathapradīpa* (Lamp for the Path to Enlightenment) specifically for his Tibetan audience at the request of his disciple Jangchup Wo. This treatise became the foundation for textual tradition known as *lam rim* (Stages of the Path), inspiring composition of similar works based on it across all four Tibetan Buddhist schools.

Atiśa's *Bodhipathapradīpa* encompasses the entire Buddhist spiritual path through three types of practitioners: those of lesser, middling, and supreme capacities. Supreme practitioners are distinguished by their aspiration to end the suffering of all beings by attaining complete enlightenment or the *Bodhi*. In order to attain *Bodhi*, the practitioners need to cultivate *Bodhicitta* (*Bodhi-mind*), and thus generating *Bodhicitta* constitutes their

primary practice. Hence, as the foundation of *Mahāyāna* Buddhist practice, *Bodhicitta* stands as a central theme in Atiśa's seminal treatise - *Bodhipathapradīpa*.

This paper examines how Atiśa guides practitioners in cultivating *Bodhicitta*, beginning with training the mind through the seven causes and effects method. It also analyzes the two classifications of *Bodhicitta*: aspirational and engaged - studying their respective precepts with particular attention to engaged *Bodhicitta*'s three essential disciplines: gathering virtuous practices, working for the benefit of sentient beings, and restraining unwholesome conduct. The paper also explores *Bodhicitta*'s profound dimensions through three aspirational frameworks: the king-like, boatman-like, and shepherd-like resolves. Ultimately, this study demonstrates how Atiśa's systematic presentation makes *Bodhicitta* cultivation practically accessible to all practitioners.



Ven. Prof. Kaveri Gill

Professor Kaveri Gill is a faculty member at the Centre for Excellence in Himalayan Studies, Shiv Nadar University. Trained as a development economist, she studied and later lectured at the University of Cambridge, UK, specializing in political economy and development theory. Over the past decade, she has systematically studied Nālandā philosophy at Tibet House, New Delhi, integrating classical Buddhist thought with contemporary economic and ethical inquiry. Her interdisciplinary research bridges political economy, ethics, and contemplative studies, fostering dialogue between modern scholarship and ancient wisdom to explore compassion, consciousness, and holistic development in the Himalayan and global contexts.

Abstract

Atiśa Dīpaṃkara Śrījñāna Travels to Learn, Teach and Benefit Beings: Lessons from the Journeys of a Great Bodhisattva

Atiśa Dīpaṃkara Śrījñāna is a legendary figure in the Nalanda tradition, famous—amongst many other commendable activities and qualities—for having conceived of and composed the graded path to enlightenment genre of literature, as well as being the confluence lineage holder of both the methods to generate bodhicitta: the “Sevenfold Cause and Effect” method, as well as “The Equalising and Exchanging Self with Others” method.

Born in what is now Bangladesh, Jowo Je Palden Atiśa—as he is reverentially called in Tibet—is also one of the most cosmopolitan and well-travelled personages of his age. He is renowned for having travelled far and wide, first, to get the precious teachings, and second, to disseminate them and benefit beings.

An example of the first is Jowo Je Palden Atiśa’s arduous and dangerous journey to Jambi, Indonesia, where over 12 long years, he sought teachings on great compassion and the mind aspiring to—and later, engaging in activities—to attain enlightenment for the benefit of all sentient beings from Master Dharmakīrti (Lama Serlingpa). This remarkable teacher thereafter always occupied a special place in his heart from amongst his pantheon of great teachers, precisely for having taught him bodhicitta.

An illustration of the second is Jowo Je Palden Atiśa’s travels to Tibet late in his life, to “rejuvenate the teachings where they had declined” and meet with his Tibetan heart disciple (Tib. རྒྱལ་ལྷོ་མ་) of many lifetimes, Dromtönpa Gyalwé Jungné (1004/5–1064 CE), as foretold by his tutelary deity Arya Tara, despite the fact that she also warned him that were he to undertake such travels, his own life would be shortened by 20 years.

This paper will read and interpret the life's journeys of Jowo Je Palden Atiśa as the enlightened deeds of an exemplary great Bodhisattva.



Ven. Geshe Lhakdor

Ven. Geshe Lhakdor was born in Yakra, Ngari, Western Tibet, in 1956. He holds a Geshe (Doctor of Divinity) degree from Drepung Loseling Monastic University, an M.Phil. from the University of Delhi, and an M.A. in English from Punjab University, Chandigarh. A former translator and religious assistant to His Holiness the Dalai Lama for sixteen years, he travelled extensively across five continents. He currently serves as Director of the Library of Tibetan Works and Archives, Dharamsala, and holds honorary professorships at the University of Delhi and the University of British Columbia. Geshe Lhakdor is also Co-director of Science for Monks and a trustee of the Foundation for Universal Responsibility, contributing to global dialogues on ethics, education, and Buddhist philosophy.

Abstract:

The Life and Legacy of Atiśa Dipaṃkara Śrījñāna

Atiśa was born in c. 982 CE in the city of Vikramapura in Bengal. His father was a king known as Kalyānaśrī and his mother was Prabhavati Sri. The middle brother of three princes, Atiśa went by the name of Candragarbha during the first part of his life. He was ordained into the Mahāsāṃghika lineage at the age of 28 by the Abbot Śīlarakṣita in Bodh Gaya and studied almost all Buddhist and non-Buddhist schools of his time. Among the many Buddhist lineages he studied, practised and transmitted the three main lineages: the Lineage of Extensive Action, the Lineage of Profound View and the Lineage of Blessed Experience. Atiśa engaged with many notable teachers during this period including Rāhulaguhyavajra, Avadhūtipā, Ratnākaraśānti, Naropa and Jitāri.

He received taking refuge and bodhichitta from Jetari. From Lama Bodhibhadra he received bodhichitta and from Avadhutipa he received in detail the general instructions of the stages of the path to enlightenment and in particular the instructions of the view transmitted from the glorious protector Arya Nagarjuna. He remained with this teacher for seven years and became proficient in the Madhyamika view. In accordance with Lama Avadhutipa's instruction, he began to study tantra and received the complete initiation from Rāhulaguhyavajra who had received audience/darshan of the glorious Hevajra, the lord of the yogis, and who had obtained the prophecy of dakinis and gave Atiśa the secret name, Yeshe Sangwei Dorjee ("the secret Vajra of Primordial Knowledge"). By the age of 21, Prince Chandragarbha had gained mastery in the four basic studies common to both Buddhists and Hindus: literature, philosophy, the arts and medicine.

Atiśa spent 12 years in Sumatra of the Srivijaya empire and he returned to India in 1025. He received much attention for his teachings and skills in debate and philosophy. On three occasions, Atiśa was acclaimed for defeating non-Buddhist extremists in debate. He quickly and effectively implemented reforms whenever he found misinterpretation and misconception of the teaching. Soon he was appointed to the position of steward at Vikramashila which was established by Emperor Dharmapala.

Atiśa rose to become a senior scholar at the monastery of Vikramashila at a time when it had no more than 100 ordained monks. It was during this period that the King of the Tibetan polity of Guge, Lha Lama Yeshe 'od began to send missions to Vikramashila to invite scholars to visit Guge so that they could teach the "pure form of Buddhism". Atiśa finally departed from Vikramashila in 1040.

According to traditional narratives, the Tibetan King, Langdarma had suppressed Buddhism and persecuted its followers for over 70 years. Yeshe-Ö sent his academic followers to learn and

translate some of the Sanskrit Buddhist texts. Among these was Naktsho, who was eventually sent to Vikramashila to study Sanskrit and to request Atiśa to come and teach the Dharma in his homeland.

Travelling with Naktsho and Gya Lōtsawa, Atiśa journeyed through Nepal on his way to Tolung, the capital of the Purang Kingdom. He spent three years in Tolung and compiled his teachings into his most influential scholarly work, *Bodhipathapradīpa*, or Lamp for the Path to Enlightenment which lays out the entire Buddhist path in terms of the three vehicles—Hīnayāna, Mahāyāna, and Vajrayāna—and became the model for subsequent texts in the genre of Lamrim, or the Stages of the Path, and was specifically the basis for Tsongkhapa's Lamrim writings.

The master Atiśa came to Tibet in 1042 and remained there until death, providing Buddhism in Central Asia with a new thrust of spiritual vigour, inspiring millions of Buddhists over the generations that followed. Indeed, his lineages have come down to us today and still act as a major force in most schools of Central Asian Buddhism. Atiśa authored several profound and experiential books. Many of his texts are used even today as the basis of public sermons and discourses by eminent Lamas, especially his *Jangchub Lam Dron* or *Lamp of the Path to Enlightenment* (Skt. *Bodhipatha-pradīpa*). The first lamrim text, this condenses all 84,000 teachings into a single body of work. He wrote this in Tibet at the request of the Tibetan king, Jangchub Wo, who requested him to give a teaching that would be beneficial to the entire Tibetan population. Atiśa wrote this in response, which makes it a unique text, because although it was written by an Indian master, it was composed in Tibet specifically for Tibetans. He then sent the text to India, where all the great realised scholars and mahasiddhas received it with praise and appreciation. It must be due to the great fortune and merit of the Tibetan people, they said, that Atiśa had composed such a wonderful text.



Dr. Geshe Lobsang Dorjee Rabling

Dr. Geshe Lobsang Dorjee (Rabling) is an Associate Professor and distinguished scholar of Buddhist philosophy and philology. He holds an Acharya and Ph.D. from the Central Institute of Higher Tibetan Studies (CIHTS), Sarnath, and a Geshe degree from Drepung Gomang Monastery (2018). His research focuses on restoring and translating lost Buddhist and Indian texts from Tibetan back into Sanskrit, reviving classical knowledge traditions. Among his notable works are the critical edition of *Tam-gyud Ser-ge Thang-ma* by Gedun Choephel and a Tibetan translation of the *Questions of King Milinda*, bridging India–Tibet scholarly exchanges through meticulous philological study.

Abstract

Guru–Śiṣya Relationship in Buddhism

The Tathāgata Śākya Muni remained silent and did not give any teaching for 49 days after the attainment of enlightenment. He recognised that no sentient being wants suffering; each wishes to be free from all sufferings. To alleviate their misery and to lead them to the states of liberation and enlightenment, he finally agreed to share his deep awakening. He then pondered on who could be the suitable disciples who would comprehend his deep and profound teaching. He saw such potential in his own five co-searchers of truth. Buddha proceeded towards Migadāya, the present-day Sarnath. He turned the first wheel of dharma on the four noble truths (Dharmacakrapravartansūtra) to his first-ever five disciples and they have recognised the true knowledge of phenomena and attained liberation. This is the first Guru-Shishya (teacher C disciple) relationship commenced in the history of Buddhism. Later 55 more disciples joined and received the teaching of Buddha. All these 60 disciples dispersed all over India so that there flourished the teaching of Buddha that is called today Buddhist religion.

Thus, according to Buddhism, the Guru-Shishya relationship is fundamentally rooted in spiritual tradition. A Guru not only

imparts teachings but also guides the disciple with wisdom, ultimately leading them toward liberation. This relationship is characterised by trust, respect, devotion, and moral integrity. In many cases, teachers transmit wisdom to their disciples, who eventually surpass their masters—examples include the great Acharya Vasubandhu's four distinguished pupils, Acharya Buddhaghosa, and Milarepa.

In this article, I highlight the definition of a true guru and the responsibilities of a disciple as expounded in Buddhist Sutras, Tantras, and their commentaries. I examine how many qualities are necessary for a perfect Guru and what responsibilities a Shishya (disciple) must fulfill, and their moral obligations. The Guru-Shishya tradition and its lineage remain unbroken in the four major Tibetan schools, which will be briefly introduced separately.



Prof. Madhumita Chattopadhyay

Professor Madhumita Chattopadhyay teaches Philosophy at Jadavpur University. Professor Chattopadhyay has been well-trained in both Western and Indian philosophical traditions. Her area of specialization is Buddhist Philosophy with emphasis on Buddhist Epistemology, Logic and Semantics. She has authored seven books on Buddhism and contributed articles in peer reviewed national and international journals. She has been awarded six international Fellowships for visiting countries like Japan, USA, Hungary, England.

Abstract:

Mahāyāna Account of Bodhicitta: Views of Asaṅga and Atiśa Compared

The concept that identifies an individual as a Bodhisattva is the concept of the *Bodhicitta*. In spite of its occurrence in the Theravāda literature, this concept attains a new dimension in

the hands of the Mahāyāna thinkers. In this paper my objective will be to present the Mahāyāna account, with reference to the views of two great thinkers—Asaṅga and Atiśa—whose time-gap is near about 1,000 years.

In the second chapter of his *Bodhisattvabhūmi* Asaṅga presents his views on the cultivation of bodhicitta. This *citta* refers to the firm resolution undertaken by a Bodhisattva (i) to attain full enlightenment in the form of the realisation of the Ultimate Truth, and (ii) also to the dedication of his present and future lives for the services of others. Since Asaṅga looks upon *bodhicitta* as mental deliberations, this condition of mind has been explained from five standpoints—as an innate nature (*svabhāva*), as a solicitation (*prārthanākāra*) having all beings as the *ālambana*/basis, acquisition of virtues and their highest excellences. This *bodhicitta* has been regarded to be of two types—*nairyānika* and *anairyānika*—depending on whether this *citta* leads one to the attainment of Bodhi without any reverse or not. Possessing the altruistic resolution of removing the sufferings of all beings, the *bodhicitta* establishes the superiority of Bodhisattvas over the Srāvakas and the *Pratyeks buddhas* for whom the objective has been the removal of one's own suffering.

In the later stages of the Mahāyāna thought, we find that along with meditation, acquisition of wisdom has been regarded to be important for the generation of bodhicitta. In the text *Bodhipathapradīpaḥ* Atiśa holds that just as a bird cannot fly without its wings being fully-fledged, similarly without the power of clairvoyance, one cannot be successful in the effort to reach the goal of removing the sufferings of others. Hence, in this text he has refined and compiled an innovative approach to bodhicitta, known as 'mind-training' (*lojong*). In this mind-training, emphasis has been given not only on meditation but also on the development of an excellent conduct. According to him, all the Buddhas have regarded complete accumulation of merit and attainment of wisdom to have *bodhicitta* as their cause. Following the Mahāyāna ideology that both wisdom divorced from meditation and meditation divorced of wisdom are

equivalent to bondage, Atiśa does not restrict the means of enlightened mind to the mere practice of meditation or attainment of wisdom; rather, he regards listening and teaching the *tantras*, practising rituals and sacrifices as equally important for leading one to the highest stage of enlightenment unerringly.

Thus, while Asaṅga highlights on meditation for the cultivation of Bodhicitta, Atiśa highlights on meditation, wisdom and practice of *tantra* as equally important for the attainment of the highest stage of mind.



Dr. Penpa Dorjee

Penpa Dorjee is a retired Professor of the Central Institute of Higher Tibetan Studies, Sarnath, Varanasi. He served as the head of the Restoration Department, and the Librarian of the Shantrakshita Library of the Institute. He received his Acharya degree from Sampurnananda Sanskrit University in Varanasi and his PhD from the Central Institute of Higher Tibetan Studies, Sarnath. He has twenty books to his credit as author, co-author, translator, or editor. At present, he is working for The Dalai Lama Centre for Tibetan and Indian Ancient Wisdom, Bodhgaya, Bihar.

Abstract

*Atiśa: His Life and Legacy with Special Reference to
Ratnakaraṇḍodghāta-Madhyamakopadeśa*

Tibet embraced Buddhism in the 7th century AD and developed it further in the 8th century to its height. However, Emperor Langdarma (glang dar ma) assumed power through the assassination of his brother Emperor Ralpachan (khri ral pa can) in the late 9th century. During his reign, Buddhism almost vanished from the Land of Snow and the empire was fractured into hundreds of small kingdoms.

In order to restore and revive Buddhism to its uncorrupted form in Tibet, Lha Lama Yeshe Ö, the ruler of western Tibet, set out to hunt for gold to invite Buddhist scholars from India. Unfortunately, he was imprisoned and a ransom of gold equal to his weight was demanded. His nephew Jangchub Ö tried but was unable to find the desired amount of gold. Lha Lama Yeshe Ö suggested that his nephew use the gold to invite Buddhist master Atisha from India, citing his own old age and sacrificing his life for the sake of the Dharma. To fulfil his uncle's wish, Jangchub Ö sent Nagtso Lotsawa to India to invite Acharya Atisha. Before coming to Tibet, Atisha wrote Ratnakaraṇḍodghāta-Madhyamakopadeśa at the request of Nagtso Lotsawa in Vikramashila.

At the very beginning of the text, Atisha made it very clear that he was going to write on the basis of Acharya Nagarjuna's view. To authenticate the works of different Acharyas, he explicitly identified the title of each text with the name of the Indian master who authored it. At the end of the text, he emphasizes the importance of Acharya Nagarjuna's works and identifies the target learners of these texts, which include people from all walks of life. In this text, we can find evidence of two Vasubandhu, namely the earlier and later Vasubandhu, and the tenets they follow.

This article will focus on the life of Atisha, his legacy, and special reference to his work Ratnakaraṇḍodghāta-Madhyamakopadeśa.



Ven Dr. Pooja Dabral

Ven. Dr. Pooja Dabral is an Assistant Professor at the School of Buddhist Studies, Philosophy and Comparative Religion, and the School of Language, Literature and Philosophy, Nalanda University. She earned her PhD from the University of Delhi for her thesis “*Ārya Nāgārjuna’s Philosophy of Emptiness and Je Tsongkhapa’s Exposition: Dissent in Two Prolific Periods.*” Her

teaching and research focus on Madhyamaka philosophy, Buddhist psychology, and the Mahayana tradition. A long-term student of Tibet House, New Delhi, she has published and presented widely on Buddhist philosophy, mind and matter, and Nālandā legacies. Proficient in Tibetan and German, she received the International Outstanding Women in Buddhism Award (2024) in Taiwan.

Abstract

Master Atiśa Dīpaṃkara Śrījñāna: Life, Legacy and Enduring Global Influence

This paper examines the life, scholarly achievements, and enduring legacy of Master Atiśa Dīpaṃkara Śrījñāna, positioning him within the distinguished lineage of Nālandā luminaries while highlighting his unique contributions to Buddhist thought across Asia and his continued relevance in contemporary global Buddhism. Master Atiśa stands among the great Nālandā masters—contemporaries and predecessors such as Ārya Nāgārjuna, Ācārya Asaṅga, Ācārya Vasubandhu, Ācārya Dharmakīrti, Bodhisattva Śāntideva, and Master Kamalaśīla—while making a distinctive contribution through his systematic integration and practical application of diverse Buddhist traditions across geographical and doctrinal boundaries.

The paper explores how Ācārya Atiśa's exceptional qualification lay in possessing complete, unbroken lineages: the wisdom transmission from Ārya Nāgārjuna through Ārya Mañjuśrī, and dual method lineages from both Ārya Maitreya and Ārya Mañjuśrī. His trans-cultural influence extended across India, Indonesia, and Tibet, establishing him as a bridge between diverse Buddhist traditions. Master Atiśa's training under the illustrious Indonesian master Suvarṇadvīpa Dharmakīrti in the Bodhisattva methods of Ācārya Asaṅga and Ācārya Śāntideva's lineages represents a crucial dimension of his formation, integrating Southeast Asian Buddhist perspectives with Indian scholasticism. His transformative work in India strengthened Buddhist scholarship significantly, yet his most distinctive contribution emerged

through his journey to Tibet, responding to the urgent appeals of Kings Ye-shes-od and Byang-chub-od.

The paper demonstrates how Master Atiśa's *Bodhipathapradīpa* represents a unique contribution in Buddhist literature. While Nālandā scholars like Ārya Nāgārjuna established Madhyamaka philosophy, Ārya Asaṅga systematised Yogācāra, and Ācārya Dharmakīrti refined Buddhist logic, Ācārya Atiśa created a comprehensive pedagogical framework that integrated all valid Buddhist approaches into a coherent, accessible path. His methodology transcended sectarian boundaries by demonstrating how the pratimokṣa disciplines of Śrāvakayāna, the Bodhisattva disciplines of Mahāyāna, and the profound Vajrayāna disciplines formed connected and complementary stages.

Master Atiśa's integrative approach inspired disciples across all traditions, ensuring the survival and transmission of lineages across cultural boundaries. His enduring global influence demonstrates how authentic scholarship, unwavering ethical conduct, and compassionate pedagogy, when combined with genuine lineage transmission and cross-cultural sensitivity, can preserve and transmit the profound depths of Buddhist thought across generations and civilisations.



Prof. Pradeep Gokhale

Professor Pradeep P. Gokhale is a distinguished scholar of Indian philosophy and Buddhist studies. He retired as Professor of Philosophy at Savitribai Phule Pune University in 2012 and subsequently served as the B. R. Ambedkar Research Professor at the Central Institute of Higher Tibetan Studies (CIHTS), Sarnath from 2012 to 2018. He is currently an Honorary Adjunct Professor in the Department of Pali and Buddhist Studies at SP Pune

University. His research spans Buddhist logic, ethics, and comparative philosophy.

Abstract

Guru–Śiṣya Relationship in Indian Soteriological Traditions: Brahmanism and Buddhism

In Brahmanical soteriological tradition, the concepts like Soul and God (*īśvara* and Brahman) are dominant. It has implications for the way the Guru–Śiṣya relation is understood in it. Hence, Guru is not only supposed to be the teacher, but he is supposed to be God incarnate. Guru is supposed to possess divine element or divine power which he confers on a deserving disciple. This is reflected in the Guru–Śiṣya relation. The Guru is not only to be respected but worshiped. The disciple is not only supposed to be a learner, but the devotee of the teacher.

In the Buddhist tradition Gotama the Buddha was understood as the teacher (*śāstā*) who taught Dhamma. His teaching did not include the notions of God or soul. Hence the teacher was not supposed to be God incarnate who would transfer divine power to the disciple. The Buddha said that he only conveys the path which was to be traversed by the disciple himself. He did not expect any devotion or uncritical acceptance, but acceptance after critical estimate.

In the Śrāvakayāna, the teacher helps his disciple through his teachings to reach the ideal of Arhat. In the Mahāyāna, the Arhat ideal is replaced by the Buddhahood which is achieved by attaining Bodhisattva-hood as the penultimate ideal. In the Mahāyāna, the teacher not only shows the way, but he helps the disciple (rather all beings) by way of causing the maturation (*pācana*) of their karma. In this sense, the teacher in the Mahāyāna is not just a teacher, but something more than that, as he is directly involved in the spiritual development of the disciple. In the Tantrayāna, the picture becomes somewhat complex. Tantrayāna develops special techniques by which the aspirant can attain the Buddhahood in this life itself. The technique

involves certain mystical, secret practices for teaching which a special teacher is required. This has implications for the Guru-Śiṣya relation in Tantrayāna.

Ācārya Dīpaṃkara in his celebrated work *Bodhipathapradīpa* promotes Mahāyāna, and specifically Tantrayāna way to the ultimate realisation. He also refers to the role of Guru in this process. The paper will discuss different forms of Guru-Śiṣya Relation in different phases of Buddhism in comparison with that in the Brahmanical tradition by referring to Dīpaṃkara's discussion of the theme wherever relevant.



Ven. Serkong Tsenshap Rinpoche

Serkong Tsenshap Rinpoche was born in the Spiti valley in 1984. He was recognized by His Holiness the Dalai Lama as the reincarnation of Kyabje Tsenshap Serkong Rinpoche (1914-1983), one of seven master debate partners to His Holiness. Rinpoche is the head of Tabo monastery in Spiti founded in 966.

Abstract:

Atiśa and the Teachings on Bodhicitta

This presentation explores the central place of Bodhicitta (the awakening mind) in Buddhist practice, through examining the life and teachings of the great Indian master Atiśa (11th century). It emphasizes the fact that global peace relies on each individual in the world training their own minds. And in this regard all spiritual traditions are very valuable to the world because they teach people how to train their minds.

The presentation addresses three key areas:
 Firstly, why did Atiśa, who was already a renowned scholar and master of Bodhicitta, journey to Indonesia to study and practice under the great master Dharmakīrtiśrī (Serlingpa)?

Secondly, the presentation will identify the reasons why Bodhicitta is needed both for temporary and ultimate happiness. Even within samsara, if we wish for ordinary worldly happiness for ourselves, and wish to be able to help other sentient beings to achieve temporary happiness in their daily lives, the mind of bodhicitta is still extremely valuable. The presentation will give reasons why it will be impossible to have even worldly happiness if we do not have Bodhicitta.

From the long-term perspective of attaining the fully enlightened state of a Buddha, it is essential that we develop Bodhicitta in our mind streams. Bodhicitta is one of the primary causes for attaining enlightenment. The presentation will examine why it is necessary to develop Bodhicitta by relying on the seven-point cause and effect instruction, passed down from Serlingpa to Atiśa. It will also touch on the need for the other main method for generating Bodhicitta, the Equalizing and Exchanging of Self and Others, and look at when that is required to supplement our practice.

The third section will be a summary and conclusion, and close with a dedication.



Ven. Tenzin Lekzom

Tsunma Tenzin Lekzom is an Australian–Nepalese Buddhist monastic pursuing advanced studies in Tibetan Buddhist philosophy at Jamyang Choling Institute, Dharamsala. Her current focus is on the definitive and interpretable teachings of the Buddha (Drang-nge and Drang-don) within the Nālandā tradition. Before ordination, she earned a Bachelor's in Studies in Religion from the University of New England and worked in civil engineering. She now teaches science and Nālandā Debate, blending analytical reasoning, contemplative insight, and modern pedagogy in her monastic community.

Abstract:

Atiśa's Contributions to Vinaya and the Ethical Foundations of Buddhist Practice

This presentation will highlight Atiśa's contributions to Vinaya (monastic discipline) and his influence on the ethical and moral scope in Tibet and beyond. Atiśa received ordination in the Mahāsāṃghika Vinaya lineage and studied at the great Indian monastic universities of Nālandā and Vikramaśīla. At Vikramaśīla, Atiśa primarily studied the Vinaya of the four schools: the Mahāsāṃghika, Sthaviravāda, Saṃmitīya and the Sarvāstivāda. He discerned the distinctive features of each school and became renowned for his exemplary adherence to monastic precepts and ethical purity. He was a living example of a practitioner who observed the Vinaya scrupulously and avoided even minor infractions. When Atiśa arrived in Tibet in 1042, Buddhist practices introduced by Śāntarakṣita earlier in the 8th century had survived. However, centuries of political instability and religious persecution had led to the decline of spiritual practice and there was significant confusion concerning the proper conduct of spiritual and ethical discipline. Though Atiśa himself belonged to the Mahāsāṃghika Vinaya lineage, recognising Tibet's established Mūlasarvāstivāda Vinaya, he did not establish a new ordination system. Instead, his reform was through his teachings and his own lived practice of ethical conduct as he continuously emphasised ethics as an indispensable foundation for higher realisations on the path to enlightenment.



Ven. Geshe Thabkhe

Geshe Thabkhe is a scholar-monk of Sera Jey Monastic University, which he joined in 1997. After over two decades of intensive study in Buddhist philosophy, dialectics, and monastic discipline, he earned the Geshe Lharampa degree, the highest academic title in the Tibetan tradition. He also studied science at

Emory University (2010–2013) and researched brain imaging at Northwestern University (2023). Since 2022, as Director of Sera Jey Modern Education, he has integrated modern science and Buddhist scholarship within the monastic curriculum.

Abstract:

Later Life of Atiśa and the Revival of Tibetan Buddhism

Atiśa Dīpaṃkara Śrījñāna (Tibetan: ཏཱིཤཱ་ཞེ་རྒྱལ་མཁན་ཞེ་མཆོད་) was one of the most revered figures in the transmission and reform of Buddhism from India to Tibet. Born in Vajrayoginī, Bengal (present-day Bangladesh), Atiśa received advanced training at the renowned universities of Nālandā and Vikramaśīla, where he mastered the Mahāyāna and Vajrayāna teachings.

In his later life, Atiśa accepted an invitation from King Jangchub Ö (འབྲུག་པ་ལྷོ་ཨ་མ་མཆོད་) of western Tibet to help revive Buddhism there, which had declined after periods of turmoil and misunderstanding. Arriving around 1042, he settled first at Purang in Ngari and later in Nyethang, near Lhasa, where he dedicated his final years to teaching, writing, and reforming Tibetan spiritual life. Despite his advanced age and frail health, he worked tirelessly to re-establish the foundations of ethical discipline, compassion, and correct understanding of the Dharma. Atiśa passed away peacefully at Nyethang Monastery around 1054.

His work profoundly transformed Tibetan Buddhism, restoring its ethical clarity, intellectual vigour, and compassionate spirit—laying the foundation for later traditions, including the Gelug school of Je Tsongkhapa. During this time, Atiśa composed his renowned text *Bodhipathapradīpa* ("Lamp for the Path to Enlightenment"), which presented a clear, step-by-step guide to spiritual development by harmonising the teachings of the sūtras and tantras.

His foremost disciple, Dromtönpa, later founded the Kadampa school based on Atiśa's teachings, emphasising mind training (*lojong*) and the stages of the path (*lamrim*). Through his reformist

vision and practical guidance, Atīśa revitalised Tibetan Buddhism, shaping it into a disciplined, compassionate, and intellectually vibrant tradition that continues to guide practitioners across the Himalayas and beyond.



ABOUT THE ORGANISERS



The India International Centre was founded with a vision for India and its place in the world: to initiate dialogues in a new climate of amity, understanding and the sharing of human values. India is ideally located as a meeting point between East and West. In the words of its Founder-President, Dr C.D. Deshmukh, the institution was designed to be a meeting of minds, a place where 'various currents of intellectual, political and economic thought could meet freely'. The Centre provides a forum for active dialogue, serving as a bridge between cultures and communities from across the globe. Statesmen, diplomats, intellectuals, scientists, jurists, writers and activists convene here for discussion. Lectures and conferences foster the exchange of ideas and knowledge in the spirit of international co-operation.

The IIC is a non-governmental institution that has remained financially self-reliant for over four decades. Its stated purpose is to promote understanding and amity between different communities worldwide by supporting the study of their past and present cultures, by disseminating and exchanging knowledge, and by providing facilities that lead to universal appreciation.

In line with these objectives, the Centre organises national and international conferences, as well as programmes in music, film, folk and classical culture, and the performing and visual arts. These activities are offered not only to members but to the wider public. Three departments support this work at the India International Centre: Cultural Programmes, the Library and Publications. Each complements the others in advancing the Centre's aims.

Through its programmes the Centre advances values of liberal humanism that remain of universal significance.



The Centre for Escalation of Peace (CEP) is an initiative of Ritinjali that has evolved to address issues of conflict, poverty, lack of education and skills, and the growing disengagement within communities. While Ritinjali focuses on grassroots work by providing immediate support, CEP concentrates on systemic challenges, developing long-term strategies and policy-level solutions that foster meaningful and lasting change.

CEP views peace not simply as the absence of war, but as an active, dynamic process that requires constant effort. In an age of far-reaching strategic and socio-economic change, peace must be sustained and, more importantly, escalated through deliberate and constructive action. It is this vision of “escalating peace” that underpins CEP’s dialogues, programmes and platforms.

At the heart of its activities are the three pillars of calmness: (i) Youth and Education; (ii) Trade and Sustainable Development; and (iii) Society and Culture. CEP creates spaces for the free exchange of ideas across borders, with a particular emphasis on empowering young minds to lead with integrity and resilience.

Among its flagship initiatives are the India–Bhutan Dialogue, convened since 2013 as part of the Thimphu Seminars, and the India–Bhutan Youth Summit, which strengthens ties between young people of the two countries. The Philosophers’ Retreat and the School Leaders’ Retreat provide forums for reflection and collaboration among leaders in education and society. Other initiatives include the Asia Pacific Schools Initiative, India–Bhutan Cultural Exchange and Art Camp, the Afghanistan–India

Student Exchange, and the Conference on Guru Padmasambhava, alongside its advisory role with the International Summer School, New Delhi.

Through these initiatives, CEP advances its vision of cultivating “leadership through serene strength” and building a more peaceful, just and interconnected world.



The Library of Tibetan Works and Archives (LTWA) was founded in 1970 by His Holiness the 14th Dalai Lama in Dharamsala, following the devastation of Tibetan culture in the wake of the 1959 Chinese takeover. Conceived as a centre for preservation and renewal, the LTWA is dedicated to safeguarding, protecting, and promoting Tibet’s unique cultural and spiritual heritage.

From its modest beginnings, the LTWA has grown into one of the world’s leading institutions for Buddhist and Tibetan studies. Its holdings include more than 80,000 manuscripts, books and documents, along with a significant collection of thangkas, statues, artefacts and photographs. Recognised as a Centre for Tibetan Studies by Himachal Pradesh University in 1991, the LTWA was subsequently accorded the combined status of National Library, National Museum and National Archives by the Tibetan Parliament-in-Exile. In 2006, it was also designated as a National Manuscripts Resource Centre by the Government of India.

The LTWA’s objectives are rooted in a threefold vision of preservation, protection and promotion. It acquires and conserves Tibetan manuscripts and works of art, provides access

to a wide range of resources in Tibetan and foreign languages, supports scholars, and publishes rare texts. Its educational programmes include courses in Buddhist philosophy, Tibetan language and culture, which attract researchers, practitioners and students from across the globe.

Today, the LTWA stands as a living repository of Tibetan wisdom, offering both a resource for scholarship and a place where knowledge and practice converge in the pursuit of spiritual understanding and cultural continuity.



Pallavan Learning Systems (PLS) is an educational research organisation dedicated to enabling every learner to actualise their dynamic potential and grow into a *Person of Substance*. Its philosophy is centred on “learning how to learn” so that education becomes a pathway to self-actualisation.

The foundation of this approach lies in the Five Areas of Development: Cerebral, Emotional, Physical, Social, and Spiritual. Together, these dimensions highlight the interconnectedness of human growth and the need for wholistic learning. Since 2016, the Five Areas of Development has been recognised annually by HundrED, Finland, as one of the most influential global innovations in education.

PLS brings extensive experience of working with schools and institutions across public and private sectors, in both urban and rural settings, and at local and international levels. Its work spans diverse groups of learners, from early childhood through to young adults, including those with special needs and disadvantaged

youth. With deep insight into learner needs, PLS designs contextualised curricula, develops teachers and school leaders, and strengthens educational ecosystems.

Its expertise covers curriculum and teacher development, school management, policy inputs at state and national levels, advisory services, and research into innovative educational practices. Over the years, PLS has also contributed to rejuvenating government schooling systems, supporting impact studies, and designing educational strategies and IT solutions.

Through its vision of “leading out”, Pallavan Learning Systems continues to nurture compassionate, creative, and confident individuals—equipped to contribute to society with substance and integrity.



Ritinjali, meaning *helping hands* in Sanskrit, has been working as a catalyst for change since 1995. With a presence across urban Delhi and rural India, Ritinjali empowers disadvantaged communities through education, skilling, and community-led action. Its initiatives range from residential schools and slum-based learning centres to women’s empowerment programmes and youth rehabilitation. Each project reflects the belief that every individual deserves the dignity of opportunity—whether it is a child receiving her first textbook, a young man becoming the first graduate in his family, or a woman setting up her own livelihood.

Over nearly three decades, Ritinjali has reached marginalised groups including slum communities, incarcerated juveniles, survivors of disasters, women, and youth excluded from formal

education. Its flagship *Second Chance School* in Mahipalpur has transformed lives through holistic education, while interventions in government schools across Delhi and Rajasthan have revitalised infrastructure and teaching practices. Ritinjali's presence in spaces such as Tihar Jail and INA Night School demonstrates its commitment to reaching the most excluded with empathy and structured support.

The organisation's work is collaborative and community-driven, engaging parents, teachers, local leaders and public institutions. With strong expertise in teacher training, curriculum design, and inclusive pedagogy, Ritinjali combines innovation with rigorous monitoring to ensure lasting impact.

Its mission is to nurture empowered, responsible citizens capable of sustaining themselves and contributing to their communities. Its vision is a society where individuals actualise their potential and communities thrive free of prolonged poverty, illiteracy, and exclusion.

We are grateful to IREDA (Indian Renewable Energy Development Agency Limited) for supporting this conference and exhibition.



*Spiritually immature people, through
Constant obsession with sensual objects,
Destroy themselves. One should know
That attachment brings every fault.*

- Atisha, A summary of the Means for Accomplishing the Mahayana Path.



Atiśa

Dīpaṅkara Śrījñāna

अलीश दीपकर श्रीज्ञान

འཛིན་པ་དཀར་ཀློང་མཆོག་ཀྱི་ཤཱ་



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