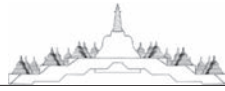


Campo de Jordao with Lama Michel

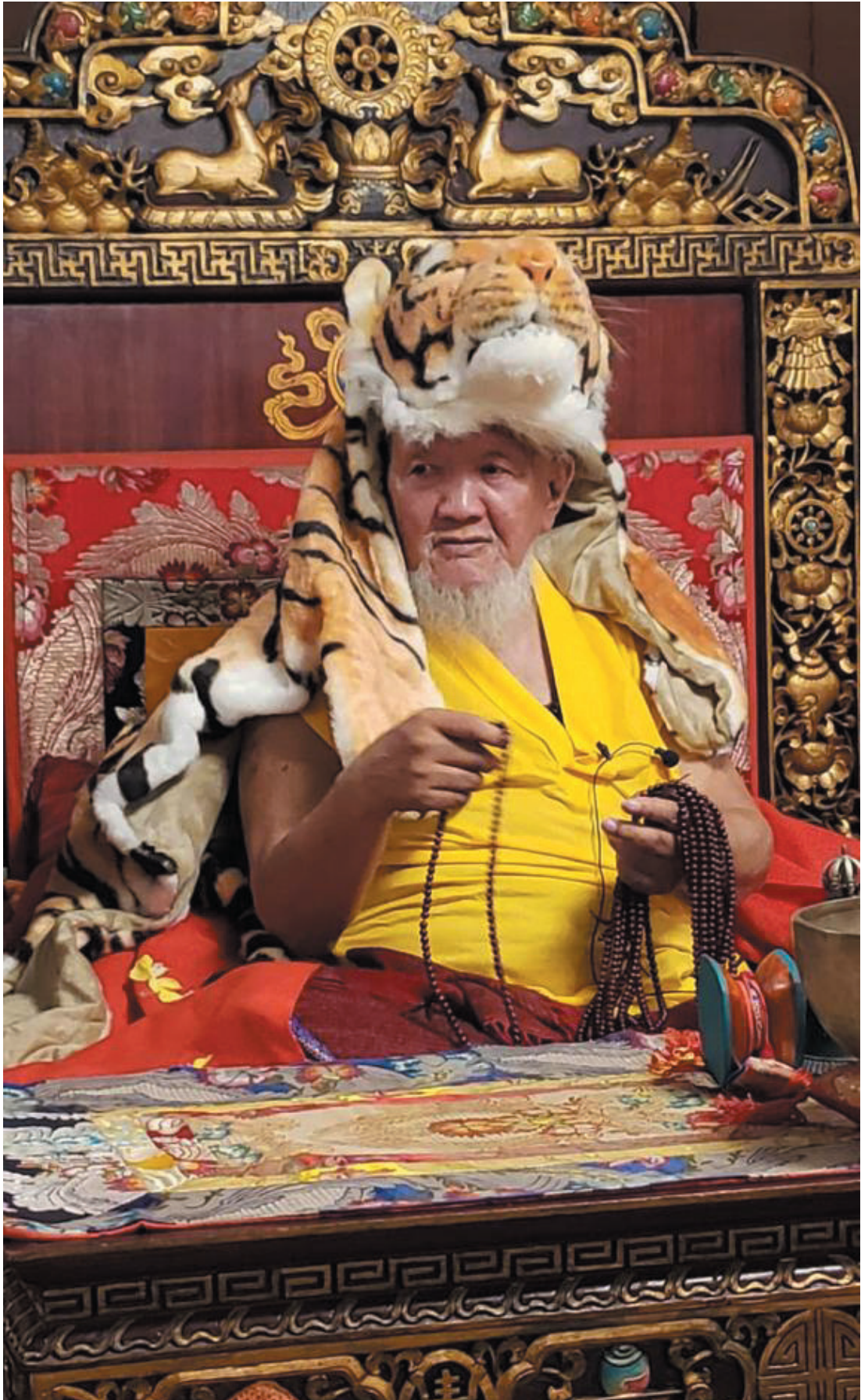
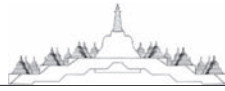


Lama Caroline

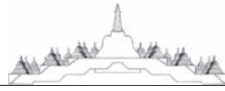






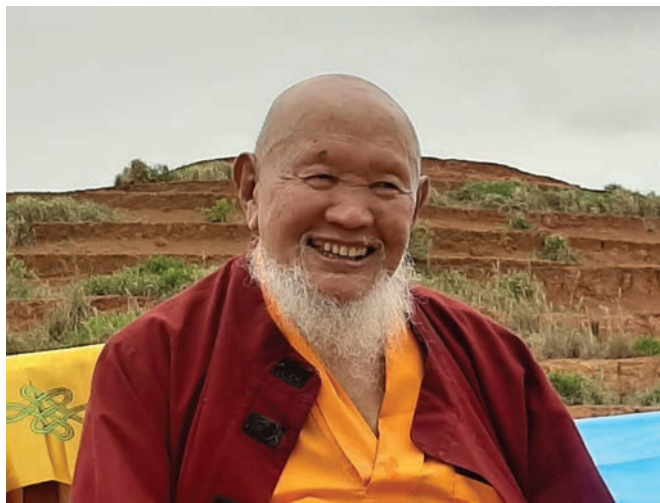






Planting of the
"May Peace Prevail On Earth"
Peace Pole





Borobudur - Cruzilia
Minas Gerais - Brazil






Brazilian Lama Gangchen World Peace Foundation Meeting





Amipaz- friends of peace without borders

Education for peace since 1999



AMIPAZ - Amigos da Paz Sem Fronteiras
Educação para a paz desde 1999

ATIVIDADES

Treinamento da Atenção, da Concentração e da Memória; Ginástica Cerebral (Exercícios com base na Neurociência); Aulas de Apoio Escolar; Relaxamento; Aula de Ioga; Prática de Educação Emocional; Meditação, Roda de Leitura; Contação de História e Produção de texto criativo; Aula de Xadrez e jogos educativos; Aulas de Artesanato; Aula de música e de canto; Aulas e práticas de Educação Ambiental; Roda de Conversa (Orientação Psicológica: crianças, jovens, adultos e terceira idade). Aulas de xadrez e outros jogos educativos.

Todos são bem-vindos!

Our goal is to promote culture and education for peace through practices and activities that bring wellbeing and awareness of true values oriented to the multidimensional peaceful human being

Activities: Attention, concentration and memory training, brain exercises based on neuroscience. School support classes, relaxation, yoga, Emotional Education practice, meditation, Reading circle, story telling and creative text production, chess and educational games, handcraft classes, music and singing classes. Practice and classes about environment Education, talking circle (psychological orientation for children, young people, adults and seniors.

we welcome everyone!





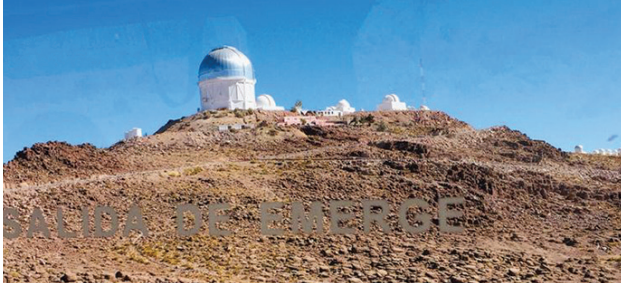
Borobudur ...



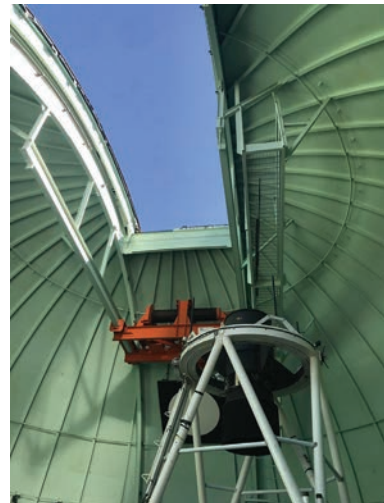
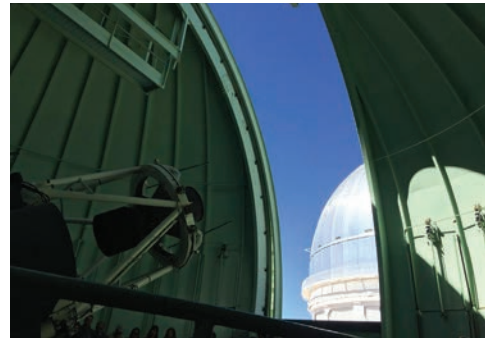
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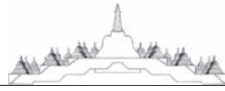


Lama Caroline's retreat ACCHA group photo



Tololo (astronomic observatory)







“WHAT IS COP?”

The United Nations Framework Convention on Climate Change (UNFCCC) is the international response to climate change. It is a treaty that sets out the basic responsibilities of the 196 Parties (States) plus the European Union to fight climate change. It was signed at the Earth Summit in 1992 and entered into force in 1994. Chile joined that year and entered into force in 1994.

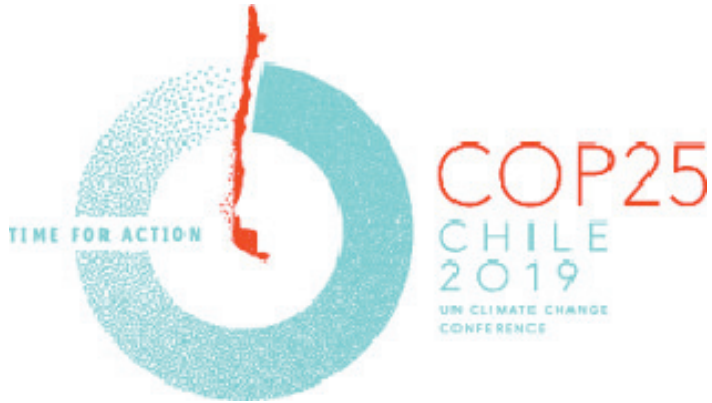
The Conference of the Parties (COP) is the supreme decision-making body of the Convention. The Parties meet annually to review progress in the implementation of the Convention, while other instruments underpinning its implementation are proposed, assessed and approved.

The first COP was held in Berlin in 1995. 24 COPs have been held to date, the last one in Katowice, Poland, in December 2018.

The COP Presidency rotates among the following 5 United Nations regions: Africa, Asia, Central and Eastern Europe, Western Europe, and Latin America and the Caribbean. This time it is Chile's turn.

However, the actual event has been moved to Madrid, Spain, following serious and violent manifestations in Santiago.





“Interreligious and Spiritual Alliance for Climate Agreement”

The objective of this Alliance, as expressed in the agreement, is to promote a systemic, cultural and spiritual change that should be translated into economic and political transformations in the face of the current climate crisis. ...

21 religious and spiritual communities that have signed the agreement, including our organisation.





United Nations Framework Convention on Climate Change (UNFCCC)

Climate Change Treaty

The United Nations Framework Convention on Climate Change (UNFCCC) was opened for signature at the 1992 United Nations Conference on Environment and Development (UNCED) in Rio de Janeiro (known by its popular title, the Earth Summit). On 12 June 1992, 154 nations signed the UNFCCC, which upon ratification committed signatories' governments to reduce atmospheric concentrations of greenhouse gases with the goal of "preventing dangerous anthropogenic interference with Earth's climate system". This commitment would require substantial reductions in greenhouse gas emissions.

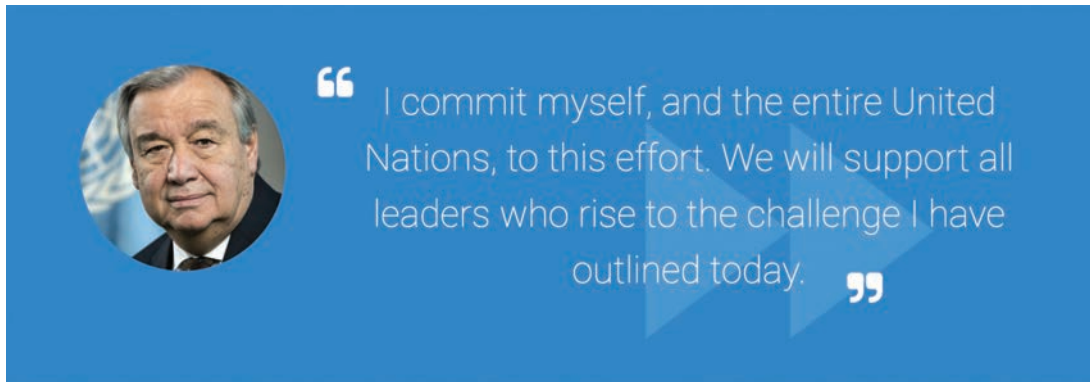
Article 3 of the Convention states that Parties should act to protect the climate system on the basis of "common but differentiated responsibilities", and that developed country Parties should "take the lead" in addressing climate change. Under Article 4, all Parties make general commitments to address climate change through, for example, climate change mitigation and adapting to the eventual impacts of climate change.

Article 4 states:

The extent to which developing country Parties will effectively implement their commitments under the Convention will depend on the effective implementation by developed country Parties of their commitments under the Convention related to financial resources and transfer of technology and will take fully into account that economic and social development and poverty eradication are the first and overriding priorities of the developing country Parties.



Secretary General Antonio Guterres



In September 2019, Secretary-General António Guterres convened a Climate Summit to bring world leaders of governments, the private sector and civil society together to support the multilateral process and to increase and accelerate climate action and ambition.

The Summit focused on key sectors where action can make the most difference— heavy industry, nature-based solutions, cities, energy, resilience, and climate finance. World leaders reporting on what they are doing, and what more they intend to do when they convene in 2020 for the UN climate conference, where commitments will be renewed and may be increased.



Statements proposed by our United Nations Representative Mr Alfredo Sfeir Younis
on behalf of the Lama Gangchen World Peace Foundation



༄ བངས་ཅན་འཛམ་གླིང་གི་བདེ་ཚེས་སྐྱེད་སྲུང་གྲུབ་ཡོངས་གཙོ་བོའི་ཚོགས་ཐོག།

LAMA GANGCHEN WORLD PEACE FOUNDATION – L.G.W.P.F.

International Friendship for the Support of Himalayan Healing Medicine and Non-Formal Education:
Inner Peace non-violence Education, Environmental Care and Self-Healing for World Peace
Actively promoting the creation of a permanent United Nations Spiritual Forum for World Peace
United Nations Affiliated NGO in Special Consultation with ECOSOC
“... the only negotiable route to global peace and cooperation goes by way of the United Nations”
Nobel Committee 2001

T.Y.S. Lama Gangchen - Founder

STATEMENT

Climate Summit Held at United Nations Headquarters, September 2019

“Conscious Sustainability Leadership for the SDGs”

It is fundamental to determine the relationship between the SDGs and leadership. The great sages (Tathagatas) stated that *“whatever exists has causes and conditions, and what does not have causes and conditions does not exist”*. Today, it is difficult to define causality over any phenomenon we observe or experience. This also applies to the implementation of the SDGs. Because we live in a fully and interdependent collective reality, it seems that everything depends on everything else. Inter-dependent in almost all we do, have, are, or want to become. No boundaries and no frontiers. The collective includes human beings, all sentient beings and (mother) nature.

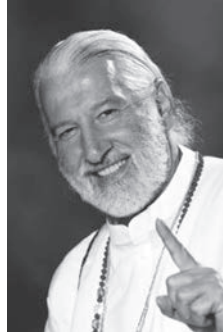
Today, our planet and humanity, represent a one “collective”, a very holistic totality where it is difficult to separate ‘this’ from ‘anything else’. The planet as the container and humanity and all sentient beings as the content are two inseparable beings. The mantra of interdependence is: *“I am because You are, and You are because I am”*.

We have to move from the “I” world to the “We” world, and, thus, a new vision has to emerge, with the inner capacity to identify the most important causes and conditions to implement the SDGs. Recently, the academic work emphasizes the importance of *‘behavioral variables’* (the *human factor*) as fundamental causes and conditions of all we see today. This is often expressed by saying that it is not only ‘the hardware’ of life that matters but also ‘the software’; not only ‘the hard skills’ but ‘the soft skills’; not only ‘more quantity’ but ‘more quality’; and not only ‘the material solutions’ but ‘the spiritual solutions’.

We would like to single-out and emphasizes how ‘leadership’ and the ‘leader’ have become essential to addressing global challenges like the natural and human environments, ecology and natural resources, sustainable development, and human empowerment. Economic, social, institutional, political...variables are also relevant in pursuing sustainable development. Today, we want to separate the influences and impacts of ‘leadership’ and the ‘leader’ in attaining UN sustainable development objectives. Today, there are several ‘leadership paradigms’ for sustainable development. Here, we advocate for a new paradigm: **“Consciousness Sustainability Leadership (CSL)”**. /.

Albagnano Healing Meditation Centre
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Email: lgwpfoundation@gmail.com Website: lgpt.ngalso.org

“INNER PEACE IS THE MOST SOLID FOUNDATION FOR WORLD PEACE”



./..

The paradigms on leadership have been greatly influenced by the literature on ‘business management’. This has led to confusion and endless debates on the attributes which are intrinsic to managers and leaders (e.g., listener, committed, resilient). Some say that a manager is a leader, and a leader is a manager. We believe managers might not be leaders, and leaders might not be managers. This is not semantics, as it defines the content of many UN leadership programs. It is vital to know the attributes of conscious sustainability leaders, so that we attain sustainability with the inner and outer empowerments of its citizens.

Sustainable development can be viewed as a stage of development; a collection of values, with special emphasis on ‘collective values’; a bundle of all forms of rights (human rights, nature rights) and The Right to Development; a mesh of power structures based on the actual ownership and access to renewable and non-renewable natural resources; a distinctive style of life on this planet (e.g., neutral carbon footprint); and a unique and powerful state of consciousness, where nature is not a thing but a truly live entity (conscious development). There is a correspondence between each of these and the leadership paradigm chosen, and the attributes of leaders.

The new CSL paradigm is nurtured by the level and quality of human consciousness, by the consciousness of all sentient beings, and by the consciousness of (mother) nature; all interconnected. Thus, CSL is “a space and the road towards higher levels of consciousness and awareness of oneself, nature and the essence of our spiritual reality”. The true attributes of leader are non-material, and the non-material character of ‘leadership’ brings more prominence to *the spiritual dimensions of sustainable development* and *the spiritual nature of leaders—the conscious leader*.

The greatest attribute of a “*conscious leader*” is to transcend an ever-higher individual and collective consciousness, of himself, others, and nature. No great leader exists as separate from nature or separate from nature’s consciousness. Thus, “leadership is the result of the interplay among the consciousness of all beings and nature. It is not knowledge but wisdom. It is not external but internal. It is not mental but spiritual. It is not individual but collective. Some attributes of these conscious leaders are: possesses a high level of consciousness, leads towards the self-realization of all forms of interdependence and collective values of transformation, understands the rights of all beings and sentient beings and nature, embodies a style of life that is unique and an example to all., lives humanity as a collective, bastions all forms of cooperation and collaboration, connects with our ancestors and indigenous cosmovision, knows and realizes the Planet is a live entity, embodies an equilibrium of all elements of life: water, air, space, earth and fire.

Without this approach to leadership, many SDGs will be left unattended or never fulfilled. They will only be attained if individual, collective and planetary consciousness raise. The SDGs demand the self-realization of human values, including interdependence, cooperation, solidarity, justice, equity, love, and compassion.

The CSL will establish the ethical grounds for a new economics and politics, and the construction of a new Eco-Morality. The eco-morality of total inclusion, of understanding Planet Earth as a live being, of considering all sentient beings, and of respecting the whole creation.

Thank you very much.

Alfredo Sfeir Younis, PhD - Plenipotentiary Representative
Lama Gangchen World Peace Foundation
Mahakarouna@hotmail.com



བྱུང་བ་ཅན་འཛམ་གླིང་གི་བདེ་ཚེས་སྐྱོན་ལྔ་ལ་ཡོངས་གཙོ་བོའི་ཚོགས་སྐྱེ།

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Nobel Committee 2001

T.Y.S. Lama Gangchen - Founder

STATEMENT

Climate Summit Held at United Nations Headquarters, September 2019

"HEALING THE PLANET: Climate Change and World Peace"

It is International Peace Day, and we would like to share two reflections. One, the need to change the paradigm of peace and two, the relationship between climate change and world peace.

The traditional approach to world peace has failed. This has been based on three types of interventions: (i) economic assistance, (ii) arming the parties in conflict, and (iii) political negotiations. On economic aid, the idea has been to bring a better material welfare to those in conflict; buying them out through foreign development assistance. Implicitly, this approach assumes that poverty and poor countries are the source of conflict; but, everyone in this room knows that this is not the case. The nature of poor people is not violence. We see more developed countries involved in conflicts, directly or indirectly. On arming the parties in conflict, this comes from the theory of 'the balance of power' which proposes to arm those in potential conflict and, as a result (supposedly), they will not go to war. This has proven to be a total failure, more now, when there is a clear possibility of a nuclear war. On political negotiations, these are necessary but not a sufficient condition to attaining world peace. To date, the best they have achieved is stopping the wars for a few days or months. This is not attaining real peace.

The new paradigm we propose today starts from the premise that peace is not "a thing". Nobody can buy peace in a supermarket. Peace is a state of being; and as such, it must be self-realized. The self-realization of peace is an inner state of our human reality. Thus, the new paradigm of peace states that **"Inner peace is the most solid foundation for world peace"**. This is the key to the future of world peace. Inner peace demands a profound and effective process of healing. And, when we approach healing, we must pay attention to the healing of human beings, sentient beings and nature. It is impossible to be healthy and peaceful when nature is ill. It is impossible to be peaceful when sentient beings are not. Thus, individual or collective self-healing will determine our state of inner peace, and our state of inner peace will lead towards world peace. Self-healing depends on healing ourselves, all sentient beings and nature. ./.

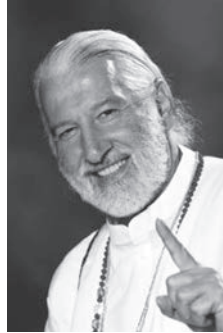
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"INNER PEACE IS THE MOST SOLID FOUNDATION FOR WORLD PEACE"



./.

The above responds to several spiritual laws; one of which is very relevant here: “the inner is like the outer, and the outer is like the inner”. If air is polluted outside, our inner air will also be polluted. The same applies to water, space, fire and earth. Understanding this law is vital to establish the relationship between global warming and climate change and world peace. The situation also responds to a planetary mantra: *“I am because You are, and You are because I am”*. We must understand our state of total ‘mutuality’, ‘solidarity’, ‘interdependence’...that we are One with All. Duality and separateness create powerful causes and conditions for most conflicts around the world.

Again, **“Inner peace is the most solid foundation for world peace”. And, world peace demands the healing of the planet. It demands making peace with the environment.**

This is why there is a direct and powerful relationship between global warming, climate change, with world peace: first, there will not be everlasting peace unless all beings are in peace and second, there will not be peace among us human beings if we do not make peace with the environment (nature).

All of the above indicates that global warming is also the mirror image of our inner warming: greed, envy, fear, anger, sadness, ego, etc. Also, it points out that, by changing our inner climate, our inner ecology, our inner environment, we can contribute to resolve the challenges of global warming and climate change.

This is a new paradigm of “sustainability with empowered citizenship”. But the story does not end with sustainable development. Thus, this new paradigm represents the gate to a highest state of development and human transformation: **“Conscious Development”**.

Everything and everyone are consciousness. Every aspect of our existence has consciousness. Human beings have consciousness, sentient beings have consciousness, and nature has consciousness. Our Planet is a live entity; it is not a thing. The planet is conscious and has consciousness.

It will be the constant interaction of all forms and levels of consciousness that will resolve the climate change and global warming crises.

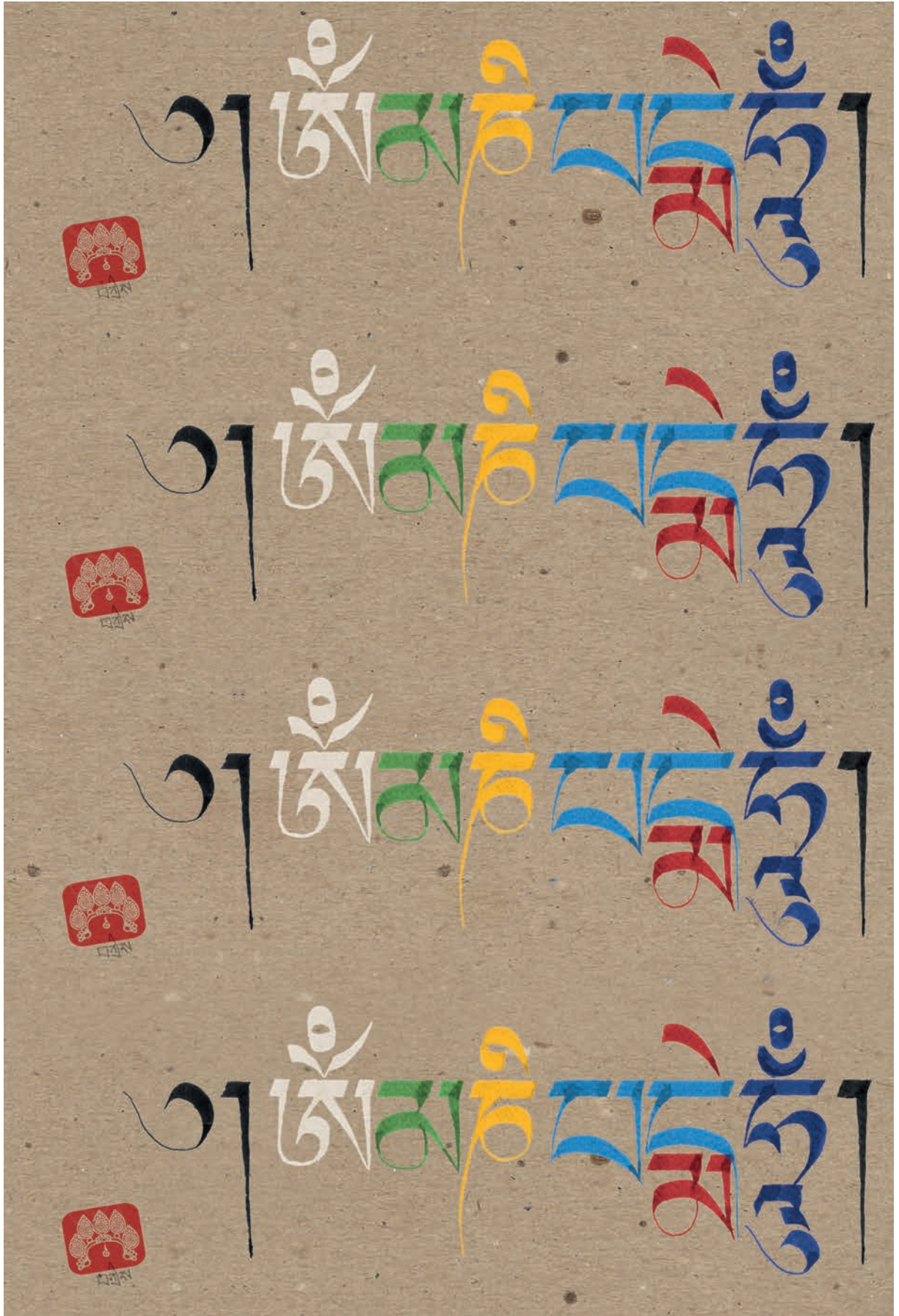
With this, we are not saying that material interventions are not relevant, because indeed they are. What we are saying is that these material interventions are not sufficient. What we are saying is that at high levels of human consciousness we may change and clean the environment. What we are saying is that if nature is not in peace, there will not be world peace.

The moment has come to change the world through the healing of the planet. A new economics and politics must emerge if we are to live in peace everywhere, and they will be the result of a new consciousness, a new collective consciousness, a new planetary consciousness.

Consciousness is the most powerful intervening variable.

Thank you very much.

Alfredo Sfeir Younis, PhD - Plenipotentiary Representative
Lama Gangchen World Peace Foundation
Mahakarouna@hotmail.com





In Memoriam

*"Death is a part of life, like a shadow;
It is not the end but a change in the status of our life.
From the five elements we came into this world;
At the time of death we dissolve into the five elements and arise in a new form"*

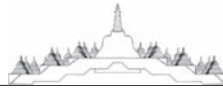
Trijang Rinpoche

"Peace Day - Peace Life - Peace Death - Peace Life to Life"

Lama Gangchen







Om Swasti

Gazing at all beings with compassionate attachment at all times,
Without ever wavering from illusion's sphere of Appearance and Emptiness-
To Tsongkhapa, that beacon of the Three Realms,
We all migratory beings bow with the crown of our head!

Effortlessly projecting the enlightened deeds of all Victors,
Naturally possessing unimaginable altruistic deeds,
Lovingly showing liberation's path to migratory beings,
And yet returning to the Sphere of Peace so suddenly- this is tragic.

Enacting such a vivid yet profound lesson
In impermanence, for the migratory beings of a decadent era-
And displaying such a lesson specifically for us,
Is yet again a reminder of your extraordinary life!

To be a master upholding the Sumati's legacy,
To be a refuge-source for us the destitute and helpless,
To uplift the darkness of decline hovering over the world-
May the rising sun of your reincarnation appear swiftly!

By the power of truth in the ever-reliable Three Jewels,
By all the attainments of all the *yidbams* and *dakinis*,
By the enlightened activities of the jewel-like Dharmapala,
May our scrupulous Master reincarnate swift and fast!

In short from now till quintessence Enlightenment,
May we be all sustained by you, scrupulous Master!
May all shortcomings of the three doors subside!
May all migratory beings swiftly arrive at Victor's land!

At sincere request to me to compose a swift reincarnation prayer made by the manager and staff members of Tsem Labrang, the combined staff and membership of Kechara House, and the community of his disciples all over the world in general on account of the sudden and sad demise of the supreme master His Eminence Tsem Rinpoche Jetsun Tenzin Zopa Yontan Gyatso, the unparalleled asset of the Gelug tradition and a long-time Dharma brother of pure spiritual bond, this impromptu prayer has been composed and written by Trijang Yeshe Gyatso in USA on September 5, 2019. May this prayer be fulfilled as wished!

His Eminence Kyabje Tsem Tulku Rinpoche



His Eminence Kyabje Tsem Tulku Rinpoche Tenzin Zopa Yonten Gyatso was a world renowned Buddhist teacher, the 25th reincarnation of a long line of Indian, Nepali and Tibetan Buddhist Masters, dating back to over 2500 years ago. He was the founder of the Kechara Buddhist Organisation headquartered in Malaysia. A prolific author of commentaries, discourses and books on Buddhism, and a most beloved spiritual guide to many disciples around the world, His teachings have touched the hearts and changed the lives of thousands around the globe.

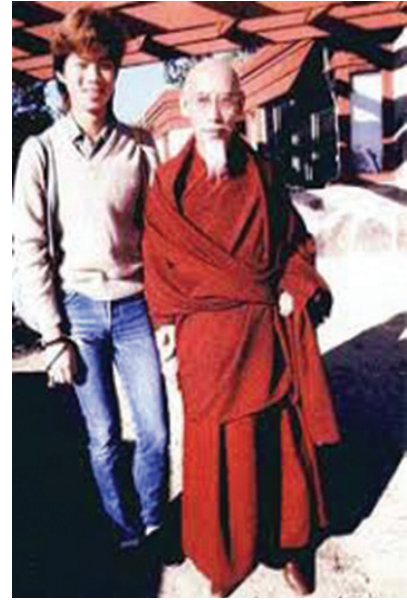
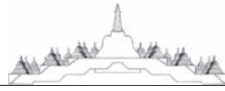
Born on the 24th of October 1965, He passed into Parinirvana on the 4th of September 2019, at 9.49PM according to the Western calendar and on the 6th day of the 7th month of the Earth Boar Year of the Tibetan lunar calendar.

In his own words:

"I am of Tibetan-Mongolian ancestry. I was born in Taiwan, grew up in America and joined Gaden Monastery, India in 1988. I now reside in beautiful Malaysia as spiritual advisor to Kechara."

"One of the lamas who first recognised me as a tulku back in 1987 was His Eminence Kyabje Gangchen Rinpoche. His Eminence is a world renowned healing lama from Sera Monastery who now resides in Italy... As some of you may know, I have many teachers who I am very devoted to. I do not simply take teachings from anybody but Lama Gangchen, as His Eminence is also known, is one of the teachers I totally respect. So, I have taken teachings from him in the past and consider him one of my gurus... I am very happy that my teacher rejoices to see the works we are doing in Kechara. It is a great blessing for us when we are able to please the mind of such a grand master. So, I thank my students who went to Italy to update this old holy lama in this way. When Gangchen Rinpoche says he is pleased our works in Kechara are flourishing, it means we are definitely on the right track because a lama of Gangchen Rinpoche's attainments is only pleased by activities that benefit others." Tsem Rinpoche

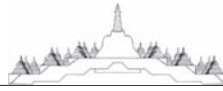












Venerable Geshe Thubten Trinley

The Great Scholar Venerable Geshe Thubten Trinley was born in the year 1933 in Trehor, Eastern Tibet. At the tender age of 10, he began his Dharma studies with the illustrious master Venerable Geshe Jampa Khedrup. Having the opportunity to receive direct teachings from such a great master as Geshe Jampa Khedrup is a clear indication of how special Geshe Thubten Trinley was.

After five years of study with this great disciple of Kyabje Pabongka Rinpoche, Geshe Thubten Trinley left Trehor for Lhasa and joined Sera Jey Monastery where he studied Buddhist philosophy for about 10 years with single pointed focus and progressed exceptionally. His main teacher was the late Geshe Tamdin Rabten Rinpoche, who would later become one of the first Tibetan Lamas to bring Dharma to the West. He also served as the study assistant (mtshan zhabs) to the then 10-year-old Reting Rinpoche, whose former incarnation was the Regent of Tibet.

At the age of 26, Geshe Thubten Trinley's studies in Sera Jey Monastery were cut short in 1959, forcing many monks to seek refuge in India. After a long and arduous journey through the Himalayas, Geshe Thubten Trinley continued his studies for eight years in Buxa, while helping to rebuild the Tibetan tradition in exile. As the situation improved for the Tibetan refugees, Geshe Thubten Trinley and 54 other great learned masters became the first batch of exiled Tibetan lamas to enroll in Varanasi University, where they studied extensively for three years. Upon completion of their final examinations, which were conducted by H.H. the 14th Dalai Lama, H.H. Kyabje Trijang Rinpoche and H.H. Kyabje Ling Rinpoche, Geshe Thubten Trinley was ranked 4th out of the seven finest Geshe in his class, after Geshe Thubten Tsering of Gaden Shartse Monastery, H.H. Sharpa Choje Lobsang Nyima and Geshe Jampa Thekchok of Sera Jey Monastery.

Most of his classmates took on prestigious and important positions in Gaden, Sera and Drepung monasteries as well as in Gyutö and Gyume Tantric colleges, and Geshe Thubten Trinley himself was offered the position of Chantmaster (dbu mdzad) in Gyume Tantric College which would open the path for him to eventually ascend the throne of abbot or even the Gaden Tripa. However, in accordance with the advice of Kyabje Trijang Rinpoche and Geshe Rabten, Geshe Thubten Trinley chose instead to engage in retreat in the mountains near Dharamsala and continued his studies in seclusion.

During these retreat years, Geshe Thubten Trinley received countless teachings from Kyabje Trijang Rinpoche, especially the Middling Lamrim teachings which he received through instructions from experience (myung trid). Just as how Kyabje Pabongka Rinpoche studied the Lamrim with his teacher Dagpo Rinpoche Jamphel Lhundrub, Geshe Thubten Trinley would receive teachings from Kyabje Trijang Rinpoche and meditate on the subject for a week before returning to explain his realisations and to receive more instructions. This training went on for many years.

Geshe Thubten Trinley remained in retreat for the next 12 years, and only ended his meditation retreat in 1983 when his root teacher, Geshe Rabten, invited him to reside and teach in Rabten Choeling, Switzerland.

Observing how his aging teacher was in need of assistance and understanding Geshe Rabten's wish to educate his Western



students in Dharma, Geshe Thubten Trinley traveled to Switzerland without any hesitation to fulfill his Lama's wishes although his personal preference was to remain in retreat. Upon his arrival, he was appointed as one of the main resident teachers of Rabten Choeling and has been based in Europe ever since.

Despite shouldering the heavy responsibilities of propagating the Gelugpa tradition in the West, Geshe Thubten Trinley continued to travel widely for several months at a time to Tibet, India and Nepal to pass on the precious teachings and lineage of Lama Tsongkhapa. At the request of Shar Gaden Monastery's then abbot, H.E. Kensur Rinpoche Lobsang Phende, Geshe Thubten Trinley visited the monastery for the first time in 2009, during which he stayed for 49 days and gave an extensive teaching on the Lamrim Chenmo.

Ever since then, Geshe Thubten Trinley regularly returned to Shar Gaden Monastery to turn the wheel of Dharma almost annually. Even a major heart surgery in 2011 did not stop him from travelling to Shar Gaden Monastery three weeks later to give an extensive teaching on The Essence of True Eloquence by Lama Tsongkhapa.

Geshe Thubten Trinley passed into Paranirvana on the 14th of June 2019.

