

Seeds for Peace

*T.Y.S. Lama Gangchen - Tibetan Healer
25 Years in the West*



Lama Gangchen



Peace Publications

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25 Years in the West
1982-2007

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T.Y.S. Lama Gangchen - Tibetan Healer - 25 Years in the West

Compiled and written by Isthara D.-Adler



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Via Marco Polo 13
20124 Milan, Italy
+39 02 6590442
lgpp@gangchen.it

Cover design by T.Y.S. Lama Gangchen, elaborated by Leonardo Ceglie
www.gangchenpeaceart.com

Layout by Ricardo Baddouh

Photos by: Isthara D.-Adler, Francesco Prevosti, Gabriela LoRe, Sharon Dawson,
Tiziana Ciasullo, Lana Yang, Cosy Back, Giuseppe Molinari

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and all those who have contributed to this book draft with materials.

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foundations and all organizations under the umbrella of the Lama Gangchen World Peace
Foundation. Due to shortage of time it is offered to you in black and white. It is our
intention to produce the final version in colour with all of your precious contributions.

Author's note: As this is the first draft of Lama Gangchen's 25 years in the West "Seeds for
Peace" book, many of you will surely have invaluable contributions, to make this a more
complete biography. Information, materials, photographs, etc., are most welcome on CD
or by email to: lgwpf@lgpt.net

With a special dedication in memory of Gloria Pozzi
president of Lama Gangchen Peace Publications from 1996 until 2007.

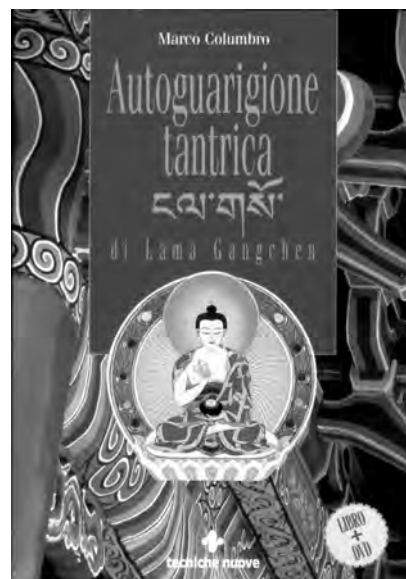
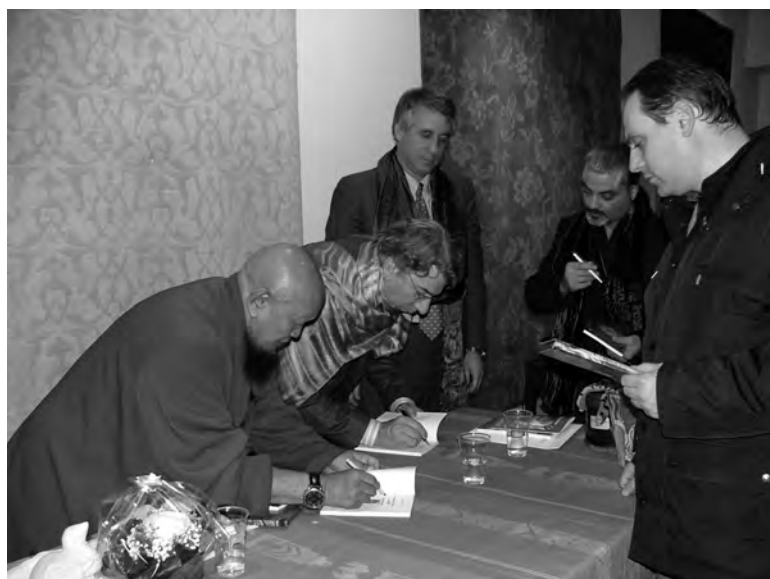
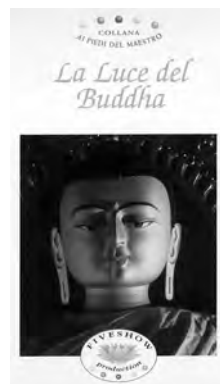
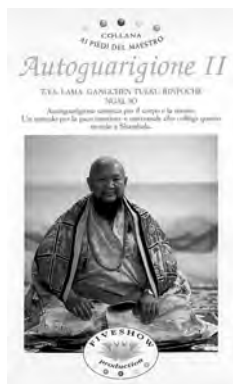


Lama Gangchen Peace Publications is hereby pleased to announce its new president
Carmen Iodice and to remember all the staff
contributing to its continued success now and in the future.



Compiled and written by Isthar D.-Adler

On the auspicious occasion of
Lama Gangchen's birthday the 7th of July 2007



Following his first meeting with Lama Gangchen in 1993, Marco Columbro produces an invaluable tool for healing meditation which is to benefit thousands of people around the globe: Lama Gangchen 's NgalSo tantric Self-Healing II for body and mind. In 1994, he establishes the Five Show Production to spread the word of the greatest living Eastern and Western spiritual leaders. He produces a further four videos, including the Light of Buddha, the Land of the Golden Roofs (which follows the pilgrimage of Lama Gangchen to Tibet in 1994, the Smile of Wisdom (an interview with HH the XIV Dalai Lama following a written introduction by Lama Gangchen) and Lama Gangchen's Making Peace with the Environment. The proceedings from the sale of the videos is generously donated by Marco to support the dharma and humanitarian projects of Lama Gangchen and the Lama Gangchen World Peace Foundation. In 2006, Marco writes a commentary to Self Healing which is published in Milan, Italy, by Tecniche Nuove.

We wish to take this opportunity to thank Marco Columbro wholeheartedly for all the years of great flowing generosity which derive from the sales of the videos and books which he so generously sponsors since the beginning of his journey with Lama Gangchen. In this way, we are able to benefit so many people in Tibet: with the building of the aqueduct, planting of trees, irrigation system, schools, and dispensaries, as well as giving work to many poor Tibetan people in the process.

Moreover, Marco's humanitarian help is well known in Italy, where he support numerous fundraising projects, such as "30 hours for Life" on Italian television, in which Lama Gangchen took part.

May they continue on this journey together, always heart to heart and hand in hand for inner and outer world peace, now and forever.

Long Life, Health and Joy now and Forever!

"You are always in my heart and in my prayers, wherever I am. Many tashi delek"
Your friend Lama Gangchen

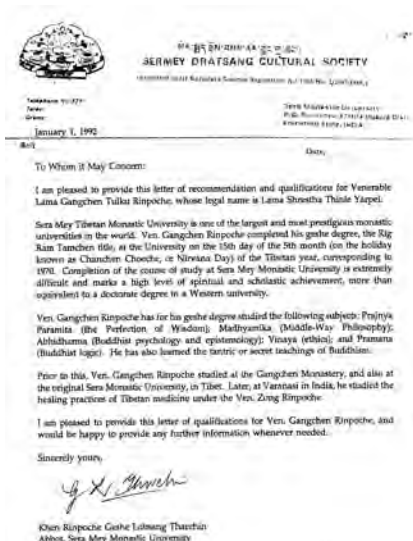


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Answer

tartica





Certificate of Gangchen Rinpoche's
Geshe Degree



Born in Trashug, in the old Shigatse district, Tibet-China in 1941, Lama Gangchen Tulku Rinpoche is officially recognized as the reincarnation of the famous healer Khachen Sapen La in 1946, by Kyabje Trijang Rinpoche (Senior tutor to HH the XIV Dalai Lama), by Gyalpo Talung Dak (Regent King of Tibet and teacher of HH the XIV Dalai Lama), and by Ngulchu Rinpoche (teacher of HH the X Panchen Lama), as well as by the oracle and so on according to Tibetan tradition. It is witnessed that he recognizes special objects which belonged to him in his previous life, and he himself remembers his past life.

The first Ten years in the West

Ten years before the birth of his Foundation, Lama Gangchen first traveled to the West, planting the first seeds that would gradually bring about the creation of the Lama Gangchen World Peace Foundation.



First seeds

Seed for peace environment



Seed for peace health



Seed for peace traditional imprints

In April Lama Gangchen flies to Greece to visit many sick people and help them heal by giving them His special red and white water and cream pills. (He heals a young boy of incurable stomach cancer as well as a young girl with cancer of the mouth).

On this occasion, He inaugurates his first European Centre on Lesbos Island, the Karuna Choetsog Centre. There He plants a Bodhi Tree in the "Buddha Garden" from the seeds that his host and sponsor had brought back from India.

It is the first time a Bodhi tree is planted in Europe.

From Greece, Lama Gangchen goes on to visit Switzerland where he brings invaluable help to the resident Tibetan Communities and receives special recognition from the Swiss Red Cross.

He also goes on to Germany where he meets with **Wolfgang Gard Essen**, a dear friend of Tseten Gyurman Shresta, close disciple and sponsor of Lama Gangchen, to give a blessing to his fantastic collection of Tibetan religious art and ritual objects, at the Tibet House in Hamburg. They are to become close friends and in 1991, Mr Essen entrusts Lama Gangchen with his entire collection for a very special exhibition: "**Tibet Cuore dell'Asia**" to be held in Milan which is also visited by His Holiness the XIV Dalai Lama.

On the 15th of October Lama Gangchen returns to Nepal and experiences a most unusual state of mind and fever. This happens on the very day and time when his root Guru Trijang Dorje Chang, who had passed away on the 9th of November 1981, takes rebirth. This is Lama Gangchen experiencing Clear Vision.

“Just as you can learn to swim in the sea, you can also learn to swim across death, bardo and rebirth, into a happy new life”!



Lama Gangchen is invited to Greece where he heals many severely mentally and physically ill people.

On that occasion he receives the visit of His Eminence Sogyal Rinpoche who very kindly invites him to speak at a conference he is holding in Athens and thus Lama Gangchen gives his first speech in the West in Tibetan which **Sogyal Rinpoche** therefore very kindly translates for him.

Back on the Island of Lesbos, Lama Gangchen and his attendant make extensive preparations and perform rituals to house a newly arrived world peace Buddha statue. (The world peace Buddha is represented in the Lama Gangchen World Peace Foundation logo). Buddha is Tub Wang Drong Kyer Ma which means world peace.

Lama Gangchen is a good samsara swimmer; he can keep his head well “above water”. As he learns to swim in the ocean! the thought arises that he needs to teach his Western friends how to become good samsara swimmers!

1984

Lama Gangchen is invited to Greece for the third time and then, after a one week stop-over in Rome, Italy, where he visits patients and goes to the Vatican, visiting all the famous churches, travels to Zurich in Switzerland at the invitation of the Red Cross who were assisting the Swiss Tibetan refugee communities and had been most impressed with his work in 1982. Lama Gangchen explains:

“In 1982 I was the first Lama Healer the Red Cross people had ever met. They saw me working with the Tibetan families, giving them healing and good advice, and also making accurate predictions. Thus they invited me to return to Switzerland as they could see that my work was truly benefiting the Tibetan Communities in a very practical way”.

Seed for practical dharma



Speaking about Lama Gangchen's work in the Tibetan community, His Holiness the XIV Dalai Lama says that this is very good “practical dharma” which He appreciates very much. This time Lama Gangchen stays in Switzerland for six months helping the Tibetan communities. He helps families who cannot have children and as a result of some special healing with prayers, he predicts the birth of 13 boys, even giving them each their name beforehand. All is accomplished: each boy is born in good health! He helps people stop their bad habits of smoking and drinking very successfully. He is in great demand to perform the last rites of dying Tibetans in Swiss hospitals, as well as their funeral services. He confers several great initiations at Rikon monastery, which are attended by most of the Tibetan Community.



On his fourth visit to Greece, Lama Gangchen meets his first Italian friends, one of whom is a lady terminally ill with cancer who has been sent to him by the resident Lama of the Lama TsongKhapa Institute in Pomaia, Italy. She brings a very sick man with her. After one month of healing with Lama Gangchen, she returns to Italy where her doctors find that her cancer is in remission and it later vanishes all together. Overjoyed she invites the Lama to her home in Bologna, Italy. The man is also fully healed of his sickness.

1985

Seed for peace speech



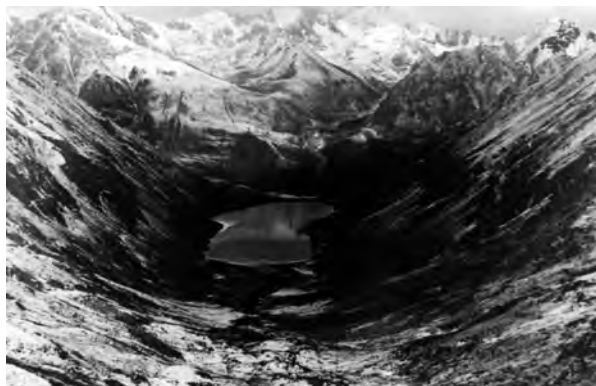
Lama Gangchen comes to Italy where he participates in conferences and gives teachings in many different cities, and Buddhist centres (such as Lama TsongKhapa Institute in Pomaia, Italy and the Ghelpelling Centre in Milan to name but a couple of the main ones in Italy). He gives his first speech at Alcatraz, Gubbio, on the 8th of August.

Once again He then goes on to Switzerland where he stays for another 6 months. After that he spends the summer months in Italy and goes to India with his sponsor in the winter, who requests him to take up residence in Italy. Lama therefore returns to Gubbio in Italy with Jampa and his translator **Claudio Cipullo**, where he remains for nearly three years – “**making the impossible possible!**” as any obstacles that arise are always easily removed.

That October he attends the “World Peace Day” celebrations in Assisi.



1987



“A most important milestone for me”



In April, Lama Gangchen travels to Brazil where he meets the young Michel Calmanovitz, son of Daniel and Bel Lens Cesar. To his surprise, Lama Gangchen discovers him to be a Tibetan Lama reborn in Brazil. In the early part of 1990, and following a lot of research and analysis, Lama Gangchen announces him to be the reincarnation of Drupchok Gyalwa Samdrup one of Gangchen Monastery's lineage holders, amidst numerous auspicious signs.



In the summer, Lama Gangchen returns to Tibet for the first time since he left in 1963, together with a small group of Western friends. He touches the soil of his homeland on the 1st of July. On the 6th of July he meets with HH the X Panchen Lama in front of the Jowo statue in the Jokang in Lhasa, where HH is leading prayers for the Long Life of HH the XIV Dalai Lama.



On the 10th of July they travel together to Shigatse, the main seat of the Panchen Lamas where some 50'000 people are to come for the Monlam Chenmo great annual prayer festival to be held in the presence of HH the Panchen Lama and Lama Gangchen. HH the Panchen Lama had a great vision for the future with many ideas: “now that the situation has improved slightly, it is my wish to rebuild and develop the dharma and Tibetan culture, to create a spiritual and material exchange with other countries”.



After 26 years absence, Lama Gangchen goes back to Gangchen village for the first time together with HH the Panchen Lama and they are received by over 5000 people all crying with happiness. A very emotional moment for everyone! A small ancient Palden Lhamo statue origi-



1987



nally from Nalanda is given to Lama Gangchen. He makes a large clay statue and puts the small Palden Lhamo inside, in this way fulfilling the commitment of Panchen Zangpo Tashi during whose time and that of the first Dalai Lama when it was first built before being destroyed. So it is rebuilt during the lifetime of the XIV Dalai Lama. Miraculously water comes back to the surface where it had vanished altogether years back, in the exact place where later the new retreat centre is built.

HH the Panchen Lama speaks to Lama Gangchen's Western friends: "The only difference between us is the colour of our skins, yours is white and we Tibetans are yellow. Beyond that we are all one and the same in wishing to avoid suffering and constantly searching for happiness. We all wish there to be inner peace and world peace. I hope that in the future, the Dharma becomes integrated into Western culture and that Western Buddhism develops to help many Westerners. For this to happen, you need to understand the inner essence of Buddhism – not just the prayers, mantras and external ritual actions. Once you understand the deeper meaning of these things, it will be possible for you to develop Western Buddhism according to your own culture and mentality."

Following Lama Gangchen's journey to Tibet, it rains for seven days in Tibet, after 3 years of absolute drought, and has been raining regularly ever since.

In October, Lama Gangchen travels to Beijing where he meets with HH the X Panchen Lama for the last time before he passes away on the 28th of January 1989. On this occasion he also has the opportunity to visit many holy Buddhist places which would not be officially opened.



1988



Lama Gangchen moves to Milan, on the request of his friend and sponsor Massimo Corona from Lama TsongKhapa Institute, whose idea it is that Lama Gangchen's healing advice would be very useful for business people and dharma people alike. He therefore takes up residence with the support of his close disciple and friend Franco Ceccarelli and the kindness of Fakiruli, a disciple of Babaji who rents her apartment to Lama Gangchen, which Franco and Massimo sponsor. Meeting with **Fakiruli**, brings many disciples of Babaji to Lama Gangchen and he subsequently visits many of Babaji's centers.



Lama Gangchen inaugurates his first Western Centre "Centro de Dharma Shide Choe Tsog" in Sao Paulo, Brazil on the 3rd of December – Nirvana Day/Lama TsongKhapa Day. This centre is established by Lama Michel Rinpoche's parents Bel Lenz Cesar and Daniel Calmanovitz.



In June 2007, Lama Gangchen's new Brazilian Foundation is registered with the Government and friends and disciples celebrates the 20th anniversary in Brazil.

To date Lama Gangchen has opened over 100 study centres around the world. (see list on page 210)

In the summer Lama Gangchen travels through France, Germany and The Netherlands.

1989



Owing to the immense kindness of **Franco and Maurizio Ceccarelli** and the entire Ceccarelli family, the first centre in Italy is inaugurated in June: Kunpen Lama Gangchen Institute, in Via Marco Polo, Milan, Italy.

Present for the celebrations are Gonsar Rinpoche from Switzerland together with Tamtok Rinpoche and Geshe Tenzin Gompa from the Ghelpelling centre in Milan, to give blessings to the new healing and meditation center.



Dr Luciano Zambotti is the resident medical advisor and several Tibetan physicians reside for some time at the centre over the years, to teach the ancient Tibetan medical tradition to western students, such as Dr Lobsang Shresta from Nepal; Dr Pasang Yonten Arya from Dharamsala, India; Lady Dr Yangla from Tibet; Dr Dawa Tsering from India, Dr Tseten from Tibet.

Visiting Lamas, such as Panchen Oetrul Rinpoche from Ireland, Samdong Rinpoche from Sarnath, India; Geshe Yeshe Wangchuk from Lhasa, Tibet; Ribur Rinpoche from Dharamsala, India; Dagom Rinpoche from Nepal; Gossok Rinpoche from Sera, South India, the young Trijang Choetrul Rinpoche from Rabten Choeeling, Switzerland; the young Gomo Tulku Rinpoche from Pomaia, Italy; Geshe Ngawang Sherab from Sarnath, India; Geshe Thubten from Spiti Valley, North India; all bring their great wisdom and teachings to benefit the students coming to the centre from all corners of the world.

Moreover, the centre regularly receives groups of monks and organizes cham dancing tours and Buddhist ceremonies all over Italy and some parts of Europe for them, such as the monks from SamtenLing Monastery in Nepal, Sera Monastery in South India, Ganden Monastery in South India, Sed Gyued Monastery in Nepal, to raise funds for their monasteries.

In December Lama Gangchen inaugurates the Medicine Buddha Centre in Turin, Italy, dedicated to inner and world peace: **Gangchen Sanghye Men Choeling**.

This year Lama Gangchen also visits Spain, Malaysia, Singapore and Indonesia for the first time.

1990



Owing to the generosity of his Western friends, Lama Gangchen is able to sponsor the construction of the Sera Mey **Tsangpa Kamtsen** in South India and on the 11th of January the inauguration ceremony takes place.

Building continues with the future Gangchen Labrang apartment on top of the Kamtsen.

In the 70's Lama Gangchen also has a house he lives in at Ganden Tek Choeling monastery, the **Gangchen Choepel House**, in Kailashpur 2nd camp.

Further projects include the building of new water ways, school and dispensary as well as the sponsorship of many monks, children and old people, over the next years.

Moreover, in the coming years, Lama Gangchen goes on to commission 9 twelve foot **Maitreya statues**, six of which are brought to South India: one to the big assembly hall at Ganden; one to the big assembly hall at Drepung; one to the big assembly hall at Sera, one to Sera Dratsang, one to the big assembly hall at Tashi Lhunpo and one to the Tsangpa Kamtsen at Sera Mey. Of the other three, one is at the Himalayan Healing Centre in Nepal and the remaining two are brought to Tibet in 1994.

With a fresh Italian passport Lama Gangchen accepts invitations to visit Spain, Ireland, England, Malaysia, Singapore and Indonesia, as well as The Netherlands, Switzerland, Brazil and the United States of America.



1990



7/7/1994

༡༩༩༤ ལུག་ལྷོ་གཞི་གསུམ་པོ་ཆེན་པོ་ལྷོ་ཕྱོད་བཅུ་པའི་ཡང་ས་སྤྱི་དཔེ་ཆེ་རའ་གནས་གསེར་ཁྲིར་
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Heruka Mountain



H.H. Sakya Trinzin, Sera Monastery in South India

1991



“The speech of Panchen Sangpo Tashi has returned!”

Second journey on the roof of the world. Lama Gangchen takes 50 Western friends from 13 different countries to Tibet.

In the Potala Palace library, Lama Gangchen discovers a long ‘lost’ handwritten text by Panchen Zangpo Tashi, from the 15th century, containing many important esoteric teachings.

In Beijing, we make many photocopies of the manuscript and Lama Gangchen sends the first copy to HH XIV Dalai Lama, as well as to all the most important monasteries and Lamas.



Lama Gangchen old house in Tashilhumpo Monastery



1991



1991



La mostra rimarrà aperta fino al 27 ottobre 1991
con i seguenti orari: 9,30-19,30 - chiuso l'ultimo lunedì di ogni mese
Catalogo ANTEA Editore



Associazione Italia - Tibet
 វិស័យសង្គមស្ថាប័នស្នើសុំ

Comune di Milano
Settore Cultura e Spettacolo

EXPO
MILANO
Elio Cittone

Martedì 24 settembre 1991 alle ore 18,00 al Palazzo della Ragione (p.zza Mercanti)
verrà inaugurata la mostra

TIBET cuore dell'Asia
dalla collezione Essen

*l'Assessore
Marco Parni*

il Sindaco
Panlo Pillitteri

1992

Lama Gangchen World Peace Foundation



The first international congress is held from the **4th to the 7th of July in Milan, Italy** at the Palazzo Stelline and Hotel Blaise and Francis under the theme “Primo Incontro Internazionale sulla Medicina Tibetana” **“First International Meeting on Tibetan Medicine”**.

On this auspicious occasion the **Lama Gangchen World Peace Foundation is launched on the 7th of July** to coincide with Lama Gangchen’s birthday.



Doctor Luciano Zambotti, GP. Homeopath, psycho-therapist

When I have a patient I cannot cure, I send him to Gangchen Rinpoche. I once sent Him a person who had very bad eczema, bleeding. Rinpoche cured him. Then, there were people with eye disease, cataracts, glycoma, some were completely cured, some improved, anyway, all of them blocked the course of the sicknesses. But was most surprising to me, was that not only were those patients having some result on the physical level, but even inside, they apparently got better, becoming more serene, happier.

I actually think that meeting with Tibetan doctors and Ayurvedic Indian doctors could help us rediscover some ancient methods that we have completely forgotten about our own ancient medicine, the old medicines which were used in the West in the past. Because our systems are now very different, we cannot really understand how it works any longer, or its preciousness. Through the mediation of the Tibetan doctor, Ayurvedic doctor and so forth, we could be helped to actually rediscover the preciousness and the value of those ancient systems.

Some years ago, as a doctor, I thought I had to be concerned mainly with the body and eventually the psychic part of the patient. Today, probably thanks to Gangchen Rinpoche, I am not ashamed of using spiritual methods in the approach of healing a person and I now firmly believe that the way a person should be healed is not only on his physical body, on the psyche, but also from a spiritual aspect. As an example, I would like to bring to your attention the case of a person suffering from Aids who is a patient of mine and Rinpoche’s for about 3 years. Two years ago, it was diagnosed by a doctor that her white blood cells had virtually completely disappeared and she was prescribed the usual kind of medicine. With the help of Rinpoche however, we were able to postpone the use of that medicine through our own methods and that person, although not cured, is now much better, much stronger, and the white blood cells have increased.



Doctor Marcella Britsi, GP.

My professional knowledge was initially from the scientific approach to medicine, in other words, within the Western structure and material approach. After studying the traditional forms of medicine, such as Tibetan, Chinese, and so on, I got some kind of idea of the energetic aspect, the energetic basis which governs all living aspects like human beings, environment and so on. After this long journey to these different medical traditions, I came back to my roots, my original tradition, and I began



to develop my techniques based upon European traditions. I feel now that there is somehow a thread, a golden thread that connects all these experiences, all these traditions. Following some particularly good and astonishing results on patients thanks to Gangchen Rinpoche, I really began to believe how the mind and inner energy can affect the physical state of being of a person. Maybe according to Buddhist philosophy we can also talk about karma and so forth, however, the essential point is that the mind really does affect the physical state of the person. So, although I have limited knowledge of Chinese and Tibetan medicine, I believe that our traditions can work together and learn from each other, can have a really relevant, important, and full relationship.

Doctor Franco Ceccarelli, Delegate Counselor of Radiumfarma

The commitment of Radiumfarma is to help Gangchen Rinpoche with visiting patients, with congresses and meetings with doctors of other traditions. We would like, more particularly, to increase the field of experimentation from Western science to the traditional field of Tibetan medicines by giving Western doctors the opportunity to experience the value and effectiveness of those traditional medicines.

Together with the Lama Gangchen World Peace Foundation, we will somehow endeavor to bring about the necessary legislation that will allow not only Tibetan medicines but many kinds of alternative medicines, to be more accepted and developed in our country. We are therefore thankful to all Western doctors who are more in favor than in opposition to the research on alternative medicines. There is a need to compare in order to bring about a way of curing people with means befitting the 20th century. The aim of the foundation is for our own Tibetan medicine to get more integrated into the field of modern medicine, which presently appears to be very fractioned and missing the necessary union. We will try to invite more doctors to the West, and will try to open more centers for the research in Tibetan medicine around Europe in order to create the possibility of confronting different experiences in different countries with different doctors operating in those centers. We will organize meetings, covering specific medical problems, attended by both Tibetan and allopathic doctors in order to bring about new ideas and a new fruitful collaboration.

Dr. Jacques Hesert. GP. Tibetan Medicine Practitioner.

What I like in Tibetan medicine, is not the fact that it is Tibetan. I am very grateful to Tibetan people who retained this medical practice and this dharma teaching. I consider the essence of Tibetan medicine to be some kind of universal gift. I further consider Tibetan medicine to be not merely of the past but something with a great future indeed. However, in order to accomplish such a future, it can no longer stay the same way it was centuries ago, but we must retain the precious essence of Tibetan medicine. Personally, I try to be very practical. In the West we need some good explanations, biological explanations, and some kind of scientific explanation. However, for these biological and scientific explanations to be satisfying, they should also incorporate a spiritual explanation.

Doctor Marika Walburg. President of German Medical Society of Acupuncture, Vice President of the E.C.P.M. (European Council of Doctors for Plurality in Medicine).

What we urgently need is a new spirit. A sheer new spirit of medicine can be the common basis for the kind of future medicine which combines all the different methods and all the different medical systems. What is necessary as a first step to integrate such a medical system, is to find a bridge between Tibetan medical thinking and our common medical thinking.



Doctor Stefano Dallari. GP. Dental surgeon. President of Tibet House, Italy

Western science badly needs the depth and motivation of the Eastern culture. It can become an enlightened science and really work for the benefit of humanity. I feel that if we look into a microscope with an open heart, we can reach very wonderful discoveries. On the other hand, the East equally needs confirmation from our science. It is like the meeting of two hands, two sides of the brain. This meeting can actually represent the turn, a big turn in humanity. We all have the responsibility for this meeting of East and West but for sure, scientists have a special condition that puts them in the forefront. I also, speaking as a physician, hold the view that it is indeed every physician's duty to discover the best solution to bring about the welfare of sentient beings.



Doctor Ruedi Schneider. GP.

In the last century, in the region of Milan, a big battle took place and it is during that time that Henri Duran forged the idea of creating an organization to help and reduce suffering; the organization is called the Red Cross.

Equally, it is this wish to help and reduce suffering which has motivated Gangchen Rinpoche to create the LGWPF for world peace. In Europe, we investigate the nature of everything. We have precise instruments; however, we never investigated the nature of the mind. Adding to that, we do not even know that the mind exists. We check everything, yet we never check the checker! The mind watches everything, we never watch the mind! In a subtle way, we are completely prisoners of the treasure of experience in our mind. The way to overcome this prison, to make the mind useful is called "Dharma practice". Rinpoche uses positive feelings to increase happiness in the patients. Then self-trust increases more and more. The patient gets more space and more freedom and then he can look at his negative side. He can bear it and handle it. It is then that the mind begins to change. In Europe, in psychiatry, we look at the negative feelings; we fight against the negative feelings. We feel alone, unhappy. Maybe alone with psychiatry we feel bad. The development of the mind is always in doubt. Rinpoche always tries to increase our love, our togetherness feeling, our understanding each other. When we are really clever, we can choose and take the positive things. We can then practice, as H.H. the Dalai Lama says, intelligent selfishness. If all other beings are happy, then we must be extremely happy, this is intelligent selfishness, because our feelings are not separate, as everyone knows.



1992

Congress held on the **25th of July** in **Ulaan Baator, Mongolia** at the Children's Palace on the theme **"World Peace Congress and Prayers"**.



Congress held on the 1st of August in Moscow, Russia at the Museum of Asian Culture under the theme **"World Peace Congress and Prayers"**.

PROPOSAL

The initiative for establishing an international, non-political, non-profit foundation arose from an understanding shared in a discussion held in Moscow, Russia on 1/9/92 between Lama Gangchen Tulku Rinpoche, representatives of Lama Gangchen World Peace Foundation, Academy of Energy-Informative Sciences, Institute of Ecology of Human Being; observing:

- that the future could face severe problems of degeneration,
- that high levels of technology have been reached, yet that this has not brought peace and happiness to the people,
- that many cures have been found for different physical diseases, but not sufficient to cure the mental disease that many people are facing in modern society,
- that many methods of entertainment have been created, yet many of them create aggressivity and aversion to others,
- that levels of criminality have increased.

Together we share the "universal responsibility" for the health and happiness of all living beings in this precious world.

We propose to extend our efforts in:

- 1/ Teaching methods for prevention from destructive and spiritual influences, which create the causes and conditions of physical and mental sufferings.
- 2/ Healing of mental disorders, physical diseases, sufferings and imbalances.
- 3/ Research in examining "diseases", specific to our modern society.

- 4/ Research of the potential of the human body and mind.
- 5/ Finding qualified teachers for educating people the methods of self-healing and self-protection.

The initiative group will appoint two co-presidents in Russia and abroad.

The Co-presidents will represent the interests of future foundation in all countries, and will organize a meeting with all, interested in establishing this foundation within the next year, they will work out the programme of future activities of this foundation.

The Co-presidents will present this foundation's interests to the UNESCO in order to set up a new international programme on self-healing and self-protection.

Co-president

Yuri Jivliouk

Academy of Energy-
Informative Sciences
Bolshoi Chudov Rd.
Moscow, Russia 119119
Ph.: 247-00-28
Fax: 230-37-11, 120-43-05

Honourable president

Lama Gangchen Tulku Rinpoche

Lama Gangchen World Peace
Foundation,
Via Marco Polo, 13
20124 Milan, Italy

**Introduction by Tsetan Gyurman
Shresta, Sponsor of Lama Gangchen**

Lama Gangchen
(Speech translated from Tibetan into
English by Dr. Lobsang Shresta)

Dr Pasang Yonten Arya
Professor of Traditional Tibetan
Medicines at Kunpen Lama
Gangchen Institute, Milan, Italy

The Foundation's congress is held on the 15th of August in Kathmandu, Nepal at the Blue Star Hotel, Siddhartha Hall under the theme "World Peace Congress and Prayers". With among others, the participation of: Krishna Prasad Battharai (Former Prime Minister of Nepal); Giovanni Cirillo (Italian Ambassador in Nepal); Nigel Roberts (Repr. of the World Bank in Nepal); Ven. Lama Zopa Rinpoche; as well as the Minister for Tourism and so forth. On this particular occasion Ven. Lama Zopa offered Lama Gangchen the title of "World Healer".

Good Morning, Tashi Delek to my honorable guests and participants, all the friends who are here; Lama Gangchen has been working abroad for over 10 years now and he wants to help all the people who need his help. Therefore, we have held a meeting in Milan, Italy, on July 4th – 7th which was very constructive and interesting. Some doctors are still participating over here and so we welcome them to Nepal; their causes and exchange of views in Nepal will be starting. Above all, it is Rinpoche's idea and wishes to establish here in Nepal a Healing Center and Retreat Center which we are already starting. The building is under construction and so we will be doing some kind of traditional medicine with hygiene, technology from the West so that we will be also providing to the people who need inside and outside of Nepal and so anyway I am very grateful that you have taken your precious time and have come here to participate, so thank you very much.

Tashi Delek. Today we are here in the land of the Buddha or in the country where the Buddha was born and also in the country where Buddhism first came into the world. So, beside that we are here in the capital city of Nepal – Katmandu – and also particularly we are in the Blue Star Hotel for the World Peace Foundation on Tibetan Medicine. On this occasion, we have a special guest from the Tibetan Medical Center in Katmandu and also the Western friends and other friends who come to attend this conference. I wish to welcome and say Tashi Delek to you. I chose the Blue Star because the actual name is Siddhartha Hall. Siddhartha means the Buddha's name so having many auspicious things I chose this particular hotel for this conference.

Rinpoche says he has been known as a tantric healer since his childhood in Tibet and also in Nepal, India and now also in the West. For 10 years he has been traveling all over the world as a tantric master healer and he has a lot of connections with many people around the world; based on that he found an immense importance to invite the doctors, traditional Tibetan doctors and also traditional Nepalese doctors and to invite the Western friends for an exchange of knowledge which could be beneficial for all living people. Also Rinpoche says that he is very happy to inform you all that today on this occasion we have a Buddha's relic from Phegyeling monastery which has been offered to the monastery by the Singapore Buddhist association recently. The actual opening ceremony, the blessing ceremony has been done on the full moon day at the Phegyeling monastery. So today the relic has been here in our hall at the moment and this will be our main object for our world peace puja and for the base foundation for world peace to have this relic here he thinks is very, very lucky and auspicious. Rinpoche says that since there is limited time, he doesn't want to speak much and he says that his aim of getting many different medical persons here is to develop more relationships in the future and to improve the exchange of knowledge of different medical fields for the benefit of all our brothers and sisters and this is all to say here. Tashi Delek again. So let us all come together for World Peace and for the better exchange of knowledge and good understanding and be friends of each another.

Venerable Rinpoche, Bikshu Songha, professional doctors, therapists and ladies and gentlemen, as we are moving towards the 21st century, the world is developing too fast in technology and materialism, as you well understand. This creates in us more fear and anxiety of nuclear bombs, weapons, chemical pollution. It threatens not only our precious human life but also the animals on the earth, even in the sea, in the air and in space. May I say that all this comes from a lack of love, compassion and satisfaction. Lord Buddha said that desire brings you suffering,

hatred and ignorance. It is true that it brings on war, natural calamities, ecological disaster, anger, jealousy, tension, etc... Therefore, many holy beings of Hinduism, Buddhism, Christian traditions including Zen and other religions, religious people and philosophers have preached different religion and philosophies according to the different beliefs and faiths in this world. Those religions and philosophies are not preached by the holy beings for their own wishes but according to the different needs of human beings. The common aim is to liberate sentient beings from the samsaric world. If we want to become free from this inner disease or mental poison, then this is the best way of alleviating prevention of mental and physical suffering by creating positive mind towards individuals, community and country as well as the world. In order to purify our inner environment and outer environment the real purification is the dharma practice. It brings us peace and harmony inside, in the mind is the real creator of all the positive and negative energies. It controls micro organisms in the body and heavenly bodies. It is the main factor or generator of all sources, of all energy sources and coordinator of the delicate ecological balance in the world. Therefore, many great thinkers of this world have visited this land in different times to help bring the balance of the body and mind. Like in science of light Bhoradwaj Shusura and Chorana Indian Ayurvedic system of medicine appeared in ancient time and 100 Tsu and Menwin of China; Aristotle and Gallon etc, from the Greek and Avisina from the Arab traditions. In Buddhist medicine, Lord Medicine has preached a system of medicine in Voranasi which was practiced by mahasiddhas and philosophers of Buddhist universities like Nalanda in India. Later, this was translated into Tibetan and practiced by Tibetan physicians like Yutok Yontan Gampo, father of Tibetan Medicine. He combined Buddhist teachings and the traditional indigenous medical system of Tibet and other central Asian medicines. This we call Tibetan system of medicine but you know that we have different traditional medical systems like the Ayurvedic system, homeopathy, Chinese medicine, naturopathic system, herbal, and Siddha system of medicines and Tibetan medicines and acupuncture. All these systems are like the flowers of spring which may be chosen by certain individuals or suited to people in different ways. It is the aspect of the mind and the law of nature. Therefore, body and mind need the spirit and material medication from the spiritual side to cure the disease, mind requires mind training and from the physical side, material energy, mantra power and concentration. The Tibetan medical healing, Tibetan medicine and healing system includes all these holistic approaches. Lama Gangchen Rinpoche has recently founded the Lama Gangchen World Peace Foundation and organized an international conference introducing Tibetan medicine in particular and a Buddhist healing system in Milan, Italy. Again, today, we are here inviting for the same purpose. The foundation is going to organize an exchange of knowledge with the allopathic doctors, therapists and seminars and meetings for better understanding the different systems. The healing systems are the common teacher of the world population, world people, and we are welcoming all who are interested in our project in the world. May peace prevail on Earth. Thank you very much.

Dr Charo Carrillo
Specialist in natural medicines,
ayurveda and homeopathy, Spain

Tashi Delek. Good morning, First of all, thank you very much to the Venerable Lama Gangchen Rinpoche for giving us this opportunity to get together again in the name of peace. Thank you very much everybody for being here and sorry for my English. First of all, when the lama invited us to speak here today, someone asked in what language are we going to speak? Lama said: English, English, and I said: Me no, me Spanish! After that, I realized that it is always better to exactly follow the lama's instructions. Then I changed my mind. I put out my opinion about my language and decided to speak English today. I would like to tell you my view in two sides; first as a patient and second as a doctor. The two of them are very close but for me, the day I knew the Venerable lama was very important and I would like to say to you something about this. This day was an experience as a patient, it was about 7 or 8 months ago, I didn't feel very well. I was looking for someone who could help me. I knew any doctor could give me the help I needed, then I remembered all the lamas, I knew they are always very happy and they can give happiness to the people. Then I went to Milan, Italy, and my life changed. At this moment, I realized many people I know, many patients, same as me then I can offer them this solution and I became very interested in Tibetan medicine and also in the lama teaching. As a doctor, I know all the patients need something. All of us need peace and all of us need according to our real nature. All of us want to be happy always. All of us want to know everything and all of us want to live forever. This is very common in Nepal, in Spain. 1.000 years before, always this is the real nature of the mind. In relation with this we find something different in the common work of doctors. This is the spiritual healing. It is very important to be clear

Dr Lobsang Shresta
Professor of Traditional Tibetan
Massage and Medicine at Kunpen
Lama Gangchen Institute
Milan, Italy

in this field because spiritual healing in my view is only one thing and this thing is only allowed to receive from people like Venerable Lama Gangchen. I was thinking about it because it is a real need for everybody and I thought well nowadays nobody has many problems with the liver, for example. I mean among doctors, all doctors know the shape of the liver, the cells of the liver, the function, no problem but we have as human beings a physical body and we have also a spiritual being, a spiritual self. It doesn't matter what kind of religion because when I was a little girl I used to learn Catholicism. Later, I was training in Vadanta tradition and now fortunately I have the opportunity to know the Buddhist tradition and I realize in relation to a spiritual side it's not a problem. I never heard about Buddha having any problems, Buddha wasn't confused, neither was Jesus or even Atman. No problem. God is God. Then why do we have so many problems? It is because of the mind. In my understanding, the mind is like a mirror, then the reality is our mind; it is like a very dirty mirror. Then we need a spiritual healing, someone who knows about cleaning the mirror. This is very important because in this way I think it is possible to have the spiritual healing we need. Our mirror is dirty with the three poisons. We know very well these three poisons. Then sometimes we get imbalanced. We are worse. Everybody knows about it. The important thing is how to make a solution for this problem. This is because in Spain, I am very interested in the spiritual healing given by the Venerable lama and all of us are very grateful to him. Many of us know his important project for peace in the world and all of us who know him have decided to put out the best things that we have done for this. We would like to do our best because this is a big thing; bigger than one only people. Then, for finishing, I would like to say to the lama in the name of many, many Spanish people. Thank you very much and we are waiting for you in the next second conference as we said in Milan the last time and why not before? When you would like to come we have decided to serve your great project for the benefit of all beings. Thank you very much.

Venerable Rinpoche and Bikshu and Bikshunis, dear doctor friends and all the friends who are here I would like to greet you with the two languages: Tashi Delek and Namastay. First of all, I would like to thank the great organizer who organized this conference. All the different people all over the world, otherwise we will not know each other and we have quite some difficulty in understanding each other. So, having a conference like this could help a lot in developing relations between the different medical persons. Once again, thanks to Rinpoche and Jindaia Tseton-la for organizing this conference. I don't want to say much, seeing as we don't have much time but I would just like to say a few things. In the world, as Dr. Pasang said, there are many different systems of medical practices and similarly in Nepal there are also many different medical practices such as Ayurvedic homeopathic, allopathic and also Tibetan medicine in Nepal. Tibetan medicine has been influenced in many neighboring countries like India, China, Mongolia, India, and Nepal. So, in the Himalayan regions in Nepal, Tibetan medicine is still broadly practiced in places such as Solanumbu, Manam area, Alambu area and in the Tsum and Webry area, there you'll find a lot of Nepalese doctors who still practice Tibetan medicine. So my feeling is that the different systems in Nepal should come together, should work together and should exchange knowledge between each other and try to develop different fields. As you all know, Nepal is a beautiful country, it has many natural resources; Nepal is very rich in medicinal plants and we must make an effort to use these natural medicinal plants into practice to benefit the suffering brothers and sisters. If you don't use them they are lost, you know, like waste, it becomes like waste so our Tibetan medicines are strong relations with Ayurvedic. So if Ayurvedic people or homeopathic medical persons and Tibetan medical persons, can work together, there are a lot of things that they can learn from Tibetan medical persons. Tibetan medical persons can also learn a lot of things from Ayurvedic and homeopathic medical persons. There are a lot of medicinal herbs growing at lower altitudes, medium altitudes which Tibetan doctors have less knowledge and also there are a lot of medicines that are growing in high altitudes like in Tibet, Ladhak or in Manam areas I think the Ayurvedic and homeopathic doctor have less knowledge about those kind of plants growing in high altitudes, so if we come together and work together on the basis of the exchange of knowledge, we can learn a lot of things and we can make good use of these plants growing in the different altitudes in Nepal. I request that all the dear medical persons be friendly and speak together sometimes. Try to teach and learn from each other. Also, historically, according to Tibetan medical history, we have a good connection and relation with Nepal, many, many centuries ago. Our history

of medicine also tells that during the 7th and 8th century many great renowned Nepalese Medical physicians were also invited to Tibet in the court of the king with many other scholars from the different countries on exchange of knowledge basis. So, the idea is that we also have some Nepalese Ayurvedic influences in our Tibetan medicine. If we can once again come together and work together in an exchange of knowledge basis this could be beneficial. And to end, I just have a special request to the Nepalese Government, that now we have a couple of clinics, Tibetan medical clinics in Nepal and I just would like to request the government to make the best effort for the development and for the progress of these Tibetan medical clinic or centers because I realize that these Tibetan medical clinics are doing a good job for the people in Nepal. Also there are a lot of things that other medical practices cannot help, but Tibetan medicine is doing quite a good job and also there are a lot of things that the Tibetan medical system cannot do that other systems are doing well. So, like here now at the moment, we have a Tibetan medical centre, a branch at Dharamsala. In various places in Nepal like Katmandu, Pokkora, Solakumbum etc... Also, there are private Tibetan medical clinics like the Kunpen Tibetan medical clinic and the Tchoosong monastery clinic, Shergor monastery clinic, like this. They are doing a good job for the people so we will be highly appreciative if the government could take some notice and try to support our further cares of the medical work in Nepal. I don't want to take much time here, once again thanks to the organizer and all the guests who came and took a great interest for this talk here and I will now request all the Tibetan doctors who are here, we are now, Lama Healer, we have monk doctors, we have women doctors, we have men doctors. In Tibet, we usually don't have very many lady doctors. Now, these days, we have all equal rights. So we have lady doctors also and I request to all the doctor friends to try to take good opportunity to make better relation with all the friends throughout the world. In my experience traveling in the West, particularly in Europe for nearly a year, I have learned and gained much, much knowledge which I find very important and similarly I request all the friends to try to develop a friendly relationship with other medical persons and try to learn more things because we still have many things to learn from our friends, medical person friends from the different practices. During my travels, I was traveling mainly under the guidance of Lama Gangchen Rinpoche in different countries and places, cities in Europe to give some information about Tibetan medicine and also to learn a lot of things from them. During my trip I noticed that many, many people are taking keen interest in our Tibetan medicine. So we Tibetan doctors should feel a big responsibility to make a best effort to introduce our traditional Tibetan medicines to other countries in the world and also to learn many things from other systems. The aim and object of all the doctors here is to relieve the suffering of human brothers and sisters from various different diseases. Now there are more and more new diseases coming, so similarly the doctors should not go only by the book or traditional texts. You cannot base only that so we need to work together to make research, to find new medicines, to find a new system, to help these kinds of new problems coming in the world. Otherwise, if you just stay on the basis of medical texts, just go traditional maybe we will be backward, so in order not to be backward we have to work hard and try to find new ways and make research jointly with other systems then maybe we could go together shoulder to shoulder in the world and help all the brothers and sisters. Thank you very much.

Dr Irene Del Olmo
Specialized in homeopathy, Spain

Namaste, Tashi Delek, Good morning to everybody. First of all, I think it is important to make an acknowledgement to Venerable Lama Gangchen Rinpoche for giving us, for giving me especially the chance to be here speaking and exchanging opinions and thinking and so on. Thank you everybody for coming and for organizing, participating in this conference. First, I am going to speak a little bit about me, about myself. I was born in 1956 in a South American country, Peru. The people of the mountains in Peru are very similar to Tibetan people and they even have a medical system very interesting and very deep. It's not as well known as Tibetan medicine but the medicine of the mountains in Peru and Bolivia is very interesting. When I came to the West, I came to live in Spain at the age of six and finished my studies of medicine in 1981 and I decided to work as a homeopathic doctor because I was very interested in this kind of medicine. In the years since I have finished my studies, I have been working as a homeopathic doctor and I have noticed, since I finished until now, that there have been many changes in the minds of people, in the minds of Western people. The main change is that people, not only doctors, but especially the patient, are changing their side from a stronger materialistic way of thinking, way of life, to a more subtle spiritual way of feeling, way of living. It's to say, we are trying to mind our bodies, mending our minds. It's true, as my colleague Charo Carrillo said, the truth is one for everybody in

the world and finally people can't live without the spirit of truth for very long because the soul feels very unhappy. In my own experience, I had the interest on homeopathy and also in other therapies like massage, Shiatsu and nutrition and after some years I began to be very interested in the behavioral patterns, mental patterns that can promote good health or can promote sickness. I have been looking for a whole system those years, a whole system that could explain to me the function of the human body, mind, spirit, which can include all these things. If I have to be sincere, if I have to say the truth and I think this is why I am here now, what I have been looking for all these years is for my own healing. Since I found Venerable Lama Gangchen Rinpoche, I think that I have no need to look for other things. I have found what I needed all these years. Not only is this for my inner need of healing, my inner need for truth, but there are many things that Western doctors that come here can find, when approaching not only Tibetan medicine but Ayurvedic medicine, Himalayan medicine. First, I go from the body to the inner. First, there is a whole and interesting physiology that can explain the origin and mechanism of many diseases, all the diseases. Second, a complete method of diagnosis based on the observation of the symptoms of the patient, of the pulse, urine and so on. Third, a very effective treatment for all kinds of diseases and this I could see when Venerable Lama and Dr. Lobsang went to Spain. I have seen very, very important changes in our patients, very good benefits for their health. Last but not least, really, the main thing is a spiritual guidance for taking the proper steps. Step by step in the proper direction in order to help our patients. I think the function of a doctor, as I am an ordinary person, I am not a healer, I am just a doctor. As doctor Lobsang said, is to help relieve the suffering from people. Help them to preserve their bodies, their life, so then they can work on themselves and their bodies, their life, so then they can work on themselves and they can get the real spiritual healing but a common doctor like me is not a spiritual healer but maybe we can help the patients to go to spiritual healing if we do the right thing, if we do the right medicine. There are many things I have learnt these days, I have stayed here close to Venerable Lama. These things can't be found in any book but they are very important for my practice or medicine. When I go back to Spain, I think my patients will benefit a lot, not only my patients, but my family, myself, my friends. I wanted to speak also about an interesting possibility, some ideas that Western doctors have but we also have exchanged our knowledge to help for the propagation of Tibetan medicine in the West and I think it is very important to consider the possibility of making some studies in the following of a patient evolution. To have the possibility of control with our Western urine analysis and electro-cardiogram, x-rays and so on. So, it is scientific support for the extension, for the propagation of Ayurvedic and Tibetan medicine in the West. It is important to give scientific Western style support to this medicine. Maybe even analysis of some plants, we don't know in the West but we can analyze it and know the active principles that work in that plant so for the Western mentality it is good. So we know what active principle is in a plant and even make a comparative study of Western way of healing and a Tibetan way of healing. When a patient has been treated with some Western medicine and Tibetan medicine, we could see the difference, comparing the result and making a statistical study. I think it will be very good not only for patients that can be very benefited by all this but also for the doctors because we think we are doing something that's closer to the truth. Finally, I have to say that I am very interested in this project of the healing centre of Venerable Lama Gangchen Rinpoche because it is a chance for the doctors who come here to learn and go deeper in this Tibetan medicine. I only want to say thank you to everybody. Thank you Venerable Lama Gangchen. As my colleague Charo said, we are dying to see you again in Spain so please come.

Dr Choekyi
Head of the Nepalese Tibetan
Medical Institute
 (translated by Dr Lobsang Shrestha)

She said that until now all the speakers were speaking in English. Since there are many monks and nuns and other Tibetan here maybe interested to know a little bit about what is going on here and what the topics are. So, she thought she would like to speak in Tibetan and she asked me to do the translation. Dr. Chokyi conveys here sincere thanks to Rinpoche from her true heart for taking this golden opportunity of getting many different medical persons and friends today. Particularly she thanks Jindal la a lot and Tsetan la for making a good effort to organize this conference. For a very long time, she is thinking about this kind of conference or meeting with the different people or different medical persons but due to the lack of capacities and facilities, she couldn't go ahead with this kind of meeting. Her experience, she says that these days in the world there are many Western people, Indians, Nepali. There are many people having a keen interest in Tibetan medicine until now due to the lack of Western knowledge or language, English or other

languages. Tibetan medicine could not go too far in the world. She says that she feels it is very important that for helping the patient, Western people need many things from the East and the East also needs a lot from the West. She feels this is very important. She says that in the East in particular the Tibetan way of a medical system is a very smooth way of helping through the natural medicines where as in the West they make a strong medicine or medical practices and also such as surgery and all these things. So, sometimes in the West, the people need a more smooth and natural treatment. In the East, sometimes we need some strong treatment based on, like surgery or another way of treatment. If both are available in the same country it could be more beneficial for people. She says that her own experience in Katmandu, she says there are many patients, sometimes Tibetan medicine cannot do anything for the problem and if she feels it is necessary to have surgery or operations then she recommends the patients to go to a good hospital or a private nursing home. Similarly, if she feels that certain patients need a natural or smoother way of treatment, she even asks specialists to make a discharge from the hospital and come to her clinic for treatment which she feels can help. She says that those doctors who are here or those who are not here even she wants to give a message saying that for the benefit of patients we should not think about our own selfishness. It means that some doctors don't want to loose their patients so they never recommend even if they cannot do anything. So we should not go into this kind of narrow mind. It's better if you cannot do anything, you should send the patients to a doctor that can help patients. So this kind of principle or motivation should be with the doctors. They should not think that they are Tibetan medicine, they don't want to send, or they are Nepali doctor or they are Ayurvedic doctors or other practices. If you go in this way of motivation or feeling then maybe we cannot help the patient but we can harm the life of the people. So, in order not to have such a kind of feeling we should recommend each other and send the patient to one which can help the people, the patient. Sometimes people are confused because there are many different doctors, in such cases Dr. Chokyi la used to advise the patients that whoever has faith and believes should go and make Mo. (Mo means the lamas throw the dice and say: ok, this doctor is good for you, you go to this one), based on that she advises to follow the doctors. As for advice on spirituality, make a Mo. In Tibetan we call it dice; the people throw the dice and make Mo. The word is divination. This is how Tibetan medicine is combined with the spiritual side and also with astrology. So sometimes from the medical side and from the spiritual side, if they cannot help the patient, they try to do something, try to help the patients through astrology also. Dr. Chokyi's particular request to the Tibetan doctors is that if you cannot help someone you should not give up and you should try to find another solution based on the spiritual side or by recommending other doctors who can help the patients. They should do it because it is very important. She cannot speak English very well. She speaks English a little bit. She says that she knows Tibetan medicine and whatever she knows, whatever knowledge she has regarding Tibetan medicine, she is always happy to share it with the friends from the West or whoever wants to come and also she is very much interested in learning a lot of things from the other systems, particularly from Western medical persons. She says that now, today, the guests who have come, the monks, the nuns and the dear friends, she wants to convey her best regards and Tashi Delek and particularly she conveys her sincere thanks to Rinpoche and Jindal la Tsetan la for his opportunity of getting all the people together.

**Dr Natalia Bolsokoeva
Buriat**

Thank you very much. First of all, I would like to express my big thanks to Venerable Lama Gangchen Rinpoche for the invitation to participate in this very important conference for my study trip in Nepal. Then I would like to express my deepest gratitude to my colleague and first of all to Dr. Chokyi la and Lobsang la for their help for my research work here. Then I would like to express my big thanks to all who attend this conference which was organized by the Venerable Gangchen Rinpoche la. Thanks a lot for the unique opportunity to give a very short lecture or my very short speech here. I would like to express my deep apology; unfortunately, I didn't prepare any report or speech or lecture as only yesterday afternoon I go an invitation from Venerable Gangchen Rinpoche la to participate in this conference. Secondly, I would like to express a big apology for my broken English. My dear colleagues and friends I would like to tell you very briefly about myself. I am from Ulan Ude as I already mentioned before, I live in Ulon Uda and I research in the Institute of Social Sciences of the Siberian branch of the Russian Academy of Sciences. During the last 12 years my research work connected with studies of Tibetan medical texts especially in Nepal. Chokyi la and Losang la are my main informants in my research work. With their help I composed one book

called Tibetan medicine in Nepal and I hope that just now it is already published in Leningrad, now St. Petersburg. I graduated from Leningrad University, now St. Petersburg. I finished oriental faculty and branch of Tibetan language, mostly researching Tibetan classical texts, including Tibetan medical texts; since 1981, I continuously researched only Tibetan medical texts in our institute. I composed three books through three monographs. The first title is Introduction to the Studies of Kangyur and Tangyur. The second is titled Tibetan Medicine in Nepal and the third Tibetan Culture in Nepal. During my present study trip in Nepal, I composed with my course with unique student from Sornath Dim University of the Institute of Higher Tibetan studies called Kelsong Tsering. We composed a book called Tibetan Folk songs of Tengri; I am going to publish this book in Switzerland. It is very briefly about me. Now I'm going to tell you very briefly about the Tibetan medical studies in Ulan Uda. In 1968, in the Buddha department of the Russian Academy of Sciences, a very successful branch called the branch of Tibetan medicine was opened. It's already been 24 years; mostly we work in two main directions. The first is connected with the translation of Tibetan medical texts from Tibetan into Russian and then we compose commentaries, recommending them to our colleagues who have subjects like botany, zoology, technology who work according to the translation of Tibetan medical texts which we organize. The last three years in Ulaan Bator the Russian translation of the main treatise of Tibetan medicine called Bhushi was finished and published, the translator of this text is Dr. Dashive. He knows very well the Tibetan classic language and now this translation is very popular, not only in Russia but abroad. Three years ago, he was greeted by the private physician of His Holiness the Dalai Lama and Losang Wonyal who attended our institute during his short trip in Ulan Uda. The last three years we organized a very important work directed in the translation of all Tibetan medical texts. The Museum of History in our city keeps a unique set of the atlas of Tibetan medicine. The original set kept in Mexico in Oaxaca. Last November I got a unique opportunity to give lectures about the studies of Tibetan medicine in our country including the description of the set of the atlas of Tibetan medicine, Tibetan medical tankas which are kept in the Museum of History in our city. We translated this unique monument of Tibetan art and Tibetan medicine from Tibetan into Russian and I hope that it will be ready soon for publishing in the printing house, Soviet printing house. Maybe now the name of this publishing house changes as you know the name of our country is also changing. I follow the old name of this printing house and its direction in the studies of Tibetan medicine in our institute which is called the Institute of Biology. The second direction, directed to the studies of Tibetan medicine, is mostly connected with experiments of the Tibetan herbs and Tibetan treatment and we have two laboratories. The research work concerning the experiments of the Tibetan treatment only last 4 or 5 years, not more. I think that four years ago it was allowed to openly practice Tibetan medicine. In our city were opened four Tibetan medical centers where only doctors, which we call traditional Tibetan doctors, practice Tibetan medicine. Maybe for you it will be interesting to know that we have a very old and very ancient tradition. Not only with Tibetan medicine but with Tibetan culture in general especially in my area which is called Buddha Republic of Russia. Buddhism was introduced 250 years ago. Last year we celebrated the 250th anniversary when Buddhism was introduced in our territory. The main quest in this official ceremony was His Holiness the Dalai Lama and the celebration was more or less three weeks. Originally, the majority of the population of my area believed in Buddhism, therefore, from the 17th century, our lamas used to go to Tibet and studied not only Buddhist philosophy but also Tibetan medicine, the tradition of Tibetan medicine. From the beginning of the 18th century, the Tibetan traditional doctors used to come in my area and practiced Tibetan medicine. Even in the many Buddhist monasteries in my area were opened special medical faculties called menpa datson, where lamas could educate in Tibetan medicine. Especially, the famous menpa datson was opened near Ulan Uda. Located forty kilometers from Ulan Uda, this place is named Artsaday, from here came a famous great Buddhist scholar named Agradorchi; he was a private teacher of His Holiness the 13th Dalai Lama. He wished to visit this place. From the very beginning, there was Agradorchi. He said that Agradorchi was a teacher of the 13th Dalai Lama it also means that he is my teacher. In this place, menpa datson worked very successfully for many years and Buddhist lamas were educated there. Even the famous Buddhist doctors, maybe you know their names. Only two months ago we visited Switzerland where I gave a series of lectures about the history of Tibetan medicine and I was really very surprised. Many people who attended my lectures know many Tibetan geshe, Tibetan Buddhist geshe, Buddhist lamas and Buddhist medical doctors. Even one factory called Padma 20 still worked in Switzerland near Zurich. It was really very nice to know that my

Lama Palden Losang
Director of Phegyeling
monastery, Nepal
 (translated by Dr Lobsang Shrestha)

people in Switzerland introduced Tibetan medicine into Western Europe. Many lamas were educated in menpa datson but unfortunately, in the 1930's many lamas were disrobed and sent to prison. It's really a very big tragedy in the history of our Buddhism and in the history of our Buddhists. As I mentioned earlier, only from 1968 did we start a new era in the research work of Tibetan medicine. It is very brief about the studies of Tibetan medicine in my area. Thank you very much for your attention.

Venerable Gangchen Rinpoche and the doctors, medical persons and all the dear friends who are here, he would like to greet in the Tibetan language: Tashi Delek. Actually, his talk is not in the program but Rinpoche has asked him to speak a few words and now he is facing you as a lecturer. In the lecture, he says there are many different ways of lecturing. So, this is not really a lecture but just his opinions which he gives to you as suggestions. Today, why is he speaking here? Because of Rinpoche's advice. It's like a dog having a name like 'snow lion', so this means that he doesn't know that he is like a dog although Rinpoche gave him the name like a snow lion (Tibetan proverb lost in translation) It means that he is not very good at giving lectures, he is uneducated, so this is the way of the Tibetan proverb. He is proud to speak today, he's proud not because he can go to the moon but because he is speaking not from the moon but from the star because we are in the Blue Star. He is speaking from the blue star. The subject that we are discussing here and the subject that he is going to speak about is one of the greatest subjects, one which is very deep and broad, that is Tibetan medicine. He said that he studied medicine from Venerable Pampa Geshe Rinpoche, who is renowned as one of the great scholars in the Tibetan community. From him he studied all the tantras but unfortunately he couldn't make practical use until now. So he cannot say anything about practical experiences but since he knows the subject and he knew how broad it is, how helpful it is, how useful it is, based on that, he wants to say a few words. Many people know his root guru of his medicine the Pampa Geshe Rinpoche. He is not only a medical scholar but he is a great scholar in all the knowledge and he is a pure yogi and also a great saint. He says that this meeting was organized for the Tibetan medicine which he feels is marvelous and very great. In the world, medicine is the greatest bridge for connection, connecting between people. Medicine is the best bridge. It is like a bridge, the great bridge for making communication and relation between all. No matter if they are very rich, very great persons or poor people. There is no one who does not need medicine. So, through medicine, we can make a better relationship and connection, like a bridge between the two sides of a river. For example, he says that during the Cultural Revolution in Tibet by the Chinese, the Chinese tried to completely destroy the Tibetan culture but they never succeeded in destroying the Tibetan medicine. Even though someone really doesn't like the doctor, is seen as an enemy, and the person who is against the doctor is maybe a great man in society, once he becomes sick he is compelled to go to the doctor so in this way, the enemy becomes a friend. Similarly, in the world, in order to make a good relation, connection, good communication, making this through the medical field, he feels, is the best way. As a medical person, he also is proud of the Tibetan medicine even if the world does not accept Buddhism but no one can say that we don't want to accept the medicine. If the Tibetan medical person makes a good effort to develop it so all throughout the world all people need medicine. He says that today's meeting on Tibetan medicine, he really highly appreciates and supports it 100% and he is also very happy that many of the Tibetan medical persons are here and he also particularly thanks Venerable Gangchen Rinpoche for organizing this and also he prays for the great work of Rinpoche throughout the world by his wisdom knowledge in the field of healing. To learn something you always need a great teacher, so in the field of medicine, doctors are most important. He says that in the Tibetan language, doctors are called unjay, the word jay means hat in Tibetan, the most important persons, like a king, are known as jay. So the medical doctors are one of the main roots of this knowledge. He is trying to speak on the importance of medical doctors because without doctors, without a lama, without a teacher, without a guru, we cannot learn anything, so he is trying to say something about Rinpoche and the spiritual aspect. Even though you don't accept Buddhism, in the field of medicine one has to accept when they suffer from something. This, he says, the guru, lama, doctor, are very important, they are the sources of our knowledge. He says at the end that he sincerely prays for long life and for the greater success of Rinpoche's activities in the field of learning. He also requests to the colleague doctors to put their best effort and their best ability to help the suffering of all the sick people and also all the friends here should try to take on interest in this kind of fields and best success for Rinpoche.

Dr Mahendra Prasad
First pediatrician in Nepal,
former assistant director of the
World Health Organization of
Nepal. President chairman of the
association for the welfare of the
mentally retarded.

Lobsang Palden la has been traveling to a number of European countries; recently he has been to Singapore. During his traveling he realized that Tibetan medicine is very beneficial in a number of ways to heal problems like wind humor problems, that means mental disorders, mental imbalances, rheumatism, arthritis. He realized, he noticed, that they are very beneficial and very helpful. Today we are all here sitting in the Blue Star and on this blue star we are discussing and exchanging the knowledge of different medical systems. Particularly we are discussing about Tibetan medicine and this is highly appreciated and he is very happy to be here with us. At the end, he sincerely thanks Gangchen Rinpoche and Jindal la Tseton la for organizing this and for Losang for the translation. Tashi Delek.

Reverend Lama Gangchen, other respectable lamas, speakers, ladies and gentleman. I was invited here to listen and not speak but when I came here I found myself in a dilemma when I was approached that I should speak a few words. As a matter of fact, I myself do not understand what I should express but in the beginning I pay my due respect to our reverend Lama Gangchen who had been instrumental in organizing such a conference. It is, I understand, solely due to him that such an invitation had been taken in this country and I feel very grateful that I was asked to participate. Now, with regard to this subject, I find that the different disciplines of medicine have been talked about. I find that one discipline is missing and that is also I understand a very traditional medicine and is called faith healing. In Europe, in America, in Eastern and Asian countries, this faith healing is very much in vogue. In France, I understand, I have read that in one part of France called Lourdes you take baths and lots of diseases vanish. So this is a faith healing. If you have faith your suffering will go. Of all the curable, of all the types of medicine, the one medicine for the world is peace and harmony. Whatever medicine you practice, as long as there is no peace and harmony, people will go on suffering. So the alleviation of suffering; we have to adopt at least one method and that is the propagation of peace and harmony by enemies. For example, there are countries in Nepal. I happen to be one of the members of the Budon Ghandi peace centre, a centre for peace and harmony. We try to teach the people that as long as you are in suffering, unless you bring peace to your mind, no ailment can get cured by just your Western medicine or homeopathy or by natural medicine. The one thing we have to establish in the whole world and as part of the world, at least this sort of teachings that you have to have peace and harmony, above all. This is one of the basic ideas of every colleague of modern medicine and traditional medicine. I know that whatever you do in medicine, you are helping nature. You have to admit this. You are helping nature. You don't cure yourself, you don't cure the patient; nature cures the patient. I am trained in Western medicine, I am not going to advocate anything about Western medicine, but I will say that we people can only help nature. Take the example of homeopathy. What is this? Our homeopathy has to know that poison cures the poison and that that is the basic theory in homeopathy. Likewise, traditional medicine which has been forgotten in all parts of the world is a wonderful medicine. There are hundreds and thousands of books written on Ayurveda, on several traditional medicines but I'm sorry to say that all these traditional medicines, Ayurvedic, homeopathic, they have adopted a mixed medicine, taken help; I have even seen the Ayurvedic... they have prepared their tablets by mixing Western medicine in it and they are selling it on the market. It is not pure Ayurvedic medicine. With regard to modern medicine, I quite agree with her when she says that we have to take the help of x-ray, radiology, pathology, so many ... But I would like to remind her that in my young age, when I was just an ordinary doctor, I have seen very renowned physicians in those days who used to diagnose a patient from a distance without x-rays or electrocardiogram or any instrument and what was that? That was the clinical acumen of that particular doctor. Clinical acumen means the doctor will see the patient and will say that he is suffering from that. Now of course many things have commenced, you have to take these systems as the modern age. With regards to several traditional medicines, Tibetan medicine and naturopathy, they have discussed very many things and I like to congratulate them for their exposé and I hope the audience has learnt something out of it but in the end, again, I will say peace and harmony is the only medicine for all the suffering and ailments in the world. Thank you very much.

Lady Petrova Tatiana
Moscow, Russia

Tashi Delek, good morning, I think that during the conference only doctors made some speeches. I will be the first patient who will make one. First of all, I would thank of course Lama Gangchen Rinpoche who invited me for this conference and of course I want to say a few words about my experience with Tibetan medicine.

I would like to greatly thank Anchi Chokyi la because it was the meeting with her. Anchi Chokyi la, I want to thank you greatly, thank you. It was three years ago that I had a very big problem with my kidney and modern medicine couldn't help me so I came to Nepal and visited Anchi Chokyi la. She gave me Tibetan medicine and I feel well from that time on. Of course, when you meet with Tibetan medicine after some time you can find out that it is, it goes together with dharma so that is how I met Dharma. This winter, when I came to Nepal, I met Gangchen Rinpoche; thank you Gangchen Rinpoche. He was our teacher; he was our guide to Dharma. It was his influence on me and my husband who is a doctor, a modern doctor of medicine who completely changed our lives. You see, when my husband saw that Tibetan medicine had helped his wife he was very curious to find out what it was. So, after some time, he went to study to Burriat to this research institute where they gave a course on Tibetan medicine and after that he began practicing in his work in his job. It was a scheme like that. He practiced osteopathy, reflexology, Tibetan medicine and modern medicine. This point of view was to combine modern medicine together with some ancient traditions, to take the best from both systems because for example, in acute conditions, we consider that allopathic medicines sometimes are better than Tibetan medicine and for example, surgery, modern surgery is very important in our life but for chronic diseases it is much better to use Tibetan medicine because it has natural resources. It is like nature helping the patient and when he first of all used osteopathy just to fix your spine, then some reflexology to make the energy flow without any stopping and he used Tibetan medicine which he took from Burriat. They produce Tibetan medicine in small quantities in small amounts and the results were very good, so a lot of patients who suffered and to whom modern medicine couldn't help received much help from him. But, you see, he just started Tibetan medicine and of course, regarding the helping of patients, maybe we can think and we should think about widening the international contact. Based on Tibetan medicine as a very good system which deals not only with our physical problem but also with our soul, sometimes we can see that many patients have suffering because of their way of life, as simple as that, because of their views. Maybe they see some enemy around them and because of that they don't have clarity in their mind and a lot of problems arise. So, just because we want to strengthen international contact, to get in contact with teachers such as Gangchen Rinpoche, Venerable Gangchen Rinpoche, we think it will be very important for Gangchen Rinpoche, for the Tibetan doctors, to visit Moscow because the interest towards Tibetan medicine is growing these days in our country. You heard a lot about the research institute in Buretsia, it is far away, on the way from Moscow, almost as far as Nepal. Nowadays, the interest in Moscow and in the European part of our country rose, so when you consider that modern medicine is not enough in our lives and we want to invite Gangchen Rinpoche and the doctors together with him to visit our country, I think it will be possible in some ways in September to start our contact. Just to show what Tibetan medicine is like, in itself, how it works. I think that if Gangchen Rinpoche will agree we will be very happy. So, after this first start we'll have more contacts, maybe some clinics, some Tibetan clinic in Moscow. Who knows? For example, in Burriat, they have some clinics working. These days they have opened Tibetan clinics in St. Petersburg. What about Moscow? Let's start to work together and combine modern medicine and the ancient traditions of the East. Thank You.

Dr Yangla, Tibet
Worked 25 years at the Mensekhan
(hospital) in Lhasa where she
specialized in women's diseases.
 (translated by Dr. Lobsang Shrestha)

She says that today in this hall, people from different place, of different languages, with different traditions gathered here together for this conference and during this conference is taking a keen interested in discussing Tibetan medicine and exchanging knowledge. She is very happy to be here and to see this conference and also she prays for the long life of Rinpoche and shows appreciation for the organizer. She says that before her speech many doctors have talked a lot about the medical fields so she doesn't have particularly anything to say although she has one special request. Her main issue is that she is a doctor specialist in women's problems and in the Lhasa Tibetan medical center they have invented a new medicine to solve the problem of women's diseases. So, here too, she would like to go ahead with this kind of work and she requests all the Western friends and medical persons to put their efforts to work together on the research basis and try to invent more and more medicines for women's problems. She feels that Tibetan medicine cannot do much for emergency particularly if someone has a strong pain or a strong, very high fever, something like that. Tibetan medicine takes time, so if we could work to concentrate to invent a new medicine, a better medicine in the form of injections, in such cases, it could be very useful and helpful. She says these things because in Tibet there is a medicine called Pongsi Chungyi. Generally, we use Pongsi 12 in pills

Nunnei Russo
Moderator

but in Lhasa they made Pongsi 12 in the form of liquid to inject with a syringe. It worked very well in the case of an infection, strong fever, but they couldn't continue it so, by seeing the good effect of this kind of medicine through the injections or through the liquid forms, she requests us to think about this kind of research, working together. She understands that Tibetan medicine is very deep and broad but until now we couldn't do much so if we try to go deeper she feels that there is a good benefit and a good knowledge, a good measure. If you go deeper, there is a treasure. If you go deeper there is a treasure, a knowledge we can bring out. The more we develop in the field of knowledge, the more we can make a benefit to the poor people and it could be very beneficial to all the poor people. She gives the example of Yutok Yonten Gonpo; the great Tibetan doctor who said that 1 pill given to a patient is like making 100 times offering to the poorer ones. This is all I have to say and she prayed for the long life of Rinpoche, for the good health of all the friends who are here. Tashi Delek.

I am very pleased to thank all the guests and speakers of today and I apologize because actually we invited more guests but because of the time we cannot ask them to talk so I really would like to at least introduce these guests. Next to Gangchen Rinpoche, to his left, sits Jampa Wangyil from Segyupa monastery. He is a well known doctor in Tibetan medicine and astrology. At the end of this table, first on your extreme left sits Dr. Rinchen Tondup, who came here to Katmandu recently from Tibet and is now working at the Kunpen Lama Gangchen, Nepalese branch. He is a specialist in orthopedic matters. After him, to the right are Dr. Lobsang Tenpa and Dr. Tsun Tachin. So, to all of these people, I really offer my excuses for not having enough time for their speeches. Also, we send our thanks to Dr. Chungla who could not attend our meeting. Thank you to all the guests and now we dedicate all the merits accumulated by this conference for the benefit of all sentient beings.

Lama Gangchen

Thank you for coming here, attention to our small conference and great speech, many doctors, Westerners and our Tibetan doctors, also my heart is very touched too. Thank you very much, particularly both doctors and my friend here today because Asia, Europe, Russia, Mongolia, we have a lot of connection which is no need to speak today anyway we know well. I've been there also from Russia, Moscow, last year and also Mongolia two times, so I know. We are today here, very auspicious those areas, some people come here, now we don't have much time so I like to say thank you very much, kind to come today, my wish, my small wish to great. Chinese doctors come to give speech. Also blessings monks, nuns, so now we need dedication, first dedicating to His Holiness the Dalai Lama, long life with great meditation and strong feeling and slowly repeat.

His Excellency Dr Cirillo
Italian Ambassador to Nepal

The most reverend Lama Gangchen Rinpoche has asked me to deliver a speech on the theme, peace in the world. I don't really know if I am qualified enough to deliver such a speech. The problem of peace has been so simple to talk about but so difficult to understand and put into practice, not to say about the attainment of peace. To the average human being it seems impossible. Nevertheless, I will try to express here in a few lines my feelings on the matter. As a man first and then as a diplomat and dean of the diplomatic corps in Katmandu, finally near to retirement after 30 years and 38 years of traveling around the world, feels himself in quite a position to speak about these things that constitute the very essence of life, the very aim of life. After all, why did I work so long, so much, sometimes so hard? At this stage of my life I cannot settle down and live in peace with myself and with the people I love around me. So, with your permission I will start by recollecting a few personal memories of the times I was a young boy first then of the time I was a young man. I'm sorry, I have to talk about myself or my experience of my country and not of a universal experience; just about my own personal experience. When the Second World War started for Italy, it was exactly on the 10th of June, 1940. I was only 12 years old. I remember quite clearly the deeply divided Italian society at the time. On one side, we had the old people, those who had fought against Germany in the First World War only 20 years before and of course they were totally opposed to a new war. On the other side, we had the young people who deeply admired Germany and the man who seemed to have taken the destiny of his country so vigorously in his hands. At that time, the German army was powerful. No country, no other army seemed in condition to face it, to resist it. Germany was on the way to become the real Deutsch Reich. How could Italy just

sit and wait? We went to war on that side on 10th of June 1940 and the disaster was nearly total, for us as well as for Germany. I remember the air raids day and night, the little bread we could receive when available, the thousand difficulties we had to face every day, every moment of the day. Didn't one talk of peace in those days? Yes, sure; politicians of this or that country spoke of peace but not because they really loved peace only because peace had to serve their interest. Of course, mothers, fathers, priests of every religion talked about peace. Sometimes the Pope himself invoked it but no one listened to them. Peace arrived finally in 1945 when things could not be worse in Europe and it arrived by force. I mean by the arrival of foreign armies in our country with military occupation that sometimes showed quite a mild, even friendly face which was sometimes brutal and arrogant causing all sorts of resentment on one side or the other. You may imagine it was not a real peace. Let us go back in history for a while. Since the 12th century, Saint Catherine from Sienna preached peace to Italy and the world that at that time had quite an advantage; it was, had, a more human dimension. America had yet to be discovered. She succeeded for a while bringing peace to the Papacy and the Christianity of the time. After her, Saint Francis of Assisi launched the same campaign trying also to teach the rich how to renounce and give to the poor, to live a simple and sober life and so attain internal peace: the peace of the heart. As a result of so many, perhaps too many vocations towards peace, we experienced a lot of war, destruction, splitting and so on. We were in the Middle Ages. The very body of the Church was not spared from the war. The protestant reform in central and north Europe generated a country reform and a form of inquisition that still today stands as an outrageous mark on the conscience of the so called Christian humanity. At these times, there were no human rights campaigns, no collective drive for the protection of human beings or personality. Peace had still a very big meaning. Centuries elapsed, modern times arrived but still the conquests, Victorian, colonial and all sorts of fights for liberation, unification and so on followed. People win, people die. Was there any peace? The answer is once again a very obvious no. There was no peace. How many wars has this century witnessed? Just think about that. Besides the two world wars which set fire to the entire planet from America to Japan, from Norway to South Africa, it is almost impossible to number and name correctly all the conflicts that have taken place. It is a nasty light on our earth, from the Turkish war in 1911 to Spain in 1936 and Albania in 1939; the Korean war, the many wars between Israel and the many neighboring Arabian countries, the Congo war, the Vietnam war, the Iraq iron war and even the Falklands war, we can imagine, and more recently the punishment of Iraq for having invaded another oil rich country. Is that enough? Not at all because this ominous list does not take into account any revolutions we experienced in Europe in this century, in Russia, in Italy, in Germany, in Spain, just to speak of Europe. In so many countries in the world, to the Cultural Revolution in China which, as you know, had such an unfortunate impact on Tibet as everyone is aware of. So, how many wars and battles? Countless. How many dead? Countless. Will there be a stop once and for all to this nonsense? This century is already too old, it has barely eight more years to live but war is still ravaging many countries, claiming many lives. Like Aids it seems it cannot be stopped. These days Serbians are killing mercilessly in Bosnia but no one seems to notice it. Even those always ready to intervene; the United States seems not, seems just waiting and watching. Is it because in Bosnia there is no petrol to care for? This would rather be an unfair way to judge an otherwise generous and democratic country. Anyway, there must be an explanation. My speech, as I told you before, was meant on the theme of peace yet I realize I have just mentioned war. It is how the other, like in other times, allows me to say; in all the songs they say love and marriage. They go always together but then will the world find real peace? Of course, nobody knows. I think there is a way if we follow the example and find our inspiration in the teachings of all great inspirations. We may hope to find peace at least in our hearts. It is never too late, it's not a little thing, and we have just to start and think and act accordingly. Thank you very much.

Father Donnelly
Jesuite priest
(living in Nepal since 31 years)

If I could for a moment just reflect before the prayer on the experience of been here with you all in this very warm, loving, accepting, ecumenical surrounding, it goes back to 1979 when I was suffering from sciatica and the doctor in Hong Kong was very certain I needed back surgery. I was in a much smaller group than this, but praying; turning our lives over to the all mighty God. There were about 45 of us in a living room in a private home in Hong Kong in an ecumenical background. It was a regular weekly prayer group that met and there was a Canadian lady with her husband and she had been rather famous in the healing ministry. Joon James is her name and she was the reason why the group had increased to 45 that evening.

She led us in prayer and I happened to be sitting in the seat next to her husband, Floyd. I had never met either one of them before that and I asked Floyd after the prayer meeting if his wife could pray over me because of the sciatica since I had to face the doctor shortly for a decision about surgery. He said surely, I'll ask my wife, so she said let us go into a private room. There was this lady, her husband and two other people who were regulars at that prayer meeting. The four of them and me moved into a bedroom and she had me bring the straight backed chair I was sitting on. She knelt in front of me and she said: kick your feet up. So, she held out her hands and my feet went up into her hands, it was rather painful, my back was hurting and she said: just what I thought. Sciatica patients often have one leg slightly longer than the other and you can see your left leg is about almost an inch longer than your right. She said: this is what we will pray for, that your feet will be the same length. These four people went into prayer and within a minute or a minute and a half I felt in my right hip an outward, forward and downward movement, she was holding my feet and almost immediately said: there you are, the two legs are the same length. There was as it were an immediate answer to physical healing through the prayers of four people and I joining in with them. I did visit the doctor and he prescribed physiotherapy which I went through but no surgery and I claim that it was in a loving supportive God centered small community such as we are here that that powerful prayer was heard. I think all of us can say that we have had a big experience of God in our lives, each of us in our own way. We are all believers in a one true God and reflected in your prayer in your own language here today for peace. We see that we are bonded together as believers in a one true God and just from my personal strongest experience of God in my life, what I just told you are my own strongest personal experience in my life. So, believing in the one true God, which we all do, we can think back into our recent past or our most distant past and be in touch with a God who has been with us in a very special way. A personal experience of conversion, of belief, of God's healing or loving touch whether it was alone, in a group, through a parent, in answer to a stressful prayer, at peace, whenever that moment of God most vivid in our lives let us be in touch with that God we experienced then.

God, we are your children,

We believe that it is through your loving touch, through your healing of our sinfulness

That you have made us whole and believers and accepters of you,

We realize our lives are completely within your grasp,

We ask your blessing upon us to make us healers, instruments of your peace in our own world and we believe that by rising up this troubled war torn world to you, We can bring through our groaning, through our prayer on increase of love in the world and a greater outpouring of your peace; that is the intention of today.

We are all gathered together corporately, believers and children of your family. To lay our needs and the world's needs before you confidently, our Heavenly Father,

That you will help those who are in need of your touch, you will open their hearts to your love and to your healing and that they will instead of being instruments of passion and cruelty,

That they be turned, as we have experienced your touch and love, into people who believe and become instrument of your loving touch and healing power.

God our Father, we ask you to lead us each day down the right path, away from all the allurements that are about us,

That we will continue to give ourselves day by day in a continued yes to you, Loving Father, Amen.

Dr Franco Ceccarelli
Sponsor of Lama Gangchen
Italy

Good evening. Thank you for coming here. Thank you to all the people and friends who came here. I'm very happy to be here and have this possibility to speak about Lama Gangchen World Peace Foundation. The principle proposed by the Lama Gangchen World Peace Foundation is to support the development of world peace by creating the condition for a trans-cultural, altruistic feeling and dedication to world friendship. A dedication concerned with the protection and the propagation of Self-Healing and the lineage of the Himalayan lineage through the natural Tibetan medicine and in general through the Vajrayana Buddhist philosophy. This is the main proposal of the Lama Gangchen World Peace Foundation. I met Rinpoche in 1987, at that time the situation was exactly the same. The Lama Gangchen World Peace Foundation was founded on the 7th July, from that date we have done three pujas, one in Milan, one in Ulaan Baatar and one here now in Nepal. I can tell you that the instrument is still created now but from when

Dr Krishna Prasad Battharai
President of the Congress party,
former Prime Minister of Nepal

I met Rinpoche, the formal aim of his job was that and I have personally seen what he did during these years, not only in Italy but in many other countries in the world. We have done pujas in Brazil, Greece, Switzerland, Nepal, Mongolia and other countries. In all the places we have been, this was really successful. Not from the point of view of the participation of the people, that in any case was big enough, but from the deep job that this man has done. We are coming from different cultural conditions, we began with different religions, but we understood that what this man did for us, not only for us but for other people; American people and also Asian people decided to help him in his job and the most important thing, I think that everyone of us has found something more altruistic and discovered something new in our lives. We were so fascinated by this kind of job that we decided to give him some help. So, I want to thank him personally and from my heart and the hearts of my friends, thank you Rinpoche.

Honorable Rinpoche, Excellencies, monks, ladies and gentlemen, I am really very happy. Today I was not aware of the fact that I would have to speak anything here, I simply came to participate in the puja but then Rinpoche ordered me that I should speak while I am here. I am very glad to be in this company of a totally different nature than what I am accustomed to work with. I am really thankful to Rinpoche for allowing me to come to this puja. Whatever we have read of the great Gautama, the Enlightened One, the great Buddha, is this, somehow I think, I suspect that there is a mantra in Upanishads which of course Gautama had read as he was a student. I am sure that he must have read it because in his quest he led a very long and arduous and ascetic life of study, sacrifice. In that long life he must have read all these things and I think, I suspect rather, that because when He said that He did not believe in the existence of God, there is a mantra in the Upanishads which says: And our very self gave up quite a lot.... I mean I wouldn't say unnecessary but very necessary for compassion and I think for the salvation of the pain of living as they say. I think he must have read this poem in Sanskrit. Most Europeans are aware and our Venerable monks are also perhaps aware that the existence of living is very painful. Recently, one French person of very good stature, a worldly literary figure, Jean Paul Sartre, propounded a theory of existentialism which means how one has got to relieve himself from the pain of living. Living itself is a pain, Gautama said. Gautama must have read this mantra from the Upanishad. It is, if a human skin can envelope like the sky the whole heart then without knowing God... The end of pain living can be achieved. In this very life, if your skin can cover the sky, the whole universe, like our representative of the World Bank, he covers the whole world and helps every country, every nation which is running short of funds, of money, whatever it is. So, I think that it must have first Gautama Buddha in his quest for knowledge. Thank you very much.

Ven. Lama Zopa Rinpoche
Spiritual director of the F.P.M.T.
Foundation for the preservation of
the Mahayana Tradition



First, I want to pay homage to the kind, compassionate Buddha Shakyamuni Buddha. Also homage, respect, to the kind, compassionate Jesus Christ as well as others, the founders of different religions, founders of different religions who revealed a need for the happiness of living beings or human beings in this world. Then, after that, I would like to offer greetings, homage to the Dharma and also the Sanghas here. After that, I would like to offer greetings and thanks to Mr. Krishna Prasad Bhattharai and also to the Italian ambassador and Father Donnelly and the Gangchen Rinpoche, who is the world healer. Then the other ministers and also Nanju and all other distinguished guests and all the others who are brothers, my brothers and sisters. I was born in Nepal, in Solokumbu, near Namjapal and lived some years in Tibet then escaped from Tibet to India and lived more than eight years in India then returned back to Nepal which is my home where I was born, where my family is. So I did some, did very little education of Buddha Dharma in India. I received a little education of Buddha Dharma in India. Many Tibetan lamas escaped from Tibet to India and to continue their studies, so at the same place I studied a little bit, just a few drops from the ocean of Buddha's teachings. However, now, first Rinpoche asked to do some dedication, to do some prayers. So, I would like to read the dedication prayer for world peace. As I read, please, everybody dedicate together.

Due to all the past, present and future merits accumulated by oneself and other living beings, Bodhisattvas and Buddhas, all those other holy beings, holy beings from other religions.

May all the leaders of the world guide their populations by Dharma which means the right path, the method which brings happiness and peace motivated by a good heart and wisdom.

So even if there is good heart, without wisdom then it becomes a problem. If there is wisdom but not a good heart, again, there is a problem. To help others, to benefit others, we need both. Through this, may the world's entire population, human beings and also other beings such as animals and so forth.

May they live their lives always with the attitude of love and kindness and compassion towards each other.

May their actions only help and benefit without ever harming each other since such attitude and actions are the cause of success and happiness and peace.

Through this may the world's living beings never experience disease, such as cancer, Aids and so forth, famines, quarrels, war, poverty, unhealthy environments, disasters caused by the four elements such as draughts, earthquakes, fires, floods, etc...

Through this, may everyone always enjoy the happiness of the holy Dharma.

However, Holy Dharma, Dharma is a Sanskrit term, it may sound narrow in Buddhism but it isn't narrow, it is a universal thing. Universal, it is a universal subject, Dharma. What it is saying is positive actions that which does not harm other beings and which doesn't harm oneself, which only benefits oneself and others; that is Dharma. That which protects others from suffering and oneself from sufferings, from problems is Dharma. And of the attitude which motivates the action, all this is Dharma. So Dharma is universal, it is like the medicine to cure cancer, whatever. Medicines that cure, you see ... those diseases. There is nothing particular, this religion that religion, you don't talk about religion on the ... as for as the medicine. Similarly, Dharma is like that, it is universal for the positive actions, you know, which bring all of us happiness. Such a positive attitude, good heart, this is Dharma. It is universal you see, it is a universal thing, a universal need. So, if there I, I don't know if there is time or not for just a little emphasis on this. So now everything is dependent, world peace, happiness, everything depends on compassion, for example, that we can relax our life is because by trusting people around us they won't harm us, you see by trusting, by trusting. So we are in the family, in the office, wherever we are. You see that we can relax, our life can be comfortable, relax with love and compassion, with love and kindness. Your own love and kindness, compassion towards others, others have love and kindness, compassion towards yourself. So, otherwise how can we trust? You see, it is very difficult to trust. If the person's mind is not natural love and kindness, compassion, it is very difficult to trust in a family or wherever, therefore everyone needs, they need you to have love and kindness, compassion. One wants everybody to have love and kindness, compassion close to oneself. So it becomes so essential, so important. You can see now the compassion; become source of life comfort, happiness, peace. So, now after this, as there happened historically, one powerful person who did not practice compassion, so many millions of people without counting animals died and suffered. So, if this one person who has power, influence, if this person has a good heart, so many millions of other people in the world, many millions of animals would receive much peace from this person. So similarly, one person is responsible for the whole world peace. Now same thing, even relating to ourselves, if one has compassion, if oneself is compassion, then there is no harm to other beings, starting with the family, with the nearest sentient being to all the rest of sentient beings. Therefore, now, out of this compassion, there is only benefit, what others receive. So therefore, all the rest of the living beings receive peace from you. All the peace that they receive from you is your responsibility; it is dependent to you, dependent to your good heart, your compassion. Therefore, now here, not only myself, including myself, everyone of us here are responsible, every living being's happiness and peace and so now, the last thing is world peace and what about myself? So, unless you become fully enlightened being, having ceased all the mistakes of the mind and completed in all the qualities, understanding, compassion, perfect power, completed all the qualities of the mind, positive qualities of mind, unless one achieves this, there is always one's own action becoming harmful towards others, becomes harmful towards others. Therefore, until one reaches that level, there is the possibility of one's own actions becoming harmful towards other beings. Now, in every day life, not only teachings, even though I have been teaching how to develop a good heart, you see for many years in the world in many countries. However, world peace and myself, you see, in everyday life myself to become a servant, myself to become servant to other sentient beings. You see, to obtain happiness and to pacify suffering, however, to attempt as much as possible, to not harm and to help others, so to attempt this, which I will attempt as much as possible, so this is the contribution to world peace. Sorry, I talked a long time in broken English you know, so I must apologize. Thank you so much, again I would like to thank Rinpoche and all the members who organized this meeting for world peace. Thank you so much.

Mr Nigel Roberts
Representative of the World Bank
in Nepal

Thank you very much. I feel very privileged and rather over awed to be asked to speak to you this evening and you may be wondering quite why I am here. The connection is through my wife Mandana who is really much better qualified to be up here speaking than I am but I will try to do my best in her place. Through her, I have known Lama Gangchen Rinpoche and Lama Zopa Rinpoche for three years now and I have conceived for them the utmost respect as teachers and practitioners of the truth. They are examples to me and to others of compassion and caring for all suffering creatures that live within this world. I am no expert on the meaning or the shape of life or on the causes of suffering, but during my work both in the World Bank and before I joined that institution, I have seen a great deal of suffering, a tremendous amount of turmoil and confusion. We of course see this every day. You only need to open your newspaper this week. You can read about the atrocities in Bosnia, or about the in fighting and destruction in South Africa, the continuous war in Palestine or the horrors that take place on the streets in Europe and the United States. It is clear that there is very little in the way of world peace in the world that we all have to live in and anything that anyone can do to alleviate this should be supported by all of us. Some of us, like me, work mainly in the material sphere. In fact, that is the sphere that gets most of the public attention. In this hotel, in this country and around the world, I certainly think that what we try to do is important but of course it is by no means enough. It is quite insufficient. It is obvious that the spiritual sphere to me at least is where the solutions have to be found. Thus, I would wish all success and blessings on those who try to unite people and diminish the strife and fear in the world spreading peace among the people. People like Lama Gangchen Rinpoche and his world peace foundation. I can only conclude by wishing them every success in the years ahead and constancy in their purpose. Thank you very much.

Mr. Ram Hari Joshi
Minister for Tourism, Nepal

Reverend Lama Gangchen Rinpoche and friends, it is my great pleasure to be here, to be able to speak a few words before you about peace. Peace is universal. Everyone likes to believe in peace but yet it is interpreted so differently. Some people say that the absence of war is peace because they have witnessed the horrors of war. For some, freedom from hunger or poverty is peace and for others peace means peace of mind which comes from inside. So, there are these three concepts which we find today and there is some truth in all three. To me it seems that so far as war is concerned, it seems to me that war is not the disease, it is just a symptom of the disease. The root cause of that disease lies deep in the hearts and minds of men. Somewhere I read – I don't remember where, maybe in the Bible – that man is made in the image of God. I don't know how far I remember, but there is a demon also inside him, dormant and that demon symbolizes the evil dark forces, like greed, mutual hatred, mutual suspicion, prejudice, etc.... When that demon, that evil force awakens, then there is trouble in the world. Then war breaks out, so I say that war is nothing but the ugly manifestation of that demon; demons waking up. So, to remove this war from the surface of the earth, we must be able to cultivate love, compassion, tolerance and universal brotherhood, social justice, etc. The great saints in the past, the great saints have all said something to alleviate man, to rouse that divine thing inside him, whether it is Buddha, Christ, Ghandi, whatever it is. They all say one thing: that man should be good. So this is one side, that war is nothing but an ugly manifestation of that evil force. As far as poverty is concerned, for the poor, freedom from hunger is peace. This is also very true especially in a country like ours which is very poor. Here the hungriest does not know any philosophy. He only knows the philosophy of food, of bread. It reminds me of a story again about Buddha. He used to go into the village and He used to send His disciples also. Ananda was His favorite disciple, one of His favorite disciples. They used to go into the village and preach and whatever they got in the bowl they used to take and eat. One day, Ananda went out to preach in the villages and he found one man whom he tried to preach to but he didn't pay any attention to him. In spite of his best effort, he could not draw the attention of that man. He was very much surprised. He went back and told Lord Buddha that this sort of thing happened. I could not impress him or rather there is something wrong in our preaching. Buddha asked him to describe the man. He said all the things that he was, a little bit sick or physically emaciated. His health was not good, something like that, and Buddha realized that maybe he was very hungry. So he asked Ananda to give him food, and he gave him a bowl of rice and sent it through Ananda to the man. He really was very hungry and he took it and the next day the man came to Buddha and asked for preaching and to become his

Prof. Achariya Camraj Kashna Shoram
Mhendra Sanskrit University,
president of religious affairs, Nepal

disciple. This means that in the hungriest stomach preaching will not work. This is also true but it does not mean that there is necessarily peace in an affluent society. It is far from the truth. It would be far from the truth if I were to say this. In fact, and I don't want to generalize, but we see the rate of crime, corruption, also in affluent society. So there is something wrong there also. We have to find out some kind of balance between this sort of material progress and spiritual help. Unless we do this, I don't think there will be an enduring peace. We have to equate man not in terms of wealth only, material things or material position but also in terms of spiritual values. In the world there are so many conflicts, like in Europe, in Afghanistan. I think this is all due to our inner, evil forces working, to a lack of understanding maybe, a lack of universal brotherhood, a lack of tolerance, etc... Buddha has very rightly said that hatred will never calm hatred, that hatred will breed hatred. If I remember, I don't know if this is correct, this hatred or enmity will not overcome enmity. It will only be overcome with love and compassion. With these few words I wish to thank you.

Reverend Gangchen Tulku Lama Rinpoche, all respected persons here, ladies and gentlemen. All the religions are just like the flowers and their main purpose is to increase the beauty of the garden, This universe, this world is just like a garden and all the religions are to increase the beauty of this garden. There is a very good mantra in Garu Veda, he the practitioner of spiritual signs, who thinks that all living beings having the same soul everywhere, having the same feelings in every heart, he does not hurt any person, any living being in this world. There is a very good poem; you see, is the translation of this mantra.

The world is one, the world is one.
 On one surface the grail.
 One set of stars, one moon, one sun
 Upon us shine so well.
 On one surface we work and sleep,
 On one surface we run,
 On one surface we smile or weep,
 By nature nicely spun,
 One heart we have,
 One love we feel,
 One cause for wail and woe,
 One heart, one brain, one skill,
 One fear from that pulls forth,
 No tongue, no space, no skin, no soul,
 Under man from man,
 We fight no more, we die no more,
 We love and live as men.

This is the central theme of all religions and this should be enriched by our efforts. Let us be united and have that inside in our mind. May I pray to my lord, the Universal omnipresent, omniscient and omnipotent.
 Oh Lord, please lead us from falsehood to truth; lead us from darkness to light.
 Lead us from death to immortality.

Lama Gangchen
 (Translated by Dr Lobsang Shresta)

Today is the world peace prayers day, many honorable guests come and especially we have a pleasure to have Mr. Battharai, the President of Congress Party and Minister of Tourism and the Director of the World Bank and particularly the Venerable Zopa Rinpoche and also many venerable monks, nuns and many good friends who attended this conference. Lama Gangchen would like to welcome and greet you all. He says that since we lost our country he was frequently thinking about what we can do and what we should do and been a Buddhist monk, he thought that through the Dharma teachings maybe he could do some benefit although Buddhism is so broad, so deep and he thought that maybe he can take a drop from this knowledge and try to make a benefit to the world for peace and happiness. Taking this advantage, he was traveling around the world for the past 10 years. Lama Gangchen says that although he is not well educated in the field of Dharma, but, since he knows a little bit from this, he thought about taking the best advantage to give a teaching or help to the human brothers since he says the world is filled with an ocean of suffering. He feels that it is very important to take the suffering brothers and sisters from this suffering ocean and help them to make peace and happiness. So, from his side, he is not so well educated but he is known as a

1992

lama healer. Through this, he gives like a tantric healing sometimes Tibetan medicine and tries to help the people in the name of world peace and happiness. With this aim and object, he founded this World Peace Foundation. Lama Gangchen's main aim when establishing this world peace foundation is just to give a good example to all the people in the world and particularly to our Tibetan brothers and sisters since we have a broad and very great knowledge or a rich culture. So we should not keep it in a corner but try to show it in the world so that this so much knowledge could benefit all.

All the honorable guests and all the friends who came to attend this conference and particularly we sincerely thank the Phelgyeling monastery for their kindness in bringing the relics of Gautama Buddha which have been brought from Singapore to the monastery. One of the Buddhist centers in Singapore has offered these relics with a certificate indicating that they are the real relics. So today, on this happy occasion, we have Buddha's relics here for blessing here and through the blessing of Lord Buddha, we wish or we hope that all our effort towards world peace will be successful. So, at the end, Lama Gangchen sincerely thanks Tsetan Gyurman la for organizing this and also he sincerely thanks all the Dharma friends who have been so kindly supportive to organize this conference. He is highly thankful to the Hotel Blue Star, to the owner of the Hotel Blue Star. He says that he feels that this occasion is very auspicious, having a relic here and the name of this blue star, actual name is Siddhartha which is Gautama Buddha's name. So many auspicious things come together and he has full confidence that our approach or march towards world peace will be very successful. Lama Gangchen is going to make the prayer that he used to do regularly whenever he traveled for world peace.



During a dinner at the Yak and Yeti hotel in Kathmandu, Mr Al Gore and his group of senators ask Lama Gangchen to briefly join them for a photograph and to exchange a few words. The American party are on an official visit to Nepal, before leaving for India the next day.

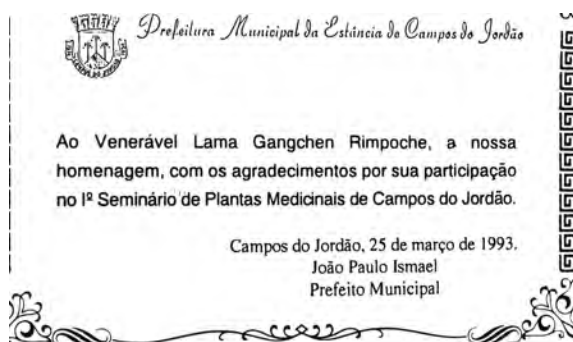
The **first annual Congress of the Foundation** is held on the **2nd of October in Madrid, Spain** at the Palacio de Congresos e Auditorio Mapfre Vida, under the theme “I International Congress for the spreading of Tibetan Medicine”.





First Official Meeting with H.H. Pope John Paul II, on the 13th of January 1993, Vatican.

In January, during a retreat at the Spring of Dharma retreat centre in Velletri near Rome, Lama Gangchen begins to reveal the tantric yoga exercises of the Five Supreme Healers, the Ngagso Self-Healing Method.



Giving the key to the City of Campos do Jordão to Lama Gangchen on the 23rd of March.

Article 1: Venerable Lama Gangchen Rinpoche is declared Official Guest of the Municipality of Campos do Jordão, during the period of the 26th to the 28th of March 1993;
Article 2: This decree will be validated on the date of its publication



Municipal Prefecture of the Campos do Jordão District, this twenty-third day of March in the year Nineteen Hundred and Ninety-Three.
João Paulo Ismael - Municipal Prefect

1993



The second annual Congress of the Foundation is held from the 5th to the 10th of May in Madrid, Spain at the Palacio de Congresos e Auditorio Mapfre Vida, under the theme "II International Congress for the spreading of Tibetan Medicine". With among others, the participation of: Dr. Walbug Maric President of Aupuncture Society - Germany, Dr. Roy Watkins - UK, Dr. Pavel Petrov - Russia, Dr Natasha Tibetan Med. Research - Russia, Dr Irene del Olmo - Spain.

The Lama Gangchen World Peace Foundation is officially recognized by the Spanish Government on the 22nd of November, under the presidency of Lama Gangchen's close disciple and friend Dr Charo Carrillo, Madrid, Spain.



A Geshe Meeting is organised by Lama Gangchen from the 1st to the 3rd of October at the Blaise and Francis Hotel with Gossok Rinpoche, abbott of Sera Mey; Dragyab Rinpoche; Gonsar Rinpoche; Prof. Yonten Gyatso; Geshe Jampa Gyatso from Lama TsongKhapa Institute, Pomaia and all European Geshes.

1994



UN International Decade of the World's Indigenous People



The third annual Congress of the Foundation is held from the 6th to the 10th of May in Madrid, Spain at the Palacio de Congresos e Auditorio Mapfre Vida, under the theme “III International Congress for the spreading of Tibetan Medicine”.



1994

Journey to Tibet



In June Lama Gangchen visits England where he gives a lecture on Self-healing in the northern town of Barrow-In-Furness to over 300 people. During his stay he meets with Andy Weber, a renowned Tangkha painter who shows him a canvas of the great master Atisha he has just completed. The painting is bought and brought to Italy before taking the long journey "home" to Tibet.

In July, Lama Gangchen takes a large group of friends for another pilgrimage to Tibet. The group includes his close friend Marco Columbro, Italian TV personality and actor, who brings a film crew and sets about to record the journey with a beautifully moving film: *The land with golden Roofs*. To Tibet, Lama Gangchen also brings the two ten foot matreya statues which "come home" to Tibet to Sera Mey Tsangpa Kamtsen and to Trophu Gompa.

The Atisha tangkha is a gift from the Foundation on the occasion of the ceremonial celebrations of the restructuring of the Potala Palace in Lhasa.



1994



1994

Since 1994, Lama Gangchen's monastery has been rebuilt and so have several schools, an aqueduct, dispensaries, hospitals and over 20'000 trees have been planted. More recently greenhouses have been built for some of the vegetable crops to expand production from the fields. Moreover, the Foundation is reprinting ancient traditional Tibetan Buddhist texts, including the Grand Collection of the Quintessence of Tibetan Ten Sciences and the text by Panchen Zangpo Tashi.



1994



1994

The **Himalayan Healing Centre is inaugurated in Kathmandu, Nepal**, sponsored by Tseten Gyurman Shrestha, Fred Cagan, Franco Ceccarelli and some friends of Lama Gangchen; (Marco Columbro sponsored the new car). The structure and its annexes offer various activities related to the scopes of the Foundation, including: a residential study and retreat centre; a multi-function conference hall; a clinic which offers both allopathic medicine alongside traditional Himalayan medicine, with five consultation rooms, and a dental surgery, family planning and reproductive health services, as well as facilities for ophthalmology, ENT and homeopathy. The clinic also acts as a base for important community health awareness programmes and runs a tuberculosis DOT clinic as well as regular immunization days for babies and young children.



1994



The **Peace Radio** is born in September in **Milan, Italy**, with the aim of spreading positive news and messages and give a new space of inter-action among people interested in growing their personal, inner, social and cultural awareness. Inspired by Lama Gangchen, the peace radio becomes a reality owing to the dedicated and tireless efforts of Franco Ceccarelli and his team, which include; Angela Pancamo and Guido Klinger.



Lama Gangchen receives the International Prize for Dialogue "**Premio Internazionale per il Dialogo: San Francesco e Chiara d'Assisi**" on the **16th of October**, held at Palazzo Ducale in Massa, Italy. This award for interreligious dialogue is conferred by the International Franciscan Centre for studies on dialogue among people, with the patronage of, among others: UNICEF, the European Union Commission, the Presidency of the Council of Minister, the Ministry for Family and Social Affairs, the European Centre of Environmental Studies, the Planning Institute for Quality of Life, the Ministry of Education, the Ministry for University and Scientific Research and Technology, the Sacred Convent of Assisi.



1995



UN International Decade for Human Rights Education



Inner Peace Education conference is held on the **16th of February**, organized in Aosta by the **Theosophical Society**.

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From mid March to the end of April, Lama Gangchen tours India with Members of the Foundation, attending a series of International Conferences and Meetings, including the second International Congress for World Health Day held from the 7th to the 9th of April in Calcutta, India, organised by the Indian Board of Alternative Medicines and the First International Conference of Tibetan Buddhist tantric self-healing held from the 14th to the 16th of April, in Bombay, India, organized by the Oriental Research Academy, and has an official meeting with the President of India.



Lama Gangchen World Peace Foundation First Peace Award Offered To **His Holiness The Fourteenth Dalai Lama** The Supremely Kind Guide And Protector of the Land And People Of Tibet In Recognition For His Work For Inner And World Peace And Environmental Care.



33rd world congress of complementary medicines held from the 24th to the 26th of March, in New Delhi, India, organized by the Open International University for Complementary Medicines and hosted by the Indian Chapter of Medicina Alternativa.

Lama Gangchen's words



Dear Lord Pandit Professor Doctor Sir Anton Jayasuriya and Guest of Honour, the President of India,

I would like to thank you for inviting me to the World Congress of Alternative Medicines here in Delhi. I would also like to take this opportunity to thank you for awarding me the **"Academia de la Paix Merit of Excellence"** which I would like to humbly accept on behalf of the Lama Gangchen World Peace Foundation and all my friends, followers and associates who work worldwide for the development of Inner Peace and World Peace Education, Self-Healing and the propagation of Tibetan buddhism which includes medical, astrological and tantric teachings and healing methods, as well as promoting the revival of ancient healing methods and peace cultures within each nation.

For this reason I sincerely rejoice and I deeply appreciate the efforts of Lord Pandit Professor Doctor Sir Jayasuriya for his precious work as chairperson for the World Congress of the Open International University for Complementary Medicines. I hope that the work of both the Lord Pandit and that of the University will flourish and bring many beneficial ideas from our ancient cultures to the attention of all humanity. The work of the Open University is of particular importance as the method and wisdom energies and therapies of Asian culture need a new updated package which is more suitable for the lifestyles, habits and mentalities of the varied inhabitants of the third millennium global village. Many people find the ancient cultures and religions difficult to relate to not realising that the essence of them all is Peace.

In this world we receive constant information and news about wars, famine and disasters but we do not receive much information or messages about peace. The media seems to emphasise all the negative aspects of humanity and of the world. Some years ago I left my simple monastery life and came to the west, I now live in this modern society and I lead a very busy city life. I try to speak to the people I meet and to the general public about peace, Self-Healing, Self-Responsibility and inner peace education giving explanations and teachings about how we can generate and develop the positive aspects of the inhabitants and the environment. Now I am also running everywhere like the media but spreading a different and new message, the message of peace and inner peace education. I have traveled worldwide, learning and teaching in many different countries and to many different nationalities, all these people have accepted me with open hearts and they have kindly and attentively listened to me and my teachings about the Ngagso tantric Self-Healing method of body and mind. The Ngagso tantric Self-Healing method is the essence of ancient wisdom and contains the lineage energy of the Tibetan Buddhist tradition. It also contains the essence of the philosophical, medical-astrological and tantric teachings but in a new manifestation which is more suitable for busy modern people so that they can find Inner Peace and World Peace now and forever.

Self Healing teaches us how we can heal and transform all our actions of body, speech and mind into the way of enlightenment. I personally believe that there are many different methods and techniques of Self-Healing and peace generation on the gross, subtle and very subtle levels and that all these methods have been preserved in essence from ancient cultures until the present day. Within every culture there exist therapeutic methods but if we investigate the origins of these therapies along with the different forms of culture, language, religion and so on we will quickly realise that they are all like the sun, moon and stars which rise in the east before journeying to the west. From ancient India "Parati", which means the land of the arya, we find the Hindu, Buddhist and Jain religions, the vedas, sanskrit, the ayurvedic medical tradition, many forms of yoga, the astrological, medical and liberation tantras and so on. Ancient China has given us acupuncture, herbal medicines, macrobiotics, shiatsu, a system of pulse diagnosis, confucianism, taoism, qi gong, martial arts, astrological systems and so forth. These examples illustrate to us that from the antique asian civilisations have arisen great religions, cultures, languages and healing methods which even now in the late twentieth century are practised widely benefiting countless numbers of citizens in this world. Earlier in the century however, this was not the case, there were many differences and blockages which prevented us from appreciating the preciousness and the essential qualities of other cultures. Now with the development of modern communications, technology and systems of transport, cultural isolation is no longer possible or even desirable. One of the greatest tasks facing us now as we head towards the beginning of the third millennium is to create a New Wisdom Vehicle, a synthesis of the essence of eastern and western culture, religion and scientific idea which can help us to achieve healing and Inner and World Peace now and forever. I personally believe that science and religion must work together if we are to succeed in healing the many problems of our world. The way that we use new science and technology depends upon our motivation, laser technology can be used either by the military or to make life saving medical interventions. In these times it is not possible to solve

1995



Special meeting with Ven. Samdong Rinpoche in New Delhi.



Special meeting with H.H. Sakya Trinzin in Dehradun.



Lama Gangchen with his former teacher in the garden of the Central Institute of Higher Tibetan Studies in Sarnath, Varanasi.

the problems of the inner and outer world through the use of only one single method. Through one method we will only be able to heal one problem. For the complex multifaceted global, ecological, environmental and health crisis which we are now facing we need a rainbow of Self Healing methods if we are going to be able to heal our world, society, bodies and minds on the gross, subtle and very subtle levels.

In ancient India and China there existed very powerful and profound methods which were used to heal ignorance through the use of visualisation therapies combined with concentration and the use of wisdom symbols. One technique would be the visualisation of Manjushri holding a sword which represents perfect wisdom and awareness and holding the quality of bestowing wisdom power. In modern society techniques such as this are perhaps still psychologically useful but generally we need to teach this method, keeping the essence and energy, but using it in a form more suitable for the modern mind. The Self-Healing method gives us modern techniques which enable us to transform our state of unpeacefulness into a state of peace. If we look at the meaning of the word peace it means much more than just the absence of war and fighting. In Tibetan the word for peace is "shide" shiwa-dewa which means a healthy and happy mind and energy. By practicing the gross, subtle and very subtle manifestations of Self-Healing we can achieve this.

The gross level NgalSo Self-Healing methods relax and regenerate the gross energies of our body, speech and mind. These methods include different forms of diet, herbal remedies, homeopathy, iridology, massage and manipulation, moxabustion, yoga and movement therapy, tai chi chuan, acupuncture, ayurvedic and Tibetan medicines and so on.

The subtle forms of NgalSo Self-Healing relax and regenerate the subtle energies of our body, speech and mind. They include hypnotherapy, medical astrology, qi gong, meditation and prayer.

To relax and regenerate our essential mind and life energies on the deepest, most profound and subtle levels we need to use tantric methods such as the following ten major therapies which are all contained within the NgalSo Tantric Self-Healing practice: 1. Guru yoga and lineage therapies; 2. Five element purification therapy; 3. Lotus therapy; 4. Seed syllable therapy; 5. Symbol therapy; 6. Supreme healer therapy; 7. Vase, secret, wisdom and word empowerment therapies; 8. Vajra master therapy; 9. Six session guru yoga therapy; 10. Dedication therapy. These ten major therapies work on all three levels.

NgalSo Tantric Self-Healing also contains many other gross and subtle branch therapies. These gross therapies include philosophy, logic, grammar and poetry therapy, vajra dance and tantric art therapy, tantric medical therapy. On the subtle level there is astrology therapy and on the very subtle level there is self recognition therapy, powa (the transference of consciousness therapy), tendrel nyingpo therapy which works on the gross, subtle and very subtle levels. I believe that if we wish to deeply heal our bodies, minds and environment to create a happier, healthier, more harmonious and peaceful inner and outer world we need to practise all the levels of tantric Self Healing simultaneously. In my professional opinion as a Lama healer of the Tibetan tantric tradition I also strongly believe that if we are to become deeply and irreversibly healed that we need to simultaneously heal our five elements, subtle life energy, mental continuum and our very strong sense of self or self identification. It is from this deluded or sick view of self that ignorance arises and from that the three root delusions of attachment, hatred and delusion which create the three energies of wind, bile and phlegm in our body. From the combination of these three energies (humors) and the three root delusions arise the 404 physical sicknesses and the 84,000 psychological problems. This encompasses all the sufferings, sicknesses and difficulties that we experience in our modern busy lives. By performing the tantric Self-Healing exercises regularly or in conjunction with other therapies such as acupuncture we can heal our fundamental life energy, micro organisms, atoms, cells and organs creating long life, health, happiness and Inner and World Peace both now and for the future generations.

I rejoice and I applaud in the work of all those gathered here today and those elsewhere who are propagating inner and world peace and the various important and valuable therapeutic systems. I hope that all our joint efforts to heal and create Inner and World Peace education both now and for the next and future generations will be successful and flourish to benefit all humanity.

Thank you all very much for your support and for your appreciation of my work.
Thank you.

1995



Lama Gangchen receiving the “Gem of Alternative Medicines” award from Mother Teresa in Calcutta, South India.

Meeting with Mother Teresa to present her with the Foundation’s Peace Award at Mother House, Missionaries of Charity in Calcutta, South India.



Lama Gangchen receiving the “Sewa Chakra” award from the Governor of Orissa in Calcutta, South India.

1995



The Foundation's conference is held on the **1st of May in Milano, Italy** at the Hotel Blaise and Francis to inaugurate the “**Global Open University for World Peace**” which is subsequently registered with the Italian Government.

The fourth Annual Congress of the Foundation is held from the **5th to the 9th of May in Madrid, Spain** at the Palacio de Congresos e Auditorio Mapfre Vida, under the theme “**IV International Congress for the spreading of Tibetan Medicine**”. Speakers include: Prof. Geshe Yonten Gyatso; Ven Geshe Ngawang Sherab; Dr Lobsang Shresta; Dr Franco Ceccarelli; Dr Maria Oehler; Prof. Bernard Gesh.



First presentation of the proposal for the creation of a Spiritual Forum for World Peace at the United Nations, on the 8th of June at ECLAC (the Latin American Headquarters of the United Nations Economic Commission), in Santiago, Chile. Lama Gangchen presents the proposal to some 150 United Nations officials and special guests.



1995



A special conference is held on the **1st of September in Kathmandu, Nepal** at the Russian Center of Science and Culture under the theme **“International Interaction on World Peace and Care for the Environment - Roundtable for the Proposal for a” UN Spiritual Forum for World Peace**. With among others, the participation of: Hon. Beni Bahadur Kark (Chairman of National Council), Lalit Man Lama (Raj Sahab Royal Council), Hon. S.A. Ansari (Minister of State Forest and Soil Conservation).



Dr Tenzin Dhakpa, Dr Dawa, Dr Tenzin Choedrak, Mrs Tsering Choedzom (Senior Astrologer), Mr Tseten Dorjee (Secretary to the Director)

A conference and exhibition on **Tibetan medicine** is organized by the Foundation from the **27th to the 30th of September** at the Blaise and Francis Hotel in Milan, Italy, as part of a European tour organized for a Delegation of Tibetan doctors from the Tibetan Medical and Astrological Institute in Dharamasala, India, with Dr Choedrak (private physician to H.H. the XIV Dalai Lama). The Foundation also organises the delegation's visit to Samanthabadra Institute in Rome from the 1st to the 4th of October.



1995



Commemoration of the 50th anniversary Celebrations of the United Nations Peace Walk from Perugia to Assisi.

Il messaggio di Assisi è stato sintetizzato alla Rocca maggiore negli interventi anche dal presidente della Provincia di Perugia, Mariano Borgognoni, e dal presidente della Regione, Bruno Braccalente. Borgognoni ha sottolineato il ruolo svolto dai Comuni, dagli enti locali nel

Il messaggio di Assisi: «Battere la cultura dell'indifferenza»

promuovere e favorire la partecipazione dal basso e nell'esaltare il sentimento di appartenenza contro la cultura dell'indifferenza. Su questi temi è intervenuto anche Braccalente, secondo cui non

si deve tollerare l'indifferenza verso la tragedia che sta colpendo i popoli della ex Jugoslavia. Il presidente della Regione ha ricordato il compito degli amministratori locali («Trovare nella con-

cretezza dell'azione amministrativa una vera, autentica e profonda solidarietà istituzionale») e sottolineato l'esigenza di coltivare «una solidarietà più vasta». La Marcia della pace, che è un

evento simbolico dal sapore antico, stride con i riti e le mode di una malintesa modernità, ma ci ha portato qui, nella rocca di Assisi, a trovare insieme per un giorno una meta condivisa. Il corteo ha preso il via dopo il

saluto del sindaco di Perugia, Gianfranco Maddoli, che ha ricordato la figura di Aldo Capitini, e gli interventi di Ali Babu Faye, del coordinamento immigrati della Cgil, e di Seifudin Tokic, presidente del gruppo parlamentare dell'Unione socialdemocratica della Bosnia Erzegovina.



Da Perugia ad Assisi, sulle orme di Capitini, con D'Alema, Veltroni, Bertinotti e il popolo cattolico

Un fiume di gente per la pace

In ottantamila nella marcia con pochi slogan e tanti scout

di MARCO BIRNACCI

Ottantamila? Forse sì, forse no. Comunque tanti, tantissimi da Perugia fino a Forlì, anno di Capitini. È la marcia della "normalità", senza slogan gridati, con tanti colori, senza l'allegria e le tensioni degli anni passati, senza un "omero" della pace da battere, forse più noiosa, ma con un fiume di gente. Tanti, tantissimi scout, camicie azzurre dappertutto, bandiere multicolori. A chi ad ogni angolo. Un paio di irriducibili col "Che Guevara". Poi qualche "big" e tante facce dei popoli della terra. Un buddista di S. Casciano, con accento toscano, drappi arancioni, testa rapata malamente. Un paio di giovani uomini con viso. Uno anche scalzo. Donne algerine, creole, africane. Meno rosso. Anzi pochissimo rosso. Trentacinque minuti di sfilata prima di vedere un affresco a firma Rifondazione comunista. Un gruppo missionario di Lenoli. Il popolo cattolico compatto, in nome della pace. Più di quello ex comunista e di quello comunista rifondato.

La marcia luce? Sì, ogni tanto chiacchiera. Ma non quando passa un varopinto "CastaNapoli", unica chitarra rastafariana nel primo troncone del corteo, che va con folk e tarantelle. Subito dietro, una signora vigorosa, alta e vermella, ha un'idea. Guarda il suo gruppo e giunge: «Via, cominciamo a recitare un'Ave Maria». Parte da sola e non trova seguito. Quindi, il "popolo dei sindaci", faccia trociolo, vestiti grigi, ma uno ha l'orecchino. Insieme i vigili arborei con stendardo (e quindi le polemiche sugli straordinari) e gli impiegati in costume. Una tamburina di nome Emilia ha scritto il suo augurio: «Amore e giustizia».

La marcia della normalità sfilava nel brusio. Non si canta, non si gridano slogan (e per altro: a lavoro di chi? e contro chi?). I leader dei partiti presenti prendono solo applausi, misurati, niente di travolgente. Il primo ad arrivare è Wal-

terio Bertinotti, segretario di Rifondazione. Ha il ricordo di vigorose strette di mano «Bertinotti, ci pensi lei. Pensi a cosa?». «C'è, pensi lei», dicono con fiducia i militanti del corteo. I verdi Mattioli e Ripa di Meana seguono a distanza. Ma non è tutto minuetto e danza. Vittorio Mensini

mettendo tutto. Sorride. Segretario, è mai stato alla Marcia: «Sì, nell'ultimo tratto. È una bella esperienza. Non vengo per dovere. Dai frati è mai stato?». «Una volta, come cittadino onorario di Montefalco». Tra la folla si muove di sinvolto, decisamente a sud

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A sinistra e a destra, il "popolo della pace", tanti gentiluomini, molte bandiere, con i colori dell'arcobaleno, tanti scout da tutta Italia. In basso, una donna «diver» contro la guerra.

A destra, in basso, il segretario del Pci, Massimo D'Alema, prima di lasciare la marcia, con Alberto Stramaccioni, segretario regionale, e, a sinistra, Maria Rita Lorenzetti. In basso, a sinistra, la testa del corteo: dietro lo striscione ai popoli delle Nazioni Unite, rappresentanti di tutto il mondo. E, alla Rocca svagatore (Foto e disegni, l'arrivo del corteo tra i 80.000 marciatori (FOTOGRAFICO DI GIANCARLO PAPA)



«La guerra del Golfo si è chiusa in poco tempo, la tragedia della ex Jugoslavia dura da 4 anni. Trovo a questo proposito scandaloso il comportamento dell'Onu e della Comunità europea». Lo ha affermato Claudio Baglioni ai giornalisti nel suo campetto prima di affrontare la marcia festante di ragazze e signore in attesa delle sue canzoni. L'inizio del concerto su un palcoscenico improvvisato, il pianale di un Tir, rispetta i tempi della diretta tv. L'appuntamento musicale nella piazza di Santa Maria degli Angeli calamita l'attenzione di tutti e fa passare per un paio d'ore in se-

«Mi auspico non ci siano più marce per la pace», ha detto Baglioni, «vorrebbe dire che le tensioni nel mondo sono venute meno». Il cantautore ha voluto mettere in rilievo che il suo concerto all'interno della marcia pacifista può essere interpretato come un tentativo, neppure troppo velato di farsi facile pubblicità, «I personaggi del mondo dello spettacolo corrono questo rischio», ha aggiunto Baglioni, «ma è sempre meglio aderirvi». Il cantautore ha deliziato la platea, immobile sotto un sole cocente che ha provocato anche qualche svenimento, con una ventina di canzoni del suo repertorio: tra le quali vanno ri-



«Quella guerra dimenticata» Baglioni incanta i marciatori

«Quella guerra dimenticata» Baglioni incanta i marciatori

1995



*U.N. People's Assembly - 50th Anniversary U.N.
Perugia - Italy (24.9.95)*



Peace Walk Perugia to Assisi (25.9.95)

1995



50th Anniversary Celebrations of the United Nations

From the 17th to the 23rd of October, the Foundation takes part in the **50th Anniversary Celebrations of the United Nations at UN headquarters in New York**, participating in the **“Visions for the 21st Century Symposium”** organized by the Temple of Understanding, where, Lama Gangchen gives a speech. At the invitation of Bawa Jain, He is also requested to take part in the Inter-Religious procession held at **St John’s the Divine Cathedral** in a special ceremony dedicated to the United Nations. On this occasion Lama Gangchen offers a dedication for world peace with a prayer and a song. On the 22nd of October, he gives a speech on the need for Inner Peace Education at St Vartan Armenian Cathedral Auditorium, which is attended by spiritual leaders and representatives of various religious denominations in support of the work of the United Nations.



Lama Gangchen with Bawa Jain and Rinchen Darlo of the Office of Tibet, New York

This is followed by the celebrations held at **Westminster Abbey** in London, on the **24th of October**, where Lama Gangchen meets with Bishop Desmond Tutu and several other spiritual and religious leaders and representatives.

1995



DECLARATION ON THE OCCASION OF THE FIFTIETH ANNIVERSARY OF THE UNITED NATIONS

Fifty years ago the United Nations was born out of the sufferings caused by the Second World War. The determination, enshrined in the Charter of the United Nations, "to save succeeding generations from the scourge of war" is as vital today as it was fifty years ago. In this, as in other respects, the Charter gives expression to the common values and aspirations of humankind.

The United Nations has been tested by conflict, humanitarian crisis and turbulent change, yet it has survived and played an important role in preventing another global conflict and has achieved much for people all over the world. The United Nations has helped to shape the very structure of relations between nations in the modern age. Through the process of decolonization and the elimination of apartheid, hundreds of millions of human beings have been and are assured the exercise of the fundamental right of self-determination.

At this time, following the end of the cold war, and as the end of the century approaches, we must create new opportunities for peace, development, democracy and cooperation. The speed and extent of change in today's world point to a future of great complexity and challenge and to a sharp increase in the level of expectations of the United Nations.

Our resolve on this historic occasion is clear. The commemoration of the fiftieth anniversary of the United Nations must be seized as an opportunity to redirect it to greater service to humankind, especially to those who are suffering and are deeply deprived. This is the practical and moral challenge of our time. Our obligation to this end is found in the Charter. The need for it is manifest in the condition of humankind.

On the occasion of the fiftieth anniversary of the United Nations, we, the Member States and observers of the United Nations, representing the peoples of the world:

- Solemnly reaffirm the Purposes and Principles of the Charter of the United Nations and our commitments to them;
- Express our gratitude to all men and women who have made the United Nations possible, done its work and served its ideals, particularly those who have given their lives during service to the United Nations;
- Are determined that the United Nations of the future will work with renewed vigour and effectiveness in promoting peace, development, equality and justice and understanding among the peoples of the world;
- Will give to the twenty-first century a United Nations equipped, financed and structured to serve effectively the peoples in whose name it was established.

In fulfilment of these commitments we will be guided in our future cooperation by the following, with respect to peace, development, equality, justice and the United Nations Organization:

PEACE

1. To meet these challenges, and while recognizing that action to secure global peace, security and stability will be futile unless the economic and social needs of people are addressed, we will:

- Promote methods and means for the peaceful settlement of disputes in accordance with the Charter of the United Nations and enhance the capabilities of the United Nations in conflict prevention, preventive diplomacy, peace-keeping and peace-building;
- Strongly support United Nations, regional and national efforts on arms control, limitation and disarmament and the non-proliferation of nuclear weapons, in all aspects, and other weapons of mass destruction, including biological and chemical weapons and other forms of particularly excessively injurious or indiscriminate weapons, in pursuit of our common commitment to a world free of all these weapons;
- Continue to reaffirm the right of self-determination of all peoples, taking into account the particular situation of peoples under colonial or other forms of alien domination or foreign occupation, and recognize the right of peoples to take legitimate action in accordance with the Charter of the United Nations to realize their inalienable right of self-determination. This shall not be construed as authorizing or encouraging any action that would dismember or impair, totally or in part, the territorial integrity or political unity of sovereign and independent States conducting themselves in compliance with the principle of equal rights and self-determination of peoples and thus possessed of a Government representing the whole people belonging to the territory without distinction of any kind;
- Act together to defeat the threats to States and people posed by terrorism, in all its forms and manifestations, and transnational organized crime and the illicit trade in arms and the production and consumption of and trafficking in illicit drugs;
- Strengthen consultation and cooperation between regional arrangements or agencies and the United Nations in the maintenance of international peace and security.

DEVELOPMENT

2. A dynamic, vigorous, free and equitable international economic environment is essential to the well-being of humankind and to international peace, security and stability. This objective must be addressed, in greater measure and more effectively, by the United Nations system.

3. The United Nations has played an important role in the promotion of economic and social development and has, over the years, provided life-saving assistance to women, children and men around the world. But the pledge recorded in the Charter that all Members of the United Nations shall take joint and separate action in cooperation with the Organization for the achievement of higher standards of living, full employment and conditions of economic and social progress and development has not been adequately implemented.

4. It must be recognized that notwithstanding past efforts, the gap between the developed and developing countries remains unacceptably wide. The specific problems of countries with economies in transition with respect to their twofold transition to democracy and a market economy should also be recognized. In addition, accelerating globalization and interdependence in the world economy call for policy measures designed to ensure the maximization of the benefits from and the minimization of the negative effects of these trends for all countries.

5. Of greatest concern is that one fifth of the world's 5.7 billion people live in extreme poverty. Extraordinary measures by all countries, including strengthened international cooperation, are needed to address this and related problems.

6. In response to these facts and circumstances, the United Nations has convened a number of specifically focused global conferences in the last five years. From these conferences, a consensus has emerged, inter alia, that economic development, social development and environmental protection are interdependent and mutually reinforcing components of sustainable development, which is the framework of our efforts to achieve a higher quality of life for all people. At the core of this consensus is the recognition that the human person is the central subject of development and that people must be at the centre of our actions towards and concerns for sustainable development.

7. In this context, we reaffirm that democracy, development and respect for human rights and fundamental freedoms, including the right to development, are interdependent and mutually reinforcing.

8. In order to foster sustained economic growth, social development, environmental protection and social justice in fulfilment of the commitments we have made on international cooperation for development, we will:

- Promote an open and equitable, rule-based, predictable and non-discriminatory multilateral trading system and a framework for investment, transfers of technology and knowledge, as well as enhanced cooperation in the areas of development, finance and debt as critical conditions for development;
- Give particular attention to national and international action to enhance the benefits of the process of globalization for all countries and to avoid the marginalization from and promote the integration of the least developed countries and countries in Africa into the world economy;
- Improve the effectiveness and efficiency of the United Nations system for development and strengthen its role in all relevant fields of international economic cooperation;
- Invigorate the dialogue and partnership between all countries in order to secure the existence of a favourable political and economic environment for the promotion of international cooperation for development based on the imperatives of mutual benefit and interest and genuine interdependence, while recognizing that each country is ultimately responsible for its own development but reaffirming that the international community must create a supportive international environment for such development;
- Promote social development through decisive national and international action aimed at the eradication of poverty as an ethical, social, political and economic imperative of humankind and the promotion of full employment and social integration;
- Recognize that the empowerment and the full and equal participation of women is central to all efforts to achieve development;
- Reduce and eliminate unsustainable patterns of production and consumption and promote appropriate demographic policies in order to meet the needs of current generations without compromising the ability of future generations to meet their own needs, recognizing that environmental sustainability constitutes an integral part of the development process;
- Intensify cooperation on natural disaster reduction and major technological and man-made disasters, disaster relief, post-disaster rehabilitation and humanitarian assistance in order to enhance the capabilities of affected countries to cope with such situations.

EQUALITY

9. We reiterate the affirmation by the Charter of the dignity and worth of the human person and the equal rights of men and women and reaffirm that all human rights are universal, indivisible, interdependent and interrelated.

10. While the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind, it is the duty of all States, regardless of their political, economic and cultural systems, to promote and protect all human rights and fundamental freedoms, the universal nature of which is beyond question. It is also important for all States to ensure the universality, objectivity and non-selectivity of the consideration of human rights issues.

11. We will therefore:

- Promote and protect all human rights and fundamental freedoms, which are inherent to all human beings;
- Strengthen laws, policies and programmes that would ensure the full and equal participation of women in all spheres of political, civil, economic, social and cultural life as equal partners and the full realization of all human rights and fundamental freedoms for all women;
- Promote and protect the rights of the child;
- Ensure that the rights of persons who can be particularly vulnerable to abuse or neglect, including youth, persons with disabilities, the elderly and migrant workers, are protected;

- Promote and protect the rights of indigenous people;
- Ensure the protection of the rights of refugees and of displaced persons;
- Ensure that the rights of persons belonging to national, ethnic and other minorities are protected, and that such persons are able to pursue economic and social development and live in circumstances of full respect for their identity, traditions, forms of social organization and cultural and religious values.

JUSTICE

12. The Charter of the United Nations has provided a durable framework for the promotion and development of international law. The continued promotion and development of international law must be pursued with a view to ensuring that relations between States are based on the principles of justice, sovereign equality, universally recognized principles of international law and respect for the rule of law. Such action should take account of developments under way in such areas as technology, transport, information and resource-related fields and international financial markets, as well as the growing complexity of the work of the United Nations in the humanitarian and refugee assistance fields.

13. We are determined to:

- Build and maintain justice among all States in accordance with the principles of the sovereign equality and territorial integrity of States;
- Promote full respect for and implementation of international law;
- Settle international disputes by peaceful means;
- Encourage the widest possible ratification of international treaties and ensure compliance with the obligations arising from them;
- Promote respect for and the implementation of international humanitarian law;
- Promote the progressive development of international law in the field of development, including that which would foster economic and social progress;
- Promote respect for and implementation of international law in the field of human rights and fundamental freedoms and encourage ratification of or accession to international human rights instruments;
- Promote the further codification and progressive development of international law.

UNITED NATIONS ORGANIZATION

14. In order to be able to respond effectively to the challenges of the future and the expectations of the United Nations held by peoples around the world, it is essential that the United Nations itself be reformed and modernized. The work of the General Assembly, the universal organ of the States Members of the United Nations, should be revitalized. The Security Council should, inter alia, be expanded and its working methods continue to be reviewed in a way that will further strengthen its capacity and effectiveness, enhance its representative character and improve its working efficiency and transparency; as important differences on key issues continue to exist, further in-depth consideration of these issues is required. The role of the Economic and Social Council should be strengthened to enable it to carry out effectively, in the modern age, the tasks it has been assigned with respect to the well-being and standards of life of all people. These and other changes, within the United Nations system, should be made if we are to ensure that the United Nations of the future serves well the peoples in whose name it was established.

15. In order to carry out its work effectively, the United Nations must have adequate resources. Member States must meet, in full and on time, their obligation to bear the expenses of the Organization, as apportioned by the General Assembly. That apportionment should be established on the basis of criteria agreed to and considered to be fair by Member States.

16. The secretariats of the United Nations system must improve significantly their efficiency and effectiveness in administering and managing the resources allocated to them. For their part, Member States will pursue and take responsibility for reforming that system.

17. We recognize that our common work will be the more successful if it is supported by all concerned actors of the international community, including non-governmental organizations, multilateral financial institutions, regional organizations and all actors of civil society. We will welcome and facilitate such support, as appropriate.

1996



4th International World Environment Congress – **Eco philosophy Summit** held from the **10th to the 13th of January**, at the India International Center in New Delhi, India, with the special participation of **Dr Karan Singh**.

The **Lama Gangchen International Foundation Public Charitable Trust** is founded on the **15th of January**, in **New Delhi, India**, by Professor Priya Ranjan Trivedi and inaugurated by the Chief Minister of Delhi, Mr Sahib Singh Verma, in honour of Lama Gangchen's unique contribution in spreading the peace message all over the world.



On the **21st of March** Lama Gangchen guides the **Spring Equinox Meditation** for World Peace at the United Nations in New York, USA. He succeeded in having the **Dag Hammarskjold Meditation room** opened for the occasion.



1996



On the 22nd and 23rd of March Lama Gangchen gave a series of lectures at the New York Open Center.



On the 21st of May in Amsterdam, The Netherlands, birth of the Dutch Association, the **Lama Gangchen International Global Peace Association**.



The fifth annual congress of the Foundation is held from the **24th to the 27th of May in Madrid, Spain** at the Auditorio Mapfre Vida, Ave. General Peron 41 under the theme "V Congreso Internacional para la Difusión de la Medicina Tibetana" with among others, the participation of: Bawa Jain, United Nations Representative; Hans Janitschek, President of the United Nations Society of Writers; John McConnel, Founder of Earth Day; Dr Juan Ortiz, UNESCO; Ve. Geshe Ngawang Sherab and Dr. Lobsang Shresta. To celebrate the occasion a concert dedicated to world peace is hosted with the participation of Lee Weissmann from the USA, Spanish artists and the performance of the Lama Gangchen United Peace Voices. During the concert Lama Gangchen's tangkha painter Leonardo Ceglie paints a huge dragon across the back of the stage as an auspicious sign for prosperity. On this occasion Lama Gangchen is awarded the **medal of the United Nations Society of Writers**.




1996

Habitat II

Second United Nations Conference on Human Settlements - "Habitat II" held from the 3rd to the 14th of June, in Istanbul, Turkey when Lama Gangchen is formally introduced to the Secretary General of the United Nations, Mr Boutros Boutros Ghali. The Foundation co-sponsored the Buckminster Fuller Centennial exhibition held during the summit, from the 3rd to the 23rd of June, on the theme: "Building for the Future – new geometries and structures for innovations in architecture".





Habitat II

United Nations Conference on Human Settlements

The opportunity to see the works of over 75 international architects, engineers and design scientists in the

BUCKMINSTER FULLER
Centennial Exhibition

BUILDING FOR THE FUTURE

new geometries and structures for innovations in architecture

Exhibition Center : Mimar Sinan University, Museum of Painting and Sculpture - Besiktas / ISTANBUL
June 3-23, 1996 From 10.00 am to 4.00 pm everyday, excluding Mondays and Tuesdays

Sponsors for travel and mounting of the exhibition in Istanbul (partial listing):
 United Nations Habitat II Secretariat, New York
 Cathedral of St. John the Divine, New York
 Habitat II - Wisdom Keepers II
 The Lama Gangchen World Peace Foundation, Milan
 Daniel Rose Associates, New York
 Skidmore, Owings and Merrill LLP, New York
 Uskon A. S., Istanbul

Organized by: **Pratt Institute**, in cooperation with the United Nations Center for Human Settlements (UNCHS), the Cathedral of St. John the Divine, the Buckminster Fuller Institute, the Business Coalition for Sustainable Cities (Division of Earth Pledge Foundation) and with the support of numerous firms, institutions and organizations worldwide



Non-formal education: inner peace is the most solid foundation of urban peace by T.Y.S. Lama Gangchen

We are gathered here in Istanbul to try to find solutions for the problems related to urban living. There are many great people here offering different kinds of solutions and if I may I would also like to give my humble contribution as a Tibetan Buddhist philosopher. I think that while we need to deal with urban problems in terms of economics, social policy and infrastructure, we also need to integrate and develop a new kind of education system, Non-Formal Education, into our lives in order to help us to deal with the psychological stress of urban living.

Formal education is necessary and useful but its role is mainly vocational, it deals with academic achievements such as degrees and awards or practical skills that help us to get a job and earn money. The higher our degree, the higher our salary! As we approach the third millennium we have lost the knowledge of how to use our education in a psychologically beneficial way. Non-Formal Education, on the other hand, is an emotional or psychological education that teaches us interpersonal skills such as how to communicate, how to react and how to take care of others with peace. It is a subtler and deeper level of education - a lifelong education. It is very important for us to integrate the formal and Non-Formal Education systems in order to live a balanced and harmonious life in the big cities of today and tomorrow. If we follow formal education alone, it does not matter which degree we have, we will experience many life situations that are difficult for us to deal with. If we just follow formal education it is OK, but if we make money with the feeling of fear then our lives are terrible and without real happiness.

In ancient times, the various religions taught people the psychological and emotional skills that they needed for their lives, but unfortunately many people are no longer interested in religion and so perhaps we need a Non-Formal Education system to replace this. Emotional education and interpersonal skills need to be taught in a new, modern and essential way. To do this we have to utilize what we already have in our society, for example the arts and media, by transforming their messages. We need to develop peace radio, peace television, peace magazines and so on which show to us good examples and give to us positive messages.

There are too many negative influences in our society and so we need Non-Formal Education in areas such as non violence. Now there is too much education in fighting and violence, we see violence on the television, in the newspapers, in our cities, within our own family or group and we even experience a certain kind of violence within ourselves. All this fighting is too expensive as it destroys not only our physical and mental energy but it also destroys the environment around us. There are many different kinds of violence. Even the comics and toys we give to our children are promoting violence, we need to slowly transform all these forms of violence. We should not be worried that if we put positive messages in the media that they will lose business - they will not lose business but in fact they will become more successful and beneficial. We need to create a new fashion, a peace fashion and develop positive messages for the future generations.

How can we solve all our personal fighting, the fighting in our family, city and between different nations through Non-Formal Education? The answer to this is very easy and simple - inner peace. Inner peace costs nothing, it brings zero expense. We can also say that it is a powerful Self-Healing method. If we develop inner peace many of our personal and social problems will be solved and so we will be able to live more comfortably in the big cities. Non-Formal Education teaches us how to manifest this inner peace in our life, for our friends and society in very simple and easy ways. Our friends need a smile, a touch, good thoughts, good conversation - these things make inner peace social peace.

I hope that everyone learns and practises Non-Formal Education to develop the self-healing of inner peace because as a result of this world peace will become a reality. Inner peace is really a solution for our cities, a panacea for our world. If this new idea grows up and spreads through the modern media I think world peace will definitely become a reality.

Please do not think that Non-Formal Education is something we just need to add to our children's educational curriculum - everyone needs inner peace education especially the influential members of our society such as scientists, politicians, psychologists, doctors, therapists, educators and so on. Inner peace is something we and our neighbours need. It is very important that we all learn how to communicate in a positive way as through this we can help other people, on the contrary if we communicate with others in a negative way we can damage them as well as create obstacles for our own activities and success. We always need to be very attentive because if we have a negative mind we will only see negative things like the social problems and degenerated urban environment. We need to keep our mind always on the side of the solution. Non-Formal Education helps us to have a positive mind, it helps us throughout our life and it gives to us real freedom. Non-Formal Education teaches us the interpersonal skills that are missing in modern city life such as love, compassion, harmony, joy and inner peace.

I request everyone here for the positive future of human settlements, so that we can all live in peace and harmony, to integrate Non-Formal Education into our lives either as part of the formal education system or complementary to it. Let us educate the present and future generations in positive emotional attitudes and in particular inner peace. This will go a long way to making our cities harmonious, healthy and tolerable places to live in, even as the urban population grows.

Non-Formal Education is a major solution to the problems of the human settlements in the third millennium.

If people would like further information about Non-Formal Education please consult the small booklet that has been distributed called - The art of Non-Formal Education for better living.

Thank you all very much.



1996



Conference on self-healing at SOAS is held on the 25th of June, in London, England

A week of lectures take place from the 21st to the 24th of June, at Gaunts House in Dorset, England, where Lama Gangchen teaches non-formal education and the self-healing method. A short journey to the boundaries of Stonehenge is a precursor sign for the future reopening of the grounds - with the significant help of Lama Gangchen – to the people during the great summer solstice festival which takes place every year at Stonehenge.



1996

International Interfaith Round Table meeting for the creation of a local spiritual forum for world peace held on the 9th of August, at the United Nations Information Centre in Buenos Aires, Argentina, under the patronage of the Director of the United Nations Information Centre, Mr Angel Escudero de Paz and under the auspices of the United Nations.

11th August 1996 Buenos Aires, Argentina

Why we need to recognize and take care of the five elements by T.Y.S. Lama Gangchen

If I may my dear friends, I wish to share a tiny piece of the ancient environmental wisdom of my culture with you.

I was born and brought up in Tibet, the old Tibet, before the communist invasion. The Tibet of my youth was an ancient society, deeply rooted in spiritual and environmental values. Thus I am like someone from the eighth century who has been thrown by circumstances into the modern world.

In Tibet unless we were rich and had a horse, we walked everywhere, and we were directly in touch with the energy of mother earth every day. Nowadays, due to many changes in modern society we do not touch the earth anymore nor feel her quality or precious energy.

Modern society has lost touch with the earth and consequently this is creating many difficulties and dangers. Not only have we lost touch with the earth but we have also lost contact with space, wind, fire and water, the elements which are the very basis of our life. Modern society has become disconnected and alienated from nature and has, as a result, spread pollution and destruction everywhere.

2500 years ago the Buddha said, "Just as it is in the outer world, so too it is in the inner world." and so when we selfishly destroy our planet, we also destroy the energy of our own bodies and minds.

The five elements support the outer world and the inner world of our body and mind. Now all this is polluted on the gross, subtle and very subtle levels. Whatever we want from life, be it physical health, material success, a beautiful healthy place to live in, or we wish to for spiritual liberation and Enlightenment, we need to take care of the five elements and purify and re-energise them so that they become strong and clean once again.

If we continue in our present self-destructive fashion, then slowly a very dangerous environmental situation will arise and create the very real danger that the five elements of our planet will disintegrate and die. As a result our own bodies and life energy will also slowly disintegrate and die. If we destroy our outer and inner environment, what kind of legacy do we leave for our children and the future generations to inherit?

To transform the impure elemental energy back into its pure form we need to deeply understand the inter-dependence of our bodies, minds, the five elements and the environment we live in. We must rediscover that which is really important and precious in life and identify where we have individually and collectively gone wrong. All ancient spiritual cultures understood the importance of the five elements and as a result were able to maintain healthy bodies and minds and live in harmony with the environment.

In Tibet we could touch the earth and drink the water, there was no danger, but in the West things are different. We did not have many material things or technologies, but we had the essence of environmental energy and a natural way of life to satisfy our minds. Modern society abandoned the ancient natural way of life because most people began to doubt the ancient truths and turned to mechanisation and technology for something they hoped was better.

Of course many of the technological advances of modern society are wonderful, but, now we are all run and rush every day, just to survive and we have forgotten our ancient ideas, values and nature. Consequently both ourselves and the environment are becoming sick, tired, and are suffering too much.

Nowadays, in the global village, everyone is more or less afflicted by the same problems. For example worldwide water pollution is damaging both the environment and our own physical and mental health. We have collectively polluted our planet, so we all need to do something to heal our world. I think we need to look again at the ancient wisdom of the spiritual cultures like Tibet, the land of living energy and learn again how to live in harmony with the environment.

For example, the heart of the Buddha's teachings is change and interdependence and by understanding interdependence we understand the results of our positive and negative actions on the environment, and from this we get a lot of feeling and energy to purify the five elements of our body and the world. I'm not suggesting that people should become Buddhists, but everyone needs to recognise the preciousness of the five elements and to try to heal them in either practical or energetic ways. In Tibetan Buddhist tradition we have many powerful and effective practices to heal the environment the most powerful one of which is the five element purification of EH YAM RAM LAM BAM.

This tantric meditation practise to heal the environment was kept secretly in the remote himalayan kingdom of Tibet for over one thousand years but now seeing the fragile state of the global environment I have decided to reveal this secret and share these environmental healing methods with all humanity.

EH means space. YAM means wind. RAM means fire. LAM means earth. BAM means water. These 5 mantras help us to connect energetically with the pure qualities of the five elements and then by repeating the mantras: EH HO SHUDDHI SHUDDHI SOHA, YAM HO SHUDDHI SHUDDHI SOHA, RAM HO SHUDDHI SHUDDHI SOHA, LAM HO SHUDDHI SHUDDHI SOHA, BAM HO SHUDDHI SHUDDHI SOHA.

We imagine that the five elements one by one become completely clean, clear and re-energised. These mantras purify the outer and inner five elements in a very powerful, perfect and direct way.

The more people practice the five element purification world wide, the more powerful the result will be. We need thousands of hands to heal the world.

For our children and our children's children sake, we need to take care of our environment. The future generations will definitely thank us for it. This I think will be one of the legacies of Tibet the land of living energy to the people of our planet in the third millennium.

1996

Quero mostrar que a Amazônia não tem só mata e bicho. A Amazônia tem gente." O protesto é de Daniel dos Anjos, um artista que conhece todos os cantos e toda a cultura de sua terra, a região do Rio Arapiuns, no Pará. Daniel é filho de caboclos. Nasceu na cidade mas foi morar no interior porque não conseguiu viver longe das raízes.

A dimensão que alcança seu manifesto o coloca como porta-voz dos povos da floresta. Numa época em que a humanidade vê a selva amazônica como um dos últimos paraísos do planeta e turistas de todo o globo passeiam de voadeira pelos seus rios para observar as árvores e os animais silvestres, raramente se lembra que a Amazônia é habitada e que grande parte dos conflitos que acontecem na região são provocados pela situação de esquecimento em que se encontram essas pessoas.

No final do mês passado, centenas de caboclos do Rio Arapiuns passaram por uma experiência inédita: receberam em suas comunidades a visita de um líder espiritual do Tibete, o Lama Gangchen Rimpoché, que trouxe uma comitiva de 60 simpatizantes, para fazer um intercâmbio cultural com os povos da floresta e dar uma mensagem de paz. Não tinham interesses políticos, econômicos e muito menos religiosos, para grande surpresa dos nativos. O protesto de Daniel, que pôde mostrar sua arte aos visitantes, encontrou um ovido.

A Amazônia é um dos últimos refúgios terrestres a continuar abrigando os cinco elementos, água, ar, fogo, terra e espírito, em estado puro. Para o budismo, todo o Universo, incluindo os seres humanos, é um reflexo desses elementos. Então, "fazer as pazes com o meio ambiente" — frase repetida em todas as cerimônias que ocorreram durante a viagem pelo lama e por todos que se interessaram —, significa fazer as pazes com nós mesmos. Trocando em miúdos, para a Amazônia ser preservada, a humanidade precisa olhar com carinho para as pessoas que moram lá. Nas palavras do lama, "a paz interna é a base mais sólida para a paz mundial".

Forças da selva MUITOS INTERESSES

Agindo pelo princípio de conhecer a realidade local antes de experimentá-la, a viagem começou em Santarém, com um seminário aberto a toda a população, no qual se apresentaram o lama, um líder comunitário e o criador do Projeto Saúde Alegria, uma organização não governamental que trabalha em comunidades da região. É claro que o tema foi ecologia. O lama falou sobre a importância de fazer as pazes com a natureza e lançou a prática de purificação do meio ambiente pela autocura tântrica, que compreende uma meditação pela repetição de mantras e gestos.

O líder comunitário Raimundo de Almeida, o Dico, apesar de ter ficado um tanto encaixado quando todos se colocaram a executar a prática, concordou com a importância de se preservar a natureza. Falou que o caboclo já nasce de bem com o ambiente. "Perto disso é a região que habitamos há 50, 60 anos, e que continua com floresta". O contrário são as madeireiras. Para Dico, a educação ambiental é importante para alertar o povo caboclo sobre o perigo da devastação.

O médico Eugênio Sampaio, do Projeto Saúde Alegria, falou sobre a importância de incentivar as culturas locais, abandonadas pelo poder público. O seminário serviu para expor sob quais forças vive a Amazônia. De um lado, os povos da floresta, e de outro os interesses de gente que não vive na região. No meio desse conflito, pensos idealistas à frente de organizações não governamentais, atuando sem apoio oficial. O governo, nas palavras de quem vive essa realidade, só promete, quando não atrapalha.

No dia seguinte, os barcos *Hilary*, *IV de Agostinho*, *Edna* e *Edna IV* partiram de Santarém em direção ao coração da selva, levando mais de 60 pessoas, entre educadores, artistas, cinegrafistas, fotógrafos, ecologistas e interessados no movimento. Para os mais místicos, os nomes dos barcos eram sinais auspiciosos: cada um estava relacionado de alguma forma com os povos da Lama Gangchen. IX de Agosto, por exemplo, era o dia em que o mestre tibetano ia comandar o Fórum Espiritual das Nações, na ONU.

Não se sabia exatamente o que ia acontecer nos próximos quatro dias dentro da floresta. Apesar dos propósitos um tanto abstratos dessa curta viagem, não havia dúvida alguma de que seria uma experiência ines-



O lama Gangchen Rimpoché em Vila Gorete, filósofo tibetano a favor da preservação do meio ambiente

UM LAMA NA AMAZÔNIA

DURANTE QUATRO DIAS NA SELVA, O LAMA GANGCHEN RIMPOCHÉ, LÍDER ESPIRITUAL DO TIBETE, MOSTROU A UMA POPULAÇÃO SUPRISA O PODER DOS MANTRAS E A FORÇA DA AUTOCURA. MAIS QUE ISSO: DEFENDEU AS PAZES COM A NATUREZA

Marcelo Delduque, especial para o JT



Os maroadores da floresta: resistência vendida

FOGO NO RIO TAPAJÓS. PELA PAZ MUNDIAL

Um ritual de mantras, magia e bons fluidos

O momento triunfal da viagem aconteceu em Alter do Chão, uma praia paradisíaca do Rio Tapajós, quase no encontro com o Amazonas. Um palco foi montado dentro do rio, de onde o lama comandou a Cerimônia Pela Paz no Mundo. Centros de Dharma (locais de prática do budismo) do mundo inteiro foram conectados e o povo da Amazônia foi convocado. As 18h do dia 21 de julho, uma grande corrente meditou pela paz mundial.

Como definiram alguns simpatizantes, o ritual foi como uma grande mandala humana, tendo como epicentro o lama Gangchen

e a Floresta Amazônica. Cantando mantras e fazendo gestos, centenas de pessoas viram uma fogueira ser acesa sobre o rio, na cerimônia chamada de "puja de fogo". Lama Gangchen, de dentro de uma canoa, jogou sementes no fogo. A queima delas e a fumaça simbolizaram a purificação dos cinco elementos.

Atrás desse cenário mágico, o pôr do sol nas águas do Tapajós. O público, formado em grande parte pela população de Alter do Chão, pode não ter entendido o significado da cerimônia. Mas ninguém ardeu pe enquanto a fogueira ardia.



Cerimônia do fogo no Rio Tapajós: orações



Rimpoché: meditação solitária

A FORÇA DAS PALAVRAS EM FAVOR DO MEIO AMBIENTE

Lições de preservação nos gestos do lama

Lama Gangchen Rimpoché nasceu no Tibete em 1941. Aos quatro anos foi reconhecido como a reencarnação de uma linhagem de mestres tibetanos que praticava a cura. Aos cinco foi entronado no Mosteiro de Gangchen Chopeling, e aos 11 recebeu o título de "Kachen" — mestre em filosofia budista —, um diploma que geralmente é obtido após 20 anos de estudos. Estudou medicina, astrologia, meditação e filosofia em duas das maiores universidades monásticas do Tibete: Sera e Tashi Lhunpo.

Em 1988, ao visitar o Brasil pela terceira vez, fundou seu primeiro centro no Ocidente, o Centro de Dharma Shi De Shee Tsog, em São Paulo. Nos últimos sete anos, Lama Gangchen tem visitado anualmente o Brasil.

Em 1995 lançou nas Nações Unidas a sua proposta do "Fórum Espiritual das Nações Unidas pela Paz Mundial" e foi convidado de honra do secretário-geral da ONU na Conferência Habitat 2, em Istambul, em junho deste ano.

Para quem mora em uma metrópole tão poluída como São Paulo, ter ido à Amazônia não significa apenas uma mudança de lugar, mas principalmente uma mudança de dimensão e de consciência. A cura tântrica do meio ambiente não desvela que meio ambiente não é só a fauna e a flora, mas que também fazemos parte da natureza. Por meio

de seu método de educação informal, o Lama nos ensina que nós próprios somos meio ambiente e que temos o ser, o sonho e a flor enraizados dentro da gente.

A força da sua presença e das suas palavras faz acordar a nossa mente e nos desperta para o que sempre fomos. É como se conseguíssemos a reengatar nossa verdadeira origem e equilíbrio para recarregar a cada momento o nosso diálogo tanto com a natureza interna quanto com a externa.

Fazer as pazes com a Amazônia neste momento em que a maioria das pessoas está pensando apenas egoisticamente significa abandonar toda forma mesquinha que temos adotado até agora e entrar imediatamente em contato com a energia pura dos cinco elementos: espaço, ar, terra, água e fogo, que existem em nós e na natureza.

Fazer as pazes com a Amazônia é mais do que nos lembrar que "todo dia é dia de índio". É também cuidar dos cinco elementos e voltar a entrar o "Clítico das Crianças".

de São Francisco de Assis. Então, fazer as pazes com a Amazônia é descobrir que não podemos viver sem ela, pois o coração que pulsa no centro da floresta amazônica é o mesmo em qualquer canto do mundo e o mesmo que bate dentro de nós.

Claudia Proushan, especial para o JT

quecível "Viajar com o lama é como viajar com o Rei Leão, tudo flui, tudo dá certo", diz a arquiteta, poeta e taróloga Edna de Duvivier, que conhece Lama Gangchen há dez anos.

Vila Gorete, comunidade de 700 e poucos habitantes localizada na beira do Rio Arapiuns, um braço do Tapajós, afluente do grande Amazonas, foi o lugar escolhido para a visita. Os que vivem lá são quase todos chamados de caboclos. Têm fortes traços indígenas e são muito ligados à natureza. Caçam, pescam e plantam mandioca. Vivem numa tranquilidade tão grande que, quando chega alguém de fora, a notícia vem logo assunto principal nas conversas do dia.

Eles também têm uma ligação forte com a cidade. O pouco dinheiro que ganham vem do comércio da farinha. A velocidade dos acontecimentos que a TV e o rádio mostram já fizeram muitos efeitos. Os mais jovens migraram para a cidade grande em busca de uma vida mais agitada. Hoje, claramente, Vila Gorete é uma vila de crianças e velhos. Não há assistência médica nas proximidades. No posto de saúde, construído há alguns anos, uma balança, alguns instrumentos médicos e um antigo fichário de pacientes estão tomados pelo pó. A prefeitura de Santarém não mandou médicos. "Aqui se morre de parto e de picada de cobra", lamenta a líder comunitária Denil Bentes Figueira.

Santarém, a cidade mais próxima, fica a cinco horas de barco. Não há acesso por terra. Na falta de assistência, os comunitários resolveram improvisar. Com a ajuda de uma organização não governamental, identificaram algumas plantas com propriedades medicinais nativas na região e processaram-nas. As ervas são colhidas no mato ou plantadas em pequenas hortas caseiras. A sacristia da igreja serve como laboratório. No armário, frascos improvisados guardam os medicamentos que esperam o tempo certo curando no álcool.

Fuga da vila MEDO DA CONVERSÃO

Cansado de cumprir promessas, e consciente de que precisa de ajuda para se desenvolver, a comunidade recebeu o lama com receio e esperança. Uma semana antes, haviam assistido ao filme *O Pequeno Buda*, do diretor italiano Bernardo Bertolucci. Muitos caboclos acharam que o lama ia levar suas crianças, como acontece no filme. Alguns pensaram que ia haver uma conversão religiosa. Metade da vila fugiu para o interior. Mesmo assim, surpreendentemente, a comunidade preparou um circo para mostrar aos visitantes o folclore local. "Ficaram aqueles que abriram a cidade", diz Debora Tabacoff, presidente da associação responsável pela viagem do lama. "Não temos espaço para interesses próprios. A Associação é um centro experimental para aprender o trabalho de Bodhisattva, que é colocar o interesse do outro como prioridade".

A chegada do lama foi uma cena grandiosa. Todos queriam ver, abraçar, tocar. Sem uma explicação melhor, os nativos se convenceram a acreditar que se tratava de um homem santo. "Ele vai ter visões", é só pedir que ele cure? "ele é como se fosse um papai", eram algumas dividas que se ouviam. O lama e a comitiva desceram dos barcos cantando mantras, na hora do pôr do sol.

No dia seguinte, Lama Gangchen passou o dia praticando a autocura. Não pediu a ninguém que o acompanhasse. As adesões foram espontâneas. As crianças se divertiram e os adultos ficaram olhando com curiosidade. Alguns arrastaram os movimentos, um tanto envergonhados. Segundo os organizadores, as crianças, naturalmente puras, têm mais facilidade de compreender o método da autocura.

No final da visita, os líderes da comunidade apresentaram um pedido de ajuda e o projeto de plantas medicinais que pretendem desenvolver. Coincidência ou não, há um ano, quando surgiu a possibilidade de atuar na Amazônia, a associação que promoveu a viagem do lama tinha o sonho de desenvolver projetos de fitoterapia (terapia à base de plantas medicinais) junto com as comunidades. Afinal, ninguém pretendia salvar a Amazônia apenas meditando e entoando mantras. Também deve haver uma atuação concreta. O projeto ia ser financiado por uma organização internacional. Acabou engavetado. O motivo: não havia um pedido formal das comunidades para que eles atuassem na região. Agora há. Sem dúvida, um sinal auspicioso.

En la búsqueda de la paz perdida

Un lama vino a Venezuela para conciliar con Dios

Todo este tiempo ha sido nuboso y ayer no fue la excepción. Brilló el sol en lo que posiblemente se llame la "Nueva Jerusalén" de Caracas, mientras diferentes líderes religiosos invocaban la paz.

ANA MARIA HERNANDEZ G.
El Globo

Frente al monumento "La Mesa Redonda de las Religiones", donde está la Mezquita de Caracas en Quebrada Honda, se celebró ayer un encuentro por la paz, el cual contó con la presencia del Lama Gangchen Tulku Rimpoché, médico budista tibetano, interesado en promocionar el diálogo interreligioso.

El evento fue organizado por la Cátedra Planeta Libre de la Unesco, que funciona en el seno de la Universidad Central de Venezuela y se orienta a complementar solidariamente los esfuerzos actuales de promoción de la paz, mediante programas de cooperación interuniversitaria tanto a nivel nacional, como regional y mundial, extendiendo su acción más allá de las universidades, hasta la comunidad en general.

Del interior a lo universal

El Lama Rimpoché baja de un automóvil, a eso de las 11:00 am. Fue visto primero por los fotógrafos, mientras la concurrencia seguía departiendo alegremente bajo el toldo. El Lama se acomoda sus hábitos amarillos y rojos, y sus gestos parecen seguir el esquema de un ritual. Une las manos frente a sus ojos cerrados. Se dirige al monumento y observa: el Pániculo de Salomón o Estrella de David a su izquierda, la Media Luna a la derecha, la Cruz al centro y el

Se trata del Lama Gangchen Tulku Rimpoché, médico budista tibetano, por estudio y unción, que anda promoviendo por el mundo el diálogo interreligioso por la paz. Ayer estuvo en el monumento por la paz, justo frente a la Mezquita de Caracas, donde congregó una pequeña multitud para orar. Gracias a Dios y a la Unesco



FOTO LUIS VALLENILLA

"Creamos paz en los cinco elementos"

Árbol del Líbano frente a la Cruz; todo con arreglo a la habilidad de Farid Mattar, autor y donador de la escultura.

Rimpoché tiene la convicción de que solamente uniendo todas las energías positivas del planeta, tanto a nivel interno como externo, se puede lograr la paz en el mundo: la paz interior del individuo es la causa y la paz universal el efecto.

También promueve la creación de condiciones para el surgimiento a todos los niveles de un sistema educativo de paz interior real, y el intercambio cultural, espiritual y material entre Occidente y Oriente. Recientemente presentó su propuesta para la creación de un "Foro Espiritual para la Paz en el Mundo".

en el seno de las Naciones Unidas, en el que todas las religiones puedan dialogar para concretar acciones por la paz interior y del mundo.

Por la Paz,

La mente humana necesita tanto de la estabilidad y quietud como del movimiento para sentir que vive. Por eso tal vez no pueda encontrar el ansiado estado de paz. El sueño de la concordia y el entendimiento ha estado presente en las neuronas de todos los pensadores del mundo y a lo largo de todas las épocas. Sin embargo hay un factor F en la composición del género hipérido desplazado pensante que le impide hacer realidad ese sueño.

Por ejemplo, ayer durante la convocatoria por la paz no hubo más de cien personas, supuestamente en un país en un mundo que aboga por la paz. No hubo ni un líder político ni vecinal, supuestamente en una sociedad que aboga por la paz. Hubo un representante de una religión que no estuvo. Dedúzcase usted.

Frente al micrófono fueron pasando los representantes espirituales: el Pastor Uriel Ramírez de la Iglesia Presbiteriana de Venezuela; un mensaje por la paz. El Reverendo Padre Mounir Aoun, Superior del Convento Católico Maronita de Venezuela, quien leyó con la concurrencia "¿Quién puede alabar el abismo de tu misericordia, oh Palabra de Dios?", una hermosa oración que prosigue así: "Y qué voz es capaz de bendecir al que está sobre toda alabanza: la mente y la lengua no alcanzan a describir los prodigios que realizaste en aquel santo y esplendoroso día, el Domingo

de tu resurrección de entre los muertos. Nosotros proclamamos con el salmista David: 'Este es el día que hizo el Señor: alegrémonos y regocijémonos en él.' (Sal. 118,24) Este es el día y no hay otro día igual ni en el pasado ni en lo venidero. Esta es la gran festividad, cumbre y adorno de toda festividad. Y ahora, oh Cristo, Señor nuestro, te pedimos, por la fragancia de este incienso que ofrecemos delante de ti: que perdones nuestras faltas, des la paz a los atribulados y consuelo a los que sufren; devuélvete a los que andan lejos y cuida de los que están cerca; guía a nuestros pastores, protege a los sacerdotes, y santifica a los diáconos; perdona a los pecadores, defiende al justo, sustenta a los huérfanos, y conforta a los que han envidiado; impide las rebeliones y por fin a los conflictos; recuerda a los fieles difuntos y dales el descanso en tu reino celestial, para que en tu compañía, podamos celebrar la fiesta que no tiene fin; y te glorifiquemos a ti, a tu bendito Padre, y a tu Espíritu Santo y Vivo, ahora y por los siglos. Amén".

En nombre de todos los credos

Luego tomó la palabra el Padre Juan Vives Suria, Superior de la Casa San Vicente Paul y presidente de Fundalatin. Subió los ojos al cielo y dijo: "Señor, tú no eres privatizable. Hoy te pedimos por la paz. De todos los credos, más importante que crecer en ti es que tú creas en nosotros y que lleguemos, con el esfuerzo de todos, al tercer milenio, sin barreras y sin cadenas". El Reverendo José Vergara, de la Iglesia Evangélica y del Con-



FOTO LUIS VALLENILLA

Lama Rimpoché acomoda sus vestidos

tro Cristiano para las Naciones comenzó su oración diciendo "Jesús dijo estas palabras" y citó las Sagradas Escrituras. "Te adoramos Padre de los Cielos y de la Tierra. ¡Bendecimos al mundo y al Universo!".

La próxima exhortación por la paz la hizo Librado Moradel, de la Comunidad Wamano del Delta del Orinoco y representante de la espiritualidad de esas comunidades.

Después de su discurso en lengua wamano, se dirigió a los presentes: "Yo, indio wamano del Bajo Delta, voy a rezar al Gran Espíritu, Kanobo, Dios del indígena wamano, Dios de la buena suerte, Dios de la salud y Dios de la enfermedad. Colaboremos porque haya paz y se acaben las guerras. Para que no se destruya la Madre Naturaleza, planeta tierra, y así tengamos un mundo de justicia para todos".

"Ya no estás más a mi lado..."

Seguidamente arribó al estrado Juanito Sarmiento, de la Escuela Tantra: "Solo dos palabras 'Maha Mantra', que significa la oración más grande del mundo". Y enseñó que el sánscrito es la lengua más antigua, la lengua madre de todos los idiomas. "Baba Nam Kewalam" fue el mensaje que dio. "Baba" significa amado y "nam", nombre. Se va repitiendo y se sustituye "Baba" con los nombres sagrados según cada religión: Cristo Nam, Krish Nam, Allah Nam, Buda Nam, Shiva Nam, Yaveh Nam, y la extensión Kewalam. Las manos en alto moviendo el cuerpo lateralmente. Se usa una música cualquiera, y ayer usaron nada más y nada menos que el bolero "Ya no estás más a mi lado: corazón...", en vez de esta letra, los nombres sagrados compuestos con el sánscrito. Ojos cerrados. Algo no que otro con cierta sonrisa de no-sé-qué. Al final unieron sus manos a la altura de la cara. La atmósfera de ese sector se cargó con energías positivas.

Luego llegó una chica con su guitarra. Belkys Aquino cantó "Por la paz, que reine la

paz", en acordes de la menor y mi séptima para no poner más dificultades de las que tiene el mundo, y la gente cantó con ella.

Por último, antes de ceder la palabra al Eminente Lama, Mohamad Dib Ali, líder de la comunidad musulmana dirigió unas emotivas palabras, en sustitución de la oración

que no pudo llevar a cabo porque necesitaba condiciones especiales. "La religión musulmana es la religión de la paz. El nombre de Dios es la Paz. Nosotros los musulmanes tenemos cinco oraciones con las que rogamos a Dios, y empezamos con la paz y terminamos con la paz. La religión musulmana siempre da la bienvenida a la auténtica paz, no a la falsa. Uno de los pilares del Islam es creer en Dios y en todos los mensajeros de Dios, y en todos los profetas, y en Mahoma, que fue uno de los últimos".

Con salud

Rostro de paz y ojos de sanación. Lama Rimpoché dio las gracias a la Unesco por la organización de esa gran oración por la paz, y a los representantes de todas las religiones, y exhortó a establecer la paz mundial.

Antes de hacer su oración y leer su mensaje, Rimpoché expresó su regocijo porque "en Caracas haya este monumento por la paz, porque regocijarse es lo mejor que existe".

La oración fue leída y repetida por los presentes en inglés, y luego al español. "Creamos paz... creamos paz en los cinco elementos, creamos paz en Caracas, creamos paz... Con salud mental..., con salud física..., creamos en los seres santos..."

Ayer en la tarde realizó una sesión medicinal en la sede de Sanarte en Chuao, y en la noche dirigió un período de meditación.

El tiempo continuó nubado y amenazando lluvia. El sol aparecía por momentos. Hoy en horas de la mañana, el Lama deja Venezuela para proseguir su gira... por la paz.



FOTO LUIS VALLENILLA

Hasta Dios estuvo presente

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Bavaria y Cervetera La Leona, estas dos últimas de bandera colombiana / Foto JOSE RODRIGUEZ

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ución ni en la vida real del país"

D/1

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A/2



De la mano con la paz

Líderes de todas las creencias oran juntos por la paz, en el monumento "La mesa redonda de las religiones", ubicado entre la Mezquita y la iglesia Maronita que se está construyendo en el bulevar Santa Rosa, en la avenida Libertador, con motivo de la visita del lama Gangchen Rinpoche, médico budista tibetano y abanderado pacifista. También asistieron representantes católicos, islámicos, evangélicos y tibetanos. En la gráfica, aparecen tomados de la mano, Farid Mattar, presidente de la Fundación Internacional Planeta libre; Moumir Aoun de la Orden Libanesa Maronita y Juanito Sarmiento de la Escuela Tantra Anandamarga / Foto MANUEL SARDA

C/2

¿Vuelven las patotas? En Montalbán montan peleas de perros finos

Tal vez por tratarse de una zona residencial de reciente creación, habitada por gran cantidad de parejas de clase media con hijos adolescentes, en Montalbán se ha desarrollado con fuerza la nueva versión de las patotas de los años sesenta, que ponen a pelear a sus perros de raza. La violencia juvenil se incrementa durante la época vacacional debido a los "matinées" -fiestas con minitecas realizadas en salones de fiestas de edificios- a cuyas puertas se producen riñas colectivas, especialmente cuando aparecen grupos provenientes de sectores como Caricuao. D/4

En la página 10 los días lunes, de búsqueda u oferta de personal, hasta 12 palabras. Infórmese por el Master 408.33.33

ARTE Y CULTURA

Respuestas de un lama a las preguntas de hoy

Por ELENA IGLESIAS
Redactora de El Nuevo Herald

Hay un lama en la ciudad. Su eminencia Gangchen Rinpoche viene al Interamerican Center del M-DCC a dar un ciclo de conferencias sobre educación no formal, autocuración y medicina alternativa.

Según el lama, desarrollando la facultad de percibir las causas más profundas de los males físicos, que están más allá de los síntomas que manifiesta el cuerpo, los maestros tántricos pueden curar a ambos niveles, el físico y el espiritual.

Gangchen Rinpoche piensa que el resultado de nuestras acciones en un momento dado produce el efecto que estamos viviendo ahora o que viviremos en otras reencarnaciones. "Existe una conexión entre la causa, que pudo haber sido creada en cualquier momento de esta vida o anteriormente, con el efecto que estamos padeciendo en este instante", indica.

Según el lama, la infelicidad es una manifestación de la mente enferma, "por lo tanto, sentirse feliz es la manifestación de una mente sana".

Gangchen Rinpoche nació en el Tíbet, país espiritualmente mítico, donde se considera que el ser humano aprendió a desvelar los misterios del universo. A los cinco años fue reconocido como la reencarnación de un lama sanador. Estudió medicina, astrología, meditación y filosofía en dos universidades tibetanas: Sera-Me y Tashi Lhumpo. En 1963 escapó de su país, invadido por China en 1959, y en la India siguió sus estudios de los tantros y los métodos secretos de curación. Ahora reside en Italia.

Este lama ha fundado más de 85 centros educativos en todo el mundo, para el logro de la paz interior y exterior y el cuidado del medio ambiente.

Uno de esos centros está en Venezuela, donde Lourdes Méndez, astróloga venezolana residente en Miami, tuvo la oportunidad de participar en un retiro de 15 días con el Rinpoche.

"Fuimos a San Antonio de los Altos, cerca de Caracas, donde la Universidad Simón Bolívar prestó un local experimental bellísimo, rodeado de flores. Allí aprendimos el manejo de las energías, los diferentes estados de la meditación, ceremonias de respeto a los alimentos, y sobre todo, el verdadero respeto al ser humano que no está basado en el miedo", dice Méndez.

"Los seres humanos actuales tenemos muchas preguntas sin respuesta sobre diferentes aspectos de nuestra vida, que necesitan responderse urgente y satisfactoriamente", dice el



Rinpoche.

Para el lama, la mentalidad de la presente generación es totalmente diferente a la de generaciones anteriores, porque la sociedad humana ha ido evolucionando durante muchos años. "Aun dentro de una misma cultura, la gente tiene distintas predisposiciones y preferencias. Por eso, una sola solución cultural o religiosa no satisface las necesidades de todos los hombres", indica.

Según el maestro, si todas las religiones y tradiciones espirituales del mundo quieren servir al hombre, deben de tener la capacidad de unirse, para ofrecer una gran variedad de soluciones a la sociedad multicultural de este pequeño planeta.

En junio de este año, durante la Segunda Conferencia Cumbre sobre el Hábitat en las Ciudades, realizada en Estambul, Turquía, Gangchen Rinpoche le presentó al secretario general de las Naciones Unidas, su libro *El arte de la educación no formal para una vida mejor*.

"La educación no formal nos ayuda a lidiar con los aspectos intuitivo, emocional, instintivo, artístico e inconsciente de nuestra mente, lo que nos estimula a desarrollar habilidades interpersonales y sociales en la vida", escribe el Rinpoche.

Su eminencia Gangchen Rinpoche

TOME NOTA

- **Qué:** Ciclo de conferencias de su eminencia Gangchen Rinpoche
- **Dónde:** M-DCC, Interamerican Center, 627 SW 27 Ave. Salones 3307 - 3309 y Agartha Secret City, 1618 Ponce de León Blvd., Coral Gables.
- **Cuándo:** M-DCC: **Jueves** de 7 a 10 p.m.: *Educación no formal vs. educación formal y Educación en la paz interior para desarrollar la paz mundial*; **viernes** 23 de 7 a 10 p.m.: *Autocuración y medicina alternativa*; **sábado** 24 de 11 a.m. a 6 p.m.: *Introducción a la autocuración, transmisión y demostración de la práctica*; y *Purificación de los cinco elementos de nuestro ambiente interior y exterior*. **Agartha:** **domingo** 25 de 11:30 a.m. a 1:30 p.m. *Práctica de autocuración y meditación*.
- **Cuánto:** Gratis, pero se aceptan donaciones.

1996

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CARACAS, MIÉRCOLES 21 DE AGOSTO DE 1996 — AÑO LXXXVIII — N° 31.292

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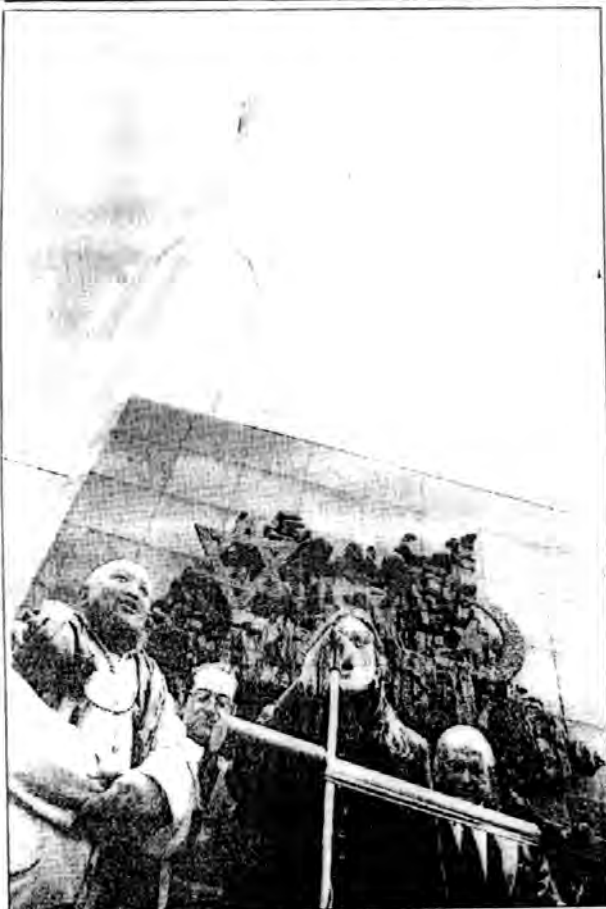
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Oración por la paz

La visita del Lama Gangchen a Venezuela tuvo más que una repercusión espiritual. Más allá de sus enseñanzas sobre medicina tibetana, el sanador oriental propuso la creación del Foro Espiritual por la Paz para reunir a todas las religiones en el seno de las Naciones Unidas en función de la paz mundial. Ayer se celebró un encuentro entre presbíteros islámicos, maronitas, hindú tántricos, la comunidad warao y la Iglesia Católica en la Mezquita de Caracas para despedir con una oración al médico budista. (Foto Correale)

LA NOTICIA

EXTERIOR

Cuba protesta expulsión de su representante diplomático • Clinton firmó ley de aumento del salario mínimo en medio de la campaña electoral • Samper sigue perdiendo popularidad • Iglesia mexicana vincula a Salinas en caso Colosio • El príncipe Carlos lidera reforma monárquica • Mueren más de 100 civiles en Grozni • El Kremlin desmiente nuevamente gravedad de Yeltsin • Piden a Aznar comparecer por caso GAL • Policía surcoreana reprime violentamente manifestación estudiantil • Aborígenes australianos protestan contra reformas económicas.

—Págs. 1-2, 1-3, 1-6 y 1-8—

ECONOMIA

Tasas de interés a fines de junio eran negativas en 60 por ciento, según informe trimestral de la Superintendencia de Bancos • Tres empresas estatales concentran 80% de lo recaudado por Ley de Remisión • FIV delegará en los sindicatos escogencia de nueva forma de venta de Aeropostal • En seis meses Elecar normalizará prestación de servicio a nuevos clientes • Más de 820 millones de dólares han ingresado por turismo.

—Págs. 2-9, 2-10 y 2-12—

CULTURA

Restaurar para proteger el arte de otro • Bibliotecas para todos los planteles, anunció el Ministerio de Educación.

—Págs. 4-1 y 4-2—

1996



Lama Gangchen in Altar do Chão in Amazonia:
Receiving water and medicinal plants from the Amazon
Offering biscuits
Teaching Self-Healing
Fire Puja on the river



1996



takes pleasure in presenting this

Certificate of Appreciation

to

*Lama Gangchen Rinpoche
Int. Dharma Center*

*In recognition of your important contributions to this community,
we hereby convey our gratitude by issuing to you this
Certificate of Appreciation.*

*On this, the 28rd day of the month
of August, 1996,
in the City of Miami, Florida.*



Joe Carroll
Joe Carroll Mayor
Wilfredo C. Willy's Gort
Wilfredo C. Willy's Gort
Vice Mayor

ENTREVISTA

Un discípulo de Siddharta visita a Miami

Por Sergio Giral

El gran Lama Gangchen Rinpoche, eminencia del budismo tibetano, dejó pruebas de su sabiduría en las charlas y sesiones prácticas que ofreció durante su estancia en la ciudad de Miami, invitado por el *International Dharma Center*. Oriundo del Tibet occidental, su eminencia Gangchen fue considerado desde niño una reencarnación del Lama tibetano curador. Estudió las disciplinas budistas y completó sus estudios en medicina, astrología, meditación y filosofía en dos grandes universidades tibetanas. En 1963 escapó del Tibet ocupado por China, y se estableció en la India. Allí se dedicó al estudio de los Tantras y los métodos secretos de curación.

El budismo es una forma científica que estudia las causas y las condiciones que producen los sufrimientos comunes, al nacer, crecer, envejecer, y en la muerte misma

Dos mil quinientos años antes, el príncipe Siddharta había abandonado su vida de palacio para dedicarse a investigar los motivos del sufrimiento humano. Y encontró la sabiduría en la renuncia a sí mismo y el anonadamiento del deseo. Desde el período de meditación hasta el final de su vida viajó y predicó sus enseñanzas, ganándose numerosos discípulos, que hoy le llaman Buda.

Como otras disciplinas espirituales, el budismo tiene más de una vertiente. Los discípulos del budismo tibetano más ortodoxo ven con cierto escepticismo a figuras carismáticas como el Lama Gangchen Rinpoche. Mientras que otros lo reciben con entusiasmo.

Sobre la visita del Lama, nos expresa la Sra. Ileana Guelbenzu-Davis, presidenta del *International Dharma Center*: "La labor del Lama Gangchen es tan extraordinaria, que nosotros vamos a tener el honor y el privilegio de llevar a cabo sus enseñanzas en Miami". Estas enseñanzas serán ofrecidas los domingos a las 11 am, en la librería *Agartha Secret* (1618 Ponce de Leon, Coral Gables. Para más información llamar al Tel: 267-8000).

El Lama Gangchen pone a disposición sus conocimientos en los 85 Centros de Paz Interior que ha

fundado a lo largo del mundo, y donde promueve la *Educación No Formal*, el método tántrico de autocuración y el cuidado del medio ambiente. El *International Dharma Center*, donde se imparten enseñanzas bilingües, será una sucursal de los Centros de Paz Interior.

Los métodos del Lama Gangchen persiguen la paz interior y la exterior, la elevación del nivel de vida espiritual del ser humano y ofrecen como purificación para el cuerpo, la palabra y la mente, una terapia que trabaja con colores, sonidos, gestos, respiración, movimiento y otros elementos de la educación

No-Formal, según nos comunicó Su Eminencia Gangchen durante su estancia en Miami.

¿Es el budismo tibetano una religión o una filosofía de vida?

Las religiones siempre han servido para ayudar a los sufrimientos de las personas desde la antigüedad. El budismo no es básicamente una religión. Siddharta vivió una vida palaciega, llena de lujos y placeres. Sin embargo, no se sentía satisfecho y buscó cómo superar los sufrimientos de todos los seres vivos. Descubrió y comprobó que todos esos sufrimientos estaban envueltos en el miedo. Y para superar este miedo esencial hacia

falta un método científico interno y externo. El budismo es una forma científica que estudia las causas y condiciones que producen los sufrimientos comunes, al nacer, crecer, envejecer, y en la muerte misma. En ese sentido, se puede considerar una filosofía de la vida.

Siendo Miami una ciudad mayoritariamente hispana, y por ende cristiana, ¿cómo cree usted que sea acogida la práctica del budismo?

La práctica del budismo no conlleva ningún cambio de religión, cultura, o costumbres. El budismo pretende dar algo más. Las enseñanzas de Siddharta han sido recogidas por los yogas, los

lamas, los maestros japoneses y muchas otras culturas que las han mantenido vivas de forma ininterrumpida. Una persona puede creer en Dios, y el budismo darle consejos para la vida diaria. El budismo da la respuesta que siempre hemos estado esperando.

En qué medida se relacionan los métodos de autocuración y medicina alternativa con la práctica de la medicina común? En otras palabras, ¿se debe abandonar la asistencia de un médico y solo curarse por estos métodos?

El budismo en nada se opone a la medicina oficial. Al contrario, la autocuración refuerza el efecto de los medicamentos que un médico pueda recetar. La autocuración plantea centralizar dentro de uno mismo la búsqueda de la solución. Centralizar las energías, el funcionamiento de los órganos sensoriales y la mente. Por ejemplo, cuando hay problemas de desequilibrio en los cinco elementos que dominan nuestro cuerpo: fuego, agua, aire, viento y espacio, es necesario rectificar esa descompensación, y de eso se ocupa la práctica de la autocuración. Los médicos son necesarios, pero también el método de autocuración, ya que no permite procesos autodestructivos. Los tibetanos le llaman a esto *Ngalso*. Donde la primera sílaba, *Ngal*, significa cansancio, debilidad, autodestrucción, que son procesos negativos. Y la segunda, *So*, significa: recuperación. Cómo recuperamos por autocuración, reconociendo y atendiendo los aspectos hermosos que la vida nos depara, tanto en el contenido como en el contenedor, es decir, dentro y fuera de uno mismo.

Diariamente nos ocupamos de nuestra casa, nuestra ropa, nuestro cuerpo, hacemos fitness y nos maquillamos para lucir mejor, pero sentimos que algo nos falta

La complejidad de la vida moderna precisa mucho tiempo activo del ser humano. ¿Cómo lograr un espacio para la meditación?

Considero esta pregunta muy importante, porque hasta ahora hemos estado activos pero nerviosos, con tensión, con enfado. Los sufrimientos, el miedo, el dolor, han estado involucrados en este tipo de actividades por mucho tiempo. Tenemos un espacio interno, y tenemos que tratar de que este espacio sea ocupado por

Pase a la página 22



Su Eminencia, el Lama Gangchen Rinpoche.

Foto Elio Penso

1996



49th Annual Annual DPI/NGO conference held from the 10th to the 12th of September at United Nations Headquarters in New York, USA, on the theme: "The United Nations facing the challenges of a changing world". **Lama Gangchen guides the meditation for World Peace** on the occasion of the Vernal Equinox celebration on the 17th of September, coinciding with the opening of the General Assembly.



LG United Peace Voices are born following the summer retreat in Michigan, USA where Lama Gangchen and the members of the group met with Philip Glass and Alan Ginsberg.



10th International Meeting organized by **S. Egidio Community**, held on the **7th and 8th of October, in Rome, Italy**, under the theme **"Peace is the name of God"**, in the presence of the President of the Italian President, Oscar Luigi Scalfaro.

Religion and Science conference for peace held on the **9th of October in Busto Arsizio, Italy**, organised by "Il Centro" Association.

PREALPINA **BUSTO ARSIZIO** Mercoledì 9 Ottobre 1996 **15**

MEDITAZIONE Tutto esaurito alla Giornata curata dall'associazione "Il centro"

Religione e scienza per la pace

Una giornata intensa, un messaggio di pace all'uomo e al mondo intero. La manifestazione organizzata dall'associazione "Il centro" ha richiamato oltre duecento persone nella sala Pro Busto.

Ma l'aspetto più importante non sta tanto nelle cifre, quanto nei personaggi che si sono dati il cambio in via Battisti: pensieri, filosofie, religioni diverse, che costruivano non una barriera, bensì un canale di comunicazione e amicizia in un'atmosfera coinvolgente. Di qui il messaggio di speranza lanciato alla città e non solo, un messaggio senza frontiere, senza limiti.

Ha parlato il Lama Gangchen Rinpoche, che ha conquistato riconoscimenti in tutto il mondo e ha fatto presa anche sul pubblico bustese. O ancora il Lama Paljin Tulku, padre Giacomo Ghislanzoni, Madhusevita Prabhu (Massimo Briotti). E non è mancato un punto di vista scientifico, con lo psichiatra Bruno Renzi, che ha ricordato come con la meditazione si avvertano pure gli effetti benefici sul corpo, vedi le malattie che trovano così terreno meno fertile. Stare bene spiritualmente è la medicina migliore.

Sono poi intervenuti gli insegnanti di meditazione Francesco e Gabriella Varetto e Sonia Lugnbuehl. «È stato veramente bello - spiega il presidente de "Il centro" Nanda Ubaladini - vedere tante discipline convergere, parlare di anima, di fratellanza e amore. Il pubblico era soddisfatto e speriamo di organizzare altre conferenze specifiche con i relatori».



Il tavolo dei relatori alla Giornata di meditazione



20 Mercoledì 5 Marzo 1997 **CRONACA DI BUSTO ARSIZIO - CASTELLANZA** **PREALPINA**

"Il centro" parla di medicina globale con Meluzzi, Menaldo, Columbro e il Lama tibetano Gangchen

In cerca dell'armonia perduta



Il Lama Gangchen in una precedente conferenza con Nanda Ubaladini

Non si guarisce solo con i farmaci, "Il centro" lo ribadisce da anni. L'associazione di educazione olistica per lo sviluppo di un uomo nuovo, guidata da Nanda Ubaladini, rivolge l'attenzione ancora una volta alla "Medicina globale nella prevenzione e nella terapia". Sarà questo il tema della conferenza organizzata domani sera alle ore 20.30 in sala Zappellini. Diversi e prestigiosi i relatori.

Prenderà la parola il professor Alessandro Meluzzi, medico psichiatra, scrittore e docente di genetica del comportamento umano all'Università di Siena. Interverrà anche il professor Giovanni Menaldo, direttore dell'Istituto di psicosomatica di Torino, specialista in oncologia, senologia e ginecologia, esperto in medicina naturale. Arriverà poi il Lama Gangchen che ha già avuto occasione di affascinare il pubblico di un'altra conferenza.

Nato in Tibet ma da anni cittadino italiano, ha creato ben 85 centri per l'educazione alla pace nel mondo e non si contano i riconoscimenti internazionali per il lavoro svolto in questa direzione.

Importante anche il suo impegno per il dialogo interreligioso, non a caso ha avuto un incontro con il Papa.

Alla conferenza sarà presente anche il personaggio televisivo Marco Columbro che da tempo è studioso di queste tematiche.

La fratellanza e la pace, cardini del messaggio evangelico - ribadisce Nanda Ubaladini - sono gli argomenti chiave.

«Siamo tutti fratelli, è così, sviluppando una visione olistica, globale dell'uomo, che seguiamo gli insegnamenti di Gesù».

Speriamo nella risposta della città, che può sembrare ostica, ma in realtà è sensibile, sempre con il cuore in mano».

Una speranza riposta anche per il problema della sede. Oggi ci sono 400 tessere, ma altrettante persone ruotano attorno ai corsi, tra cui la psicomatematica. Gli spazi di corso XX Settembre 37 sono angusti e inerti. Ecco perché l'associazione si augura di trovare una sede più idonea e in grado di garantire tante altre attività, e proseguire il lavoro «per ritrovare l'armonia dentro di noi, passo essenziale per arrivare ad un uomo nuovo».

Non a caso al gruppo guarda il "Club di Budapest" del professor Laszlo, organizzazione internazionale che vuole promuovere una coscienza planetaria.

“Peace Times” Good News for the World



“Peace Times” Good News for the World, the Foundation’s newspaper **is launched on the 9th of October**, founded by Lama Gangchen, to coincide with the United Nations World Post Day and International Day for Natural Disaster Reduction, under the Presidency of Marco Tursini and Vice-Presidency of Franco Caccarelli and Patrizia Tursini.

VOICE OF PEACE First Editorial by T. Y. S. Lama Gangchen

Millions of newspapers are published throughout the world: all engrossed in printing bad news, offering bad examples, emphasizing violent acts, amplifying vulgar small talk. In order to offer an alternative to these common negative informations and to contribute towards the transformation of a culture of violence into a culture of peace, I wanted to see the birth of Peace Times World News. Published quarterly, its focal point and strength will be in spreading news that yield good feelings. It shall primarily offer information about the Lama Gangchen World Peace Foundation’s activities, which are the very testimonies of my efforts in showing how relevant the teachings of Buddha Shakyamuni and Lama TsongKhapa still are today, and how they can be integrated into our daily life. Peace Times will however also be committed to reflecting the realities of other associations, foundations and spiritual traditions working for inner development and world peace. It will always be a product of the “good thought supermarket”.

Peace Times sees the light in Milan and takes up the challenge to educate people to cultivate inner peace in order to enjoy world peace, and to practise the Ngalso Self-Healing methods. Inspired by the experience of its three elder sisters: the Brazilian Tashi Delek, the Spanish News and Rejoice News printed in English in Milan, Peace Times aims to go from strength to strength. I am convinced that a newspaper can be a fantastic peace messenger, and that everyone needs inner peace to be happy: if we allow ourselves to be devoured by anxiety, anger, jealousy and hate, we will suffer even if we are rich, beautiful and loved.

This publication, already destined to double in size by the next issue to be printed in January, will inform you about the development of the proposal to create a permanent Spiritual Forum within the United Nations, and elaborate a global system of peace education. This is my gift to the generations of the third millennium. We will keep you informed on the progress of Peace Publications and Peace Radio. We will of course not forget the Global Open University, the Lama Gangchen International Peace Association and the Healing Arts Amazonia Association which spread environmental culture with the use of tantric practices; nor will we forget about the World Peace Services Association which in Milan organises dharma courses, Self-Healing courses, the art of sacred painting workshops, as well as traditional Tibetan medicine, astrology and massage courses. It further organises art exhibitions and concerts with, among others, the United Peace Voices who re-elaborate the antique Tibetan tradition through the sounds of modern world music; or still the Kunpen Lama Gangchen Institute successfully appealing to the public and finding generous people sponsoring the education of needy Tibetan children, as well as economically helping various monasteries, schools and medical dispensaries in India, Nepal and Tibet. The Institute further finances fund-raising tours in Italy for groups of monks specializing in Cham dancing and the construction of sand mandalas.

Peace Times will also share with you the experiences of the pilgrimages made throughout the world by the Foundation’s group of peace messengers, and inform you about forthcoming pilgrimages. Even if until now we have not had time for peace, the time has come for us to take on the commitment to heal ourselves, our society and the world by the power of the truth.

1996

Round Table meeting held from the **19th to the 20th of November** on the theme of **“Projects 2000 for the Third Millennium”**, which is organized by the Council for A Parliament of the World’s Religions and the Millennium Institute, at North Shore Congregation Israel, in Chicago, USA.



1st International Holistic Medical Congress, held on World AIDS Day, on the 1st of December, at Lahore in Pakistan.

People with HIV or AIDS need particular understanding to strengthen themselves and heal. According to tantric medicine, sicknesses and negative energies are absorbed through the three doors of the body, speech and mind. Healing and being cured have different meanings. To take an aspirin to dispel a headache is to cure oneself; often the pain goes away whilst emotional, psychological, energetic or karmic causes, the real causes are not healed. In order to obtain real and long term healing from physical suffering, fear and mind conflicts, we need to expel the subtle and deep causes. Nowadays, “the container and the contents”, that is, the world and its inhabitants, are tired, weak and polluted. Both the internal and external elements are deeply disturbed, so that many new and dangerous illnesses such as Aids and environmental disasters appear. It is therefore also necessary to take care of emotions by using methods which regenerate our vital energy. The method that divides suffering from pain by developing inner peace, allows us to separate the physical pain from the experience of mental suffering. As our inner peace gets gradually deeper, we will accept illness with more equanimity. In a particular illness gives us a lot of fear, stress and pain, inner peace helps us concretely to overcome these, allowing us to accept the situation and remain optimistic and serene. In this way we also develop the ability to avoid mental suffering and even depression due to pain. The tantric method accelerates the healing process and can help those terminally ill to improve upon their quality of life; it can also be practiced by anyone wishing to help someone with Aids. By sitting down and relaxing, we reflect upon the seven limitless meditations, wishing for all sentient beings to reach perfect love, compassion, joy and equanimity, together with good health, as well as internal and external ecological regeneration. We can help someone in need, by repeating the healing mantra of Guru Shakyamuni, that is: Om muni muni maha muni shakya muniye soha, and by also visualizing a golden wisdom light entering the crown chakra of the person you want to help, together with the energies of the five elements (space, wind, fire, water and earth), as well as the pure crystal energy of the holy beings. This therapeutic energy will completely fill his or her body and mind, forming a golden cocoon of light. His or her illnesses dissolve, making space for the five pure energies and bringing about a deep feeling of inner peace. To overcome minor disorders, tiredness or stress, we hold a crystal and meditate on how the mind is similar to a crystal: “Even if my body is sick and suffering, my real nature is not sickness or pain. My vital source right now is completely pure and healthy”. Holding the crystal in our hand, we exhale fully, expelling all negative energies, sicknesses and any other kind of pain. We then breathe in deeply and inhale all the crystal energies of the universe, the blessings of the holy beings and the pure essence of the five elements, in the subtle form of pure light and nectar. The vital energy flow in the cells, organs, chakras, channels and mind will be re-energised and re-vitalised on the gross, subtle and very subtle levels. T.Y.S. Lama Gangchen

Following the congress in Lahore, Lama Gangchen flew to Islamabad to discover the Buddhas of Taxila. From there he reached Saidu Sherif, in the heart of the mountain region of Swat, and then on to Peshara on the Afghan border, retracing the tantric Buddhism which flourished there in the 3rd century BC, until the 11th century AC.



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A SPIRITUAL GUIDE TO SELF - HEALING AND SELF-EMPOWERMENT FOR PEOPLE WITH AIDS, ARC, AND HIV

By T.Y.S. Lama Genchen Tibetan Lama Heler



Lama Genchen

This short booklet is for those coping with the experience of living with and possibly dying of AIDS as well as those caring for others with AIDS and ARC.

We need to develop new psychological approaches for PWAs and their friends to help them find peace, healing and acceptance of their situation. Many people with HIV and AIDS have internalized society's messages that they are not acceptable, loveable or good.

Instead PWAs (people with AIDS) need self-empowerment and self-healing and I would like to share a few ideas about this from the Tibetan medical tradition.

For 14 years I have traveled worldwide healing and curing many seriously ill patients and since 1989 I have had a medical center in Milan, Italy where myself and several other Tibetan doctors have treated many hundreds of people with HIV, AIDS and ARC.

Healing
Everyone wants to recover completely, to test some new experimental drug and be cured, but we need to understand that to be healed and to be cured are often two different things. To be cured means, for example, taking an aspirin to take our headache away. The symptoms disappear but the underlying emotional, psychic, energetic or karmic causes are still there.

Of the people who heal the deep causes of AIDS, some

recover and some die, but both are cured. According to Tibetan medical medicine, we absorb negative energies and illnesses through the "three doors" of our body, speech and mind.

To heal ourselves we need to remove the causes of our physical symptoms and suffering, healing our speech or inner energy and healing the many different fears, neurosis and conflicts in our minds.

Regenerating our Life Energy

Not only, both the container, our natural environment and the contents, all living beings are tired, weak and polluted, the inner and outer elements are disturbed and so many new and dangerous sicknesses like AIDS as well as environmental disasters are appearing.

To heal AIDS or to stop the symptoms of ARC manifesting, just taking medicines is not enough, we also need to heal our emotions and life energy.

Fortunately there are methods to regenerate our emotional life energy and to reconnect our selves with our pure crystal nature, our source of life.

We will briefly look at one of two ways.

Separating Pain From Suffering

If we develop inner peace first, we can separate the physical pain and sickness from our experience of mental suffering. As our peace deepens we can accept our sickness with equanimity.

When we are really sick and have a lot of fear, stress and pain, inner peace helps us to overcome the mental stress and suffering that goes with these painful physical experiences.

One body may suffer extreme pain but inner peace helps us to accept this situation and so we remain cheerful and optimistic. This means that we do not experience mental suffering in depression due to the pain.

This is a very important factor in speeding up the process of healing or in the case of terminal illness it extends their life.

span and improves their quality of life. We can develop inner peace by doing the following meditation.

A Healing Meditation for People with HIV, AIDS and ARC

I have seen many people experience benefit from this - however, you need to try it and experience the benefit yourself.

This is good for both the people who are sick and for those caring and supporting them.

Healing Meditation For a Friend

If you have a friend or patient who is sick or weak or in distress,

you may wish to do this healing practice for them.

Repeat the seven healing thoughts out loud and sing the healing mantra loudly or softly.

Visualize golden wisdom lights, five elemental energies and the pure crystal energy of the holy beings of all or any religion.

Look into The Crystal And Remember That Inner Peace Is The Real Healing Medicine.

The Seven Unconditional healing Thoughts

1. We check our own experience and look around at the news, society and the people we know. We see that unconditional love, compassion and harmony are largely missing. To be healthy as individuals, as a society and as a planet we need to regenerate these seven missing healing forces in our lives. The first four are a traditional Buddhist healing meditations and the last three I added as what we all need these days. Individually and collectively, it is healthy, a healthy environment and inner world peace.

Recognizing Our Pure Crystal Nature

Get yourself a clear quartz crystal - it can be any size or shape, the important thing is that it is clear without flaws and faults inside.

When you feel sad, in pain, or depressed hold the crystal and look at it thinking, "The real nature of my mind is like this pure crystal, my body is sick and I suffer but that is not my true

nature - my source of life right now is completely pure and healthy. Keep the crystal with you for energy, put it on your heart for peace or put it on the part of your body that is especially weak and painful. Holding the crystal there break out all the negative energy, pain and sickness with your breaths."

Then use the crystal to regenerate your life force, bringing in and imagining that all the pure crystal healing energy of the universe, all holy beings, nectars and all good energies, medicine and the pure essences of the five elements such as clear, unpolluted mountain air, effect your body and mind, in the aspect of white, healing light and nectars.

You will feel very relaxed and re-energized. Your life energy in your cells and atoms, organs, mind, chakras and channels is reactivated and regenerated on the gross, subtle and very subtle levels.

The Seven Unconditional healing Thoughts

1. Unconditional love
May all beings have happiness and it causes

2. Unconditional Compassion
May all beings be free from

3. Unconditional Peace
May all beings enjoy inner and world peace now and forever

4. Unconditional Happiness
May all beings always dwell in equanimity, unaffected by attraction to dear ones and aversion to others

5. Unconditional Health
May all living beings recover from the sicknesses of mind and body and enjoy good relative and absolute health now and forever

6. Unconditional Environmental Regeneration
May all beings exist in a pure and healthy outer and inner environment now and forever

7. Unconditional Peace
May all beings enjoy inner and world peace now and forever

8. OM MUNI MUNI MAHA MUNI SHAKYA MUNI VA SOHA

Finding Inner Peace
By The Power of the Truth
Peace and Joy Forever
(Repeat this positive affirmation to yourself, whilst holding the crystal)

Lama Genchen 1996

Short Biography
Genchen Tulku Kimpiche, both in Tibet in 1941, is the holder of a long, unbroken line

sage of Healing Lamas and Tantric Masters. He has a profound knowledge of the immediate relationship between body and mind and developed

the ability to understand the causes and conditions of our mental and physical sicknesses, beyond the mere physical symptoms. Thus, he is able to help many overcome and heal their physical and mental problems, and to reconnect them with their innermost, pure (crystal) Self-healing energy. Since 1982 he has traveled throughout Asia, Europe and Latin America healing seriously ill patients. He has over 90 inner peace and self-healing centers worldwide.

If you want further information, Lama Genchen can be contacted at:

Kumpen, Lama Genchen, Institute for the Propagation of the Tibetan Medical Tradition (Central Office) via Marco Polo 13, 20124 Milan, Italy.

Non Formal Education promoting a culture of peace

"We cannot leave all this physical, mental and environmental pollution; this television, these newspapers, all this darkness as a legacy to the children of tomorrow. I hope you will all join in to offer an inner peace education message for the next millennium". With these words, Lama Genchen concluded his speech at the "New Child Congress" organised by Cyber and held in Milan, Italy, in March 1996.

During the recent months, Lama Genchen has been working on a local project for the future development of mankind, emphasizing the difference between formal and non-formal education. The formal education we receive at school seems to have lost its deeper meaning, an academic system aimed at preparing youngsters for working life, this is of course excellent in itself, but not sufficient.

A formal education alone is not always based on competition, fear of judgement, comparison, envy, such emotional gaps in the child as to

prevent him or her from truly integrating into life. A child does above all need a non-formal education, to teach him or her how to deal with emotions, how to transform anger and fear, how to develop love and compassion, and how to communicate positively with others, in one word, how to be happy.

"Every one of us, to not have any high degrees, but we do have a good non-formal education, our life works well, if we can integrate formal and non-formal education then our life is really perfect".

Non-formal education results from the messages we receive on a deeper

level, from our family, from school, in our everyday life, and also from television, magazines, radio, theatre and so on. To transform all this positively, the mass media have to become vehicles of the positive peace and non-formal education messages. "The mass media should not be afraid to bear this burden".

Lama Genchen's educational projects, as far as non-formal education is concerned, are taking form within the Global Open University, the free university for inner peace, world peace and environmental peace education, founded last year.

For further information about International Nations activities contact The Lama Genchen World Peace Education Center, Tel/Fax +39 2 6554711.

on the contrary, although people are complaining, they still buy newspapers and watch more and more television," says Lama Genchen.

As far as education is concerned, number one on the absence list is school. The need to offer

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N.Y. university asks Aruba's Dr. Brown for help and gets it

ORANJESTAD -- Dr. Frances Brishane, the Dean of the State University of New York's School of Social Welfare, has just visited THE NEWS (see photo).

Dr. Brishane is on a 13-day visit here to begin a collaboration with Dr. Brishane's own department at the prestigious university.

Dr. Brishane will also work with S.U.N.Y.'s School of Health Technology, headed by Dr. Loma McMenamin, its Dean, who formerly was Commissioner of the state of New York's entire Department of Health.

Part of the unique undertaking will see Dr. Brown help develop a curriculum for S.U.N.Y., utilizing different disease and illness prevention and treatment under natural methods.

Dr. Brishane says the school, which she has served for 23 years, has sought such a curriculum for some time now, owing to "the increasing popularity in the United States

of natural medicine." She expects the curriculum will be in use for the 1996 academic year at S.U.N.Y.

For his part, Dr. Brown says he is delighted to see the current increased world consciousness "of natural methodology."

In Aruba, Dr. Brishane has gotten to talk to over 40 Mijerscordia Clinic patients and watched Dr. Brown treat them as well. She reports "a high level of satisfaction" among the patients.

She believes Dr. Brown can cure arthritis and other maladies, she told THE NEWS.

Dr. Brown employs a variety of natural methodologies including electronic acupuncture, nutrition, vitamin therapy, and homeopathic medicine.

S.U.N.Y. is bringing Dr. Brown to New York state in August to do a one-month internship, among other things, in the area's community health center. During that stay, he will lecture at the University itself on various subjects.

Noting the growing recognition and approval of natural methodology, Dr. Brishane

says, "This is something we at S.U.N.Y. want to be in the forefront of."

She says even America's august National Institutes of Health now have begun utilizing natural medicine and "many U.S. doctors are becoming interested in natural ways of preventing illness and treating diseases."

To effect the new curriculum at S.U.N.Y., Dr. Brishane originally had expected she would have to locate and make arrangements with a number of health professionals. But a doctor friend at New York City's Lincoln Medical Center, Michael Smith, advised her: "If you can get to Aruba and see Dr. Brown, he is all you will need. You won't require any other persons."

Asked by THE NEWS if the advice was correct, Dr. Brishane smiled and nodded her head most emphatically.

Aruba Today

Pilgrimages to the Holy Places of Buddha Travelling to discover one's own inner peace

"Travelling with Lama Genchen is an unforgettable experience, far beyond mere sightseeing. With him you travel to broaden your mind, to confront yourself and meet different people, know other cultures and traditions. But most of all, you travel to visit ancient Buddhist holy places and monuments throughout the East, where often forgotten Buddhist practices, are revived, whilst purifying the mind for longlasting benefit. The first goal is therefore the pilgrimage to places significant for the spiritual history of mankind. Let us remind ourselves that Lama Genchen, upon his arrival in Europe, first stayed in Greece and then in Umbria, Italy, as if to run through the fundamental stages of the spiritual evolution during the last millennium.

The Eastern holy places are now the principal destination of Lama Genchen's pilgrimages. The most important one of them, the Borobudur

Stupa on the island of Java, has become an annual destination. It is a stone pyramid carved and decorated with the episodes of Buddha's life. Built in the 8th century A.C. amidst ricefields, and under constant threat from eruptions, the stupa represents a three dimensional mandala made up of ten accessible levels ideal for practising Self-Healing.

Another aim of the Lama Genchen World Peace Foundation is to spread the peace message and Self-Healing method worldwide by developing contacts with communities of every creed and with inter-religious associations, to spread world peace among nations, its planet, with ceremonies of environmental purification of the elements and the practice of environmental Self-Healing. Several

ceremonies were performed on a multitude of small boats together with the local Indians tribes in the middle of the Amazon river. Other stops in South and North America established further important contacts with various

the United Nations. Shortly, Lama Genchen will be leaving for Malaysia, where a large community of Chinese Buddhists awaits him, to celebrate the anniversary of the Medicine Buddha with special ceremonies and a puja for liberating the suffering of the world.

After China, Lama Genchen and the peace messengers will travel to the Muslim country of Pakistan, the ancient Odhiyana, where he is invited for the first time as the guest of honour at an international AIDS conference, before going on to Indonesia, Borobudur and then to Sri Lanka (for Christmas), the cradle of the pre-buddhist Theravadin tradition, today sadly tormented by civil war. There he will bring his ardent inner and world peace message.

please contact: Cosy Back; Kumpen Lama Genchen, Tel +39-2-29010263/fax: +39-2-29010271.

ALL THE STOPS
From 16/10 to 1/11, the Lama Genchen Peace Messengers group will be

in Malaysia. From 1/11 to 20/11, in China. From 20/11 to 10/12 in Pakistan. From 11/12 to 25/12 in Borobudur where Leonardo Ceglie organized a Self-Healing Naglan. From 26/12 to 7/1/1997 in Sri Lanka. For information,

United Nations information centres and agencies (UNESCO, UNICEF) in New York, in particular on the occasion of the International Day for Peace, Lama Genchen guided the Vernal

Aruba Today

34th Congress for Alternative Medicines, held from the 21st to the 29th of December (International Day for Biological Diversity), in Colombo, Sri Lanka.

A message from T.Y.S. Lama Gangchen

Inner peace is the most solid foundation of world peace.

Thank you very much for inviting me here to Sri Lanka to participate in this conference. If I may I would like to share my humble views as a Tibetan Buddhist peace educator.

To create a culture of peace for the third millennium we need to integrate and develop Peace Education into all our lives in order to help us to deal with the psychological stress of modern living and the many different types of outer and inner violence we now experience.

Formal education is necessary and useful, but its role is mainly vocational, it produces academic achievements such as degrees or practical vocational skills that help us to get a job and earn money. The higher our degree, the higher our salary! If we just work to make money with a fearful attitude then our lives are terrible and without real happiness. These days we have more or less lost the psychological aspect of our education. That's why we need Peace Education, which is an emotional, psychological and social education that teaches us interpersonal skills such as how to communicate, how to react positively and how to take care of others with peace. It is a subtler and deeper level of education - and is we can say a lifelong education. We need to integrate Peace Education into the formal Educational system in order to live balanced and harmonious lives now and future. If we rely only on our formal education for our life skills, it does not matter which degree we have, we will experience many life situations that are difficult for us to deal with.

In ancient times, the various religions taught people the psychological and emotional skills that they needed for their lives, but unfortunately many people are no longer interested in religion and so perhaps we need a Peace Education system to fill the gap in our psychological education. Emotional education and interpersonal skills need to be taught in a new, modern and essential way. For example all the religions have the concept of renunciation but what we need is renounce to violence. All the religions have the concept of morality but we need the one principal morality of inner peace, and so on.

We have to utilize what we already have in modern society, such as the arts and media, but we need to transform their messages from violence into peace. We need to develop peace radio, peace television, peace magazines and so on which show to us good messages and offer us ideas and examples of how to solve conflicts on either the personal, local or international levels whilst still being entertaining.

Peace Education helps us develop non violent attitudes and a culture of peace. Now there is too much education in aggression and violence, which we see everywhere, on the television, in the newspapers, in our cities, within our own family or group and we even experience a certain kind of violence within us. All this violence is too expensive as it destroys not only our physical and mental energy but it also destroys the natural and urban environment around us. Even the comics and toys we give to our children are promoting violence; we need to slowly transform all these manifestations of violence. We should not be worried that if we put positive and peaceful messages in the media that the media companies will lose business as their output will no longer be entertaining - in fact they will become more successful and beneficial. We need to create a new fashion, a peace fashion and develop positive messages for the future generations so they can enjoy a peace culture rather than the culture of violence that we have unfortunately chosen.

We may wonder how we can transform all this violence. The answer is very easy and simple - we just need to develop inner peace. Inner peace costs nothing, it is a powerful method of Self-Healing and if we develop inner peace many of our personal and social problems will be solved and so we will be able to live more comfortably with others.

Inner Peace Education is not just something we need to add to our children's curriculum - everyone needs peace education, especially the influential members of our society such as scientists, politicians, psychologists, doctors, educators and so on. Inner peace is something we and our neighbours need. Inner Peace Education teaches us how to manifest this inner peace in our life, for our friends and society in very simple and easy ways. Our friends need a smile, a touch, good thoughts, good conversation - these things make inner peace and as a result, social peace increases.

It is very important that we all learn how to communicate positively as through this we can help other people, on the contrary negative communication damages them as well as creating obstacles for our own activities and success. We always need to be very attentive because if we have a negative attitude we will only see negative things like social problem, violence and a degenerated environment. We need to keep our mind always on the side of the solution. Peace Education helps us to have a positive mind, it helps us throughout our life and it gives to us real freedom. Peace Education teaches us the interpersonal skills that are missing in modern life such as love, compassion, harmony, joy and inner peace.

I have written a book called Clear Moon Light Messenger of World Peace, about my ideas on Peace Education. We have to develop the feeling for inner peace. It is our inner light, our faithful friend, the most important knowledge we have and our greatest power. People these days think that peace makes us weak but this is not true, it actually makes us much more powerful. Some people believe that they can only ensure peace through violence and warfare but we know from modern history that this brings a lot of suffering to many people without solving any fundamental problems. We should try the new experience of the peace deterrent. Gandhi liberated India from colonisation by the power of peace. Whether we are spiritually inclined or not does not matter, everybody needs inner peace.

1996

Inner peace is the true foundation of world peace, and to achieve inner peace we need Peace Education. Through this we can increase our positive emotional states which help us to deal with the stressful and difficult situations which confront us throughout our life. If we collectively develop these attitudes we will no longer find it necessary to wage war on our fellow city dwellers or other nations.

Peace Education can play a major role in promoting the idea of ahimsa or non-violence. Non-violence or inner peace is a very necessary force in the creation of world peace and is powerful enough to stop all nuclear and conventional weapons in the world. If we personally and collectively practise inner peace, we will ensure the future of the planet and human society.

These days both our emotional lives and our cities are full of violence. We can see the effects of this personally, socially and in our continued destruction of our environment. There are both external and internal causes of violence. The manifold external causes of violence are being dealt with by local and national governments, the United Nations and the Non-Government Organisations and agencies who are working in many different areas. I rejoice in their wonderful efforts and urge them to continue their work.

However, if we look honestly at the global situation, things over large areas of our planet are getting noticeably worse. This implies to me that just dealing with the external causes of violence is not sufficient. I think that we also need to consider working in the area of Peace Education to deal with the internal causes of violence. For example although it is very important that we stop the manufacture of torture implement , we also need to educate people in ways to deal with their own inner darkness, such as their fear, violence, hatred and prejudice. People who have received this kind of education will not feel justified in expressing their destructive emotions against their fellow citizens.

As the population of the world swells, the majority of our children will grow up in crowded urban environments and will experience more pressure than we presently do. By the year 2025 it is predicted that two thirds of the world's population will live in polluted urban environments and no doubt due to this will suffer psychological and physical stress. Peace Education will therefore become vital in the prevention of widespread urban crime and civil unrest. We need to think about what results the education of the present generation will have in the future. We need to educate both the educators and our children in values such as non-violence, social cooperation, compassion, patience, tolerance, inner space, peace, intelligent wisdom and so on. Inner peace Education is a long term investment for the future of our cities.

I request everyone that for the future of humanity, so that we can all live in peace and harmony, to work to integrate Peace Education into all our lives both as part of the formal education system and as a form of adult education or as part of the news and entertainment media. Let us educate the present and future generations in positive emotional attitudes and in particular inner peace. This will go a long way to making our planet a harmonious, healthy and tolerable place to live in, even as the world population grows.

Peace Education is a fundamental solution to the problems of the humanity in the third millennium.

MAKING PEACE WITH THE ENVIRONMENT
MAKING PEACE WITH THE 5 ELEMENTS
MAKING PEACE WITH SRI LANKHA
MAKING PEACE WITH COLUMBO
MENTALLY HEALTHY
PHYSICALLY HEALTHY
INNER PEACE
WORLD PEACE
NOW AND FOREVER
BY ALL HUMAN BEINGS' ATTENTION
AND ALL HOLY BEINGS' BLESSINGS
BY GURU SHAKYAMUNI BUDDHA'S BLESSINGS





The Foundation's International Congress is held from the **6th to the 8th of February in Kathmandu, Nepal** at the Himalayan Healing Center under the theme **"Spiritual Forum, Alternative Medicine and Non-Formal Education"** in collaboration with Medicina Alternativa Alma Ata 1962. The event was inaugurated by the Rt Hon. Bhim Bahadur Tamang, Minister for Law and Justice. Prominent speakers include: Dr Bill Piggot, Representative of World Health Organisation; Prof. P.R. Trivedi, Chairman of the Indian Institute of Ecology and Environment, New Delhi, India; Prof. Anton Jayasuriya, Chairman of the Open International University for Complementary Medicines, Colombo, Sri Lanka; Dr Maurizio Boaron, Keyhole surgeon, Head of the Bologna Hospital, Italy; Dr Pavel Petrov, Physician to the Russian Embassy in Nepal; as well as representatives from various embassies, doctors and delegates from over 18 countries.

[illegible]

1997



Global medicine conference **"In cerca dell'armonia perduta"** held on the **6th of March** with **Marco Columbro** in Busto Arsizio, Italy, organized by **"Il Centro"**.



The Foundation organizes the first **Inter-Religious meeting in collaboration with URI - the United Religions Initiative on the 1st of March** at the Friends Meeting House in London, England.

Lama Gangchen Kiurok Tshociun **"Help In Action"** - Adoptions at a distance Association is founded on the 4th of March, ONLUS recognized by the Italian Government, which is run in Milan, Italy by Sharon Dawson from England and Enrica Mazzi from Italy. They both regularly travel to India, Nepal and Tibet to supervise all the projects and take care directly of the families, monks and children that are sponsored by Help In Action.

20 Sabato 8 Marzo 1997

CRONACA DI BUSTO ARSIZIO

Maestri tibetani e scienziati occidentali a convegno al "Centro" di medicina olistica

«La mente può guarire tutti i mali del futuro»

Ricette alternative indirizzate a specialisti e pazienti



Il folto pubblico intervenuto al "Centro".

«Non bisogna essere pigri di accettare perché si propongono la guarigione senza da noi stessi». È il messaggio lanciato dal Lama Gangchen nel corso della conferenza organizzata dal "Centro" sulla medicina olistica che, secondo il maestro tibetano, deve mirare a un equilibrio tra il corpo, la mente e l'anima. Il Lama, che ha fondato negli 83 centri sull'educazione alla pace nel mondo, ha sottolineato inoltre l'importanza del rapporto medico-paziente, invitando i medici a non avere un atteggiamento aggressivo, soprattutto nell'aspettare la diagnosi all'ammalato. All'incontro, tenuto in sala Zappalà, hanno partecipato anche altri relatori di grande prestigio: Alessandro Melazzi, Giovanni Moschetti e Marco Columbro. Dopo l'inaugurazione è stato il giovane Lama Michel, arrivato in giornata dal Brasile, il saggio, appena quindicenne, pronunciato da quella che la ricomposizione di un monaco buddista tibetano, si è rivolto al folto pubblico (senza parlare) la nostra lingua: «Io credo che la salute del corpo derivi da quella dello spirito; dobbiamo avere cura del secondo per non covare il primo. Il mio invito è fare ogni giorno qualche attività in mente e una buona in pace. Come ha già ricordato Nanda Uchida, che parla l'esperanto, la situazione umana per lo sviluppo di un uomo nuovo, conferendo il suo anche l'occasione per festeggiare il decimo anniversario di fondazione del "Centro", che oggi conta 400 iscritti. Dopo l'inaugurazione di un libro di

preziosissime si ha sfoderato tutta la sua "verve" in un intervento brillante. Melazzi e Moschetti sono due salmisti - ha esordito - loro infatti recitano, recitano, e recitano, e molti colleghi li vorrebbero probabilmente: affondare, ma il salmista affondare è molto buono. Tra una battuta e un sorriso, Marco Columbro, che da tempo studia queste tematiche, ha voluto lasciare anche un messaggio molto serio: «Bisogna far attenzione a ciò che mangiamo, ma anche e soprattutto al cibo che diamo alla nostra mente». Alla fine della conferenza, il Lama Gangchen ha guidato il pubblico nell'esecuzione di un'accomodatezza guidata: un momento molto suggestivo che

Il Lama Gangchen

predicare, scrivere e decorare di grafica del comportamento umano all'Università di Roma, volte non si più

CASTELLANZA

Milia

Saranno

CASTELLANZA (a.m.c.) - Quasi 11 miliardi nel 1997, poco meno di 6 nel 1996 e circa 8 e mezzo nel 1995. Questo il piano degli investimenti previsti dal bilancio triennale approvato dal Consiglio comunale per i prossimi tre anni. In totale, si tratta di 25 miliardi e 300 milioni. Convincentissimo si parla della politica attuata come del "liber del sap", considerate le radicali modifiche che comunque interverranno in giro d'opera. E, questa volta, le conseguenze esterne rendono ancora più pressante la situazione. «Siamo in un momento di cambiamenti profondi - ha detto l'assessore al Bilancio Paolo Pigni - ed è realmente difficile valutare oggi per quanto a medio termine. C'è incertezza riguardo al processo di riforma della finanza locale, non sappiamo gli effetti che il processo federalismo fiscale produrrà sul nostro bilancio, i trasferimenti sono in costante diminuzione. Ecco perché le previsioni per il 1998 e il 1999 sono più attente che in passato. Questo comunque non impedisce di fare delle considerazioni sul medio e lungo periodo. Innanzitutto le cifre evidenziano come la spesa dell'Amministrazione comunale nell'anno in corso. L'ultimo anno dell'amministrazione (la Castellanza si voterà nella primavera 1998) vede una spesa significativa delle spese, in conto capitale, senza che compensi l'ammortamento sociale raggiunto quello annuale. Inoltre, i tre quarti delle spese del 1997 (6.417 miliardi su 8.492) riguarderanno la rete viaria. Fanno un



1997



Meeting organized by FACS – Federazione delle Associazioni Culturali e Scientifiche – on the 13th of March in Milan, Italy in the form of a dialogue towards a closer collaboration between the individual and the proposal for the creation of a spiritual forum for world peace at the United Nations.

Annual Spring Equinox meditation held on the 20th of March at United Nations Headquarters, New York, USA. With the president of the General Assembly Mr Ismail Razzali; John McConnel, the founder of Earth Day; Geshe Ngawang Sherab, representative of the Foundation and Dr Gabriel Cousins, holistic physician lead the meditation.

The Foundation becomes officially associated as an NGO with the United Nations DPI on the 24th of March.

The Foundation hold an International Conference on the 4th of april in Lugano, Switzerland at the Palazzo dei Congressi under the theme “International Conference on Tibetan Medicine”. With among others, the participation of Dr Thoru Tsenam from Tibet and Dr Pasang Yonten Arya, resident teacher at Kunpen Lama Gangchen.



1997

On the 25th of April, the Interfaith Centre of New York and the Temple of Understanding hold an Interfaith Celebration of Commitment to the work of the United Nations at St Bartholomew's Church in New York, co-sponsored by the Foundation. On this occasion Lama Gangchen meets with Secretary General Kofi Annan.



Inauguration of the Global Peace University on the 29th of April, in the Municipality Building of Drachten, Smalingeerland, The Netherlands.

What is Non-Violent Education? T.Y.S. Lama Gangchen

I am very happy to be here today to Inaugurate the Global Peace University together with many distinguished guests such as Dr Jan Hakemulder, and many others. The Global Peace University is important because peace is much more than the absence of war.

Nowadays, we live amidst a pervasive culture of violence, but we have a cultural problem in that we cannot distinguish clearly between violence and non-violence. So the first step towards creating a Global Peace culture is to ask ourselves, what is violence?

Violence manifests itself in many different ways; there are many degrees of violence. Violence is not only the arms race, wars, killings and beatings. There is also emotional violence, social violence, family violence and mental violence. Violent thoughts are worse than guns! The media, our sports and entertainments are full of violence. Our everyday facial expressions and gestures are violent. Our touch is too violent, our speech, thoughts and relationships are too violent. Everywhere we look we see different forms of violence; on the television, in the newspapers, on the radio, as we go around our city, in our family or peer groups. Even if we live alone, our minds are full of fighting and many different conflicts. Some of these forms of violence may seem small and insignificant compared to war, but they are not so small that we can ignore them.

We are familiar mainly with violence, not peace. Violence is like a viral infection that has infected most things in the world. Perhaps we do not like to hear this but we need to examine our own behaviour and see if this is true.

We have forgotten the inner peace education we had in our ancient cultures. Most of our great ancient cultures were incredibly beautiful, but now these are obscured due to our acceptance of a culture of violence.

The solution to the culture of violence is to promote a new peace culture - through non-violent education. We all need to take responsibility for this, and not assume that our governments or the United Nations will do everything. Everybody needs to wake up and take responsibility for the development of a peace culture. I'm very happy that here in the Netherlands that my friends such as Dr Jan Hakemulder and Professor Trivedi are working to make this vision a reality.

Whilst the existing system of university education prepares us very well for the world of work, its limitation is that it does not teach us how to deal with the our outer and inner violence, such as the emotions that arise during times of stress and life crisis.

Non-violent education helps us to recognise and develop positively the intuitive, emotional, instinctive, artistic and subconscious aspects of our mind and integrate both the left and right hemispheres of our brain. Uniting positive attitudes and ideas with our daily life helps us to develop our social, inter-personal, psychological and emotional life-skills and find inner and social peace. Non-violent education is a life-long education, useful and necessary to improve our quality of life. It helps to create more balanced individuals who can create and maintain social and environmental peace and harmony: at home, in society and among people. It is important that we get the 'peace habit' and share it with others.

We gradually need to apply non-violent attitudes to different areas of modern culture and create a peace culture: in the workplace, science, medicine, international relations and national institutions. Developing non-violent culture means renouncing violence and accepting inner, social and world peace. There is no need to change our religion, language, cuisine, dress or any aspect of our national or regional culture; we all have our own cultural problem in that we cannot exactly distinguish anymore between violence and non-violence. We need to change this and stop creating the causes of our personal, social and environmental suffering.

Nowadays, the basis of our culture is unpeaceful and disturbed, and a basic step towards a peace culture is to recognise this. We can begin to develop a non-violent culture in very simple ways. We can talk about the problems of violence that we experience in our own lives.



1997

We need to examine where all the violence we experience comes from; does it come from other people or from our own inner reactions? This is important because our own words, behaviour, thoughts and emotions are unpeaceful. The basis of a peace culture is to start with ourselves and our own reactions.

We need to learn to look very softly, gently and non-violently at the people we meet. We need to touch, speak, and relate to them in a very gentle way. If everyone makes an effort to behave non-violently our culture will gradually transform into a peace culture.

Regardless of other needs, everyone needs non-violent education; it helps us to pacify our uncontrolled emotions and psychological disturbances so that we can function in a more effective, peaceful and happy way, whatever the situation. Non-violent education gives us positive company and a different perspective as well as many beautiful solutions to our difficulties.

If we can create a basic attitude of non-violence in the minds of the next generations, then all the activities that they need to support their lives, families, cities and so on, will go much more smoothly. This includes work relationships, business, family lives, and personal relationships and so on. Non-violent education is a long term investment for the future of our society and planet.

This is the role of the Global Peace University, to develop non-violent education and help to create a peace culture. It will also train "peace educators" for the present and future generations and so I wish the GPU best wishes and every success for the future, and will of course be giving it my full support.

We all choose a philosophy to live by. Choose peace!

By the power of the truth and all human beings' attention - May

Violent culture transform into non-violent culture

Violent education transform into non-violent education

Violent times transform into non-violent times

Violent people transform into non-violent people

Violent jobs transform into non-violent jobs

Violent sport transform into non-violent sport

Violent medicine transform into non-violent medicine

Violent minds transform into non-violent minds

Violent therapies transform into non-violent therapies

Violent religion transform into non-violent religion

Violent environment transform into

A non-violent environment

Violent food transform into non-violent food

Violent travel transform into non-violent travel

Violent society transform into a non-violent society

Violent scientific research transform into non-violent

Scientific research

Peace with everything, Everything with peace, Please!

Lama Gangchen gives a lecture to 400 University students on the 29th of April at Nijmegen Catholic University: A solid basis for interfaith dialogue.



1997



Conference held from the **10th to the 11th of May in Milan, Italy** under the theme “**Mondo mix umanitari**” in collaboration with the Foundation’s **Peace Radio**.

**A UNITED NATIONS SPIRITUAL FORUM,
A NEW SOLUTION TO THE GLOBAL ECOLOGICAL CRISIS
A message from T.Y.S: Lama Gangchen**

My dear brothers and sisters of the human race. Now we are in the rising age of high technology, development and mass communications but, on the environmental and energetic level now is the time of pollution and degeneration. The outer and inner world is unpeaceful and the elements of the container and contents (the world and its inhabitants) are greatly unbalanced and polluted. Strong, negative emotions, actions and wrong views are greatly prevalent, death comes very easily and the entire global situation is fragile and dangerous.

For this reason, as we approach the beginning of the 3rd millennium all religious, political and scientific leaders need to unite and take serious responsibility for the future of humanity and of our planet. We need to find new solutions to the many environmental and ecological problems now facing the global village and combine scientific with spiritual solutions, for example pacifying our negative attitudes which allow us to exploit and destroy our planet.

Peace, interdependence and care for the environment are essential messages of all religions, yet somehow this essence has been lost, hidden or kept secret. It is time that we looked once again at these teachings with the aim of rediscovering this ancient wisdom, making it accessible to everyone. We need to integrate these ancient ideas into modern society because the people of this world are seeking good messages to bring quality into their lives. They need to be messages which can be passed down from generation to generation to ensure that our children and the future generations live in a more peaceful and harmonious way. By understanding interdependence we can understand the positive and negative results of our actions on the environment, and from this we get a lot of feeling and energy to purify the five elements of our body and the world.

Normally we shop in the negative thought supermarket and buy all the negative energies and emotions which disturb our body, our mind and the environment. This way of using our minds, energy and environment is too expensive. Instead, we need to switch supermarkets and buy all positive energies from the good thought supermarket. This is much cheaper! We need to learn how to do this in all our actions of daily life and make a big donation to our society, to our environment and to our planet. In this way the religions can remain relevant and contribute towards the development of global society in the third millennium.

Our children and the future generations will definitely thank us for it.

The sixth annual congress of the Foundation is held from the **16th to the 18th of May, in Madrid, Spain**, at the Auditorio Mapfre Vida, under the theme “**VI Congreso Internacional para la Difusión de la Medicina Tibetana**”. With, among others, the participation of: Dr. Agarwal - India, Dr. Jalwihar Jain - India, Dr Tom Wu - USA, Bawa Jain - USA, and special guest Marco Columbro.



1997



Official invitation to the European Parliament on the 29th of May, Brussels, Belgium by members of the Parliament.

Official Inauguration of the “Global Village” and peace celebration with the World Peace Prayer Society Flag Ceremony dedicated to the Member States of the United Nations, on the 29th of May, at Villa Ada, in **Bagni di Lucca, Italy**.

Mediavalle - Garfagnana
Domenica 8 giugno 1997
LA NAZIONE

BAGNI DI LUCCA

Un incontro con il Lama Gangchen per la pace

Fra i presenti alla preghiera c'era anche il celebre presentatore televisivo Marco Columbro che ha spiegato la sua esperienza

Servizio di Marco Nicoli

«Può la cultura violenta essere trasformata in una cultura non violenta, in una cultura di Pace». Così Lama Gangchen ha aperto venerdì pomeriggio a Villa Ada di Bagni di Lucca la cerimonia di preghiera per la pace nel Mondo, che ha raccolto nello splendido parco tantissime persone, qui convenute da ogni angolo della terra, dall'Europa, dall'America Latina, dagli Stati Uniti, insieme a molti abitanti del luogo. Tra i tanti anche Marco Columbro, il popolare attore-conduttore televisivo, il quale, dopo aver tenuto un incontro spiegando le sue esperienze di ricerca spirituale, ha preso parte attiva al momento della preghiera.

Un'invocazione alla pace nel mondo, scandita a voce alta nominando tutte le Nazioni della Terra, le cui bandierine ad una ad una, sono state consegnate da Lama Gangchen ai bambini presenti. Al termine della cerimonia è stato piantato nel giardino di Villa Ada il «piolo della Pace», che tutti hanno firmato.

La cerimonia, promossa dalla «World Peace Prayer Society» e dalla «Lama Gangchen World Foundation» con il «Villaggio Globale», è avvenuta nell'ambito del ritiro di Lama Gangchen a Bagni di Lucca, con sessioni di meditazione e di autoguarigione per la salute del corpo e della mente, secondo gli insegnamenti tibetani.

Prima della cerimonia il sindaco di Bagni di Lucca, Stefano Balleri, ha portato il saluto dell'amministrazione comunale, confermando il pieno appoggio all'iniziativa del Villaggio Globale. Così come il consigliere Massimo Betti, responsabile del settore termale, il quale ha sottolineato l'aspetto internazionale del progetto del Villaggio Globale rispondendo alla più antica ed illustre tradizione di Bagni di Lucca, un tempo una delle stazioni termali più famose ed apprezzate d'Europa.

Il progetto della Cyber di Milano, dopo quasi due anni dal suo inizio, sta ormai superando la fase di sperimentazione, integrandosi nel contesto di Bagni di Lucca e diventando gradualmente punto di riferimento a livello internazionale, le, unico in Italia, per la diffusione e la pratica della medicina naturale, orientata al benessere globale e per una nuova cultura planetaria.

La Gangchen è un grande Lama guaritore che vive in Occidente da dodici anni. Detentore di un lungo e ininterrotto lignaggio di Lama guaritori e Maestri Tantric, ha una profonda conoscenza delle interrelazioni tra corpo e mente ed ha la capacità di comprendere le cause e condizioni di squilibrio fisico e psicologico, la di lui del semplice minimo.

Un momento della cerimonia svoltasi ieri pomeriggio a Villa Ada (foto Borghesi)

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Lunedì 14 luglio 1997

Peter e il Lama: la rigenerazione è a Bagni di Lucca

Servizio di Marco Nicoli

BAGNI DI LUCCA — Nella quiete e nel verde della bellissima Villa Ada, Peter Gabriel si è incontrato ieri mattina con Lama Gangchen, consumando così il suo ultimo giorno di vacanza nella cittadina termale. Nell'antico borgo d'epoca romana, ricco di tradizioni culturali, fino al secolo scorso una delle stazioni termali più rinomate d'Europa, l'artista inglese ha confessato di aver ritrovato nuove ispirazioni, a contatto di un ambiente naturale che ha saputo apprezzare e ammirare, tanto da rimanerne incantato.

L'incontro con Lama Gangchen e con il Villaggio Globale è stata la naturale conseguenza della ricerca che Peter Gabriel sta conducendo alla scoperta di nuove esperienze e di nuove filosofie di vita. I due si erano contattati la prima volta in occasione del grande concerto per la pace nel mondo tenutosi a Londra. Aveva fatto seguito un lungo scambio epistolare, concretizzatosi qui a Bagni di Lucca in questo primo incontro personale.

Nella grande sala di Villa Ada si è svolta la cerimonia di purificazione degli elementi della terra, per l'autoguarigione dell'ambiente. Lama Gangchen ha donato al musicista una lunga sciarpa bianca tibetana, con ricamati i simboli della terra, auspicio di buona fortuna e di nuova vita. Uniti da una visione comune della terra, come spazio aperto, ecologico e in pace, Lama Gangchen e Peter Gabriel si sono idealmente abbracciati.

«Bagni di Lucca — ha detto Lama Gangchen — è un luogo speciale, perché il suo ambiente, le sue risorse naturali straordinarie, come le acque, hanno nella tradizione tibetana un ruolo fondamentale nel processo di guarigione».

Peter Gabriel si è poi incontrato con i fondatori di Villaggio Globale, in particolare con Franco Ceccarelli, gettando le basi per una futura collaborazione nella realizzazione di progetti legati alla nuova cultura planetaria. Non è stato quindi un addio quello del musicista inglese, ma un arrivederci a Bagni di Lucca.

«Qui — ha detto — ho trascorso momenti di grande pace e serenità, in uno scenario di straordinaria bellezza naturale. Vado via con qualcosa di nuovo nel cuore, ma ritornerò presto».

Nella foto, Peter Gabriel e il Lama Gangchen

United Religions Initiative meeting from the 22nd to the 27th of June at Stanford University, in San Francisco, USA.

In an effort to help heal the environment, an Amazon Self-Healing Art Tour on a boat to the heart of the Amazon forest in Brazil with Lama Gangchen and a group of peace messengers takes place from the 19th to the 25th of July, organized by the Foundation's Himalaia Amazon Andes Healing Art Association - AACHA to develop peace education. On the 20th of July the Self Healing of the environment congress is held at the Tropical Hotel in Santarem.

First international congress held from the 27th to the 29th of August in Ulaan Baator, Mongolia at the Children's Palace under the theme "First International Congress for a United Nations Spiritual Forum for World Peace, Alternative Medicine and Non-Formal Education for the development of a culture of peace". With the participation of: Mr. S. Zorig (Minister of Health), Mr. Lkhagvajav (Minister of Science, Technology, Education and Culture), Mr Douglas Gardener (UNDP Representative), Dr. Prof. Anton Jayasuriya, President of the Open International University for Complementary Medicines, Colombo, Sri Lanka; Abbots of different monasteries, renowned scholars, scientists and physicians .

50th Annual Annual DPI/NGO conference held from the 10th to the 12th of September at United Nations Headquarters in New York, USA, on the theme: "Building Partnerships"

Equinox Peace Meditation and International Peace Day Celebrations held on the 16th of September, at United Nations Dag Hammarskjöld Meditation Hall, New York, USA.

Lecture given at the ISER – Instituto de estudos da religiao (Institute for religious studies) on the 24th of September, under the theme: "Religions United for World Peace", Brazil.

Third International Ecological and Ecumenical Encounter for World Peace, round table discussion for a United Nations Spiritual Forum for World Peace, held on the 5th of October at Hebraica, in Sao Paulo, Brazil.

Second meeting for a United Nations Spiritual Forum for World Peace held on the 14th of October, organized by the Foundation and chaired by Mr Angel Escudero de Paz, director of UNIC-Argentina and Uruguay, at UNIC in Buenos Aires, Argentina.

Inter-religious meeting held on the 29th of October at the Peace Monument to inaugurate the activities in preparation of the inter religious and inter cultural conference to be held in Caracas in April 1998, in Caracas, Venezuela.

1997



CITTÀ DI ACQUI TERME

La S.V. è invitata alla cerimonia di consegna della prima edizione del

PREMIO ACQUI AMBIENTE

*che si terrà Sabato 20 Settembre 1997, alle ore 17,00
presso il Chiostro del Seminario Minore - Piazza Duomo.*

L'ASSESSORE ALL'ECOLOGIA
Paola Cimmino

L'ASSESSORE ALLA CULTURA
Danilo Rapetti

IL SINDACO
Bernardino Bosio

STATE of the WORLD FORUM

State of the World Forum **“Toward a New Civilization”** held from the **4th to the 9th of November in San Francisco, USA.**

Inner Peace Is The Most Solid Foundation Of A World Peace Culture

My name is TYS Lama Gangchen and I am the founder of the Lama Gangchen World Peace Foundation. I am very happy to be here to participate in the State of the World Forum. I would like to take this opportunity to share my views as a Tibetan Buddhist peace educator, on whether peace is possible in the twenty-first century.

I believe that to create a culture of peace for the third millennium we need to develop Inner Peace Education to help us deal with the stress of modern living and the many different types of outer and inner violence we now experience.

Children are educated from the beginning of their school lives into a culture of fear. Many find school life to be a stressful experience. Psychological factors such as fear and aggression, as well as emotional neglect by the parents greatly hinder a child's emotional development and if not remedied may produce alienated and violent individuals.

Inner Peace Education teaches non violent attitudes and a culture of peace, and encourages the development of the interpersonal skills that are missing in modern life such as love, compassion, harmony, inner peace and inner space. These skills increase our positive emotional states and help us to deal with the stressful and difficult situations which confront us throughout our life. It is a subtler and deeper level of education and is we can say - a lifelong education. If we rely only on our present formal education for our life skills, we will experience many life situations that are difficult for us to deal with. That is why we need to raise the importance of non-formal systems of Peace Education to the same level as the formal educational systems we already have in order to live balanced and harmonious lives now and in the twenty-first century.

*Peace education is not just something we need to add to school curriculum - everyone needs it, especially the influential members of our society such as scientists, politicians, psychologists, doctors, educators and so on. I have written a book called *A Heartfelt Request To Create A Peace Culture In The Third Millennium Through Non-Violent Education* which I would like to offer to those of you who are interested.*

*We need to think about the future results of the education of the present generation. As the world population swells, Peace Education will become vital in the prevention of widespread urban crime and civil unrest. We need to educate people in ways to overcome their inner darkness, their fears, inner violence and prejudice, so they do not express their destructive emotions against their fellow citizens. We need to educate both the educators and our children in values such as non-violence, social cooperation, compassion, patience, tolerance, peace, intelligent wisdom and so on. My proposal, the *Art of Non-Formal Education For Better Living: New Solutions To Heal The Culture Of Violence In The Third Millennium* is available at the back of this hall.*

We have to create a peace culture for the mass media. We need to develop peace radio, peace television, peace magazines and a peace internet that promote positive messages such as to renouncing violence and that we all need one principal morality of inner peace. These days there are many different lifestyles and moral codes but everyone can agree to the basic ethics of inner peace and non-violence towards other beings and the environment.

A Peace Media will offer ideas and examples of conflict resolution on the personal, local or international levels whilst still being entertaining. We need to spread the message that peaceful behaviour is a reflection of true inner strength and that violence is the response of the weak. We need to transform the focus of the media and use it to keep our minds on the side of the solution. My friend Dr Franco Ceccarelli who is here with us today took up my idea and has established a peace radio station in Milan, Italy called Radio Pace, and although it's a local station I think it's a wonderful example.

People these days think that peace makes us weak but it actually makes us much more powerful. Many believe we ensure peace through the threat of warfare but we know from modern history that war only brings suffering without solving any fundamental problems. We should try a new experience of using the peace deterrent. Gandhi liberated India from colonisation by the power of peace. Whether we are interested in spirituality or not does not matter, everybody needs inner peace and if we collectively develop this attitude we will no longer find it necessary to wage war on our fellow citizens or other nations.

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Non-violence or "ahimsa" is a very necessary force in the creation of world peace and is powerful enough to stop all nuclear and conventional weapons in the world. If we personally and collectively practise inner peace, we will ensure the future of the planet and human society. However to make this a reality we need to work on the personal and local levels as our lives and cities are full of violence. Inner peace Education is a long term investment for the future of human society. In the twentieth century unfortunately the major investment internationally has been in weapon systems. If instead we used the money to invest in health, education and human development then peace would definitely become possible - but first we need to believe in it and invest in it.

Although the world religions are all based on the noble and peaceful visions of their founders, unfortunately religions have sometimes caused wars or at least have been used by social and political leaders to justify wars and different forms of violence and oppression. For this reason since 1995 I have been travelling worldwide, promoting my proposal for a United Nations Spiritual Forum For World Peace. The basic idea is that the world religions united around the concept of inner and world peace and jointly offer their solutions to influential bodies and gatherings such as the United Nations or the present one on how to create a workable system of Peace Education in the twenty-first century. The proposal is available at the back of the hall.

I request everyone that for the future of humanity - so that we can all live in peace and harmony, to work to integrate Peace Education into all our lives both as part of the formal education system and as a form of adult education or as part of the news and entertainment media. Let us educate the present and future generations in positive emotional attitudes and in particular inner peace. This will go a long way to making peace possible in the twenty-first century, even as the world population grows. Peace Education is a fundamental solution to the problems of the humanity in the third millennium.

Thank you very much.





35th Anniversary celebrations of Medicina Alternativa, World congress for the integration of all healing methods held from the 26th to the 30th of November at Bandaranaike Memorial International conference Hall in Colombo, Sri Lanka, hosted by Medicina Alternativa (Alma Ata 1962).

**On transforming violent medicine into non-violent medicine
by TYS Lama Gangchen**

I am very happy to be here to participate in the 35th World Congress for the Integration of All Healing Methods. I would like to thank Lord Pandit Anton Jayasuriya, whom I have known for many years now, for making this wonderful event possible. I deeply appreciate his efforts to promote alternative medicine worldwide, and I urge him to continue his important work for humanity.

Nowadays we live in a very delicate moment in history. We need new solutions to the global crisis. We need to learn to take care of the environment because without a pure environment human health is not possible. We need to take care of our bodies, minds and emotions, and especially we need to learn to take care of inner peace if we want to be healthy both as individuals and as a society. We need to work towards the development of a new medicine, a non-violent medicine and leave it as a gift for the future generations of the third millennium.

This is important as we have become habituated to a culture of violence to the point of finding it difficult to recognise our inner, emotional and social violence, and so often we behave inappropriately and cause unnecessary suffering for our patients. Of course with illness comes pain, but often - worse than that - much mental suffering, doubts and fears which are in some ways worse than the illness itself.

If someone tells the patients insensitively, "You are dying or you have a very dangerous sickness", this can be very harmful for the patient's mind. Although we consider saying the truth is the modern way of taking care - for people who suffer from Aids, cancer and so forth, this approach is too violent. From one side maybe this is true, maybe the situation is like that - but on the other side this kills all the patient's energy! The patient may have months or years to live but when they receive this kind of news their mind 'dies' at that moment. This is not the doctor's fault; it is the result of our culture: violence is everywhere. It is a common problem in modern society. We need to recognise when we speak or behave violently with patients, and try to behave more peacefully to alleviate their suffering.

Doctors and friends and advisors need to give hope to patients. Hope is medicine. If you give them hope then their energy increases. You can give your patients hope in many different ways; through visualisation exercises, positive affirmations, spiritual methods, diet, medication, breathing exercises or simply through a smile and nice gestures. The way we communicate is also very important; we need to develop sympathy, human feeling and genuine concern. Even listening to our patient's situation in a soft way is medicine. In a culture of peace our touch is peaceful, our physical movements are peaceful, our speech is peaceful, and the way we look at others is peaceful. If we have this peaceful energy then our speech is medicine, our touch is medicine, our eye contact is medicine, our smile is medicine, and our gestures are medicine.

We also need to reassess the way we perceive the healing process. If we wage a 'war on cancer' this is subconsciously telling ourselves we need to invoke violent and destructive energies in a part of our own body - perhaps not the best condition for healing. I also think that much cosmetic plastic surgery is unnecessary and that we need to transform our feelings of inadequacy, self-hatred and fear of ageing into self-acceptance and self-love.

Peace is a panacea for all our major and minor sicknesses as well as the best kind of preventive medicine. These days people are interested in many kinds of alternative medicines which is wonderful, maybe we should also research the effects of inner peace, the least expensive alternative medicine of them all. Inner peace and non-violence are effective medicines to heal our patients, especially of psychological, psycho-somatic and psychiatric disorders. Seriously ill patients have a lot of fear, stress and pain. Non-violent education helps people to overcome the mental stress and fear that goes with those painful physical experiences. Non-violent education helps patients to accept their situation and remain optimistic. This is a very important factor in speeding up the process of healing as well as improving the quality of life.

Once we develop an understanding of the basis of healing as peaceful self-responsibility and non-violent transformation of our energy, we will really begin to create a new culture of non-violent, peaceful medicine.

On this basis we could research more peaceful solutions to common illnesses, because the way of giving medicine is too violent in modern society. Moreover, there are many people in hospitals suffering serious reactions to powerful allopathic drugs they originally took for other sicknesses. There has already been a lot of positive progress in the field of less violent treatments, such as the use of micro-surgery, laser therapy and ultrasound rather than major surgery.

We need to invest more in research into less violent therapies than for example: radiation therapy, chemotherapy and surgery. Whilst modern medicine is really successful in dealing with acute sicknesses, injuries and infections, perhaps we need to look more deeply for complementary solutions to many chronic conditions. Perhaps we can find new solutions and effective medicines from a combination of new medical research science and technology, and the ancient medical and healing systems of both East and West. Ancient cultures have many good examples of non-violent medicine to offer us, for example the Hippocratic Oath of ancient Greece which was a vow of ahimsa for new doctors.

The Lama Gangchen World Peace Foundation, since its inception in 1992 has been organising medical courses and exchanging ideas between Eastern and Western doctors and healers, working towards the recognition of Asian systems of healing in the West and the improvement of modern medical infrastructure in the East. To these aims the LGWPF has established the Western Men Tsee Khang - house of Tibetan medicine and astrology in Italy and Switzerland - as branches of the Men Tsee Khang in Lhasa, Tibet, China. In Kathmandu, Nepal, the LGWPF has built the Shakti Himalayan Healing Centre, offering modern facilities in dentistry, paediatrics, gynaecology, ophthalmology, and general medicine to the local communities at minimal cost. Perhaps if we begin to do so now, many future generations will be grateful for the opportunity to receive treatment from a more gentle and human medical system.

Peace medicine
Peace hospitals
Peace doctors
Peace psychiatrists
Peace surgeons
Peace therapists
Peace nurses
Peace para-medics
Peaceful patients
Peace health
Peace sickness
Peaceful death
Peaceful acceptance

Please
Peace with everything
Everything with peace

1997



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W.P.P.S. N.Y.C.

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THE WORLD PEACE PRAYER SOCIETY

800 Third Avenue, 37th Floor, New York, NY 10022 USA Tel: (212) 753-4723 Fax: (212) 955-1389

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Greetings on the Occasion of the Borobudur World Peace Prayer Ceremony

To our dear friend Lama Gangchen and all the lovers of peace who are gathered in Borobudur today to pray for peace in every country of the world, we send our greetings from the World Peace Prayer Society in New York, Munich, and Japan.

The Society, as many of you know, is dedicated to spreading the prayer "May Peace Prevail on Earth" all over the world, as a universal expression of humanity's highest aspiration. When we unite through this prayer, we send a rainbow of light and love all over the planet.

We are deeply grateful to Lama Gangchen for holding the World Peace Prayer Ceremony today and encouraging this prayer wherever he goes. We have witnessed the rainbows that follow him, as well as his own radiant smile, and so we are thrilled that he has integrated the prayer "May Peace Prevail on Earth" with his own profound work to bring inner peace and peace on Earth.

We invite you each to take the words "May Peace Prevail on Earth" deep into your heart and to carry it with you wherever you go. It is very light, so it won't be a burden! And you are welcome to join us every day at 12 noon, wherever you are, in this prayer and a silent moment of prayer or meditation.

May every one of you be showered with blessings. May your prayers today bring love and peace to every corner of the world. May Peace Prevail on Earth!

Deborah Moldow

Deborah Moldow
Representative to the United Nations
The World Peace Prayer Society



United Nations International Year of the ocean 50th Anniversary of the universal declaration of human rights



THE RISING NEPAL, KATHMANDU, FEBRUARY 26, 1998 SATURDAY

NATION



Industries can foster with alternative medicines, besides promoting public health.

Alternative medicine has wide scope

By a Staff Reporter

Kathmandu, Feb 27
Touted as an all-successful though, the alternative medicine has failed to cure all ailments of human beings, necessitating a need to develop the alternative medicines in the modern world.

"People's longevity can be boosted if methods of alternative medicines are developed and followed fully," an expert on alternative medicines said.

Dr. Anirudh Jeyaraj, an ophthalmologist who has been in Nepal for 10 years, said in the "Basant" World Polio Conference at the Himalayan Healing Centre, that the use of alternative medicines is a way to cure disease without the use of modern-day pharmacy. It is practice from the ancient times in the world, and can become a part of modern medicine.

Dr. Jeyaraj, Chairman of the Open International University for Complementary Medicine said.

During the last year the treatment through alternative medicines, the ophthalmologist said that the allopathic medicines are targeted to a part

Basnet re-elected NTUC chief

Kathmandu, Feb 27 (RSS)

The second national convention of the Nepal Trade Union Congress concluded here yesterday after electing a new leadership for the next four years.

From the convention, Lakshman Basnet has been re-elected as the new chairman of the Congress national committee.

Basnet, who has been in the trade union movement for 30 years, said he will continue to work for the welfare of the workers.

Education to women emphasised

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Basnet, who has been in the trade union movement for 30 years, said he will continue to work for the welfare of the workers.

The Foundation's annual congress is held from the **26th to the 28th of February in Kathmandu, Nepal** at the Himalayan Healing Center under the theme "**II International Congress on Alternative Medicine and Non-Formal Education**" dedicated to the **United Nations International Year for Tourism**, with the High Patronage of the Nepal Ministry for Tourism and Civil Aviation, as well as the Baneswor Lions Club of Nepal. With, among others, the participation of: Rt. Hon. Surya Bahadur Thapa (Prime Minister), Minister of Tourism, Minister of Health and Social Welfare, Minister of Law and Justice, Minister of Education.



The Kathmandu Post

Nepal's National Newspaper

Vol. 12, No. 18 Kathmandu, Monday, February 23, 1998 (Purnima 14, 2054)

Govt needs to encourage alternative medicines

KATHMANDU, Feb 27(RSS)- National Assembly chairman Beni Bahadur Karki inaugurated the Himalayan healing centre clinic at Boudha yesterday.

The clinic set up with the objective of providing timely medical services by carrying out studies and researches on alternative medicines will be constructed by the Global Open University, India/Italy, Buddha Science and Technology Institute, New Delhi, International Association of Educators for World Peace, INGO with ECOSOC status, India/USA; and Lama Ganachen World Peace Foundation, Spain/Italy/USA.

On the occasion, chairman Karki expressed confidence that this will significantly help in treating Nepali patients, adding

Nepal being the land of Lord Buddha stands as a symbol for World Peace.

Minister for Health Bipin Koirala noted that at a time 'when we are faced with shortage of doctors and people are not within the reach of good health facilities, this clinic will prove instrumental in the health sector.'

Koirala also spoke of the need for His Majesty's Government to encourage alternative medicines.

Lama Ganachen of the World Peace Foundation prayed for World Peace, while Sri Lankan doctor Karu Janasuriya said 150 kinds of alternative medicines have already been used.

Likewise, the Second World Polio Congress is being held here from today to undertake study and research work on alternative medicines.

Regional inter religious and inter cultural conference held from the **19th to the 23rd of April, in Caracas, Venezuela**, organised by UNESCO Chair – **Planeta Libre for United Religions Initiative** with the participation of 65 representatives from 17 different faiths and religious organizations.

A Non-Violent Spirituality for the Third Millennium
By **TYS Lama Gangchen**

I am very happy to be here today and to be able to participate in this conference organised by the University of Caracas. I would like to thank the organisers for giving me this opportunity to share my thoughts on honouring the differences between the religious traditions with the distinguished members of both the panel and the audience. I believe that ahimsa - non-violence - is the basis of all true spirituality. Since 1982 I have been trying to promote non-violent education in many different ways worldwide.

One of the things I do, as I travel from country to country, is propose a United Nations Spiritual Forum for World Peace to various audiences. I developed this idea after reading the declaration from the UNESCO conference in Barcelona, 1994: the Contribution by Religions to the Culture of Peace. Whilst all the religions have their own perspectives, at least they can all agree to unite around the concept of peace. This is vital if we are to succeed as a harmonious global society in the third millennium.

We need to begin dealing with the difficult issue of inter-religious violence and promote human rights. Whilst all the religions are wonderful, unfortunately they can also be violent - for example, if one religious group suppresses another this causes great suffering and stress, and often the situation escalates into physical and social violence, human rights abuses and sometimes even war. Human history has been marred by wars between different religious groups and also internecine violence between sects of the same religion. This is emotionally destructive and kills peoples' minds and human feeling.

This is not the function of religion - All religions were founded to bring peace to the world. All the great beings like Jesus, Buddha, Mohammed, Mahajain and Krishna were peace messengers for humanity. Inner peace is taught in all religions and helps develop human dignity and potential.

A few examples: 'shide' the Tibetan Buddhist word for peace means a happy and healthy mind; 'pax' the Latin word for peace means positive growth. In Christianity peace is symbolised by the white dove of the Holy Spirit, representing God's blessing.

In Judaism it says in the Mishnah; "Peace is the vessel for receiving God's blessing" and "The Torah was given to establish peace"

The Micah predicts that when the Messiah comes; "They shall beat their swords into ploughshares and their spears into pruning hooks, nations shall not lift up sword against nation, nor shall they train anymore for war".

In the Islamic faith it says in the Hadith; "Hate your enemy mildly, he may become your friend one day". In the Surah "Goodness and evil cannot be equal. Repay evil with what is better, then the person who was your enemy will become your intimate friend".

Mahatma Gandhi said "Ahimsa is the basis of the search for truth".

His Holiness the Dalai Lama said in Oslo in 1989 when he received the Nobel Peace Prize: 'Inner peace is the key.

If you have inner peace, the external problems do not affect your deep sense of peace and tranquility. In that state of mind you can deal with situations with calmness and reason, while keeping your inner happiness".

Religious traditions and spiritual movements should follow the peace messages of their founders. We should look at the world religions again with fresh eyes, regarding them as a "genetic bank" of non-violent culture and extract the essence of their good ideas about emotional intelligence, inter-personal relationships, peace, healing and environmental care. Otherwise, future generations will experience too many difficulties.

We need to try to respect other peoples' lifestyles and philosophical or religious beliefs. Although for many modern people traditional religious moralities are now a little difficult to follow, at least we can all agree that we need one morality, that of peace and non-violence as a guiding principal for our lives.

Holy actually means 'whole', 'healthy' or 'integrated' and I feel this is a very true description of the authentic spiritual leaders of our society - those who are trying to bring peace to our troubled minds and world.

I hope that the world religions will unite and a forum of religions and spiritual traditions will one day be created in conjunction with the United Nations. This could help to give answers to many of the difficult global problems we face in the 21st century.

I would like to be very clear that, although I am the initiator of the proposal for a United Nations Spiritual Forum for world peace, if it is realized and created under the auspices of the UN General Assembly, I personally have no wish to be in the forefront

of this assembly. My wish is to stay in the background, serving the Spiritual Forum in whichever way I am able, but leaving the leadership to those better qualified to develop this Spiritual Forum to its fullest potential for the benefit of all humanity. I hope and pray that this permanent Spiritual Forum will be a major solution and contribution towards world peace in the 21st century.

Conference held at the University of Caracas, Venezuela

Making Peace With The Environment by T.Y.S. Lama Gangchen

I am very happy to be here today and to be able to participate in this conference organised by the University of Caracas. I would like to thank the organisers for giving me this opportunity to share my thoughts on environmentalism with the distinguished members of both the panel and the audience. We need to make peace with the environment because we are slowly poisoning and killing our body, our mind and our environment. We have already unleashed the greatest wave of extinctions in seventy-five million years. The loss of genetic diversity indicates that, unless we begin to change our attitude towards the environment, we the arrogant human race will also one day disappear from our planet.

We need to learn again how to take care of ourselves, our environment and our world in a nice and gentle non-violent way.

We should not think that because animals are less intelligent than us that we are free to exploit them. Animals feel pleasure and pain and have basic emotions - just like us animals want to be happy and dislike pain and suffering. In ancient India, the Buddhist Emperor Ashoka banned the exploitation of wildlife and promoted vegetarianism and in Tibet until 1959, we also had strict legal protection of animals and natural habitats. Today millions of wild animals are killed each year and many of them are being driven into extinction. Non-violent opposition to this destruction of life is a basic moral principle for many people today, especially Jains and Buddhists. What we choose to buy does make a difference as we consumers create huge markets for animal products. All of us are responsible for the destruction of wild life when we buy skins, furs and feathers from unknown sources.

We need to consume more cruelty free products and oppose drug and cosmetic testing on animals. Testing of new drugs on animals is both cruel and ineffective as they have different physiological reactions from us - we all know about thalidomide which was harmless to guinea pigs.

We need to share our material resources more and move towards a more sustainable society. We need to recycle not only our garbage but also our emotions and destructive attitudes if we are to save the planet. Developing an inner attitude of non-violence helps to heal our environment - it pacifies the arrogant and destructive attitudes which permit us to harm Mother Earth. Once we develop inner peace and harmony, we see and feel the sacred qualities of nature and naturally respect and take care of our environment. This is something we can learn from ancient cultures all over the world. They understood our dependence on the natural world and so all ancient spiritual traditions worshiped or respected the five elements and natural forces.

We need to incorporate spirituality into our environmentalism, if we are to transform our attitudes sufficiently to heal our damaged planet. I think we also need to promote eco-tourism to preserve rare and special habitats, animals and the genetic banks for future generations. These are our environmental patrimony and so we should carefully guard this environmental wealth for the sake of our children and future generations.

In the third millennium we need a society where both men and women jointly share the care of both the domestic and planetary environments! In ancient times there were many matriarchal societies that lived in harmony with the environment and so I suggest that we all need to learn from and respect women's natural environmental wisdom. Women have for example taken leading roles in anti-nuclear and environmental campaigns worldwide. We need to create a new balance between male and female energies for the benefit of our society and the environment.

We need to invest more in sustainable energy sources such as solar power and, develop sustainable technology such as electric and solar powered cars and catalytic converters. This technology should be for everyone in both the developed and developing world. We will have to put healing the planet before business in the twenty first century.

making peace with the environment
making peace with the five elements
making peace with the planet
peace with everything, everything with peace, please

1998

The seventh annual congress of the Foundation is held from the **8th to the 10th of May, in Madrid, Spain** at the Auditorio Mapfre Vida, under the theme **“VII Congreso Internacional para la Difusión de la Medicina Tibetana”**.



First world congress of **Health and Urban Environment** is held from the **6th to the 10th of June**, at the Palacio Municipal de Congresos, in Madrid, Spain, organised by the City of Madrid Tilesa.

Ancient wisdom and new solutions to mental health in the metropolis by T.Y.S. Lama Gangchen, Tibetan Lama Healer

Firstly I would like to offer greetings and respect to His Eminence Philip II of Spain, President of the Committee of Honour; to the president of the organising committee Mercedes de la Merced Mongue and the other eminent members of the honorary, organising, scientific and technical committees. My name is T.Y.S. Lama Gangchen and I am very happy to have the opportunity to participate in the 1st World Congress of Health and the Urban Environment. I am the Founder of the Lama Gangchen World Peace Foundation, a United Nations affiliated NGO, and my work as a peace messenger involves travelling 80,000 kilometres a year. Allow me to share with you a few of the things I have observed during the last 15 years.

Out of necessity most people live and work in large polluted cities deprived of the natural elements and energies of the environment. Electricity, central heating, air conditioning and such things as mobile phones upset our natural equilibrium. We call our cities “urban jungles” but really they are urban deserts, as almost nothing grows there.

I am not suggesting that we need to return to the countryside, but we need to acknowledge the needs of our natural mind for our well-being and mental and physical health.

Along with the industrial and technological revolutions have come destructively high levels of pollution. There are now 500,000 man-made pollutants in our environment. As a result city life makes us very tired and weak. We suffer from allergies, headaches, colds, coughs, memory loss, and also more serious illnesses.

We need to distinguish between technologies that are good for us and those which harm us. We can choose green technologies and leave a positive legacy to the future generations. We need to throw out and recycle not only our garbage but also the inner garbage of our negative emotions and destructive attitudes if we are to live happily in our cities. According to the mystical traditions of both east and west, our body and mind are a microcosm. The energy and elements of our body and mind mirrors the outer universe, the macrocosm. This means that harming and polluting the environment causes us mental and physical problems. For example lead pollution is a neural toxin which lowers children’s intelligence; chemical food additives cause hyperactivity and so on. To improve our mental health we need to make peace with Mother Earth. To do this and create inner peace we need to awaken the female energy within all of us. Women naturally have more feeling, sensitivity and responsibility for the environment. Until now our patriarchal culture has made many wars on the environment. It is now time for us to use our female energy to make peace with our environment.

We need to respect and heal both our natural and urban environments. Our ancestors created balance and harmony through good city planning and architecture. Of course we need to take into account the complexity of modern city life, but the

great city states of ancient times still have many wonderful ideas to offer us. Our ancestors understood how to balance the urban and natural environments; Athens for example means "Flower Garden", as did Odyana, the ancient city in the Swat Valley, Pakistan. All ancient cultures respected nature and used sacred spaces as integral parts of their urban environments.

There are many psychological causes of stress in modern cities; lack of friendships, breakdown of traditional family structures, loneliness, poverty, competitiveness, uncertainty about the future and violence. Now both our emotional lives and our cities are full of violence and cultural base is unpeaceful, but we need to recognise this.

In the next century, in many countries there will be intense competition for human resources such as work, money, living space, nutritious food, clean water and air. As 'mega-cities' become more common, non-violent education will become vital in the prevention of widespread urban crime and civil unrest. We need education to overcome inner darkness, fear, inner violence and prejudice, so we do not express our destructive emotions against our fellow citizens. Inner Peace Education helps us deal with the stress of modern living and the many different types of outer and inner violence we now experience. This will be very important for the next generation who will face worse difficulties than us.

As we have more or less lost the psychological side of our education we need non formal education, to teach us the inter-personal skills that are missing in modern urban life, such as love, compassion, harmony, inner peace and inner space. These skills increase our positive emotional states and help us to deal with the stressful and difficult situations confronting us, such as lack of traditional social networks, stress, unemployment, uncertainty, ageing, sickness, bereavement, competitiveness and the alienation of modern city life.

We need to develop a peace culture within our institutions and collectively make a big effort to overcome the culture of violence. Our media should show less violent images, especially for entertainment. We also need more empowerment of women within our societies, both socially, and economically. Non-violent education is a long term investment for the psychological health of our society.

There is incredible pressure to succeed in modern society. We grow up with strong habits of fear and competitiveness as well as belief in bad human nature, so we end up with many traumas, conflicts and inner violence which diminish our possibilities and life quality.

We have many different economic and social fears. We fear instability; change and loss of status. Due to our expectations, we fear the future and experience conflict and confusion, because we are not sure of the consequences of our actions. We work with fear, afraid that something is going to happen to us or that we are going to lose our job or apartment and feel threatened by our colleagues or by the economic climate. If we try to cover our fear with aggression, we experience our work as a very hostile place. In the workplace everybody has some kind of fear and stress, especially those financially responsible. These fears create many different types of mental illnesses. This culture of fear affects everyone; so we all need education to attain the life skills and values which will help us overcome the difficulties and fears confronting us both at work and in our personal life. We need self-healing, which means our health is in our own hands. We need 'enlightened self-interest', understanding that, if we fulfil the wishes of others as much as possible, our own quality of life will improve.

There are various psychological strategies we can use to overcome our fears - we can do our busy job without fear and with peace and relaxation; we run from morning to night trying to be successful - but, we will be much more successful if we do our work with peaceful attention, not agitation.

I suggest that we need non-violent education programmes in the workplace, to counter the culture of fear we have created, as well as to make us more productive and successful at work. We need programmes in stress reduction, mental and physical relaxation and self-healing. We need to learn emotional skills and conflict management for home and workplace.

To pacify our fears we should spend the first few minutes of our day developing a peaceful mind. In this way our work will be more positive. Every day we need to develop mind make-up - a positive and non-violent motivation for the day. Each morning as we dress or put on our make up we try to think: "I love myself, my family, my job, my city and my country. Today I am going to do the best I can, by working with attention but not agitation".

Without inner peace, sooner or later we will succumb to the stress that bombards us. We exhaust ourselves working and still do not get what we want. Inner peace is both a powerful preventive medicine and a very cheap form of life insurance. Peace education makes our lives less expensive economically, energetically and emotionally.

Over the past few generations, people have changed. Previously, we were satisfied with the necessities of life but now, we need more money and material possessions to be happy. Money has become the religion of the 20th century but, living this way

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has not helped us to solve our fundamental human problems. Instead of becoming happier, we are more unhappy and dissatisfied, and it seems as though everything has just become more expensive and dangerous.

Instead of being the slaves of our money we need to let money work for us. We need to make peace with money! We should identify our self-esteem not with our bank balance but with human qualities that are not affected by market factors. Regardless of external circumstances, we need to keep a peaceful mind and inner harmony.

In life there are so many different things that it is possible for us to lose, like our family, business, money, our health and even our life. These are difficult experiences but not really problems. Problems only come if we lose our inner peace. With inner peace we are no longer afraid of anything. We need to transform the way we see difficulties and keep our minds on the side of the solution.

Let us educate the present and future generations in positive emotional attitudes and in particular inner peace. This will go a long way to making peace possible in the twenty-first century, even as the world population grows. Peace Education is a fundamental solution to the psychological problems of humanity in the third millennium and the best gift we can give to future generations.

Thank you very much

Tibetan Pulsing and Self Healing conference in June in **Bagni di Lucca, Italy** at Villa Ada for the Global Open University for World Peace.



United Nations conference for the creation of an **International Criminal Court** from the **15th of June to the 17th of July** at **FAO in Rome, Italy**, which is attended by the Foundation's permanent United Nations Representative.



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Interfaith Conversations held from the **18th to the 23rd of June**, organized in collaboration with Sir Richard Glyn and hosted by **Gaunts House, Dorset, England**, with the participation of representatives from 12 different spiritual and religious traditions and international organizations. A special prayer ceremony for world peace was held at Stonehenge to celebrate the summer solstice.



Seminar on **“Policy, Ethics and Values”** was held on the **17th of June at the House of Lords, London, England**, organized by the Institute for Peace Studies and Global Philosophy, hosted by Lord Mc Nair.

Inner peace is the most solid foundation of a successful business culture in the third millennium by T.Y.S. Lama Gangchen

Thank you very much for inviting me here to participate in this conference on the subject of economy without fear. If I may I would like to share my humble views as a Tibetan Buddhist peace educator.

We need to integrate Peace Education our lives in order to create a more successful business and workplace culture. We need a method to help us deal with the stress of modern living and the many different types of fears we now experience.

These days we have more or less lost the psychological side of our formal education. That's why we need Peace Education, which teaches us the interpersonal skills that are missing in modern business life such as love, compassion, harmony, inner peace and inner space training. These skills increase our positive emotional states which help us to deal with the stressful and difficult situations which confront us at work. It is a subtler and deeper level of education and is we can say - a lifelong education. If we rely only on our present formal education for our life skills, we may have a degree in business management or political economy but we will still experience many personal and work situations that are difficult for us to deal with. We need Peace Education in order to live balanced and harmonious lives both to improve our management skills and to overcome the personal problems which may otherwise affect our performance.

We have many different business fears such as economic fears, social fears, fears of instability and change and of the unknown. These arise from our need to protect ourselves, our family and our business. We have many personal and business projects we'd like to under take but together with our wish or idea a second mind of doubt always rises and then we get many fears. Due to our expectations we fear the unknown, the future, and we feel conflict and confusion as we're not sure of the outcome of our actions. This culture of fear affects everyone so we all need Peace Education to attain the life skills and values which will help us overcome the various fears that confront us both at work and in our personal life. We need self-healing to overcome our fears we need what we can call enlightened self-interest, understanding that if we compromise and fulfill others wishes as much as possible, we will achieve peace and social harmony as well as improve our business.

There are various psychological strategies that we can use to overcome our fears. We need to live our normal busy life, but with peace. We run from morning to night trying to be successful but we will be much more successful if we do our business with atten-

tion but not agitation. Our expectations make us lose our peace. Normally we always mix our positive actions with fear and doubt. We need to accept that to do our best is beautiful. We should identify our self-esteem not only with our bank balance, but also with our personal qualities that are not affected by market factors.

We cannot personally control many external factors that influence our business such as the exchange rate, inflation, the level of taxation and so on but whether our business is going up or down we need what can call the mind make-up of inner peace. Regardless of external circumstances we need to keep a peaceful mind and inner harmony. In life there are so many different things that it is possible for us to lose such as our family, business, money, our health and even our life. These are difficult experiences but not really problems. Problems only come if we lose our inner peace. With inner peace are not afraid of anything, even bankruptcy. We need to transform the way we see difficulties in our business and keep our minds on the side of the solution.

We always act with fear; we are always subconsciously scared that something is going to happen to us and our business. For example we might project a very fearful attitude and so feel very threatened at work or by the economic climate or we might project aggression so we experience our city as a very hostile place. This is due to the fear which we have internalized. In the workplace everybody has some kind of fear and stress, especially those financially responsible. To pacify our fears we should spend the first few minutes of the day developing a peaceful mind. In this way our whole day and our work will unfold much more positively. Each morning we need to develop mind make-up, a positive direction for the day. Each morning try to think, "I love myself, my family, my business and my country and so today I'm going to the best I can to be successful by working with attention but not agitation."

Make this New Year's resolution, "I am not going to lose my peace anymore", and then the next year's business will be more successful.

There is a lot of pressure to succeed in modern society. By the time we finish our formal education we have a strong habit of fear and competitiveness as well as often the idea that we have a bad nature and so we end up living with many traumas, conflicts and inner violence which diminish our possibilities and our own development. Our whole modern lifestyle reflects these kinds of problems. For example we have a workaholic culture as whilst working, we have a lot of fear and blockages and these cause us to waste a lot of time and energy at work as well as overstress us. I suggest that we need peace education programmes in the workplace to counter the culture of fear we have created as well as to make us more productive and successful at work. We need to keep the basis of peace whatever the project we are engaged in. Without it, even if we have temporary success, later it is doomed to collapse. With a peace basis, everything that we do is positive.

Inner peace is very important as without it sooner or later we will succumb to the stress that bombards the modern businessman or woman and we will get sick. So we can say that learning to manage with inner peace is both a powerful preventative healthcare plan and a very cheap form of life insurance.

When we are really sick we have a lot of fear, stress and pain. Inner Peace Education helps us to overcome the mental stress and fear that goes with those painful physical experiences. Peace Education helps us to accept this situation and remain optimistic. This is a very important factor in speeding up the process of healing as well as improving our quality of life.

At some point in life our job will finish and so it is important that this happens without fear. Although some people look forward to their retirement many people feel disempowered because most of the skills they acquired over so many years become irrelevant. For them retirement means spending their time with their memories, watching television and reading newspapers. Many older people feel that life has failed them and they become very fearful. Peace Education should be offered to those about to retire to equip them with the life skills that they need to deal with their new situation.

We need peace education as we need to train in advance to overcome the many fearful situations we have to face in life - by facing our fears we will learn to overcome them.

We can use peace to improve our corporate image and thus our profits. Many people have the wrong idea that peace means strength not weakness. Actually peace is a very powerful source of energy, especially in today's socially aware climate. These days there are many ideas about morality and many different lifestyles, and cultures even within our own country but if we promote our company as upholding the basic level of ethics of inner peace and non-violence towards other beings and the environment we will definitely find that inner peace sells. People think they need to use aggressive and competitive marketing to promote their products and fear that without it they will fall behind in the market. However we can be more clever than our competitors and use positive and peaceful messages to sell our products.

We should not worry or be pre-occupied that if we develop inner peace we will neglect the material aspects of our life because if our mind is mixed with inner peace then we

automatically experience good results. It is inner peace which allows us to experience the feeling of real satisfaction and real enjoyment from our life. With inner peace management all our activities will be smooth, peaceful and successful.

In this world we have many different management methods and programmes which bring many social and economic benefits to individuals, groups and society. However, in addition to all these wonderful management programmes we need to develop inner peace management. We need to apply peace management programmes to ourselves and to our business, company or corporation. A good system of inner peace management creates benefit for us, our business and our workforce.

Non-violence or "ahimsa" is a very necessary force in the creation of successful economy and business community. If we personally and collectively practise inner peace, we will improve our business.

We need to create a peace culture within the workplace. We need to educate both our management and our workforce in values such as non-violence, social cooperation, compassion, patience, tolerance, peace, intelligent wisdom and so on. Peace Education is a long term investment for the future of our company.

Peace Education is a fundamental solution to the corporate problems of the twenty first century.



TRANSFORMING STRESSFUL LIVING
INTO PEACEFUL LIVING
TRANSFORMING OUR CULTURE OF VIOLENCE
INTO A CULTURE OF PEACE
MAKING PEACE WITH THE ENVIRONMENT
MAKING PEACE WITH THE 5 ELEMENTS
MAKING PEACE WITH BUENOS AIRES
MAKING PEACE WITH ARGENTINA
MENTALLY HEALTHY
PHYSICALLY HEALTHY
INNER PEACE
WORLD PEACE
NOW AND FOREVER
BY ALL HUMAN BEINGS' ATTENTION
AND ALL HOLY BEINGS' BLESSINGS
BY GURU SHAKYAMUNI BUDDHA'S BLESSINGS

We need many Inner Peace Education and Self-Healing methods because the problems facing the 21st century are complex and require multiple solutions and ideas to resolve them. Within the ancient religious systems there are many ideas about peace. For example, the Tibetan word for peace 'shide' means a happy and healthy mind, the Latin word for peace 'pax' can be translated as growing towards the positive. All the ancient words for peace basically have the same meaning, a state which makes us feel good. In Christianity peace is symbolised by a white dove. In the bible a dove was sent by Noah to find a new world after the great flood had subsided. It returned holding an olive branch in its beak symbolising victory and reconciliation. The dove also symbolises the Holy Spirit. It represents God's blessing to man in the form of energy and inspiration. His Holiness the Dalai Lama affirmed in His acceptance speech for the Nobel Peace Prize in Oslo 1989 that "Inner peace is the key". "If you have inner peace, the external problems do not affect your deep sense of peace and tranquillity. In that state of mind you can deal with situations with calmness and reason, while keeping your inner happiness".

Self-Healing means that our health is in our own hands because all of our sickness is due to the distorted view that we have of ourselves and our world. Self-Healing and Inner Peace Education are panaceas for the 3rd millennium.

By practising Self-Healing exercises regularly we can heal our fundamental life energy, micro-organisms, atoms, cells and organs, creating long life, health, happiness and inner and world peace both now and for the future generations.

Our state of mental unpeacefulness and agitation reflects upon the health of our physical body. When we are angry we immediately feel the reaction in our blood circulation and in the functioning of our organs; we feel an increase in our body temperature and our heart beats faster.. If we continuously accumulate this kind of energy it eventually manifests in our body as a physical sickness such as a fever or infection.

The suffering experienced by people in this world is very deep and profound on both the mental and physical levels. We need a method which can help us overcome and recover from this suffering and tiredness. We can develop a good state of health and inner peace by practising the Self-Healing method. Some methods although beneficial are very exclusive and are not always appropriate for our modern life-styles and society. The Self-Healing method is for everyone regardless of their life-style.

In the West people lack information about the mind, its education and its nature. Therefore, some aspects of the more profound teachings on Buddhist philosophy are difficult to understand, but everybody in the world has the capacity and the wish to understand peace.

Peace is our original pure nature. It is like a pure crystal, but this pure peace nature has with time, become mixed with dirt: our negative and unpeaceful emotions. Originally, what we now perceive as positive and negative did not exist, there was only the mind. We have lost the knowledge of our original nature and so we search fruitlessly seeking this peace beauty and perfection in external objects and activities. We are always searching in the wrong places and, therefore,, we never find it, we only experience more suffering and pain. Not only do we run from life to life trying to find the solution, we run from generation to generation and from century to century. The solution to our problems cannot be found in material objects or by just sitting quietly, it can only be found by transforming our negative and impure mind into our original base mind - a peace mind. If we develop this peace mind and re-discover our original nature, then we can truly integrate peace into everything that we do, say and think, in every moment of our life.

Peace is the essence and the main goal of all religions, yet somehow this essence has been lost, hidden or kept secret. It is time that we looked once again at these teachings, with the aim of re-discovering this ancient wisdom, making it accessible to everyone. We need to integrate these ancient ideas into the 20th century because the people of this world are seeking a good message to bring quality into their lives. It needs to be a message which can be passed down from generation to generation to ensure that our children and the future generations live in a more peaceful and harmonious way. This message is not a message of religion; it is a message of peace. Everyone, whatever their personal belief is, needs to recognise and develop inner peace. We all need to become peace messengers and, like the media, we need to spread our message everywhere in the world. Ours is a world where there are many kinds and many levels of morality, even within the same religion and society. We need to share and follow a common goal.

In general, people find it very difficult to follow codes of moral behaviour; even the people who are interested in morality often agree in theory, but then afterwards find it very difficult to follow the rules,, finding many difficulties and obstacles. Morals are supposed to teach us right from wrong and how to live our life in a more peaceful, harmonious and kind way. In my opinion it is now rather difficult to say what is right and what is wrong. I think that the best message and the best morality for this world is the essential one: peace. It is the hope and chance for the future of the entire humanity, not only for religious people.

A major interdependent cause of peace is respecting our environment, realising that our own health, life and prosperity depends upon it.

World peace will only become a reality if many people experience health, happiness, and inner peace.

Inner peace is very important because without it, sooner or later we will succumb to the stress that bombards the modern worker. We exhaust ourselves working and still do not get what we want. Whilst working, we have a lot of fear and blockages which cause us to waste a lot of time and energy as well as oversteering us. We drink too much alcohol and coffee, smoke and harm our health because we cannot deal with the stress. Learning to work with inner peace is both a powerful preventive healthcare plan and a very cheap form of life insurance.

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Public meeting held on the 22nd of July in the municipal town hall at Belem, Brazil, organised by the Mayor of the City towards a project with the Foundation on religious tolerance, peace and environmental awareness to be launched by the end of the year, which brought together over 200 participants from various faiths, peace organizations, environmentalist groups, indigenous people's representatives and religious institutions.

The second AACHA journey takes place in the Brazilian Rain-forest from the 16th to the 23rd of July, making peace with the environment, dedicated to inner and outer world peace.

Meeting held on the 25th of July at SESCE conference Hall in Rio de Janeiro, Brazil, organised in collaboration with ISER and United Religions Initiative, with representatives of various indigenous tribes from the Amazon and more than 12 religious faiths and several peace initiatives.

Third local spiritual forum meeting is held on the 31st of July at the State Bank of the State of St Catarina, Florianopolis, Brazil, with the participation of 14 religious representatives, environmental associations and the non-violence movement. Some 150 people participate in the public meeting.



Fourth annual spiritual forum meeting is held on the 2nd of August, at Hebraica, Sao Paulo, Brazil, dedicated to the 50th anniversary of the Universal Declaration of Human Rights. The organizational meeting is attended by 60 members of 18 different faiths.

9th International Association of Educators for World Peace World Congress was held from the 3rd to the 7th of August in Sao Paulo, Brazil, under the theme: Towards the development of international peace education for a culture of peace.

1998



Founded by Lama Gangchen, the **Himalayan Broadcasting Company receives its license on the 8th of August.** Its headquarters are situated within the Himalayan Healing Centre goes from where they broadcast music, news, humanitarian and social oriented programmes to help the population, UN radio news and programmes daily, with the active participation of local and international NGOs, in the Kathmandu valley in Nepali, Hindi and English.

18th local spiritual forum meeting held on the 15th of August, in Santiago, Chile during which specific projects for a Chilean peace television, peace education projects and so forth are successfully concluded.

51st Annual DPI/NGO conference held from the **10th to the 12th of September at United Nations Headquarters in New York, USA**, on the theme: **“Building Partnerships”**



Second meeting on “Policy, Ethics and Values” is held on the 28th of September at the House of Lords, London, England.

Panel discussion meeting held on the 3rd and 6th of October, organised on the occasion of a Hindu-Christian interfaith conference: “People of peace in a world of war”, organised at the Monastery of St Giovanni in Parma and the Monastery of St Anselmo in Rome.

The Gangchen Service Association – NGO to help the community towards self-reliance by strengthening their social, economic and educational status in addition to proper management for the supervision as well as protection of the poor, destitute and helpless children has been created on the **5th of October, in Kathmandu, Nepal.**



Second meeting with H.H. Pope John Paul II on the 7th of October, Vatican.

1998



“A solution for the third millennium” golden book of the proposal to create a spiritual forum for world peace at the United Nations is officially presented on the **5th of November** to the Assistant Secretary General of the United Nations Mrs Gilian Sorensen for Secretary General Mr Kofi Annan.



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Unveiling of a life-sized elephant bronze sculpture on the 18th of November, gifted to the United Nations by Kenya, Namibia and Nepal, as a tribute to the environment and commitment for the preservation of the natural world: *forever expressing the hope that animals and human beings may exist in harmony and peace with peace.* The event is coordinated and co-sponsored by the Foundation.





Press Release
SG/SM/6800
HQ/589

SECRETARY-GENERAL'S STATEMENT AT UNVEILING OF BRONZE ELEPHANT IN GARDEN OF UNITED NATIONS HEADQUARTERS

19981118

Thanks Expressed to Kenya, Namibia and Nepal for Gift That Will Be 'Daily Reminder That We Are All in Debt to Mother Earth'

This is the text of a statement by Secretary-General Kofi Annan in New York today at the unveiling in the Headquarters garden of the bronze cast of "The Sleeping Elephant", presented to the United Nations by the Governments of Kenya, Namibia and Nepal:

Karen Blixen famously wrote in *Out of Africa* that elephants pace "along as though they had an appointment at the end of the world". Our friend here certainly did; we are glad it survived the trek.

For this is a special day. The Governments of Kenya, Namibia and Nepal deserve our heartfelt thanks for this generous gift, and for persevering through a long journey to make this happen -- because today the elephant has arrived at the United Nations at last, and it is here to stay.

Elephants, whether asleep or awake, evoke many things to many people. A former Governor of Brazil's Central Bank said his country's domestic debt was like having an elephant sleeping in the basement of your house, and wondering when it would wake up and ask for peanuts.

Eighteen years have passed since Mihail Simeonov went to Kenya, tranquillized a wild bull elephant and took a cast of it before releasing it unharmed into the wild.

Since that day, the story has taken many twists and turns. There have been several rounds of painstaking negotiations. At one point, there was even the accidental destruction of some of the original mold in a college boathouse.

The final wrangle concerned the mode of transport from the foundry in Brooklyn. Plans for a boat ride on the East River and a helicopter lift were discussed and discarded; finally, our friend was wheeled on the back of a flat-bed truck along First Avenue. A crane was on hand to put it in place.

But as we see this magnificent animal stand before us today, it was worth the wait. The sheer size of this creature humbles us. And so it should. For it shows us that some things are bigger than we are. It tells us that Earth is not ours, but a treasure we hold in trust for future generations.

It teaches us that if our global village is to be a truly desirable place for all of us on this planet, it must be guided by a wish to nurture and preserve, and not to threaten or destroy, the variety of life that gives it value.

And so, as the animal that never forgets, let the elephant serve as our institutional memory; let us remember that when future generations come to this garden as mature adults, this elephant will still be here. As we walk by it in the days and years to come, may all five tonnes of it stand as a daily reminder that we are all in debt to Mother Earth; that we ignore this at our peril; and that, if and when the elephant wakes up because we have failed in our duty, chances are it will ask for much more than peanuts. I thank you all.

* * * * *

1999



United Nations International Year of older persons

Centennial First International Peace Conference



Meeting with Nepal Prime Minister GP Koirala

The Foundation's annual congress is held on the 20th and 21st of February in Kathmandu, Nepal at the Himalayan Healing Center under the theme "III International Congress on Alternative Medicine and Non-Formal Education" dedicated to the United Nations International Year of Older Persons. With, among others, the participation of: Hon. G.P. Koirala (Prime Minister), Jayaraj Acharya (Former Ambassador to the UN), Hon. Minister for Health, Hon. R. Pandey (Minister for Environment), Hon. J.P. Gupta (Minister for Communication), Hon. P. Khadka (Minister for Culture and Youth), Prof. Sir. Anton Jayasurya - Sri Lanka.



**WORLD BUDDHIST HINDU
SOLIDARITY FOUNDATION**

PEACE

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IN APPRECIATION OF YOUR HOLINESS'
T.Y.S. LAMA GANGCHEN TULKU RINPOCHE'S

Outstanding Contribution Towards Inner And World Peace Throughout The World, and Historically For the Country of Nepal. Through Your Work Not Only In This Life But Also In The Past, In Particular As The Mahasiddha Lakshminkara Of Oddhyana As The Teacher Of Mahasiddha Lila Bajra Of Nepal And Not Only In The East But Also In The West, Not Only For Buddhism But For Peace And Harmony Amongst All Religions As Through Your Project For A United Nations Spiritual Forum For World Peace And Your Countless Dedicated Works In The Fields Of Peace Education, Environmental Care, Healing Practices, Tantric Self Healing, The Arts And The Integration Of Spirituality, Every Aspect Of Daily Life We Have The Honour Of Nominating

YOUR HOLINESS T. Y. S LAMA GANGCHEN TULKU RINPOCHE
AS THE MOST SUITABLE RESPECTED AND WORTHY
PATRON OF THE
WORLD BUDDHIST HINDU SOLIDARITY FOUNDATION

SIGNED IN KATHMANDU, NEPAL, MARCH 10TH 1999

PREM BADHUR SHAKYA
President

L. DORJI LAMA
Secretary General

Chief Guest
RT. HON BENI BAHADUR KARKI
Chairman
National Council

1999



WELCOME SONOT

Welcome welcome and warm welcome
to our holy Lama Ganchen
You are the peace messenger of the world
Fast and sweet our lama ganchen is the best
Your peace message always alive forever
You are life for the ^{poor} ~~creation~~ of the world
You are the lighting power of the peace
We believe you walk on the right path
Our hope our trust our good friend only like you

Peace mind healthy life
where you get we are there
Do right friend like you
getting inner peace

peace is the power of the world
Happy healthy mind of yours
peace is everything, everything in peace
without peace we can't do anything.

Two Song 10 minute

[illegible]

Inter-religious dialogue held on the **16th of March**, hosted by the **Rotary Club** of Colli Briantei, Italy with representatives of the Islamic, Catholic, Jewish and Buddhist traditions.



CASATENOV Grandissimo interesse intorno al simposio sulle religioni organizzato dal Rotary Club «Colli Briantei» e dal nostro giornale

LA PACE E' POSSIBILE

Nella fede l'unità del 2000

PAGINA A CURA DI **MICHELE CICERI** - SERVIZIO FOTOGRAFICO DI **ALESSANDRO ALBANI**

Un rabbino, u

La serata-confronto tra le religioni ha invece dimostrato che la pace è possibile anche in un mondo dove bianchi, neri, gialli e rossi pranzano alla stessa mensa, ciascuno mantenendo la propria identità culturale e le proprie convinzioni religiose. La sincerità, si è capito nel corso del dibattito, non è più tale se si scava in profondità o si risale al principio delle co-

Il significato del simposio organizzato martedì scorso dal Rotary Club «Colli Braccati» di Bracciano, è stato riassunto nel titolo: «Se bisogna a confronto, conoscere per capire». Il perché si sia voluto organizzare un dibattito di questo tipo, è stato spiegato da Cecilia Garbin, primo vicesegretario del Rotary «Colli Braccati».

«Perché in Italia manca il dialogo tra le religioni?», era il quesito di partenza dei promotori di religiosi di Verona. Il problema della coesistenza e del rispetto anche in chi è diverso da noi, ha messo in discussione il primato delle nostre si sia presentando anche in Bracciano. È vero: molti nostri atteggiamenti sempre più negativi verso i costumi, le usanze e i paesi stranieri, non è l'atteggiamento migliore anche se il più facile.

gni previsione, agli organizzatori è toccato scusarsi con un centinaio di cittadini che hanno dovuto rinunciare ad assistere all'incontro perché che nella sala non c'era più posto. Anche il Governatore entrante del Rotary, Benito Chiuchietti e il direttore del Giornale di Merate, Angelo Raiglini, hanno dovuto ascoltare dall'atrio (nonostante per loro fosse stato riservato un posto davanti) visto che già dieci minuti prima dell'inizio era impossibile entrare in auditorium. Le ragioni di tanto successo

n prete, un isola



esser. Edoardo Fede-
Shaykh
d'orienta-
del l'In-
tante: la
Lama
gine, dotto-
e gine-

parola le laureare non cen-
to e s'ha fatto breccia un uo-
mine desidero di frustazione
e gli pro-

to, si è capito subito
dell'intervento del rabbino
Krawlewski, il primo chia-
mato a intervenire.

«Con l'arrivo della mia ri-
gione mi delle Riforme, e
a sorridi». Ad Abba della Gene-
ci fu la prima
un granata di polvere da sparo

dire a co-
entranza
noia. La
Dopo
la parietale
sistemata
gli uomi-

zione al-
dono al-
preme a
ce prima
coarsezza
ciliazione

restano difficili da spiegare. Il lema attuale, l'abbiamo detto, l'aria di nuovo ma anche incerto che si respira nell'aria, la curiosità... Se fossimo in televisione diremmo che l'argomento ha bucatò il video, da queste colonne diciamo solo che nella serata di martedì scorso abbiamo visto il segno dei tempi. Il tempo in cui quattro sacerdoti di religioni diverse recitano ciascuno una preghiera (e riportiamo negli articoli a fondo pagina) con un obiettivo comune: una convivenza di pace.

amiche e un Lan

[illegible]

■ Cecilia Garbarino Salmaso, presidente del Rotaract «Giornale», Renato Farina nelle vesti di moderatore e uno dei relatori: da sinistra, il Lama Gangchen e S. Kopciowski e padre Luciano Benetazzo.

na hanno preg

mariti. «Sono stato in Africa
punti di guerra, ho detto: e mi
sono reso conto che il colore
della mia pelle è verde come
l'etichetta alla lingua perenne
che allungo. Allora mi sono
dato per morto sia il caso di por-
tare una sorta di mummia. Una
dissimulazione che porti al
disincantamento».

Quindi l'intervento di
Stavros Pallavas, che ha
promesso il discorso sul
suo tracciato da padre Ben-

edetto in maniera in-
teressa. Lo virgola
la gente si combat-
te che sono altri
cristiani, non è p-
punto più gel, nelle sue
idee, ma non è
guerre perché pre-
fuganti che predica-
re».

Bernato Fra-
nco. L'inter-
vista è stata
zato con una so-
cietà espositi-
vamente. La
sua è stata
sua è stata
sua è stata

...ry Club, era affiancata dal vicedirettore de
(alla sua destra nelle foto). Qui sopra il tavo
Maykh Pallavicini. Da destra, il rabbino Eli

ato insieme

Quel
magari del
tissimo
pubblico che
articoli
orso ha
emito le
da chiese di
te Faschi.
rca cento

[illegible]

■ Cecilia Garbarino Salmaso, presidente del Rotary Club, era affiancata dal vicedirettore di «Giornale». Renato Farina nelle vesti di moderatore (alla sua destra nella foto). Qui sopra il tavolo dei relatori: da sinistra, il Lama Gangchen e Shaykh Pallavicini. Da destra, il rabbino Eli Kopciowski e padre Luciano Benetazzo.

Un rabbino, un prete, un islamico e un Lama hanno pregato insieme

CASATENOVO. Un rabbino, un sacerdote cattolico, un portatore dell'ebraismo e della laicità si sono uniti, e si sono trovati: questo è il Duemila. Questa è la civiltà multirazziale di cui tanto si parla, ipocrite con il timore che il miscelarsi di culture diverse sia fonte di smozzoni nella società.

La serata-confronto tra le religioni ha invece dimostrato che la pace è possibile anche in un mondo dove bianchi, negri, gialli e rossi pranzano alla stessa mensa, ciascuno mantenendo la propria identità culturale e le proprie convinzioni religiose. La diversità, si è negato nel corso dell' dibattito, non è più tale se si scende un po' più a fondo al principio delle co-

Il significato del simpio organizzato martedì scorso dal Rotary Club di Codi Branteo e dal Giornale di Merate era riassunto nel titolo: «Se vogliamo confrontarci, cerchiamo per carità». Il presidente ha voluto organizzare un dibattito su questo argomento e ha speso Codi Branteo (Giornale di Merate) per il premio del Rotary «Codi Branteo».

Perché in Italia aumentano sempre più la presenza di estranei? Perché si sono moltiplicati i problemi della convivenza e del rispetto anche di chi è diverso da noi e ha molte cose da insegnarci? Perché la madre si sta presentando anche in Brancio. E certe volte andrei scatenando una rivolta, non è vero? E allora, signorini e puggi, tenetevi bene, non è l'atteggiamento più saggio anche il più facile.

Renato Farina, vicedirettore del «Giornale», invitato a far da moderatore ai dibattiti, ha presentato i relatori davanti a un pubblico attento e soprattutto numerosissimo: Elia Kopciowski, Rabbino capo della comunità ebraica di Milano, padre Luciano Benetazzo, rettore del Colle-



gio missionario «Maw Ee-chuan» di Propaganda Fide di Castel Gandolfo, Shaykh 'Abd al-Wahid Pallaviyani, presidente onorario del Istituto per l'Unità delle Religioni e T.Y.S. Lama Gangchen Rinpoche, guru in filosofia buddista e scrittore.

La prima impressione che dava vederli l'uno accanto all'altro era di un concentrato di diversità. La grinta del rabbino sul suo bagetto ne-

ro, l'apoteosi di padre Benedetto in vestito grigio, la barba quasi minacciosa di Shaykh Pallevisiani avvolta in una tunica araba e la calza serafica del Lama orno, vivacemente, quanto di più distastivo si possa immaginare. Non così il contenuto dei discorsi: dove parlo dopo



parole le barriere sono cadute e ha fatto breccia un umanime desiderio di fratellanza e di pace.

Lo si è capito subito dall'intervento del rabbino Kapelinski. Il primo chiamato a intervenire.

«Non parlerò della mia religione ma della Bibbia», ha esordito. «Nel libro della Genesi si leggono che Dio ha preso un granello di polvere da ogni

...rie del mondo e con quelli
...o creò l'uomo, che quindi
...to in sé qualcosa di tutte le
...e. La discendenza umana
...no primo origine dalla coppia
...ormata da Adamo ed Eva,
...che non a caso era l'unica cop-
...piola esistente. Dio ha fatto que-
...sto perché nessun uomo, mai e
...in nessun momento, potesse

Dopo di lui ha preso la parola Lama Rinpoche, che ha parlato diffusamente e incoincidentalmente di pace tra tutti gli uomini della terra. Nelle sue parole, tradotte dall'inglese all'italiano da un'interprete al seguito, anche alcune proposte concrete per accelerare il percorso di riconciliazione tra le genti.

«Credo che tutti di tanto in

Le parole ubbia senso leggero
testo della proposta che ho
sentimento sottoposto alle
azioni liturgiche, e cioè l'incor-
porazione di un forum spirituale
irrimediabile tra i paesi del
condo apparso con diverse
divisioni.

Dopo aver letto il testo del documento, il Lama ha su-

Padre Luciano Benetazzo ha cambiato l'agghiatura dei problemi: non il rapporto tra religioni tra loro ma quello tra le persone e la loro religione di appartenenza.

«La nostra società si trova davanti al grande problema

to secularizzazione - ha fatto. Che non è il rifiuto del croce ma un diverso modo di usarlo. Il rischio è che uomini che usano Dio temerari a farlo a suo modo, che agiscano intransigenti in sua religione. Riguardo la diversità. Battezzo ha fatto riferimento agli tanti anni da misost-



aria. «Sono stato in Africa
cinquanta anni, ho visto e mi
ho reso conto che il colore
della mia pelle e le mie croci
differenzia alle stesse persone
che esistono. Allora mi sono
reso che non sia il caso di pro-
porre una sorta di omogeneità,
una distinzione che porti al
seccobumismo».

Quindi l'intervento di
Giulio Pallavicini, che ha
seguito il discorso sul sul-
tracciato da padre Bene-

■ Due immagini del lottissimo pubblico che martedì scorso ha gremito la sala civica di Villa Faccioli. Circa cento

persona
sono rimaste
perché
gli dieci
minuti prima
dell'inizio
ma era più
possibile
entrare in
sala

in maniera drastica dema-
nifesta la verità è solo lei, si
sempre si combatte non è per-
sono elire, misuriamo o
infant, ma i perché non in
più. Nello stesso modo che
cristiani non esistono
perché non esistono
che predica la giu-

senatore Farina, contrande
sarcasmo, ha bene sintetiz-
to con una sola parola il
problema: «esprimi dai quattro
elementi essenziali delle di-

... fedeli religiosi. Al rabbi Kopciwinski ha associato la parola «universale» per designare «l'umanità». All'islamismo «veritiero» Lama «spiega»:
«... come è possibile, ha chiesto ai religiosi, far rivivere la ricerca della verità e la ricerca della pace?». Kopciwinski: «La mia è una fede. Mio Dio può dare la verità, non io. Io sono un sacerdote di Dio. Ci sono e ci saranno di dove ci si sa. La risposta non è la verità o quella di un'alma tendere alla verità. Dobbiamo misurare per questo parola significa verità. Io dobbiamo ancora trovare i diritti degli altri. Io siamo il dovere di conoscere il culto degli altri. Io il dovere di capire perché si

[illegible]

1999



Earth Day Celebrations on the **20th of March** at United Nations headquarters with the traditional ringing of the peace bell by Lama Gangchen, when the Foundation is presented with the **Earth Day Award** in recognition of our outstanding contribution as a dedicated Earth Trustee.



Panel discussion was held on the **15th of April**, organized by the **Lions Club of Asti, Italy**, on the theme: **“Cultures, races and minority religions”** to encourage inter-religious dialogue and awareness among different cultures.



Symposium held from the **22nd to the 24th of April** at **UNESCO** headquarters in Paris, organized by the International Association of Educators for World Peace and the Council on Human Rights and Religious Freedom, under the theme: **“Mutual respect and cultural dialogue for peace”**.

1999



On the **24th of April**, Lama Gangchen receives the **honorary citizenship of the city of Loano, Italy** in gratitude for his dedicated efforts for peace and reconciliation world-wide, during the celebrations of the twinning of Loano with Francheville, in the presence of Archbishop Monsignor Giuseppe Pittau.

Conference held on the **25th of April at Crespi Japanese Bonsai, in Parabiago, Italy**, on the theme: **“Meeting between East and West”** with the participation of Monsignor Francesco Fumagalli.

“In this technological era, Mother Nature is deeply polluted and so is our inner world. Non-violence is our only hope. We must urgently find new solutions to save our planetary eco-system from total destruction: let us take personal responsibility to change ways, let us recognise the preciousness of Mother Earth, and let us choose to use only green technologies. Mother Earth is pervaded by female energy, the most potent medicine to heal the planet. Naturally both men and women possess this energy: the time has now come to rediscover the positive female energy which is in us all, in order to make peace with the environment”. T.Y.S. Lama Gangchen



The Foundation holds a congress on the **4th of May in Milan, Italy** under the theme **“First Global Conference of the Italian Chapter of the International Association of Educators for World Peace”**. With the participation of: Prof. Charles Mercieca (president of IAEWP), Prof. P.R. Trivedi - India, Prof. S.N. Prasad - India, Prof. Bruno Ficili, Dott. Giuseppe Spinetti.



1999



The eighth annual congress of the Foundation is held from the **7th to the 9th of May in Madrid, Spain** at the Auditorio Mapfre Vida, under the theme **“VIII Congreso Internacional para la Difusión de la Medicina Tibetana”**. With: Mr Bawa Jain, United Nations Representative, Temple of Understanding)- USA; Prem Bahadur Shakya (Former Minister of Education and mayor of Kathmandu) - Nepal; Prof Elisabeth Smith (IAEWP) - South Africa; Dr. Yonten (Tibetan physician) India; Astrubal Salsamendi (UN official).



Jose Ramos Horta Nobel Peace Prize Laureate

The Hague Appeal for Peace conference held from the **11th to the 15th of May in The Hague, The Netherlands**. A special interfaith prayer meeting is held at the **historical synagogue of the Hague**, organized by Rabbi Soendorp, President of the United Nations of Youth foundation and Bawa Jain, Director of Interfaith Centre of New York, with participants from Buddhist, Catholic, Hindu, Jain, Jewish, Brahma Kumari and Sufi traditions.



1999

CRANS MONTANA
FORUM

10th Anniversary international meeting of the Crans Montana Forum is held from the **24th to the 27th of June at Crans Montana in Switzerland**, with a special section dedicated to the **"Holy Year 2000"** in which the Foundation takes part to discuss the Spiritual Forum report "A solution for the Third Millennium".

52nd United Nations Annual DPI/NGO conference held from the **15th to the 17th of September at United Nations Headquarters in New York, USA**, on the theme: **"Challenges of a globalized world: finding new directions"**.

United Nations DPI/NGO conference held from the 10th to the 14th of October, in Seoul, S. Korea, on the "Role of NGOs in the 21st century". Official visit to the Kyung Hee University: Institute of International Peace Studies. International academic peace conference organized in collaboration with the International Association of Educators for World Peace.



10th International Peace Education congress held in November in Ragusa, Italy at the former Nato base transformed into a refugee camp for 10'000 kosovans. The Foundation was a representative of spirituality in education.

1999

Millennium celebrations at Borobudur Stupa



Millennium celebrations at Borobudur Stupa in Indonesia in December: Space Training 1999. 100'000 candles are lit and peace prayers are dedicated to the success of a spiritual forum for world peace in the new millennium, with the participation of international organizations, which is reported on worldwide televisions as part of the Millennium New Year Global Vision programmes. A world peace prayer flags ceremony is dedicated to all Member States of the United Nations for the success of the work of the UN. Moreover, trees are planted in support of UNEP, one for each 5 continents.



2000



United Nations International Year of the Culture of Peace

On the 8th of February the United Nations General Assembly passed the resolution which recognizes the International Day of Vesak.

UNITED
NATIONS

A



General Assembly

Distr.
GENERAL

A/RES/54/115
8 February 2000

Fifty-fourth session
Agenda item 174

RESOLUTION ADOPTED BY THE GENERAL ASSEMBLY

[without reference to a Main Committee (A/54/L.59 and Add.1)]

54/115. International recognition of the Day of Vesak at United Nations Headquarters and other United Nations offices

The General Assembly,

Acknowledging the hope expressed by the International Buddhist Conference, held in Sri Lanka in November 1998, that the Day of Vesak, the Day of the Full Moon in the month of May each year, be recognized internationally and, in particular, at United Nations Headquarters and other United Nations offices,

Recognizing that the Day of the Full Moon in the month of May each year is the day most sacred to Buddhists, who commemorate on that day the birth of the Buddha, his attainment of enlightenment and his passing away,

Considering that international recognition at United Nations Headquarters and other United Nations offices would constitute acknowledgement of the contribution that Buddhism, one of the oldest religions in the world, has made for over two and a half millennia and continues to make to the spirituality of humanity,

Resolves that, without cost to the United Nations, appropriate arrangements shall be made for international observances of the Day of Vesak at United Nations Headquarters and other United Nations offices, in consultation with the relevant United Nations offices and with permanent missions that also wish to be consulted.

79th plenary meeting

2000

Lama Gangchen contributes to the **“Youth Programme for Culture and Meditation”** hosted by the **Dhammakaya Foundation, Bangkok, Thailand** held from the **9th to the 17th of February** with the following speech:

My name is Lama Gangchen (Lama Healer) and I would like to talk about the role of youth action in inspiring and empowering both the United Nations and society in general, using the example of the proposal for the creation of a United Nations Spiritual Forum for World Peace as an example.

We, as a collective of NGO groups and individuals ask that the spiritual nature of all life be recognised as a shared understanding and be incorporated into all future discussions and documents of world importance.

To further this, we ask that the forthcoming Millennium Forum recognise the need to create a deliberate strand for those people who feel called to the United Nations from an inner knowingness that the spiritual perspective can further a new culture of peace.

We recognise a culture of peace as more than the absence of war and more than positive values. We recognise that the spirit of each human being must be nurtured even as the body is protected from hunger and from violence. We further recognise that nature tells us that we must come into balance to preserve the abundance of the web of life on this planet. Furthermore, we accept all religions and honour them as expressions of divine truth.

Therefore, we are requesting that the Secretary General Kofi Annan recognise that spirituality must have a formal recognition at the United Nations, as it will be an important key for all world issues that arise in the coming century.

It is recommended that a permanent Spiritual Forum be established of willing individuals who come to the United Nations in altruistic service for a common humanity. Let this group focus upon the understanding that spirit permeate all ideas and resolutions. This forum need not be another organisation, but rather an invitation for dialogue and experiential learning for furthering this decade for a culture of peace.

Our collective agreement is to support all efforts which inherently unify diverse thinking to effect positive human values for the betterment of all life. We are inviting spiritual leaders, religious leaders, individuals who remember their spiritual nature and all interested persons to participate in a spiritual forum dedicated to building the Culture of Peace for the 21st century.

We, members of the LGWPF, an NGO associated with the United Nations Department of Public Information, and collaborating with the International Association of Educators for World Peace (ECOSOC, UNESCO, UNDPI, UNCED, UNICEF), as well as with the Legion of Goodwill and the World Peace Prayer Society, have since 1995 brought to the public's attention, the fact that members of the spiritual traditions face a glass ceiling in terms of their possible positive influence at the UN. We are in fact trying to break through that glass ceiling, not for our own benefit, but for that of the whole of humanity. To that purpose we continuously hold and participate in numerous conferences and roundtable discussions worldwide, to educate the public and also members of governments, of this fact and to advocate for change. We feel this change is necessary because it is fundamentally unwise that spiritual leaders, people with incredible emotional intelligence and compassion, are excluded from discussion or decision making on the future of the planet.

The planet as a company is almost bankrupt. Therefore, we should call in new consultants, who can suggest a variety of new approaches to the difficult problems now facing humanity.

The LGWPF is not linked to any particular government; as a humanitarian organisation, it follows its ethical principles in working towards the creation of a Spiritual Forum for World Peace to give a voice to all spiritual communities at international levels, something they clearly do not possess.

At present, spiritual leaders are isolated and therefore powerless to act or even express their opinions within the higher levels of the UN structure, even though the Constitution of the United Nations Educational, Scientific and Cultural Organisation clearly states that “Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed”.

Surely since the spiritual traditions have worked exclusively in the area of healing the hearts and minds of men and women for thousands of years, to exclude their expertise is somewhat strange to say the least.

Now, after the end of the cold war, the various religious NGOs have an unprecedented chance to improve their role in good governance. You are the builders of the future of this planet, your generation can and will make a difference. Let us unite wisdom, experience and youth together and break through the glass ceiling that was erected in the aftermath of the second world war. Together we can do it, and what a wonderful gift to humanity that would be, at the beginning of the third millennium, to have the various spiritual perspectives included in discussion and decision making on all world issues that arise in the coming century.

Recognising the spiritual dimension would be immensely empowering for the United Nations, so please let us call upon all of you to get inspired and act to help make this vision for a “Culture of Peace” a reality, please!

Thank you very much.

*Inner Peace and World Peace
Now and Forever
By the Attention of all Humanity
And all the Holy Beings Blessings*

(Presented by Prof. T.Y.S. Lama Gangchen's special representative: Ms Nina Meyerhof.)

2000



THE RISING NEPAL

GORKHAPATRA ROLLS A CENTURY INFORMING THE PUBLIC

KATHMANDU, FEBRUARY 14, 2000 (TUESDAY, 2056) MONDAY

Peace vital for welfare: Rayamajhi

Kathmandu, Feb. 13 (RSS): Chairman of the Raj Parishad Standing Committee Dr. Kesharjung Rayamajhi declared open the second day seminar on the fourth international congress on alternative medicines and non-formal education, here today.

The seminar had begun yesterday under the joint auspices of the Lama Gangchen World Peace Foundation and the Himalayan Healing Centre in connection with the United Nation's declaration of the year 2000 A.D. as international Year of Peace.

Speaking on the occasion Dr. Rayamajhi said peace is an essential thing for human See PEACE, Page 7

PEACE: Rimpoché presides

welfare.

The messages of Lord Buddha form a practical system of education to lead human life along the path of peace and good deeds, he said, adding that peace is essential for mankind for their freedom, equality and awareness.

Dr. Rayamajhi further said that non-formal education is necessary in a country like Nepal which is poor and backward and added that the conclusions drawn by the conference will be useful for world peace and unity.

At the seminar presided over by the founder of the Lama Gangchen World Peace Foundation Lama Ganchen Rimpoché, various other speakers including Prof. Charles Mercieca, president of the PABSON, Mrs. Geeta Rana and various other distinguished persons had presented working papers on various topics.

Annual congress held from the 12th to the 13th of February in Kathmandu, Nepal at the Himalayan Healing Center under the theme: "VI International Congress on Alternative Medicine and Non-Formal Education". With, among others, the participation of: Rt. Hon. Krishna Prasad Battharai (Prime Minister), Hon. Ram Krishna Tamrakar (Minister of Commerce), dedicated to the United Nations International year of the Culture of Peace.



2000

The Kathmandu Post

Nepal's Largest Selling English Daily
Vol. VII, No. 352

Kathmandu, Tuesday, February 15, 2000 (Pulsar 3, 2056)

Global solutions to conflicts sought

By a Post Reporter

KATHMANDU, Feb 14 - The Fourth International Congress on Alternative Medicines and Non-Formal Education concluded here with a call to find global solutions to the social, political, and economic causes of conflict.

Chairman of Rajarajshah Standing Committee Keshar Jung Rayamajhi officially inaugurated the meet Friday evening. While State Minister for Communication and Information, Govinda Bahadur Shah opened the congress amid a traditional Buddhist ritual ceremony here Saturday.

Addressing the function, Minister Shah stressed on the need to find an amicable solution to

increasing social, political and economic conflicts around the world in particular and South Asia and Nepal in general.

Former Nepalese ambassador to United Nations Jay Raj Acharya, Chairman of Indian Institute of Ecology and Environment Professor P R Trivedi, and other prominent personalities also addressed the function.

Speaking at the technical session, experts called for sweeping reforms in both Western and Eastern medicinal sectors. "Western medicine urgently needs the support of a natural holistic medicine while Eastern medicine needs help from a more advanced technological and scientific approach," they said.

During the congress, Lama Gangchen Rimpoché, initiator of UN's Spiritual Forum for World Peace, also founder of Lama Gangchen World Peace Foundation, a UN-affiliated NGO, was honoured with 'Man of the Year 1999' title. He was also conferred with World 2000 Millennium and a number of other honours.

Likewise, State Minister Shah, former ambassador Acharya, Dr Ratna Kamal Buidya, Dambir Bir Thapa, Pro Trivedi, Nepal Buddhist Federation President Landrup Dorgi Lama, and International Association of Educators for World Peace President Surya Nath Prasad were conferred with this year's World

Peace Academy Award.

Organised to mark UN's International Year of Culture and Peace, the two-day congress pondered on how to create better living for 2001, while focusing upon natural medical systems, peace and environment, and peace education.

Altogether 249 participants from 15 countries, comprising doctors, environment and education specialists, and others participated in the congress.

The event was jointly organised by the Lama Gangchen World Peace Foundation, the National Buddhist Federation and the Himalayan Healing Centre with support from a number of other organizations.

NATIONAL DAILY

THE RISING NEPAL

GORKHAPATRA ROLLS A CENTURY INFORMING THE PUBLIC

KATHMANDU, FEBRUARY 12, 2000 (MAGH 29, 2056) SATURDAY

PAGE 1

Alternative medicines discussed

BY A STAFF REPORTER, Kathmandu, Feb. 11:

The Fourth International Congress on Alternative Medicines and Non-formal education organised by Lama Gangchen World Peace Foundation, a United Nations affiliated NGO began here at Himalayan Healing Centre today.

With the theme 'How to Create Better Living for 2001', this year's Congress is to focus upon natural medical systems, peace environment and peace education to show that non-violence is a powerful way to heal, transform, and strengthen life and the human community towards global peace in the third millennium participated by doctors and specialists in various aspects of medical field.

Chairman of Royal Council Standing Committee Dr Keshar Jung Rayamajhi inaugurated the Congress and National Buddhist Federation with traditional lighting of lamp and the inaugural ceremony was attended by diplomats, dignitaries and scholars.

The World Peace Foundation has provided assistance in Nepal in the field of health, education and financial support to schools, monasteries, sponsorships for children, monks and the needy, through Help in Action and the Himalayan Healing Centre.

The Foundation and the Himalayan Healing Centre aim to promote constructive exchange between the traditional Tibetan and the Western medical systems. The process is a mutually complimentary one as western medicine needs the support of natural holistic medicine while eastern medicine needs help from advanced technology and science.

Traditional Himalayan, Nepali and Tibetan medical systems are combined with Ayurveda and modern medicine in practice in the out-patients wards at the Himalayan Healing Centre and study and research are conducted. See MEDICINE, Page 7

MEDICINE: Rayamajhi inaugurates

in Tibetan medicine.

The Congress on the occasion of the United Nations International Year of the Culture of Peace is jointly organised by the Himalayan Healing Centre, International Association of Educators for World Peace, Global Open University for Complementary Medicines under the patronage of Nepal Institute for United Nations and UNESCO, the National Buddhist Federation and Lions Club International-District 325.

गोरखापत्र

गोरखापत्र नेपाल र नेपालीको सेवाको लागि

काठमाडौं, नेपाल, १२ फाल्गुन २०५६

पृष्ठ संख्या: १२०००

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NATIONAL DAILY

THE RISING NEPAL

GORKHAPATRA ROLLS A CENTURY INFORMING THE PUBLIC

KATHMANDU, FEBRUARY 13, 2000 (FALGUN 1, 2056) SUNDAY

PAGE 1

Alternative healing best for lives, says Shah

BY A STAFF REPORTER

Kathmandu, Feb 12:

State Minister for Information and Communications Govinda Bahadur Shah today said that alternative healing systems could save the lives of a lot of people in the rural areas, particularly mothers and the new-born babies.

State Minister Shah said this while inaugurating the fourth international congress on Alternative Medicines and Non-formal Education, here this morning.

Nepal's former representative to the United Nations Jaya Raj Acharya said that the people had to change their attitude to overcome violence. "We tend to think that the universe belongs to us but in fact we belong to the universe."

The congress that centres on the theme of 'How to Create Better Living for 2001' is to focus upon

natural medical systems, peace environment and peace education to show that non-violence is a powerful way to heal, transform, and strengthen life and the human community towards global peace in the third millennium.

Organised by Lama Gangchen World Peace Foundation, a United Nations affiliated NGO, the congress is participated in by doctors and specialists in various aspects of medical field.

The World Peace Foundation has provided assistance in Nepal in the field of health, education and financial support to schools, monasteries, sponsorships for children, monks and the needy, through Help in Action and the Himalayan Healing Centre.

The Foundation and the Himalayan Healing Centre aim to promote constructive exchange between the traditional Tibetan and

the Western medical systems. The process is a mutually complimentary one as western medicine needs the support of natural holistic medicine while eastern medicine needs help from advanced technology and science. Traditional Himalayan, Nepali and Tibetan medical systems are combined with Ayurveda and modern medicine in practice in the out-patients wards at the Himalayan Healing Centre and study and research are conducted in Tibetan medicine.

Himalayan Healing Centre, International Association of Educators for World Peace, Global Open University for Complementary Medicines under the patronage of Nepal Institute for United Nations and UNESCO, the National Buddhist Federation and Lions Club International-District 325 are also involved in the organisation of the congress.

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Ringling of the Peace Bell on the 20th of March at the United Nations in Vienna, Austria. On this occasion the Foundation presents the “**Peace Messenger 2000**” Award to Austrian Airlines.



Panel Discussion held on the **1st of May in Riccione, Italy**, hosted by the Italian Yoga Federation, on “**Science and Spirituality**”, with the participation of Father Massimiliano Mizzi, International Franciscan Center for Inter-religious dialogue, Assisi, Italy.

On the **4th of May Mr Javier Solis, Ambassador of Costa Rica in Spain**, accepts the position of **Honorary President** of the Spanish Local Spiritual Forum.

2000



The ninth annual congress of the Foundation is held from the **5th to the 7th of May in Madrid, Spain** at the Auditorio Mapfre Vida, Ave. General Peron 45 under the theme **“IX Congreso Internacional para la Difusión de la Medicina Tibetana”**. With among others, the participation of: Dr. Astrubal Salsamendi (Former UN official), Prof. Trivedi (Chairman of Indian Institute of Ecology and Environment) - India, Prof. Surya Nath Prasad (IAEWP) - India, Prof. Alonso Roldan (Academia Diplomatic), Dr. Wangchuk (Tibetan physician), Nepal.

The **International Association of Educators for World Peace World Congress** is held from the **14th to the 18th of June, in London, England**.



53rd Annual DPI/NGO conference held from the **28th to the 30th of August at United Nations Headquarters in New York, USA**, on the theme: **“Global Solidarity: The Way to Peace and International Cooperation”**.

State of the World Forum held from the **4th to the 10th of September in New York, USA**, with a special session dedicated to the realization of the spiritual forum proposal: **“Making the world spiritual forum a reality: a roadmap for action”**.

“Making The World Spiritual Forum a Reality: A Road map For Action”
by **T.Y.S. Lama Gangchen** (presented by **Isthar D.-Adler**, UN representative)

“Dear Friends:

The world of the future will be extremely different from the one we are experiencing today. Major transformations are bound to take place, mostly in response to population growth and demographic changes, poverty and human suffering, the profound inequities between the rich and the poor, the impacts of all forms of discrimination and racism, the social unrest prevailing in so many countries, the impacts of crime and drug abuse, and the inability we have to attain sustainable and everlasting peace. Billions and billions of dollars have been spent in the name of development and economic progress and some of these problems seem to persist. The debate on those issues, and many more which we can add at this point, is also dramatically changing. The change responds principally to our increased understanding (consciousness) of the many dimensions involved—so the problems and solutions do not get trivialised; to important considerations to be taken into account at the national, regional and global levels—so we give due consideration to the global nature of our human existence; and to significant transformations of the forums—institutions like the UN and The State of the World Forum—where the debate takes place and the solutions are to be found. Two things are clear: (1) that there is no one answer to those problems and (2) that there is not just one point of view that must dominate.

In this process and as I propose a road map to the actual creation of

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the World Spiritual Forum, it is imperative that we learn from past experiences. One of this is that humanity is in search of both material and spiritual welfare. The material dimensions of our existence and the material solutions are equally important as the non-material ones. The need for material satisfaction first and spiritual growth later is a false and extremely dangerous proposition. For the world we live today it is equally important to debate the state of material poverty and that of spiritual poverty. Some people and communities while facing material poverty are still spiritually rich. But there are others where both material and spiritual poverty are at the centre stage of their existence. The UN recognised these two dimensions a long time ago, and specific proposals were developed in the Damabarton Declaration of 1944, where it was stated that the path of humanity entails both material and spiritual growth.

It is evident that less and less leaders would dispute the importance of understanding the spiritual dimension of all human phenomena. But such consensus has not been translated or anchored in one global institution. Thus the Spiritual Forum for many remains an abstract element and concept, and this must change and change now.

For the last several years many people including economists, financial specialists and entrepreneurs have come to the realisation that a World Spiritual Forum is the key missing in the international system. And what is needed now is a specific road map for its full realisation.

In my view this road map should contain the following elements and signposts:

1. The idea, concepts and rules must be publicly recognised and supported by The State of the World Forum. It represents the natural and most effective complement for a holistic understanding of the meaning of "state of the world". The final declaration of this Forum should include explicit and specific support and endorsement to a World Spiritual Forum.

2. The private sector and leaders from all walks of life should sign a short and clear statement (letter) that should be transmitted to the UN Secretary General, UN top leaders, the leaders of the International Trade and Financial Institutions, country leaders, union leaders, NGOs and spiritual leaders of the need to create the World Spiritual Forum immediately. And, if the idea is to create it within the UN System, that this would not be a decision making body but a deliberation forum and a major contributor to the formulation of global economic and social policies. Specific links with the General Assembly and the ECOSOC should be drawn up.

3. If the World Spiritual Forum is to be created outside the UN System, it would be essential to seek the full support of all actors in the world of development: governments, private sector, NGOs, academia, media and others. A place, budget, operational procedures,.... should be drawn so this Forum comes into existence in the nearest future.

This is an idea whose time has come. This is an opportunity the world cannot miss. This is an institutional arrangement that will complement and strengthen the structures that already exist, and it will show that its contributions will be key to shaping the future of humanity.

Ladies and gentlemen, I know that if we want a world transformation that targets the most sacred aspects and aims of humanity, any change that translates into the creation of new institutions is a difficult and complex one. But, it is leaders like you that have to be bold and willing to take the necessary radical steps for this Forum to become a reality. This will be your forum, the forum of the poor and the powerless, the forum of your children and grandchildren,...

I am making an appeal to you so you can write the history of this new millennium with the hands of the spirit, and we not only bring a human face to economic development but also the human soul. Do not be afraid. Be bold. Be generous with those generations that are following us.

Inner Peace is the most solid foundation for World Peace.

Thank you for your attention"



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Milan a City of Peace



“Religions for Peace in the spirit of Assisi” appeal for peace to the City of Milan, held on the **25th of October** with a public signing of the document by 21 religious leaders from Milan, making **Milan a City of Peace**.



Conference on **“Unity in Diversity”** celebrating the **25th anniversary of the European Buddhist Union**, held from the 18th to the 19th of November at UNESCO in Paris, France.

First International Conference on a Culture of Peace held from the **11th to the 13th of December, at King Juan Carlos University, in Madrid, Spain**, in the presence of H.M. King Juan Carlo and Queen Sofia.

Statement by Professor T.Y.S. Lama Gangchen

"The Inner and the Outer Culture of Peace: Transforming the world for the betterment of humanity"

Excellencies, Ladies and Gentlemen:

Let us first invoke 'peace' with a minute of silence> Let us use this moment of silence to link into the deepest statements of peace: our own inner peace.

My friends:

The Great Paradox

The greatest paradox facing humanity today - and this gathering in particular - is the fact that while we are here to promote "the culture of peace", we are at the same time experiencing major wars and conflicts in today's world. Just think about Africa and the Middle East.

I see myself around this table surrounded by souls who are "converted", who are seekers of peace, or who understand the real importance of a peaceful world, rather than a world in a state of conflict.

It seems that the choice we have is a simple one: we all want to live at peace and in peace.

Yes, all of us belong to this club that groups together those who are already converted.

With your permission, I would like to take this opportunity and my intervention as a vehicle and as a conduit to reach:

- *the hearts and souls of those who, in practice, do not believe in peace; those that are not at peace with themselves;*
- *the hearts and souls of those who are the major promoters of conflicts through partisan politics, selling and buying weapons, covering up major realities of human existence in the name of democracy, religion, and ethnicity; and*
- *the hearts and souls of those who are denying that conflict is the major disease affecting humanity today.*

I want to reach those millions of children who are in combat today and who have become heads of household because of the death of their parents.

I want to reach those innocent lives lost as casualties in so many conflicts in this world.

I want to speak to those who are at the negotiation table taking 'grand stands' in the name of winning the war rather than of establishing everlasting peace.

They are not here, although they should be here, and share their personal testimony. But, we all know that they are either the architects of conflict and war, or, clearly, they are the victims of major destruction. Simply said, right now, they are at war somewhere else in the world.

They are the ones who need our peace energy, our peace hearts, ad our peace souls.

The Culture of Peace

The culture of peace, if ever applied in practice, is the most revolutionary paradigm that humanity has ever put forth on the table of each and every household in the world.

A paradigm that touches the rich and the poor, the north and the south, the developed and developing countries, all different races and communities in the world, governments, private sector, NGOs, and so on. The key to this revolution is a fundamental change in the existing value system so dominated by economics, excessive consumption, exclusion and marginalisation. All of these are happening in a world that globalises so rapidly, and sees that poverty is increasing at an ever high rate.

The culture of peace is not a title, or another theoretical proposition, but a totally new way of life on this planet.

A planet that is getting smaller and smaller, as billions of people search for co-existence and betterment.

The culture of peace is, and should be, the foundation of everything we do.

From economics and finance to equality and an acceptable form of distribution of productive assets. From social imperatives in our societies to cultural and institutional sustainability. From the human dimensions of progress and change to the moral and ethical dimensions of life and our human existence.

It is the culture of peace that provides the substantive elements to close the existing gap of a notion of economic development that is practised today within a major ethical and moral vacuum.

But we seem to be far from having adopted this culture of peace. We seem to talk about it rather than to identify the true transformational instruments and actions that will actually provoke the changes we are all looking for.

Three fundamental steps

The way forward requires three fundamental steps.

The first fundamental step is the basic distinction between our outer peace and inner peace.

Most of what humanity and leadership is doing to attain some acceptable level of peace is to grab the elements of outer peace. What looks like a world without conflict. Physical conflict, I must say. But the absence of conflict is NOT tantamount of a state of peace. Lack of physical conflict is simply "the lack of physical conflict".

And in doing so, we are using more sophisticated weapons of mass destruction, so some can neutralise others who are prepared to create more conflict. This happens within countries, between countries and all over the world. Thus, instead of addressing crime, we train more police officers, we expand the space under the prison system, so we can keep more and more people inside those facilities; we create an industry of alarm systems and anti-alarm systems that is now in the trillions of dollars,...., all in the name of outer peace. All in the name of maintaining a world without apparent conflicts.

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We have seldom gone beyond the management of physical conflict, despite the fact that we know that there are so many other forms of conflict. These remain totally unattended. Of course, the results are clear: very high suicide rates in teenagers, increased trafficking and prostitution of young girls, of highly illegal drug, ad so on.

Peace, on the other hand, is a state of consciousness. An inner state in each of us, with individual and social connotations. We simply cannot buy peace. There are no supermarkets for peace. There is no level of material wealth that will be capable of buying everlasting peace either for a person or for a nation.

Therefore, if any progress is to be made in the practice and materialisation of a culture of peace, we must focus on its inner values, its inner dimensions, and its inner realities rather than on its outer elements.

This approach will demand a different discourse, a different attitude, a different system of education, a different way of facing life in all its dimensions within this planet.

The second fundamental step is to recognise the importance of what I call the "presence factor".

Many of our meetings and many of our institutions are filled with people who advocate and promote peace, but who are not at peace within themselves.

Many people have never experienced the state of inner peace. As long as you have not done so, everything tends to stay in a state of abstraction. We simply cannot promote that which we do not know what it is.

How can we allow those who are not at peace with themselves to sit at the table to negotiate a peace treaty? How can we trust architects who are in deep inner conflict to construct a world of peace?

This is an element we must understand and strive for in the next few years. This is particularly the case in children who have been taught how to kill through the media, films and toys. Our children have been trained to take the life of another human being.

Yes, the future leaders of the world, some, who should have been here today, may become the most effective machines of destruction.

This is simply not acceptable.

This presence factor also applies to our teachers, our political and spiritual leaders, and to everyone who is in an influential position.

We must take massive steps to assist and contribute to the peace of those who are making decisions that affect each and every one of us. We must get closer to them now. We must approach them with huge respect and compassion, but with a firm and unequivocal message that peace is the objective and not just the elimination of conflict.

The third fundamental step is to bring in action.

Peace must be an intrinsic element of all we do. We must have peace in ourselves and among ourselves. We must have peace with all of the elements and constituents of nature. We must have peace within every institution and organisation, as a coherence factor as well as a performance factor. We must have peace with all religions, with all ethnic groups, with all possible communities of interest.

This is a step we all feel comfortable with, although it has proven to be the most difficult one to attain in practice.

Peace in action means peace in every step of the way of our existence. Peaceful thoughts. Peaceful actions. Peaceful goals and commitments. Peaceful instruments. Peaceful forms of exchange. Peaceful politics. Peaceful business. And so on.

Our public commitment

This cannot be just another meeting. This cannot become just yet another self-congratulatory event. This cannot be the platform of speeches that have no transformational implications or that remain in one book of proceedings for historians to decide if we made it or not.

This meeting must be the new beginning of a massive concerted effort to transform the world into a world of peace, once and for all.

My personal commitment is to go out of this door with my heart and soul full of that peaceful light and that peaceful energy that will be able to transform everyone I see, everyone I touch, everyone I think of. My personal commitment is to go out of this room and create the level of awareness that this problem deserves before more people get killed on the streets of so many cities in the world. My personal commitment is to heal those who have been affected by war and conflict and those whose wounds go far beyond the physical body.

But what is our collective commitment?

What actions are we planning to take here and now so the impacts of our existence touches every corner of the world?

In this regard, I would like to propose only one simple idea: the opening of the international bilateral or multilateral dialogues - anywhere they happen - into a debate that takes due account of human, spiritual, cultural, ethical and moral values.

We have gone too far in promoting material welfare. It is time we promoted spiritual welfare.

In practical terms, I have called this idea the creation of a Spiritual Forum in every instance of public policy making. This is practical and do-able, if we are in the vein of transformational change, and if we would like to reach far beyond political or allegorical declarations.

Let us stand up for peace. The choice is really ours.

Thank you very much.



2001



United Nations Decade for a Culture of Peace and Non-violence for the Children of the World United Nations Year of Dialogue Among Civilizations

Five year commemoration of the first launching of the proposal for the creation of a spiritual forum for world peace on the **23rd of January at ECLAC in Santiago, Chile.**

Speech by **Mr José Antonio Ocampo, Executive Secretary of CEPAL** during the commemoration of the five years of the launching of the Lama Gangchen Rinpoche's initiative for the creation of the "UNITED NATIONS SPIRITUAL FORUM FOR WORLD PEACE".



It is CEPAL's great honor to be the host of this important commemoration of the five years of the launching of Lama Gangchen Rinpoche's initiative for the creation of the "United Nations Spiritual Forum for World Peace."

We share fundamental principles with this Forum, which have guided the United Nations Organization from its origins. These principles were stated, once again, in the Millennium Declaration, where Heads of State and Government expressed their decision to establish a just and lasting peace throughout the world, conforming to the aims and principles of the United Nations Charter. They also reconfirmed their determination to support all efforts that led, among other things, to the respect of everyone's equal rights, without discrimination based on race, sex, language or religion, and cooperation as a mechanism in order to resolve international problems of economic, social, cultural and humanitarian character.

At the same time, when defining the fundamental values for international relations in the 21st century, requirements for the attainment of a true lasting peace were once again emphasized, they were: freedom, equality, solidarity, tolerance when confronted with difference, respect for nature and a common responsibility in the management of economical and social development throughout the world.

From the origins of the United Nations Organization, peace has been linked to economical and social development. Following this basic principle, CEPAL has dedicated its main efforts in analyzing and proposing ways to make economical development compatible with equity and human development in general. This effort was again the key point in our main document of 2000, "Equidad, Desarrollo y Ciudadanía (Equity, Development and Citizenship) by which we clearly stated that the principles that inspire our task are definitively unavoidable and ethical. We specifically underlined that human rights, in their double dimension of civil and political rights, and economical, social and cultural rights, lend a true ethical quality to economical and social policies and to political order.

The culture of peace, human rights, democracy and economical and social development are, therefore, for our organization, four indivisible elements of integral human development. Peace is not attained unless human rights are respected, which in turn demands for a true democracy and a development model based on equality that fulfills the needs of the whole population.

This implies that the economical model must be subordinated to more ample social objectives. One of the biggest challenges consists in confronting the powerful centrifuge forces that characterize the private sector. In many countries, the population is losing the sense of belonging to society and identifying with the collective aims, thus forgetting the need for creating links of solidarity. We therefore have to foment such links, with the aim of creating a society and amore ample conscience of the social responsibilities of individuals and groups.

In Latin America and the Caribbean, although efforts were undertaken, the results of the old and new development models have not been fully satisfactory. The title

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of human and civil rights have not always been accompanied by its effective enjoyment. This manifests in a fundamental inequality regarding the access of justice and scarce participation of the poorer sectors of the population with regards to political decisions. On the other hand, economical and social rights are affected when agreements on a collective well-being and the best methods to attain these remain fragile. In economical and social fields, this results in unequal opportunities, employment instability, low income, difficult social mobility, ignorance of ethnic and cultural diversity and defenselessness when facing misfortune.

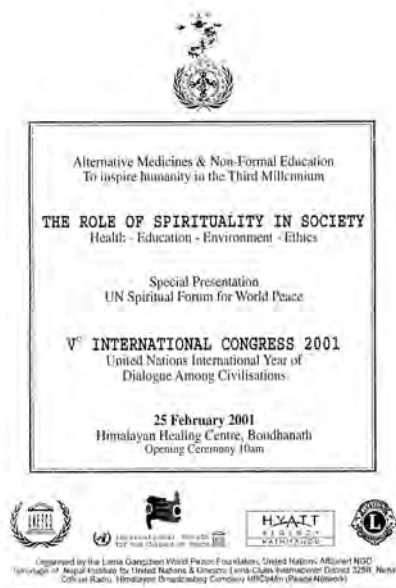
In order to overcome the great problems of inequality which affect our region, we need to concentrate our efforts in breaking the reproduction inter-generational structures of poverty and inequality, through actions that point directly to the four fundamental channels that cause them: educational, employment, patrimonial and demographic, as well as all barriers of discrimination due to gender and etnia (ethnic groups) which certainly aggravate this situation.

As we pointed out in the above mentioned document, education and employment are the "master keys" of this effort. Access to reliable quality education and, in more general terms, knowledge and information, are indispensable in order to build more equitable fields from which it is possible to overcome inequalities and thus contribute to the wished for consolidation of peace. Employment is not just the main form of generating income for most homes, but also a mechanism of social integration and personal realization.

Thus, in the vision of the United Nations Organization and CEPAL, social development and equity are not exclusive economical principles of doubtless importance, but also and, above all, ethical principles indispensable to the realization of peace. The attainment of peace in our region therefore passes through the construction of more equitable societies. This, according to us, is what truly measures the quality of our development. On such concepts lies the ethical basis of development and on them the sense of civil responsibility must be built. The promotion of altruism and the sense of human solidarity which underlies this spiritual forum identifies deeply with the ethical principles that form the United Nations Organization and our work at CEPAL.



Annual congress held from the **24th to the 25th of February in Kathmandu, Nepal** at the Himalayan Healing Center under the theme **"V International Congress on the Role of Spirituality in Society"**, dedicated to the International Year of Dialogue Among Civilisations. With, among others, the participation of: Rt. Hon. Prime Minister, Minister for Health & Social Welfare - Minister for Tourism & Civil Aviation, Minister for Law & Justice - Minister for Education, Minister for Environment - Minister for Youth, Sports and Culture, Chairman National Council.



2001

Launch of Lumbini Interactive “Hida Budhe Jate” in Nepal, to make the world familiar with the life and teachings of Lord Buddha such as Lubini, his birthplace – with weekly programmes on HBC94fm radio station, founded by Lama Gangchen.



LUMBINI INTERACTIVE

Hida Budhe Jate

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Buddhist Philosophy

Sects of Buddhism

Welcome to Lumbini Interactive...

With the restoration of democracy in 1990 a new democratic political-social order paved the way for the promotion and realization of human values such as fundamental rights, economic prosperity, and socio-cultural harmony in Nepal. Himalaya Broadcasting Company (Radio HBC 94 Fm) was launched in the year 1999 with a view to promote peace and social harmony and understanding. The radio is committed to its objectives for the sake of Peace, Brotherhood, and Prosperity of mankind in the spirit of the Timeless Teachings of Lord Buddha.

In the similar vein, Lumbini Interactive (LI) was founded in Kathmandu in collaboration with Radio HBC in 2001 with the view to promote Buddha's teachings and Lumbini as a means to social-cultural harmony in a society known for ethnic, cultural and natural diversities. A special weekly program in Radio HBC called "Hida Budhe Jate" (Here was the Buddha Born) was created in 2001 to highlight the importance of Buddha's teachings as well as the places associated with life and teaching of the Buddha.

Articles

- The Buddhist Way
- The Buddhist Sangha
- Huyen Tsang's Account
- Tsang Tsai's Account
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- Lumbini (LI)
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News Headlines

- Lumbini Development Trust to hold World Buddhist Summit II
- Action for Lumbini International Buddhist University (LIBU) demanded

Your are visitor

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INTRODUCTION

Buddhist literature declares that the newly born Prince Siddhartha took seven steps and uttered some precious words as auspicious message to the suffering humanity. It happened in the beautiful landscape of Lumbini. The garden was renowned for the beauty of its study grove of lush green trees and colorful flowers. Maya Devi, the queen of Sakya King Suddhodana of Kapilvastu, on the way to her maternal hometown Devadaha, was passing through the Lumbini Garden. It was the Vesakha Purnima (Full Moon Day) of 623 BC, while the queen was walking in the garden and took bath in the Pushkarni. After bath she proceeded toward the north, felt labor pain and took support of the branch of a tree. While holding the branch of a tree, she gave birth to the Prince.

LUMBINI: THE PILGRIMAGE

Today devotees and visitors from all over the world come to Lumbini, the timeless place where ancient monuments glorify the birthplace of Sakyan Prince and bear witness to the recent of the noteworthy visits by famous dignitaries. The pilgrims deeply immerse themselves in the serene spiritual atmosphere of Lumbini.

The famous Maurya Emperor Asoka guided by his spiritual teacher Ulagupta made a pilgrimage to this holy site in 249 BC. He erected a stone pillar bearing an inscription glorifying Hida Budhe Jate Sakyan Prince. The Sakyan Prince was born. He laid importance to the Marker stone and constructed few other structures to mark the exact birthplace of the Buddha. He re-evaluated the nativity tree and Pushkarni (the holy pond). He also visited other surrounding historic sites of Kapilvastu, Ranganaga and Devadaha.

These famous Chinese pilgrims - Hsueh Tsang (7th century AD), Fa-Hsien (6th century AD) and Hsueh Tsang (7th century AD) also visited Lumbini. Of them, Hsueh Tsang's travel account gives the detail description of Lumbini. He had seen the stump of the nativity tree, a chhatra, the Asokan Pillar, the holy pond

Pushkarni, the Tola (holy) River and the source of warm and cool water springs.

King Raju Malla (1512 AD) of Karnali, west Nepal, visited Lumbini and left the mark of his visit engraved on the top of the Asokan Pillar. On May Padme Hum Raju Malla Compravatu. The association of Lumbini with the Buddha were slowly to oblivion and the name Lumbini gradually changed to Rumenidhi and then to Rupandehi (the present name of the district).

General Khadga Shumsher Rana, the Governor of Palpa and Dr. Alois Fuhrer, an eminent archaeological surveyor in British India, discovered the Asokan Pillar in 1896. As the pillar was discovered and the famous inscription deciphered, more and more people were interested in the archaeology and history of the site. P.C. Mukherji conducted an excavation in 1899 and identified the Nativity Sculpture as well as some of the structural remains in and around the birthplace. In 1920s, General Kasper Shumsher Rana carried out a large-scale excavation at the holy complex of Lumbini and covered up the archaeological site with a view to strengthen the Maya Devi Temple.

The Department of Archaeology (DOA) Nepal undertook the responsibility of conducting excavation, research and conservation since 1972. After the formation of the Lumbini Development Trust (LDT) in 1989, the development activities at Lumbini including the excavation and conservation of the holy complex have been continued. In the 1980, LDT, DOA and JBP excavated the Maya Devi Temple complex.

MONUMENTS OF LUMBINI

Lumbini changed into a religious site soon after the Purnavasa of Lord Buddha. A monastic site evolved around the sacred spot of Buddha's birth. The birth-spot being the most sacred point in the whole of the Holy Land of Lumbini drew the attention of generous devotees who erected structures to pay homage to the great Master. These constructions were of religious nature. Along the religious complex, a civic settlement also sprang up to meet the growing need of the religious community visiting or living in the holy complex.

THE MAYA DEVI TEMPLE

The Maya Devi shrine complex is the heart of all monuments at this holy site. The complex also bears the testimony of several layers of construction over the centuries. The main object of worship here is the Nativity Sculpture (4th Century AD), which is known by the name of Maya Devi Temple.

THE MARKER STONE

This stone conglomerate is set deeply buried in the sanctum sanctorum pinpoints the exact location of the birth of Lord Buddha. This was discovered after meticulous excavation of the Maya Devi Temple site in 1986. The exact size of Marker Stone is 70 x 40 x 10 cm. This is now covered with a bulletproof glass.

THE NATIVITY SCULPTURE

The image of Maya Devi, also known as the Nativity Sculpture dated back to 4th century A.D. depicts Maya Devi, holding the branch of a tree with her right hand for support. Next to her Goddess Pishupati, her own sister, is supporting posture in the time of delivery is standing. The newly born Siddhartha Gautama is standing upright on a lotus pedestal, with two celestial figures receiving him.

THE PUSKARNI OR THE SACRED POND

Close by the Asokan Pillar on the southern side is the sacred pond, the Pushkarni, believed to be the sacred pond in which Maya Devi took bath just before giving birth to the Lord Buddha. It is also the site where the infant Siddhartha was given his first purification bath. The pond has terraced steps and is flanked by beautifully carved bricks.

THE ASOKAN PILLAR

The Asokan Pillar bears the first epigraphic evidence relating to the birthplace of Lord Buddha. It is the most noteworthy monument and an authentic historic document of Lumbini. The inscription engraved by Asoka is still intact and testifies the authenticity of the birthplace. The text written in Brahmi script and Pali language is translated as follows:

Twenty years after his coronation, King Priyadarsi, Beloved of Gods visited this spot in person and offered worship at this place, because the Buddha, the Sage of the Sakyas, was born here. He caused to be built a stone wall around the place and also erected this stone pillar to commemorate his visit. Because the Lord Buddha was born here, he made the village of Lumbini free from taxes and subject to pay only one-eighth of the produce as land revenue instead of the usual rate.

Dr. C. Sircar, Inscriptions of Asoka 1967, p. 68.

THE NEW FACE OF LUMBINI

The United Nations Secretary General U Thant's pilgrimage to Lumbini in 1967 became a milestone in the recent history of the development of Lumbini. Directly influenced by Lumbini's sanctity, U Thant discussed the matter with His Majesty the then King Mahendra who suggested HMGN Nepal to develop Lumbini as an international pilgrimage and a tourist center. In 1970, he also helped formation of an International Committee for the Development of Lumbini consisting of 15 member nations to support the development of Lumbini through the United Nations involvement. Professor Kenzo Tange of Japan was assigned the task of designing a Master Plan for the development of Lumbini.

MASTER PLAN OF LUMBINI

In 1978, the Master Plan designed by Prof. Tange was finalized and approved by HMGN Nepal and the UN. In the meantime, HMGN was directly involved in the planning and development of Lumbini through the formation of the Lumbini Development Committee. The Committee acquired the necessary amount of land, relocated the villages and commenced the task of creating basic infrastructure including the afforestation program in the planned area. The Master Plan thus changed the face of Lumbini.

2001



The tenth annual congress of the Foundation is held from the **8th to the 10th of June in Madrid, Spain** at the Auditorio Mapfre Vida, under the theme **“X Congreso Internacional de la Fundación Lama Gangchen para la Paz en el Mundo”**.

A special annual event is programmed to celebrate **Lama Gangchen's 60th birthday** on the 7th of July. On this occasion, the Italian telephone company in congratulating the Lama, offers him a full day of free telephone calls worldwide.



During the annual summer pilgrimage to Tibet, this year sees the incredibly rewarding completion of the structure of the aqueduct and on the 13th of August the **“Water Project ceremony”** is held. Attended by well over 3000 people, the day is filled with rejoicing and celebrations. Water is now on tap! The Sakya District Government bestows an award upon Lama Gangchen and his World Peace Foundation for **“supporting the country by benefiting the people”**. High moments of the day include a group marriage blessing of the Jack Stern & Co engineers who built the aqueduct; meeting with **Red Cross Delegate, Dr Philip Du-fourg**, who also took part in the event.





L.GWPF representative: Red Cross Volunteer with Bill Clinton, New York, Sept. 2001

54th Annual DPI/NGO conference held from the **10th to the 12th of September at United Nations Headquarters in New York, USA**, on the theme: **“NGOs today: Diversity of the volunteer experience”**.

Report on 9/11 from Lama Gangchen World Peace Foundation UN Representative in New York, Isthar D.-Adler

Every year, the Lama Gangchen World Peace Foundation takes an active part in the annual United Nations Non Governmental Organisations conference, and I am therefore in New York as of the 6th of September, for staff briefing and preparations relating to the event. The conference opens on the 10th of September amidst great expectations and SG Kofi Annan's eagerly awaited speech. We are to spend the next three days discussing “NGOs Today: Diversity of the Volunteer Experience” and its various related topics. In his opening speech, Secretary General commends the work and dedication of volunteers around the world, which he says “embody the very ideals of service and solidarity”, believing that together, “we can make the world a better place”, as “everyone stands to gain when governments and NGOs work together and find common ground”.

The morning of the 11th I am entering the UN building to start my usual voluntary work for the conference when the stunning news reaches us that the Main Towers of the World Trade Centre are the object of a terrorist attack, and we are shortly thereafter evacuated from the United Nations building, bringing the conference to an abrupt halt.

What follows, needless to say, brings about unmentionable shock, boundless confusion and bewilderment. I feel the 360 degree urge to do something. First I switch on the television to the news on this “Attack on America” and Mayor Giuliani's first talk to the people reaches right into my heart and spirit with his “fatherly” words and deep human concern. His strong words of wisdom have an effect on every citizen both in New York and also elsewhere in the world: an inspiration for all. I have to go out there and do something. This brings me to the Armoury where I sign up through the American Red Cross as a “Disaster Relief” volunteer on behalf of my organisation. I spend the next three weeks working in the disaster relief hall, both at the Armoury and then Pier 94 where everything is moved to on the Sunday night. The Armoury in Lexington Avenue, a place off limits to most of the world, is set up as a disaster emergency relief centre where the victims' families can come and enquire about their loved ones, injured, missing or dead from the World Trade Centre inferno and subsequent collapse. A place where DNA is collected in the attempt to identify victims whose remains may or may not be found at the site of the World Trade Centre, code-named “Ground Zero”.

At the Armoury, I meet with Dr Desmond Heath, a volunteer Doctor of the “Disaster Psychiatry Outreach” organisation (founded by Dr Craig Katz). His presence at the Armoury coincides with our arrival (Diane Williams, Director of Interfaith Centre of New York; Dr Nina Meyerhof, CEO Children of the Earth and myself). Dr Heath shares his wish: “I want a safe area for the kids to be in”, that is to set up a children's help section with us. No sooner said than done; we call it “Kids' Corner”.

As the hours pass the place gets increasingly busy and the atmosphere is filled with anguish and suffering beyond words. Very quickly “Kids' Corner” becomes everyone's corner, young and older alike: a bright and colourful cosy haven, where anyone who needs comfort, help, counselling, or simply a big hug can step into and spend as much time as they wish. Some of our volunteers go to a well known toy store for supplies which are most gratefully donated. Gradually as news breaks, we receive more and more donations of a wide range of toys, including thousands of cuddly toys and beanie babies, which we distribute to all children and then all adults, right across to all volunteers.

A podium is set up near the entrance where information is broadcast and which, every couple of hours, becomes the stage for a choir or a singer: everyone stops what they are doing and gets carried into another dimension through the power of song. Songs which reach deeply into one's heart.

Mayor Giuliani and several Government officials, such as Former President Bill Clinton, Governor Hilary Clinton and some popular figures such as the New York Giants visit the Armoury in support and solidarity.

The response is exceptional and incredibly healing: the enormous benefit it brings to all those whom we come into contact with becomes well known to all who come to the Armoury, even the volunteers and staff themselves, some of whom also seek our help and comfort. Many children are expressing their inner most feelings through drawing, and once we are moved to Pier 94, a teenager's painting area is added, which also proves beneficial to many of the staff and volunteers.



National Headquarters

Dear Red Cross Friend,

September 11, 2001, will be remembered as one of the most frightening days in American history. But it also set in motion one of the greatest humanitarian responses our nation will ever witness.

Thanks to people like you, the American Red Cross was able to immediately spring into action to bring help and hope to millions. Whether you are a Red Cross paid or volunteer staff member or one of the many organizations and individuals who played a critical role in supporting our efforts, you were there. You coordinated families affected directly and indirectly by the tragedies. You provided important services to the unprecedented legions of emergency workers. And most important, you set in place the groundwork that permitted our nation to take its first, tentative steps toward recovery.

Numbers hardly do credit to your amazing accomplishments. As a measure of your efforts, however, they are telling. You were at the scene in New York, the Pentagon, the crash site in Pennsylvania, and at airports around the country within moments of the attacks. In the first six months, more than 52,000 volunteers had helped the Red Cross provide financial assistance to almost 55,000 families who had lost loved ones, people who were seriously injured, and those put out of their homes or work because of the tragedies. More than 234,000 people turned to you for emotional support and grief counseling. You served more than 14 million meals and snacks.

Dr. Martin Luther King, Jr. said, “The ultimate measure of a man is not where he stands in moments of comfort, but where he stands at times of challenge and controversy.” In the midst of shock and grief, you were among those who stepped forward to help.

The staff of the American Red Cross I want to thank too for your important contributions to our efforts to help our neighbors since September 11.

Sincerely,

David McLoughlin
Chairman

Harold J. Decker
Interim President and CEO

2001

"Kids' Corner" offers the kind of help children will need for years to come. Those children who today need immediate comfort and first help will go through years of anguish and blocked emotions. Many are today too young to understand, others too grief stricken to understand or even come to terms with events. They will need each other to talk and share their thoughts and feelings with for as long as is required. The long term solution can be two fold: first of all keep "Kids' Corner" as a permanent ongoing help centre and secondly have an internet site where the children can talk to each other and exchange their thoughts and feelings with other who have suffered the loss of a parent in the World Trade Centre inferno.

On the Thursday following the attack, Mr Kofi Annan makes the decision to take part in the annual Interfaith Service, held at St Bartholomews. This annual event organised in support of the Secretary General and the United Nations work, by the Interfaith Centre of New York is attended by religious and spiritual leaders, ambassadors as well as the NGO community. This year's service brings a much needed sense of unity in the face of such dramatic adversity. A truly memorable occasion in which our organisation takes part, both as volunteer staff and to share a truly heart to heart moment in time, in communion with the great human family. The emotionally charged prayers and addresses bring hope and comfort into our hearts. Mr Annan declares we must have faith in each other. "Thank you for welcoming us today to this interfaith service of commitment to the United Nations. As always in difficult times, it is comforting to be among friends. I take heart especially at the sight of so many individuals of so many creeds praying side by side in the cause of peace. Heaven knows how much we at the United Nations need the hope and comfort of your prayers. Heaven knows how deeply we wish all of our prayers today may bring some comfort to the people whose lives have been touched by this week's tragedy. The events of the last two days must have tested the faith of every one of us. At times like this, it is all too tempting to jump to conclusions about the kind of people who must be behind such appalling acts, and to identify them with some faith or community different from our own. Instead, we should remember that, whoever they are, they must be human beings. We like to think of such acts as inhuman, but the truth is that human nature can sink to the depths of horror, as well as rise to the highest level of nobility. It is up to each of us to cultivate the best in his or her nature, and to struggle against the worst. That is why I esteem so highly the efforts of the Interfaith Centre: to find the common ground of mutual respect and love, which goes with true spirituality. Those efforts proceed; I know, from a shared faith -- faith in a dimension of life beyond the material, and in the obligation, binding on all human beings, to strive to understand each other and to live in peace. That is the faith that sustains all of us here today. That is the faith we must have in each other -- now, and in the days ahead."

The service is followed by a "historical" press conference held at the Interfaith Centre of New York where prominent leaders of the Muslim communities of New York, joined by religious leaders of Jewish, Christian, Hindu, Buddhist and other communities, respond publicly to the terrorist attacks. A spiritual forum meeting is scheduled to follow the press conference; however, the conversations continue and take on the form of what can truly be called an unprecedented "Spiritual Forum" in action. We can only re-affirm the imminent need for such a permanent Spiritual Forum to be instituted within the United Nations and request that all nations ratify its coming into existence without delay.



2001



Spirituality and Tourism Conference held from the **13th to the 17th of October at La Citedella, in Assisi, Italy**, organised by the International Institute for Peace Through Tourism, **“In the Footsteps of St. Francis”**, in collaboration with Father Massimiliano Mizzi.

“The Spiritual Dimensions of Tourism: One Road map Towards Peace” by T.Y.S. Lama Gangchen
(presented by Isthara D.-Adler, UN Representative)

Dear Friends: We are living in a very special moment of human history. Many of you feel shattered these days by the major events of September 11th in the United States which nobody can ignore or disregard. But we know there is more, like the events in Switzerland and in Southern France. All, just in the last few days. Now that some time has elapsed since the original incident in Manhattan, we should be able to share some deep reflections, not only with the view to focus on what happened—as we are saturated by the media—but more importantly, to see why did it happen and how can we, together, eliminate any form of terrorism in the future.

- *This is the time to go far beyond the surface of what actually happened.*
- *This is the time to heal and to love.*
- *This is the time to care and to serve.*
- *This is the time to be one and to respect our differences.*
- *This is the time to share our souls and to expand our tolerance.*

Of course, I care about the victims, their relatives, and all those suffering and who, directly or indirectly, have been touched by those events. However, everyone here should know that there is no process of human transformation that does not have ‘a victim’ or ‘victims’. And, you know that there are millions of them as a result not only of the physical forms terrorism, but also as a result of economic, financial and social terrorism; cultural and institutional terrorism; and political and religious terrorism. Maybe the physical terrorism of the type we have witnessed is the direct result of all other forms of terrorism. For many of the disadvantaged people, globalization also represents some form or another of expressions of collective terrorism. This is terrorism against the poor, minorities and the powerless. But, there are many other forms of sophisticated terrorism which result from the destruction of the environment, the use of inappropriate language, the making available to children of violent movies and pornography, the different forms of gender inequality, the progressive marginalization of indigenous people, the constant violation of human rights and so many more.

Terrorism is everywhere and it must be corrected now. The tragedy we are living today is one where we tend to accept only some forms of terrorism and not the others. The tragedy is also one where we assign to life a different set of values, depending on who the victim is. Obviously, to me no form of terrorism is acceptable. There is no room for terrorism in my life. And all forms of life are of the same value.

This is why I believe the time has come to ask ourselves the following questions:

- *Is it possible to live in a world free of terrorism?*
- *Is this simply a utopia these days?*





- *What are the conditions to be met so that we may attain a world of peace and security?*

I will come back to this in a moment.

It is also important to note that this meeting is taking place in a very special and sacred place: Assisi.

I wonder what Saint Francis of Assisi would have said today in relation to the tragedy we are all confronted with.

- *Would he cry?*
- *Would he pray?*
- *Would he meditate?*
- *Would he forgive?*
- *Would he forget?*

I know that the most beautiful prayer of Saint Francis expresses, among other things, the need for all of us to become an instrument of peace. An instrument of love. An instrument of healing. An instrument of inner realization.

- *What would Saint Francis say to someone like Bin Laden, or any other terrorist, if they were face to face for a few minutes?*

I do not know, but it would not be difficult to imagine that his first approach would never embrace any form of violence. Saint Francis would never use the same paradigm of the terrorists to resolve the problem. He would not use the paradigm that created the problem. He would have used a paradigm that can resolve it!! We know that violence cannot be addressed with more violence. Again, any form of violence.

- *Would he listen to him? or*
- *Would he teach, and dictate, to him what to do, when to do it, and how to do it?*

I strongly believe that the first thing Saint Francis would have done is to listen with love, compassion and rectitude. He would have entered into the spiritual dimensions of the problem at hand. And, when I say spiritual, I am mean listening to the foundations and reasons defining a racist, terrorists, and violent behaviour.

Of course, there are many explanations. But one explanation central to this phenomenon, is

- *A crisis of identity.*
- *A crisis of human identity.*
- *A crisis of identity with respect to the sacred aspects of our lives.*

This conference is taking place at the right time, when both spirituality and tourism are in deep crisis. This is not just a crisis, this is a deep rooted crisis on some of the most complex dimensions of human existence. It is a crisis of values and beliefs. It is a crisis of identity and direction. This is a crisis that touches on our fears, our commitments, our own existence.

We all know that tourism and spirituality are essential to build up a new global identity. A pluralistic and transparent identity. An identity with a new set of values. But, How do we do it right now when one of the sectors most hit by the terrorist attacks is tourism. Just look for a moment to the airlines, hotels, and the problems faced by tourist companies and businesses. Many international meetings have been cancelled. Many tours have been cancelled. But, even within this context, there is no doubt in my mind that tourism must play a fundamental role in attaining a way free of terrorism, a world at peace with itself. It is my contention that to bring back spirituality and tourism we



Interreligious Prayers for World Peace

must all become warriors of peace. Until and unless peace is attained, it will not be possible to move towards a sustainable path for humanity.

Thus, let me talk about peace for a moment.

- *The first thing I would like to say is that peace is not the absence of war and conflict. Peace is a state of being. Peace is a very beautiful and fulfilling state of consciousness. Of absolute consciousness.*
- *The second thing I would like to say is that if you want to attain peace you must understand the unique process of self realization you have to experience.*

In simple terms, you cannot buy peace in the supermarkets. Peace as a process of self realization is the key to focus on during this meeting. We need

- *Peace with the next door neighbour,*
- *Peace with the environment,*
- *Peace with all beings (including animals and plants),*
- *Peace with our individual existence, and*
- *Peace with our collective existence.*

But, we know that:

'Peace Is All And All Is Peace'

In the interim, there is no doubt that in order to recover and strengthen our identity we need a major process of healing and reconciliation. Healing of the most profound nature and reconciliation with our selves and others. All our activities have a healing quality. The existence of this quality and the character of it depend exclusively on us. We know that being in love is a healing experience. We know that serving is also a healing experience. We know that respecting and being respected is also a healing experience. But even if you cannot imagine what I am going to say today, economics can also be a healing experience. The source of healing would come from a mayor change in values. When human and spiritual values begin to dominate the process of wealth creation, of economic development and progress, we will be in a constant healing process.

Let me finish by saying that the only time when there will be no victims of a transformation process will be at that moment when we become invincible. Invincibility is the only way to eradicate terrorism and all forms of violence.

My friends, I did not say "ex-vincibility", but "in-vincibility". It is that state of our existence that also comes from within. It is essential we eliminate our inner terrorism. And by eliminating our inner terrorism, all forms of external terrorism will be eliminated. Let us join our hearts and move forward. We move towards that horizon which rejoices in peace and invincibility.

Thank you very much.

2002



United Nations International Year of Mountains and Ecotourism



Inter-religious forum held on the **24th of January at Villadossola, Italy** on “**Different roads towards the path of Peace**”.

World Social Forum, Porto Alegre, Brazil, from the 30th of January to the 5th of February.

58th session of the Human Rights Commission, United Nations Geneva, Switzerland. The Foundation organized a panel discussion on the right to “**Spiritual Education**”, on the 20th of March.



Congress held on the **5th of May in Albagnano di Bée, Italy** at the Albagnano Healing Meditation Centre with the theme “**spiritual education environmental education**”.



The annual international Congress of the Foundation is held from the **10th to the 12th of May in Madrid, Spain** at the Auditorio Mapfre Vida, Ave. General Peron 47 under the theme “**XI Congreso Internacional de la Fundación Lama Gangchen para la Paz en el Mundo**”.

2002



Albagnano Healing Meditation Centre

is officially inaugurated on the 19th of May in the presence of local authorities, the local population and several hundred friends and community members. It becomes known as “Little Tibet” and brings fresh vitality to the area with its activities to revitalize alpine cultures and village life. Over 200 fruit trees have been planted and the kitchen gardens are producing substantial amounts of vegetables for the entire community to benefit from. A small cottage industry has been set up, the “Lü-So Pure Life”: Lü Sem So Tze Special Substance for Body and Mind Recovery, producing chestnut jam from local chestnut trees which abound in the area. In the first year some 800 pots have been produced using only organic sugar and natural vanilla pods for flavoring.

The Albagnano Community is especially grateful to Dr Patrizia Tursini whose tireless dedication, efforts and support made it possible for the property to be acquired and develop painstakingly under her supervision from a former milk farm into a flourishing healing meditation and non-formal education centre for the benefit of all.



2002



Cerimonia di pace con il Lama a Bèe
Barche ai Castelli di Cannero, mongolfiere al parco Rodari

Il Lama
Il Lama Gangchen, il primo abate del monastero di Bèe, è stato ricevuto dal parroco di Albagnano, don Carlo Colombo, e dal sindaco, Marco Colombo. Il Lama Gangchen ha parlato della sua vita e della sua missione. Ha parlato della sua famiglia e della sua comunità. Ha parlato della sua fede e della sua speranza. Ha parlato della sua pace e della sua armonia. Ha parlato della sua vita e della sua missione. Ha parlato della sua famiglia e della sua comunità. Ha parlato della sua fede e della sua speranza. Ha parlato della sua pace e della sua armonia.

LA PREALPINA
Anno 115 N. 116 Martedì 21 Maggio 2002 - Euro 1,00 VCO

1 Maggio 2002 LAGO MAGGIORE



Il "piccolo Tibet" di Albagnano
Attesa a Bèe la reincarnazione del tutore del Dalai Lama

BÈE - La Drepung Gompa, il più grande monastero tibetano del mondo, ha scelto Albagnano come sede per la reincarnazione del tutore del Dalai Lama. Il Lama Gangchen, il primo abate del monastero di Bèe, è stato ricevuto dal parroco di Albagnano, don Carlo Colombo, e dal sindaco, Marco Colombo. Il Lama Gangchen ha parlato della sua vita e della sua missione. Ha parlato della sua famiglia e della sua comunità. Ha parlato della sua fede e della sua speranza. Ha parlato della sua pace e della sua armonia.

ecorisveglio
del Verbano

SETTIMANALE DELLA PROVINCIA D'IVERBANA
Anno 1 numero 2
16 maggio 2002
Euro 1,00

Danzare tibetano e mandare all'Albagnano Center di Bèe

VERBANO - Sarà un grande evento a Bèe, il 16 maggio, quando il Lama Gangchen, il primo abate del monastero di Bèe, sarà ricevuto dal parroco di Albagnano, don Carlo Colombo, e dal sindaco, Marco Colombo. Il Lama Gangchen ha parlato della sua vita e della sua missione. Ha parlato della sua famiglia e della sua comunità. Ha parlato della sua fede e della sua speranza. Ha parlato della sua pace e della sua armonia.



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LA STAMPA
PAGINA 47 MARTEDÌ 21 MAGGIO 2002
NOVARA
VERBANO - CUSIO - OSSOLA

ANATOLIAN MUSIC
COI IL LAMA, IL PARROCO E MARCO COLOMBO
PER L'APPELLO ALLA PACE TRA LE BANDIERE ONU
Ad Albagnano domenica per l'inaugurazione
del "Lama Gangchen World Peace Service"
Obiettivo: promuovere il buddismo in Occidente
la tradizione tibetana, l'educazione non formale

SUGGERITE CERIMONIE, DALLE BANDIERE AL MANDALA, DOMENICA AL CENTRO DI MEDITAZIONE BUDDISTA

Rituali di pace ad Albagnano
Columbo: «Si comincia da chi ci sta vicino»



Albagnano - La pace si fa con la pace. È il motto del Lama Gangchen, il primo abate del monastero di Bèe, che sarà ricevuto dal parroco di Albagnano, don Carlo Colombo, e dal sindaco, Marco Colombo. Il Lama Gangchen ha parlato della sua vita e della sua missione. Ha parlato della sua famiglia e della sua comunità. Ha parlato della sua fede e della sua speranza. Ha parlato della sua pace e della sua armonia.

Anno 1 numero 2
16 maggio 2002
Euro 1,00

Inaugurato l'Albagnano center
Nei progetti del lama agriturismo e musei



VERBANO - Il 16 maggio, il Lama Gangchen, il primo abate del monastero di Bèe, sarà ricevuto dal parroco di Albagnano, don Carlo Colombo, e dal sindaco, Marco Colombo. Il Lama Gangchen ha parlato della sua vita e della sua missione. Ha parlato della sua famiglia e della sua comunità. Ha parlato della sua fede e della sua speranza. Ha parlato della sua pace e della sua armonia.

LA STAMPA 47 PIEMONTE E VALLE D'AOSTA

Da Albagnano inno alla pace mondiale
Nel Verbano apre il Centro spirituale del Lama Gangchen



Il Lama Gangchen, il primo abate del monastero di Bèe, sarà ricevuto dal parroco di Albagnano, don Carlo Colombo, e dal sindaco, Marco Colombo. Il Lama Gangchen ha parlato della sua vita e della sua missione. Ha parlato della sua famiglia e della sua comunità. Ha parlato della sua fede e della sua speranza. Ha parlato della sua pace e della sua armonia.

TEMPO LIBERO

VERBANO
Un centro tibetano per la meditazione

VERBANO - Il Lama Gangchen, il primo abate del monastero di Bèe, sarà ricevuto dal parroco di Albagnano, don Carlo Colombo, e dal sindaco, Marco Colombo. Il Lama Gangchen ha parlato della sua vita e della sua missione. Ha parlato della sua famiglia e della sua comunità. Ha parlato della sua fede e della sua speranza. Ha parlato della sua pace e della sua armonia.

2002



Club **ITALIA**
ENIT - AGENZIA NAZIONALE DEL TURISMO



2002



31st world congress of the International Association for religious freedom, held from the **28th of July to the 2nd of August** in **Budapest, Hungary**.

55th Annual DPI/NGO conference held from the **9th to the 11th of September** at **United Nations Headquarters in New York, USA**, on the theme: **"Rebuilding Societies Emerging from Conflict: A Shared Responsibility"**.

Switzerland becomes a Member State of the United Nations on the **10th of September**.

"Prayers for Humanity" On the occasion of the **memorial service for 9/11** at the **Geneva Cathedral**, **Lama Gangchen** offers **Buddhist prayers** and meets with **Abbé Pierre** and **Juan Somavia**, **Director of ILO**. He signs the **Geneva Spiritual Appeal**.



2003



United Nations Literacy Decade: Education for all



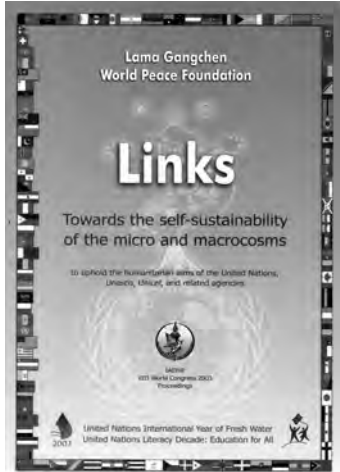
Lama Gangchen receiving the Award of Appreciation of the Supreme Patriarch of thailand from the hands of Ven. rewata Dhamma from Burma.

An International exhibition is held on the 1st and 2nd of March in Geneva, Switzerland, to launch the **World Tour of the memorial stupa of the United Nations International recognition of the day of Vesak – containing the sacred relics of Lord Buddha** (which come from Thailand, Sri Lanka and Myanmar). Touching over 30 countries around the world as a symbol of peace, the memorial stupa completes a world tour of exhibitions and is **now permanently displayed at the United Nations in New York as of the 8th of September 2006.**

As a supporter and a sponsor of the world tour, the Foundation takes part and organizes exhibitions in Switzerland, Italy, Austria, Tanzania, Kenya, Chile, Brazil, Venezuela, Argentina, Ecuador, Nepal, China, Mongolia.



2003



The Foundation's **"Verbania World Congress"** is held from the **16th to the 18th of June in Verbania, Italy** at the Hotel Mages-tic under the theme **"Peace Education"**.

The foundation's annual international congress is held from the **23rd to the 25th of May in Madrid, Spain**, at the Auditorium Mapfre Vida, under the theme **"XII Congreso Internacional de la Fundación Lama Gangchen para la Paz en el Mundo"**.

56th Annual DPI/NGO conference held from the **8th to the 10th of September at United Nations Headquarters in New York, USA**, on the theme: **"Human security and dignity: fulfilling the promise of the United Nations"**.



Establishment of **Lama Gangchen's Italian Foundation**, the Fondazione per una cultura di pace, Milan, Italy on the **11th of December**, under the Presidency of Lama Michel Rinpoche.





United Nations International Year of Rice



The **Lama Gangchen World Peace Media** is launched, sponsored by Felix T.S. Chen (Responsible for the funding committee of the Albagnano "Borobudur Project" of a Peace Culture Library, Peace Culture Museum, Wisdom Planetarium and bio-botanical gardens) and Sunny Kuo.

An Initial Step of Lama Gangchen World Peace Media

Explosion flames rumble; catastrophes shake the world Standards of morality deteriorate; means of living deviate.

Driven by the powerful wheel of economic development, modern mankind is marching into an unprecedented fierce competition in history. On one hand, the material and technological advancement certainly brings living gratification. On the other hand, however, the space of life and humanity is gradually and unnoticeably consumed by the consequential side effects.

The ecological environment of our planet earth is severely damaged. The light of spiritual human civilization dims day by day. The world is submerged with staggering (sweeping) disorders. Popular media is filled with rampant violent and sexual contents distorting our perception with hallucination and confusion. The current chaotic situation keeps worsening like fuel added to fire.

Amid the difficult challenge, Lama Gangchen adheres to his conviction and promotion of world peace. He reiterates that the means to transform violent culture is through peace culture. Peace Media essentially constitutes an integral core in the transformation of violent media to peaceful media.

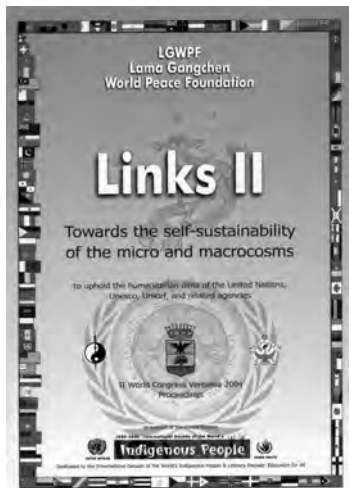
Since last year, Lama Gangchen World Peace Media is actively engaged in the establishing the foundation for development. Under the guidance of Lama Gangchen, our organization has reached a collaborative agreement with China's Guangcai Enterprise Promotion Committee to work on producing peaceful media. We are planning to utilize SWENCO Electronics Co., located in Shenzhen, China as a platform of the media's production center.

Through the kind introduction of Lama Gangchen, we met Mr Freddy Ehlers, America a popular TV anchor of La Television in Equador and Vice President of Andean Parliament in South America. Mr Ehlers is instrumental in linking our organization with media in South America for various exchanges. Moreover, we have been engaged by Amazonia Brazil Expositon to conduct cultural exhibit in China.

The primary mission of Lama Gangchen World Peace Media is to engage in the establishment of Peace Culture Museum which is located in the headquarters of Lama Gangchen World Peace Foundation in Albagnano, Italy. The brilliant key concept of building "Wisdom Planet" at Peace Culture Museum is originally created by Lama Gangchen to make documentary by utilizing modern advanced technology, covering the events and persons with remarkable contributions to world peace and to broadcast through various interactive media around the world. Our main task is to set up an integrated system incorporating hardware and software to produce the diverse programs.

Another ongoing task of Lama Gangchen World Peace Media is the release of series of DVD featuring the life and activities of Lama Gangchen, especially his edification around the world, his vision and his endeavors in promoting world peace.

Furthermore, our organization aims to consolidate various Lama Gangchen media resources around the world. We would appeal to those who share the vision of world peace and the interest in media to work together as a new force in Lama Gangchen World Peace Media.



Peace messengers journey to the Five Holy Mountains of Manjushri: WUTAI SAN on the occasion of the auspicious celebration of the Inauguration of the World Buddhism Affairs Centre.

The Foundation's **"II Verbania world Congress"** is held from the **28th to the 30th of May Verbania, Italy**, at Villa Giulia under the theme: **"Integrated and Traditional Medicines, Peace Education for better living"**.

The Foundation's annual international congress is held from the **4th to the 6th of June in Madrid, Spain** at the Auditorio Mapfre Vida, under the theme: **"XIII Congreso Internacional de la Fundación Lama Gangchen para la Paz en el Mundo"**.

The first conference on Indigenous medicines, interculture and globalization is held from the **9th to the 11th of July**, at the Winterthur Auditorium in Barcelona, Spain, on the occasion of the **Barcelona Forum 2004**, with the participation of the Indigenous Parliament of the Americas.

**"Natural Medicine And Globalization:
Health, Healing And Hope In This New Millennium"**

By Prof. T.Y.S. Lama Gangchen

(presented by Isthara D.-Adler, UN Representative)

Ladies and Gentlemen:

Thank you for this invitation.

Today, I would like to address three fundamental issues; all of which totally inter-related.

- First, the role of natural medicine in this new millennium.
- Second, the relationship between natural medicine and globalization.
- Third, the impacts of globalization in our inter-cultural reality, from a spiritual perspective.

At the end, I will share some specific policy and strategic proposals for your consideration.

Natural Medicine In This New Millennium

For some, medicine has become part of the solution to many of our physical and biological problems. For others, and this group is growing in numbers, modern medicine has increasingly become part of the problems.

Human health is central to public policy making and socioeconomic development. The absence of health and wellness has major repercussions in the quality of all human activities. Health is closely linked to social stability and peace building, and we must understand this within that context. The importance of natural medicine and its being complementary to modern medicine are undisputable.

In the 20th Century the great advancements in science were accompanied by the destruction of natural habitats, depletion of biological resources, large numbers of wars and conflicts, poverty and social injustices, etc. In the mean time, we experience the synergies between population and health. The world population doubled: in 1953, to three billion people, and in 1999, to six billion people. In a few decades, population may double again. Thus, unless we adopt a new approach to human prosperity a larger world population may translate into social instability, diseases, inequities, and problems we cannot even imagine today. Thus, it is essential we know what advancements in science would serve us in the new millennium.

Today, modern medicine has discovered the key rules for the occurrence and development of diseases and the change of form and the characteristics of biochemistry

of the organs, tissues, cells, and macromolecules of living beings in every disease. No doubt western medicine has made remarkable achievements in the prevention and treatment of many diseases. This achievement demonstrates we can 'transform' and 'conquer' some dimensions of nature. The 21st Century is the century of life sciences. In the latter part of the 20th century, western medicine met with unresolved obstacles (e.g., its helplessness in front of virus). This approach to medical science has taken the human body as its research object (a material object). But, while toxins play an important role in the change of pathology, there is not yet an ideal medicine to clean these toxins. We know now that antibiotics cause repeated infection and increase of drug-fast bacteria and, thus, a clear possibility of experiencing widespread bacterial diseases that, with present means, cannot be brought under control.

The roots and initial enlightenment of healing, curing and applications of all forms of medicine begin in nature. This is witnessed in all ancient medical systems; the most well known are the Greek, Egyptian, Indian, and other indigenous systems. Thus, basic treatments started with "natural treatment". These apparent, uncultivated, and simple methods have made a huge contribution to the health and reproduction of human beings! They have brought forth a number of "myths" for modern scientists to explore, especially when these natural methods are equipped with modern science and technology: a wonderfully powerful approach to healing!

We also acknowledge that Natural Medicine, and Chinese and Tibetan natural medicine in particular, have a long history, their own systems, logic and theory. Natural medicine is a medical system by which natural medicaments and natural medical health methods are applied to diagnose and prevent diseases. It includes natural medicines, acupuncture, JING LUO, time-medicine, massage, cupping, moxa, touch acu-point, traction, hand and feet reflexology, acupuncture points on the ears, bone-setting, martial arts, Qi Gong, Ayurveda, Tibetan Medicine, Himalayan natural healing cures, Ngalso Tantric Self-Healing Therapy, Ngalso Environmental healing therapy of the five elements, sports, diet, nutrition, music, arts, culture, color, psychology, cosmetology, physics, treatment with light and many others. Many techniques of treatment have been tested and accepted by modern medicine, and there are also techniques that are applied by ordinary people, and yet fairly effective.

Natural medicine includes traditional medicine, alternative medicine, complementary medicine, and unconventional medicine, divided into natural medicine therapy, and non-medicine therapy. At present, more than 300 kinds of natural treatments have been applied on man.

The core solution lies on promoting natural medicine and making full use of our natural resources and innate abilities within our human body to resist and prevent diseases and prolong life. Natural medicine stresses the concept of 'wholeness' and attaches great importance to the harmonious relationships between man and nature.

Side Effects. We are concerned that, being the objects of medical research, the human body and diseases have become extremely complex. Also, modern scientific research has its own limits, while many natural medical treatments can surely safeguard human health, prevent and treat diseases. Also, the limited functions and major side effects of chemical drugs and surgery result in people's quest for more ways of treatment. Toxins and side effects and damage done by some treatments to the body have created major doubts and concerns in many medical circles around the world.

There are many ways in which we create significant side effects. One of them is via chemically synthesized drugs which, in the end, are not a good solution to alleviate pains and cure diseases. Some of the present methods to treat illnesses are traumatic, including, for example, liver puncture, radiotherapy, and surgery. The above makes many people scared. Moreover, we know that human beings won't be completely free of diseases. Several reasons for this: First, human beings live on Earth, ever changing and in an environment that is inevitably polluted. Second, human beings have feelings and thoughts and, thus, nobody escapes from tension and disputes. Third, microorganisms with simple and changeable gene structures can

FUNDACIÓN DE AYUDA Y PROMOCIÓN DE LAS CULTURAS INDÍGENAS "ROSA COLLELLDEVALL" FAPCI



El consejo de administración de la Fundación de Ayuda y Promoción de las Culturas Indígenas resuelve por unanimidad otorgar el nombramiento de PATRONO DE HONOR a:

LAMA GANGCHEN (TÍBET)

La presidenta, Rosa Collelldevall

Secretario, José Gómez

Vicepresidente, Josep Sanz

indeed cause diseases to human beings, as they "improve" themselves as well. That is how HIV virus and variation of bacteria came into being.

But, chemical medicines are not the only negative source of side effects. We have many side effects from pollution, noise, and bad habits; a major cause of physical and mental diseases. In fact, everything we do has an effect (touch, smoke) and our mind also reacts at very subtle levels. Even one can experience negative astrological side effects as a result of taking an action under the wrong astrological conditions. The impacts on feminine energy is essential to be understood, as this energy is present in every material and non-material aspect and element of our lives. Therefore, It is central to embrace a deeper meaning of side-effects, to include those that come from energy, human actions, bad talk, the pollution of the five elements (e.g., wind, fire, water, earth), mad moods, inappropriate human behavior, and the like.

Until enlightenment we are exposed to side effects. We need to create methods to protect ourselves from negative side effects.

Modern medicine has its limits to addressing these side effects which have both gross and very deep and subtle expressions. For this reason, one needs to address issues of the body, mind and soul and begin to adopt aspects of a new form of medicine: "spiritual medicine". It is through natural means that societies will be able to overcome these side effects, including in our inner body.



Natural Medicine and Globalization: The Role of Economic Development

Globalization is a phenomenon touching each and everyone's lives.

Sometimes, it touches us in a positive way, but it also has created many victims. Half of the world does not have access to drinking water, and this is the source of many diseases that are killing thousands of children every day. There are six hundred thousands women who die every year because they have no access to health care during pregnancy or after delivery.

But, there is no doubt that material progress has taken place, although, we must be aware of the negative effects and destruction that such progress has had on the natural environment, our families, etc.

We are more than 6 billion people in this Planet and, at least among an important group, we seem to be more and more interconnected with each other. Instant communications are given now for granted. The fact that it took us only hours and not months to arrive here is also given for granted. What Marco Polo took

months and years to arrive at; it takes us no more than one day.

Once more, the most important reality globalization has brought to the fore is our high degree of human interconnectedness.

You and I share only one world. There are no two worlds. And, we know that what happens in one part of the world, affects the rest of the world. But, this interdependence happens at the level of both, our material and spiritual realities. Most people are much more aware of the first form –i.e., material interdependence-- and tend not to see or understand the second –i.e., spiritual interdependence.

This interdependence manifests in many ways. For example, we know how effective diseases are spreading from one country to another, with some pandemics, like HIV/AIDS, devastating the lives of millions of people. The SAR, an epidemic of last year, was yet another example warning sign of how interdependent we are. We are also interdependent through climate change, pollution of the air and waters, and so much more.

In many ways, the existence of this interdependence is not only fundamental in order to understand our high degree of human vulnerability, but also, to understand many of the solutions we have to apply to today's problems. In addition, of problems and solutions those are less individual than they are collective. This vulnerability is extremely important in the field of medicine as it so happens that it is in the collective domain where our international and regional institutions are the weakest.

Once again, globalization has heightened the importance of human interdependence and the need for concerted collective action. Today, in the health field, every matter is the matter of the collective.

But let me talk about an important aspect of natural and traditional medicines we

seldom bring to our discussions as doctors, healers, shamans or whatever medical profession we have: the relationship between natural/traditional medicine and economic development in our countries. Yes, my friends, I am indeed talking a little bit about economics today.

You may be surprised that I bring this issue to a congress on medicine. However, the future of traditional, natural, and all other forms of alternative medicines lies in comprehensive and holistic understanding of the strong linkages that exist between the fast process of globalization and the inputs/elements we are using to heal and cure people. Let me explain these linkages in a few words.

Today the engine of globalization is mainly economics and finance. This has led to a tremendous acceleration of the use of forests, bushes, plants and other ecosystems. Most of those ecosystems are fragile and subject to irreplaceable depletion. Patents, property rights, and the rights to access to those places which all of us depend upon, are obscure and thus we are now experiencing what economists have called "The Tragedy of The Commons". This is to say, the destruction of what must be the common heritage of our human society. The destruction of the Amazon, and of other biologically diverse ecosystems, is eliminating thousands of species that are so fundamental to the sort of treatments we see benefiting thousands of our patients.

The patterns of economic growth and development that globalization has brought about are a major threat to all the forms of medicines represented here, including modern medicine. It is here where a debate on globalization matters. It is here when we can see so many of the economic diseases we are facing as a human race today. Think about the diseases we are having in our nervous systems, and in all other body systems, as a result of pollution of air and water, the contamination and destruction of our soils, the depletion of the soils micronutrients as a result of the "Green Revolution" (i.e., that revolution brought by fast growing food varieties like wheat, maize, rice, and other s), and so much more.

I am not planning to belabor on this issue, as I am not an economist. But having traveled almost all over the world, I have been able to see how the ecosystems from which all these sources of health and healing depend upon, are progressively being destroyed irreversibly.

Next time we have this congress, it would be important to have some economists and some functionaries from the ministries of economy, finance, and development. They need to learn from us as much as we need to learn from them.



Globalization and Cultural Diversity: A Foundation for World Peace

Let me now share a few thoughts about culture and globalization.

Societies will never be sustainable if they are not culturally sustainable. Cultural diversity in the world must be seen as a source of strength rather than a source of weakness. We know that in our physical and biological world, uniformity often spells disaster as uniform systems are increasingly subject to rapid extinction and are more vulnerable than diverse ones.

The elimination of cultures, as a result of globalization, is a suicidal path to humanity. I understand the nature of such a phenomenon in which there is supremacy of one culture and one language. It is important from an efficiency point of view, as we are experiencing somehow in our everyday lives.

But, efficiency should not be the criterion to dictate whether one culture is better, or more important, than another one. The most powerful ways to uproot a population and bring them to extinction is via the elimination of their language and culture. And, narrowing down the world to one culture will never be possible as this means, literally, a process of self-elimination.

This is why this conference is so important. This is why we must exchange views about the role of cultural diversity in traditional and natural medicines. It is exactly the existence of cultural diversity that allows us to enrich everyone's form of medicine represented here today. A diverse culture means a powerful incubator of new ideas, new inventions and new road maps for a healthy world population.

But, there is even a more important, and very subtle, consideration to have in mind. It is through cultural diversity that we will be able to understand the laws guiding or dictating human transformation and human destiny. One interpretation of reality and one concept of reality are tantamount to an extremely poor interaction with, and self-realization of, that reality. In this case, one size does not fit all.

Can you imagine to live in a world with only one color, one type of bird, one specie of tree, one animal, one language, one culture, one ethnic group...? It is simple not possible.

Inter-cultural dialogues and to live within inter-cultural environments are the only

form of human reality. To reduce our human reality to one common denominator has proven to be the most effective way to create conflict, to increase social exclusion, to accelerate social instability, and so much more.

It is through these inter-cultural dialogues, and culturally diverse societies, that peace will be attained in the world. It would not be difficult to illustrate the above points with examples of wars and conflicts we are living at this moment in human history.

Cultural sustainability is central to sustainable peace and stability.

Just remember, every time we eliminate a language and a culture we are getting closer and closer to human self-destruction.

Policy and Strategic Proposals

Most of us here have come to take some action. To leave this conference without any concrete action is tantamount of failure. It will also be tantamount of failure to have too many proposals, because, in the end, we will do nothing.

Let me propose two important ideas:

First, the creation of a World Spiritual Forum. As we should not separate mind and body, we should also not separate mind, body and spirit. Our spiritual reality is at the roots of all we do in our lives, including our professions and daily practices. A medicine without the human spirit is like a life with no sense for quality or identity.

The Spiritual Forum should also go beyond the mind, body and spirit. It should embrace all of them in unity with nature and natural law. It is not possible to heal or be healthy if we are disconnected from The Laws of Nature.

Finally, and as a need of our human collective, we cannot leave every aspect of human destiny to governments. Spiritual leaders should also be heard and respected. Material welfare is only one aspect of our lives. Going only for material welfare will simply result in societies that might be materially rich but will, in the end, be spiritually poor. Human spirit is the natural transformational factor of material welfare.

Second, The World Medical traditions Forum. Because the world needs natural medicine and mankind wishes natural medicine to develop, it is essential that natural medicine be combined with modern medicine. This will be a new brand of medicine. Therefore, we appeal that, the 21st century be a century when man can conquer all diseases and enjoy the full length of life with the help of both modern and natural medical sciences. We appeal to work hand in hand and build the 21st Century, a century of life science and natural medicine. The need to push forward the development of natural medicine; to establish a Permanent Forum for Inter-Disciplinary Dialogue of all Medical Traditions under the leadership of United Nations (UN); and to promote the development and progress of natural medicine. Its guiding principle is to assist the advancement of professionals in natural medicine and to promote mutual cooperation. It aims to create a unified natural medical system during the 21st century and to realize the goal of the United Nations: "everyone can enjoy healthcare".

A Final Thought

The laws governing human evolution are the same that govern nature. The destruction of nature is equivalent to limiting our own human spiritual and divine evolutions. To heal and cure humanity and to provide health care to all, it will necessitate to change the course of globalization.

We need a globalization that is guided by deep and profound human values. A revolution in values is now needed to move our global collective in the right direction.

Thank you very much.



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Religions and Cultures symposium held on the **5th of September in Milan, Italy**, organized by the **Community of Saint Egidio**, under the theme: “Religioni e Culture: Il coraggio di un nuovo umanesimo”.



From left: Bishop Chartres of London; Lama Gangchen; Lama Paljin; Prof. Gabriel Mandel Khan.



57th Annual DPI/NGO conference held from the **8th to the 10th of September at United Nations Headquarters in New York, USA**, on the theme: “**Millennium development goals: Civil Society takes action**”.

Second International **Meeting with Sciences** conference held from the **12th to the 14th of November at Villa Giulia, in Verbania, Italy**, organized by the University of Turin and the Cobiانchi Institute.

Environmental education is the best investment for the new millennium
by **T.Y.S. Lama Gangchen – Lama Healer**

Firstly I would like to offer greetings and respect to the distinguished members of, both the panel and the audience, and other eminent members of the honorary, organising, scientific and technical committees. I like to thank the organizers for inviting me to participate in this conference. These kinds of events strengthen interdisciplinary exchange and dialogue for the benefit of development and better understanding, as for example, the of issue of environmental pollution, which is not confined to national borders, but affects the whole world. In ancient times when Marco Polo visited Asia, he initiated a significant exchange not only of trade but also of cultures, traditions, customs, and thought; and Chinese culture already at that time reached far into the world. The spaghetti we eat today in Italy originally came from China.

I am the Founder of the Lama Gangchen World Peace Foundation, a United Nations affiliated NGO, and my work as a peace messenger involves traveling thousands of miles a year. Please allow me to share with you a few

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observations I have made during my travels around the world in the last 15 years. Worldwide in the 19th and 20th centuries there has been the development of science and high technology, which has brought many wonderful benefits to modern society and which is now enabling so many human beings to survive on our planet. At the same time we need to distinguish between technologies that are good for us and those, which harm us. We can choose green technologies and leave a positive legacy to the future generations.

Along with the industrial and technological revolutions have come destructively high levels of pollution. There are now 500,000 man-made pollutants in our environment. As a result city life makes us very tired and weak. We suffer from allergies, headaches, colds, coughs, memory loss, and also more serious illnesses.

Out of necessity most people live and work in large polluted cities deprived of the natural elements and energies of the environment. Electricity, central heating, air conditioning and such things as mobile phones upset our natural equilibrium. We call our cities 'urban jungles', but really they are urban deserts, as almost nothing grows there. I am not suggesting that we need to return to the countryside, but we need to acknowledge the need for a natural environment for our own well-being and mental and physical health.

According to the ancient traditions of both east and west, as for example Buddhism, our body and mind are a microcosm. The energy and elements of our body and mind mirror the outer universe, the macrocosm. This means that harming and polluting the environment causes us mental and physical problems. For example, lead pollution is a neural toxin, which lowers children's intelligence; chemical food additives cause hyperactivity and so on. To improve our physical and mental health we need to make peace with Mother Earth. We need to increase our awareness for nature and for saving our environment and its inhabitants. To do this we need to make peace with our environment, as we are slowly poisoning and killing our body, mind and our environment. We have already unleashed the greatest wave of extinctions in seventy-five million years. We need to re-evaluate our dependence on this planet and develop a non-violent attitude towards it, if we want to create a sustainable society. We have a huge global responsibility and technological progress and business must go hand in hand with healing the planet.

We need to respect and heal both our natural and urban environments. Our ancestors created balance and harmony

through good city planning and architecture. Of course we need to take into account the complexity of modern city life, but the great city states of ancient times still have many wonderful ideas to offer us. Our ancestors understood how to balance the urban and natural environments; Athens, the capital of Greece, for example, means "Flower Garden", as did Odyiana, the ancient city in the Swat Valley, Pakistan. All ancient cultures respected nature and used sacred spaces as integral parts of their urban environments. In China the great science of Feng Shui, and a precious heritage of great masters like Confucious or Lao Tse, have taught about the natural laws of the five elements and the effects on the environment, our health, stability, wealth conditions, etc individually and collectively.

I grew up in an ancient society, in Tibet, that was deeply rooted in spiritual and environment values. In Tibet unless we were rich and had a horse, we walked everywhere, and we were directly in touch with the earth every day.

Modern society has lost touch with the earth and consequently this is creating many difficulties and dangers. Not only have we lost touch with the earth but we have also lost contact with space, wind, fire and water, the elements, which are the very basis of our life. Modern society has become disconnected and alienated from nature and has, as a result, spread pollution and destruction everywhere. We need to deeply realize that the very same elements that constitute the planet, also constitute our own body.

The five elements support the outer world and the inner world of our body and mind. Now all this is polluted on the gross, subtle and very subtle levels. Whatever we want from life, be it physical health, material success, a beautiful healthy place to live in, or we wish for spiritual liberation and Enlightenment, we need to take care of the five elements and purify and re-energize them so that they become strong and clean once again.

If we continue in our present self-destructive fashion, then slowly a very dangerous environmental situation will arise and create the very real danger that the five elements of our planet will disintegrate and die. As a result our own bodies and life energy will also slowly weaken and disintegrate. If we destroy our outer and inner environment, what kind of legacy do we leave for our children and the future generations to inherit?



Environmental Education

Given the fact that modern society is faced with far greater dangers of environmental pollution and destruction than the past, environmental education has gained tremendous importance in the last few years.

Of course many of the technological advances of modern society are wonderful, but, now we are all run and rush every day, just to survive and we have forgotten our ancient ideas, values and nature. Consequently both, ourselves and the environment are becoming sick, tired, and are suffering too much.

Nowadays, in the global village, everyone is more or less afflicted by the same problems. For example, worldwide water pollution is damaging both the environment and our health. It seems as if there are unlimited water resources on this planet, but in fact the drinking water reserves are only a very small percentage. According to the statistics of the World Bank and the World Health Organization, half the world's population is without clean drinking water and contaminated water is the source of 80% of all illnesses in the developing countries. Thus, it is essential that we do something to avert this devastating situation. Environmental education is fundamental.

Other examples are the recent international debates on global warming, the destruction of the ozone layer, and the loss of our biodiversity. It was only in 1972 when the first Conference on Development and Environment took place, and we will be celebrating its thirtieth anniversary very soon. From the very beginning, everyone has singled out the importance of environmental education for both children and adults. However, while progress has been made, education has not been instrumental in stopping environmental destruction from taking place.

Therefore, more than ever, it is essential to promote environmental education. However, an emphasis on our 'outer environment' and the measurements of its destruction by use of technology and research to address our environmental problems is not sufficient, as we

have the proof in the increasing numbers of natural calamities all over this planet. We know that there are environmental biologists, environmental conservationists, environmental ecologists, environmental economists, environmental educators, etc. These are important professions. And we know that traditional environmental economists may be effective in modifying behavior and, ultimately, change the natural and human environment, with the use of technologies and the so-called economic policy incentives (e.g., taxing the polluter), however this has proven insufficient to keep the global eco-systems balanced.

At the same time we need to clean and recycle not only our wastes, but also the inner pollution of our negative emotions and destructive attitudes, if we are to live happily in our cities. Siddharta, Gautama Buddha, said 2500 years ago, that inner peace is essential for our human life and for creating a harmonious existence with ourselves, our fellow human beings and our environment.

There are many psychological causes of stress in modern cities; lack of friendships, breakdown of traditional family structures, loneliness, poverty, competitiveness, uncertainty about the future and violence. Now both our emotional lives and our cities are full of violence and lack peace. We need to recognize this.

In the next century, in many countries there will be intense competition for human resources such as work, money, living space, nutritious food, clean water and air. More than ever will it become important to develop environmental awareness beyond national borders. We need to develop a global environmental consciousness to save and take care of our earth, water, wind, fire and space. We need to make a new effort in this new millennium to take care of our planet and leave something good for our future generations. This will go a long way to making peace possible in the twenty-first century, even as the world population grows. We need to learn to

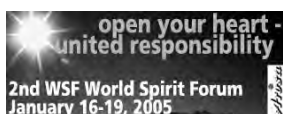
live with an attitude of Non-Violence not only between nations, races and creeds but also towards the environment. We need to make peace with the environment! Thank you very much!



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United Nations Decade of Education for Sustainable Development



International Decade for Action: “Water for Life”

The second World Spirit Forum “**Open Your Heart – United Responsibility**” congress is held from the **16th to the 19th of January in Arosa, Switzerland.**

“A World Spiritual Forum in the United Nations: Time to Act”

by **T.Y.S. Lama Gangchen, Tibetan Healer**

(presented by Isthara D.-Adler, UN Representative)

Dear Friends:

The world of the future will be extremely different from the one we are experiencing today.

Major transformations are taking place, mostly in response to population growth and demographic changes, poverty and human suffering, the profound inequities between the rich and the poor, the impacts of all forms of discrimination and racism, the social unrest prevailing in so many countries, the impacts of crime and drug abuse, the inadequate process of technological change, and our inability to attain sustainable and everlasting peace.

The year 2004 has given us a warning: The Tsunami that hit Asia and the many wars and conflicts we have witnessed are two examples of what may happen to humanity as a result of natural or human made actions. Thousands of lives have been lost. In addition, globalization has also affected billions of people negatively.

To change the course of humanity demands a major process of human transformation.

However, I am not talking about human transformation in some form of isolation from our natural environment or a human transformation for the sake of transformation. It has to be meaningful and practical.

One form of meaningful transformation comes from focusing on the possible solutions to human suffering. To find solutions we need to rely on instruments that are effective and capable of changing our path into higher and higher levels of human betterment.

In the past, material solutions have dominated all that we do. Obviously, we live in a material world and thus, these material solutions are important and central to all we do. However, we are seeing how these material solutions are not enough. For example, despite of the billions of dollars that have been spent in the name of economic development and human progress, many of our fundamental problems still persist.

Thus, the real challenge today is to build on these material solutions and move beyond the traditional ways.

National and international consensuses are now sought in almost every aspect of our human existence. They lead to countless debates on many issues, although the nature and scope of these debates is dramatically changing.

In some ways, this change responds principally to our better understanding (awareness) of the dimensions involved - so that the problems and solutions are not trivialised. In addition, we also have a better understanding of the global nature, and major interdependence that exist at all levels of our human existence.

Public and private policy makers and the international community in general are playing a vital role.

Institutions, like the United Nations, are playing a very prominent role.

Nevertheless, we all know that today's national and international institutions need to be strengthened, to include not only different actors but to embrace new values and human perspectives for long lasting solutions.

An important aspect of such strengthening is to complement what governments do with what is known as a permanent World Spiritual Forum.

This is not a new idea, and you know I have proposed a concrete, well defined and meaningful concept, organizational arrangement and functions.

I have brought copies of the World Spiritual Forum's concept so that you may consider it as part of your deliberations. It is in this Forum that we need to discuss the challenges facing humanity in terms of both our material and spiritual welfare.

In the spirit of the original declaration of the United Nations in 1944, I have advanced the idea of the need to focus on both the material and the spiritual dimensions of our human realities. It is not any longer possible to think only about material satisfaction and material solutions. To seek material growth without spiritual growth is not only a false proposition, but a very dangerous one.

Therefore, when we focus on poverty, it is essential that our debates pay equal attention to the material and spiritual dimensions of poverty.

As a matter of fact, many of us can see how we may be becoming materially rich at the expense of being spiritually poor. The same applies to business, economics, politics, environment, and all aspects of our human lives.

It is evident that less and less leaders would dispute the importance of understanding the spiritual dimension of all human phenomena. But such consensus has not been translated or anchored in one global institution. Thus, the need for a "World Spiritual Forum" must not remain in the abstract, but to become a reality for everyone to benefit.

There are many people, including economists, financial specialists, and entrepreneurs who have come to the important realisation that a Permanent World Spiritual Forum within the United Nations System is the key missing in our present international system. What we need now is a specific, practical and credible roadmap for its full realisation.

In my view this roadmap should contain the following elements and signposts:

1. The idea, concepts and rules must be publicly recognised and the final declaration of this Forum should include explicitly and specifically the support and endorsement to a permanent Spiritual Forum for world peace at the United Nations.

2. The private sector and leaders from all walks of life should sign a short and clear statement (letter) to be transmitted to the United Nations Secretary General, UN top leaders, the Ambassadors to the UN, the leaders of the International Trade and Financial Institutions, country leaders, union leaders, NGOs and spiritual leaders, of the need to create the World Spiritual Forum immediately.



The World Spiritual Forum within the United Nations System should not be construed as a decision making body, but a deliberation forum and a major contributor to the formulation of global economic and social policies. Specific links with the General Assembly and the ECOSOC should be drawn up.

This is an idea whose time has come. This is an opportunity the world cannot miss. This is an institutional arrangement that will complement and strengthen the structures that already exist.

Ladies and gentlemen, I know that if we want to engage in a process of human transformation, which would target the most sacred aspects of our lives, we must take action now.

It will be leaders like you who must be ready and willing to take action and endorse every necessary step to see that this Forum becomes a reality.

This will be your Forum. This will be the Forum of the poor and the powerless. This will be the Forum of your children and grandchildren.

I am making an appeal to you, so you can write the history of this new millennium with the hands of the spirit, which will not only bring a human face to economic development and all we do, but it will also embrace our human soul.

Do not be afraid. Be bold. Be generous with those generations that are following us.

Inner Peace is the most solid foundation for World Peace

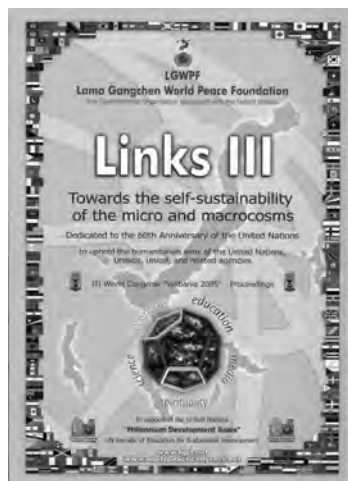
Thank you for your attention.

2005

A special fund raising Press conference held on the **19th of April at the Press Club in Geneva**, together with, among others, **Abbé Pierre** and **Dr Dalil Boubakeur**, Rector, Muslim Institute of the Mosque of Paris, France



The Foundation's annual international congress is held from the **27th to the 29th of May in Madrid, Spain** at the Auditorio Mapfre Vida, under the theme: **"XIV Congreso Internacional de la Fundación Lama Gangchen para la Paz en el Mundo"**. With, among others, the participation of: Alfredo Sfeir-Younis (Former World Bank Director) - Chile; Claudia Sobrevila (World Bank) - Venezuela; Dr. Ramir Sebastian; Dr. Filipe Lucena.



The Foundation's **"Verbania World Congress"** is held from the **3rd to the 6th of June in Verbania, Italy** at the Penitentiary Police Academy - Ministry of Justice, under the theme **"Peace Environment for your Health"**.

2005



Concert held in celebration of the 25th anniversary of the twinning of Milan and Shanghai, in the presence of H.E. Dong Jinyi, Ambassador of the People's Republic of China in Rome and Ming Jungfu, Consul General in Milan, with Gabriele Albertini, Mayor of Milan and Cesare Romiti, President of the Italy China Foundation. Teatro dal Verme, Milan, Italy, on the 22nd of May.





Wu-Tai San Inaugural Festival for the successful Development of the 5 Holy Mountains of Manjushri projects, on the 20th of August.

Inaugural address – T.Y.S. Lama Gangchen Rinpoche

Mr Chairman Dalin Chang, Mr Vice-Chairman and General Secretary Zhendong Yang, all Members of the Council, the Standing Council, the Monitoring Committee, the Academic Committee, the Executive Council, the Consultancy Committee, the Department of Commonwealth undertakings, the Department of Public Relations, the Department of Financial Management, the Department of General Management, the Department of Technology and Media, Mr Mayor and all local authorities represented here on this auspicious day; and we welcome our special guests from Italy, Dr Luigi Airoidi, President of the Italian Mountain Communities of Alto Verbano and Mayor of Bee, Dr Massimo Celoria, Technical Advisor and representative of the Bee Municipality, all Benefactors and Honored Guests,

I would first of all like to thank the organizers of this wonderful event, the inauguration of the World Buddhism Peace Foundation China Wu-tai Mountain International Buddhism Affairs Center. I would like to pay my full respect to all the holy Buddhist masters, Venerable ones, holy beings, immortal beings, lohans, living buddhas, bodhisattvas, monks and nuns and international friends gathered here and those living on the 5 holy mountains of Manjushri and would like to request your blessings and advice for the development of the

- World Buddhism Exchange Center
- Wu-Tai Mountain World Peace Pagoda
- Buddha Sakyamuni Mandala
- Golden Hall and Manjusri statue
- Relief Facility for Better Incarnation of Bardos, Merits and Virtues Cemetery
- Wu-Tai Mountain Wisdom Square



This project will be of immense benefit for humanity to create inner and world peace and environmental harmony now and forever, and for as long as this complex exists, all the masters, disciples and benefactors involved in its creation will continue to receive benefits from it, as will humanity and the planet in general.

*One thing we need to consider is why for over 1500 years have hundreds of thousands or even millions of pilgrims come to the holy Wu-Tai Mountains. In Buddhist history it says that in Wu-Tai San you can meet Buddha Manjushri and realize the perfection of wisdom. Meeting Manjushri does not just mean meeting physically and seeing some miracles or rainbows, it also means experiencing an inner transformation. What does this mean? It means we can find inner peace, **inner space and Inner peace are the most solid foundations of world peace.***

After World War two, the United Nations was founded to ensure world peace, a good idea after all the problems that occurred in wars. I do believe though that without inner peace on the individual and collective levels, it is really difficult to realize international peace. For example, the

nation states make various agreements on: e.g. disarmament, the environment etc., but then these do not really happen.

I think for us to develop international peace, we need inner peace and for this we need education for inner peace: this relationship is very clear.

No one seems to know anymore how to act in a non violent way. I believe we need to learn how to create peace from all kinds of angles, cultural, social, religious, psychological, and economic, within the family, and so forth.

I think religious traditions also have an important contribution to offer. Inner peace is the main teaching of Buddha but maybe nowadays it may look kind of secret; we talk a lot about the development of compassion and wisdom in Mahayana Buddhism; however, now at the beginning of the Third millennium of the common era, we need to emphasize inner peace wisdom, inner peace ethics, and we even need to learn how to make peace with time.

Everyone needs inner peace: e.g. if you are peaceful inside then, even something very simple, the things in our everyday life, will be much more delicious. For example, now we misuse our 5 senses and use our precious eyes and speech in the

wrong way: even if we do not exactly beat our family members, we do however, say very many hurtful things. This is also a form of violence. If we learn how to take care of our precious senses then we have no negative reactions with anyone; if not, our body and mind and emotions and health are shaking.

In all religions and social systems there are many rules of morality, but I think that nowadays modern people need peace education on how to use their 5 senses positively and peacefully in daily life, as we relate to those around us.

In the sutras, when Lord Buddha spoke about closing the 5 senses, it means closing them to negative things, and leaving them completely open for peace, unconditional love, compassion and generosity.

There is a famous saying that explains the essence of the Buddha's teachings:

Abandon all negative and violent actions and side effects

Accumulate all virtues and positive side effects

Pacify the our mind,

This is the teaching of the Buddha.

The whole Buddhist path is explained in this one stanza.

Also the mantra of the Perfection of Wisdom, the Great Mantra that pacifies all suffering TAYATHA OM GATE GATE PARAGATE PARASAMGATE BODHI SOHA shows us how to realize inner peace.



If you practise inner peace you are practising all Buddha's teachings. Inner peace is the Buddha's main teaching and nowadays, we have many different names and lineages on how to attain it.

We need inner peace not only for a few hours per week when we are meditating; inner peace is also about in everyday life, how to deal with the energies of our senses. All of you have beautiful eyes, maybe from your karma or maybe God gave them to you, but many times we suddenly become wrathful like oracles, when our emotions and eyes are shaking, and then we use our "beautiful" eyes to give suffering and pain to those closest to us. If you use your senses in the wrong way it is too expensive.

If you offer many beautiful gazes and expressions to your friends, this is a kind of generosity that everyone can afford. Buddha taught us how to use our eyes, our body, speech and mind in the right way.

We need inner eye make up or peace education, to always have beautiful eyes. For example, we can see in the murals in Buddhist temples that buddhas have such pleasant eyes, this is a message that we need to develop them ourselves.

We have so many beautiful languages in the world but,

when our minds become un-peaceful, our words can be used as violent weapons.

We need to change such bad habits and use our speech energy like Manjushri: in a very gentle, compassionate and wise way.

We need to use what we do naturally in the right way; for example, we can use our words to create dialogue and find solutions; and if we speak peacefully, we can find the best solution and achieve what we want. Un-peacefulness always creates problems; for example, even if someone says good and true things, if we do not like them, we do not receive their ideas well.

The way of non-violence is so important. We need to learn to communicate in a nice way with each other, when we touch each other; for example, if we shake hands in an arrogant way we loose many opportunities.

I am working in a small way to promote the concept of a peace media, as generally the message of international media, shows all kinds of interpersonal and international violence, almost as a kind of gratuitous entertainment. This is creating a very strong culture of violence and fear. In any case, to create a peace media, we first need develop peace inside ourselves, especially those people working in peace media.

In conclusion: all of us here today, the World Buddhism Peace Foundation, its organizers and followers, together with our small group, we need to work together to develop inner peace, day to day, and year by year. To work for peace it is not necessary to be a Buddhist, this message is for everyone, as everyone is using their 5 senses. I am just giving some very simple examples, and I request all the great masters to please reveal the essence of their peace teachings for the world. Please share with us more profound meanings how we develop ourselves and society in this new millennium.

2005

To achieve Buddhahood we need to develop our body, speech and mind together; then, in this way we will receive the body, speech and mind, qualities and actions of Manjushri automatically.
For example, we will receive the stability of Akshobhya Manjushri, the peaceful and pure form of Vairochana Manjushri .
These are not miracles but arise due to our accumulation of merit and wisdom, which enable us to purify the two obstructions and then as a result, we will automatically achieve the two Buddha bodies.
Thank you all very much for your attention, and please let us all work together and do something together for this world.
Tashi Delek!

A reception is hosted by the Governor of Shanxi Province in honor of the Foundation and the President of the Mountain Community of Alto Verbano, Geom. Luigi Airoidi, towards the future twinning between the Sacred Mountains of Wutaishan, China with the Mountain Community of Alto Verbano, Italy, on the 22nd of August, with the signing of a preliminary document on behalf of Wutaishan.



五台山风景名胜区人民政府

函

经研究，五台山风景名胜区人民政府同意与意大利维尔巴尼亚风景区结为友好姊妹风景区，在正式签约前，双方要进行互访，扩大友好交往，加强合作交流，加深了解，增进友谊。



二〇〇五年八月一日

热烈欢迎刚坚活佛世界和平基金会宣恩人利维版化业市
Welcome Lama Gangchen World Peace Foundation and President Airoidi of the High Verbano Mountain Comm



2005

58th Annual DPI/NGO conference held from the **7th to the 9th of September at United Nations Headquarters in New York, USA**, on the theme: **“Our challenge: Voices for Peace, Partnerships and renewal”**.

In the autumn **Antonella and Marco Tursini** create the **“Life Solution Wisdom”** company, inspired by Lama Gangchen.



Marco explains:

“Why is “Life Solution Wisdom” born? The company is founded with the aim of providing ideas, production and market products and services which integrate the rational principles that are at the root of Buddhist philosophy; with our actions and consumption we pool resources every day of our lives. The concept is to try and integrate what we learn from the lama into our daily lives. Therefore, the idea is to make products that make us grow in wisdom and allow us to instill positive mental concepts while we use them.

This can be a practical way of making a small contribution to the improvement of the world. If a product, at the moment of its use, provokes positive mental behavior in us, we are thus obtaining a small glimpse of transformation. What is important is that the profit of this company is however one hundred per cent destined to humanitarian benefit.

The first experience is the book **“Visioni di Saggezza” (Visions of Wisdom)**, which is devised in June and realized with the help of many people in a very short time. The book is being distributed for Christmas and consists of three channels that are innovative for the selling of a book such as the newspaper stand channel instead of the book store channel, the internet channel and the direct sale to shops as Christmas presents. In the first month, we

sell thirty thousand copies which is a great result! The following Christmas sees the production of a superb CD performed by Lama Gangchen’s United Peace Voices vocalist group under the title: **“Words of Wisdom”** which is also a great success, sold together with “Il Giornale” one of the largest national newspaper in Italy.





2006

United Nations International Year of Deserts and Desertification



International conference on **Integrated Psychiatry “The best of both worlds”** is held on the **29th of March in Groningen, The Netherlands.**

**“Positive Side Effects are the best Medicine for health”
by T.Y.S. Lama Gangchen, Tibetan Healer**

Mr. Chairman,
Distinguished Guest,
Dear Friends

Thank you very much for this invitation to speak today.

I am the last speaker of this event. I have listened to all of you attentively.

Going by the presentations and discussions, it is evident that this event opened some new grounds in relation to curing and healing the mind, for the benefit of all humanity.

Your profession, and we could call it “the profession of the mind”, is fundamentally important in a world that is full of stress, has a weak personal identity, faces major conflicts of all sorts, engages in the destruction of traditional structures (like the family), and so many elements that are invading the minds of many people who, as a result, are suffering every day.

Anguish, depression, despair, fears, and many other states of the mind form a mosaic of causes and conditions responsible for many diseases of the body and the mind.

As humanity experiences acute diseases of the mind you bear a major responsibility today. People put a great deal of hope in your skills, personal abilities and, why not to say it, in your love and compassion to heal them from suffering.

I am very grateful to be among all of you. I respect what you do for others.

I am fully aware that this is a meeting of scientists and that rigor is an important condition to advance the debates we have had during the whole day. Rigor understood in the sense of having a scientific method and an explicit approach to the physical and mental health facing humanity.

But, as your own experience demonstrates, you obviously recognize that there are many ways to define what is scientific. It is not my intention, at this late hour of the day, to reopen an old debate about science or the nature of scientific methods. My wish today is that we all become more open to the many scientific methods applied successfully out there. Some of these methods focus on the outer world of patients, while others on the inner aspects of the mind.

Nonetheless, you may be asking yourselves what is a Tibetan Lama doing in this conference, and whether there is any value a person like me can add to the debate that has already taken place today.

Let me say at the very beginning of my presentation that my whole life has been dedicated to carry out inner scientific research. The term “inner” is used here in the sense that we are able to systematically and consistently explore experiences and outcomes at deeper and deeper states of our existence, using ourselves as the most powerful laboratory.

Today, I would like to share with you many dimensions of an important science of the mind that, as you have tested yourselves, may become a great complement to modern medicine and psychiatry.

Thus, in these closing remarks, as a Lama Healer, I will not summarize what you so eloquently said. I rather address the general scientific framework of “mind and body medicine” that I practice these days with many patients. Because of time, I will only share some key principles of Tibetan healing system—which, I believe, it is an important form of Traditional Medicine.

Maybe, by sharing this basic knowledge, you will be able to see something useful that would complement, or even strengthen, some dimensions or various instruments within your own profession.

This is why I will start with a general introduction to Tibetan Medicine.

This will be followed by an important debate on a matter of great importance to us: the creation of side effects. Those side effects created by all forms of human activities, and their corresponding impacts on the lives of all living beings.

I will pay special attention to the need to create positive side effects as the best form of medicine. These positive side effects have become powerful instruments to healing the mind and body.

At the end, I will share a few final thoughts, and present an outline of possible projects we may implement together in the nearest future, to strengthen the complementarities between modern medicine and traditional medicine.



Tibetan Medicine

Generally speaking Tibetan medicine has two major aspects. Whereas the Tibetan physician diagnosis our body and prescribes herbal medicines, and various other treatments to rebalance the body, the Tibetan lamas concentrate on helping the patients to rebalance their mind. Both base their understanding of our wellbeing on the teachings of the Tibetan Buddhist medical texts, that explain in great detail the physical and mental factors contributing to our health or sickness. They share the basic concept of Buddhist psychology, that our physical and mental wellbeing basically originates from our mind and the mental attitudes that we cultivate.

As a Tibetan Lama healer, I speak mainly of the second aspect, which we call spiritual medicine or dharma medicine, and how we ourselves can create the conditions that have positive effects and positive side effects on our lives and our surroundings. I have summarized many of the aspects of the traditional Tibetan Tantric healing system in the practice of "NgalSo- Tantric Self-Healing" and "Making Peace with the Environment".

According to Buddhism, mental illnesses are considered the result of a variety of causes and conditions, some external and some internal to an individual body and mind. The inner science of Tantric Buddhism personifies each negative mental state as an archetype, and then tries to heal or cure it. In this inner scientific tradition, there is extensive research on the relationship that exists between the body and the mind, and many Lamas have devoted their lives to understand how the mind functions.

Our form of medicine conceives both the body and the mind as existing in the gross, subtle and very subtle levels.

The gross level being that we constantly perceive through our senses as well as through our daily emotions and mental activity. The subtle and very subtle levels are often ignored, and to recognize and use them special training is required. This subtle mind works during our sleep and is particularly present in our dreams. The very subtle mind manifests during sleep and at the time of death.

1. The gross mind is an important subject of study in Buddhists monasteries. In particular, and as an example of this, you should know that Mahayana Buddhism contains a particular set of teachings called "LO RIG", or the mind and its aspects. It deals with the gross level of consciousness and our emotions. The techniques contained there allow us to identify both the positive and the negative causes and conditions that affect our minds.

The ability to protect ourselves from suffering --by making the right choices in all situations-- is the spiritual medicine we call DHARMA.

According to these teachings there are 5 senses and a mental consciousness. All together, these 6 consciousnesses have 51 aspects that include accompanying, ascertaining, and virtuous factors; root and secondary illusions; and mental factors.

There is not enough time to dwell on each and every one of them, but most of the states you see in your patients are detailed in these archetypical forms of addressing the health and illnesses of the mind and the body (e.g., anger, depression, pride, aggression, resentment, denial).

2. The subtle mind or subconscious mind is examined in great detail in Highest Yoga Tantra. It has 80 different aspects divided into the categories of masculine and feminine and neutral. Within them there are many categories, each addressed within its own nature and scope.

3. The very subtle mind is called "clear light" and is the part of us that survives from life to life. It is connected to the very subtle body and is supported by the five elements (water, earth, air, wind, space and fire) in their pure energy form. It also carries the continuum of our karmic imprints that determine our habitual tendencies and life experiences. Everything we do in our lives to find happiness and satisfaction is actually an attempt to recover this pure nature. However, we always project our happiness on outer material objects and it is for this reason that we are always dissatisfied with our life.

According to Tantra, it is impossible to study the mind without also studying the gross and subtle levels of the body.

While the gross body is composed of bone, flesh, blood, etc., the subtle body is composed of auric energy, channels and chakras, as well as the five elemental energies and male and female drops. Recent research discovered many of the elements of the subtle body, even if our naked eyes do not have the ability to see them.

Just to illustrate how sophisticated this traditional form of medicine is, and the large amount of inner scientific research that has been conducted up to now, let me say that our subtle body has a circulatory system made-up of 72,000 energy channels, which spread through the entire physical body like the branches of a tree. These many channels transport our energy winds and essence energy drops. And we know that our mind is inseparable from those energy winds.



The NgalSo Tantric Self-Healing Practice I teach people is a method that enables us to gain control over the entire system of subtle energy, helping us to promote mental and physical health.

Let me add another layer of knowledge here to continue illustrating the inner scientific method we use in Tantric Healing. According to this perspective, mental disturbances and illness can be caused by negative karma, imbalances in the humours of wind, bile and phlegm, intoxication or poisoning and unresolved archetypes of the subconscious mind or, in other words by negative aspects of our mind.

Due to the intimate connection between the mind and the body, the body affects the mind through dietary and environmental factors, and the mind affects the body through thoughts and emotions, whose aspect we can use to generate either health or sickness. In this regard, Tantric Medical tradition is holistic as it concerns itself with the body and the mind, and with the gross and subtle levels of energies.

Let me end this part of my presentation saying that we are responsible for the health of our body and mind and, therefore we need to become aware and attentive to the negative thoughts that can cause us physical and mental harm.

It may look complicated, but it is simple, as we can choose how we wish to interact with world around us. Depending on how we look, speak, touch, listen to others we create a positive or negative interaction. Whether we use our eyes, tongue, hands or ears influenced by aggression, pride or jealousy or with kindness, compassion and openness lies in our hand and we will experience the result. If we have created sadness and anger around us, we will experience unhappiness; if we made others happy and peaceful we will experience happiness and our body will be calm.

We have to become aware how we act, as each of our actions creates effects and countless side effects, so we try to eliminate the negative results by creating more and more positive causes that will automatically lead to more positive effects.

In the ultimate, we have to learn how to heal ourselves.

This method of self-healing is also essential to those who attempt to assist others. You and I have to have a form of inner healing and effective ways to attain our inner balances. So that the quality of what we do and the effectiveness of our assistance to others can be as beneficial as possible.

I could go on and on explaining this approach to mental health, but time does not allow us to do so here.

Addressing External Side Effects as a Form of Healing

Today, as we have an ever-increasing population and rapid demographic growth --inserted in an economic system that absorbs every aspect of our lives-- we see how people are affected by fears, psychological disturbances, alienations and vulnerability. Their minds are full of questions regarding 'who are they?' and 'how do they address so many diseases?'

Unhappiness and loneliness permeate the lives of many, and you know this by heart now. These negative aspects are reflected in the many activities we engage into, particularly those of the media, which reinforce the negative states of our lives with violence, traumatic experiences, and more. Most people do not have the ability to deal with their emotions, have inappropriate diets and engage in destructive physical behaviours. Furthermore, they are literally bombarded by external effects coming from social pressure and instability, and contamination and pollution of most of the elements that constitute our lives (air, water, space, earth, wind).

Every human activity has some form of side effects. While I am breathing now in this room, I am in fact influencing and impacting each and every one of you. Similarly, in a room where people are smoking, it is clear that their cigarettes will greatly affect the health and welfare of others.

In a city where the air is being polluted by industries and automobiles, it is also clear that physical and mental illnesses occur as a result. In areas where water is contaminated there are lots of diseases that affect children and pregnant women in particular.

Today, there is a new branch of medicine, called environmental medicine, which is reporting on the results of scientific research that measures empirically the effects of human activities on health (like the impact of lead pollution on children's brain cancer). The numbers of people, who are negatively affected by environmentally negative side effects, are staggering and, thus, careful attention is to be paid to these negative side effects.

The destruction of the natural environment has become a major source of negative side effects having significant impacts on both the mind and the body. Today we all know about the impacts of global warming, ozone layer depletion, destruction of our biodiversity resources, and water, air and soil pollutions. This destruction of the natural environment has become a major source of illnesses via the use of polluted elements (contaminated air and bronchial asthma) as well as via the food chain (pesticides in the fruits and vegetables and colon cancer).

The whole situation is forcing people to live at an ever higher level of toxicity influencing our immune system, our physical and psychological resistance and with major implications for the continuous atrophy of our five senses. Overall, during the



last few decades, the quality of life for many people, particularly for the poor and disempowered, has deteriorated significantly.

The social environment is also being destroyed, and this is an area you know well as many of your patients have a very difficult time to live in those polluted social environments. The impacts of social instability, the collapse of neighbourhoods, the increase destruction of the family, and the very few outlets to express people's needs, have all ended out in anger, violence and despair. Thus, external effects are not only of the physical type. They go much beyond our gross level of existence.

The human –outer and inner—environment is also important to single out, though we all recognize the connections and synergies there are among the physical, social and human/personal environments. In the end, they are all one. But, this somewhat artificial distinction allows me to explicitly recognize the negative side effects created by bad intent, negative thoughts, attachments, the weakening in the qualities of our five elements (e.g., water, air, fire, space, earth), and inner will.

Of course we create many conditions that produce an immediate positive effect, but at the same time create a chain-reaction of many negative side effects. It is this interconnectedness that we have to take into consideration if we want to achieve lasting health on a personal and global level.

We all want to create positive side effects and therefore we need new solutions. For this to happen, it is important that we all look into the more subtle and very subtle forms of our human existence. In fact, what we see at the gross level may be influencing very directly the state of our subtle and very subtle existence. And, vice-versa.

The creation of positive side effects is indeed a powerful form of medicine, at the gross, subtle and very subtle levels.

Positive side effects are perhaps the most practical and effective way to improve the physical and mental well being of all people, including ourselves.

Focusing on the creation of these positive side effects is also a very practical way to move forward the agenda of environmental sustainability.

At the gross level, these practical agenda may include, as examples, the use of clean sources of energy, the reversal of existing destructive environmental trends, eating uncontaminated diets, and the increase of information flow regarding our natural and human environments.

At the subtle level, we need to work on the positive and the neutral minds much more than we have done in the past so that we correct negative thinking, negative attitudes and negative actions as a result.

We need to heal and purify the most subtle elements that constitute the body and, in many ways, the mind. Influencing people's situations at the most subtle levels will have more effective and clearly sustainable results. Working only at the gross level is good but not that sustainable in the longer term.

Final Thoughts

Let me end suggesting three major courses of action.

First, while I know there is some live controversy around other scientific instruments and methods, let us not close the door to them outright. Let us give the benefit of the doubt, and allocate some resources to see whether the traditional scientific method will bring similar and more powerful information on the potential impacts. The more prominent role that traditional medicine and psychiatry should have must not be seen to be at the expense of modern medicine and psychiatry. These two forms of medicine must be seen as complementary. Today, for example, there is plenty of modern scientific research that is demonstrating the beneficial side effects of meditation, prayer and other spiritual healing methods. There is also research showing the positive side effects of these methods in sport and other human activity needing precision and high levels of concentration.

Second, let us, together, work on some clinical cases that are complex and where modern psychiatry has difficulties in curing or healing. Let us introduce some instruments of spiritual medicine and see how these may strengthen the ones applied by modern medicine. One essential ingredient here is to see how one is to improve the quality of life of those in fears, depressed, or in major distress. You should select the worse cases or even case you feel there is no cure at this point in time. Let us take those cases and have an initial join diagnosis and let us treat them using Traditional Healing Methods complemented by some of your methods and see whether or not we improve the welfare of those patients significantly.

Finally, let us design a mutual training program so that both groups will at least understand and have an educated view of what the other is doing. This may be on any issue it is deeply important, including clinical research. I believe the university here in the Netherlands could become a pioneer on the above-mentioned matter.

By the power of the truth

May negative side effects be transformed into positive side effects

Positive side effects are the best medicine for our health.

Thank you very much.

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First World Buddhist Forum: A harmonious world begins in the mind held from the 13th to the 16th of April in Hangzhou, China.

Inner Peace Is The Most Solid Foundation For World Peace
T.Y.S. Lama Gangchen Tulku Rinpoche

Reverend Clergy, Venerable ones, Lamas and monks

Respected Excellencies, Ladies and Gentlemen

Let me first thank The Buddhist Association of China and The Chinese Association of Religious and Cultural Exchange for this invitation to be here today. In my view, this First Buddhist Forum is of central importance in a world that is ever more fragile in terms of human suffering, acute poverty, environmental destruction, social instability, and human insecurity.

The theme that has been chosen for this Forum; "a harmonious world begins in the mind" is exactly what we need to center our attention on at this moment in human history. Countless Buddhist sages of the past have said the same, such as Sahara the great Indian sage: "Mind alone is the seed of all realities, from which unfolds our samsara and nirvana." Hence, also peace arises from the mind and therefore since many years I am repeating everywhere:



"Inner Peace is The Most Solid Foundation For World Peace".

In essence, the basis for world peace and harmony has to be created within each one of us individually. And as we concentrate on the critical importance of our inner development and transformation, we need to look for methods that can help us to find inner peace. It is in this context that Buddhism has as much to offer to this modern world as it did 2500 years ago.

Buddhism is an inner science

Buddhism is not a religion. Buddhism is an inner science that can be applied by anyone of us, if living a lay or monastic life, being a housewife or politician, a policeman or banker whatever life we lead, we face the same human condition. Siddhartha Gutama was originally a confused and suffering being like us, who did not know what he was doing. However, he had an inner scientific attitude, and thus set about finding methods to overcome his own suffering and that of the world. One by one he purified his dark destructive actions and suffering and gradually increased the inner light and positive energies in his body and mind,

until he finally reached full enlightenment, the maximum level of human consciousness and subtle elemental purification. Then he decided to show his experience to the world for the benefit of all living being.

Buddha's teachings are universal, because they deal with the basic human suffering of birth, ageing, sickness and death and how to overcome those sufferings and are therefore relevant to people of all cultures and traditions. He dedicated his research for all living beings, therefore we do not need to feel any conflict in integrating Buddha's teachings within our own daily life, culture or religion. Buddha's wish was to develop inner and world peace for all living beings; hence Buddha's inner scientific research can give both a suitable answer and happiness to everyone, week by week, from year to year, life to life and beyond to beyond.

Today, we live in a modern world of progress and highly developed science and technology that has led to an attitude of people only believing what they can see and use directly. Therefore we are at a great risk of neglecting and losing spiritual values. However, to develop a healthy society we need not only material growth but also spiritual wealth and strength. As we know, there is no money in the world and no level of material wealth that will buy human happiness, peace and harmony.

Therefore we need to construct an absolute Spiritual World Bank in our hearts and minds, filled with our inner wealth and the pure diamond of our innermost pure crystal mind energy. This will be gradually reflected in society in a more just and positive use of resources and better stewardship of our planet and natural environment and thus will lead to peace and harmony.



Buddhism and Modern Science

Of course, from the Buddhist perspective, mind is the creator of everything. We believe that the subtle inner scientific mind and energy research of many generations of yogis, saints and great meditators, is much more profound and powerful than the gross level scientific research of our present generation. However, they both appear to be touching the same reality from different angles and different levels. The ancient subjective subtle level inner scientific research methods of yoga and religion and modern objective outer scientific research on the gross level, are both ultimately researching the same thing – that is the fundamental nature of reality.

Scientists are touching the nature of reality - emptiness and dependent arising - objectively on the gross level, on the basis of manifest objects, and on the basis of what can be recorded by machines and extrapolated conceptually by mathematics. Practitioners touch emptiness directly, non-conceptually and subjectively, on the subtle and very subtle level on the basis of their personal experience of the dissolution of the inner elements, winds and consciousness. Both are touching emptiness and dependent arising within the framework of their own scientific methodologies.

This is obviously why more and more scientists are becoming interested to enter into dialogue about the nature of reality with spiritual masters and in particular with those of the Buddhist traditions, especially of the Chinese/Tibetan tradition. Maybe modern society should start to value the views of both yogis and spiritual as well as scientific leaders, in order to find new solutions to overcome our present global health and environmental crises.

As a famous Western Buddhist scholar, Francis Storey said: "The doctrines of Buddha Dharma stand today as unaffected by the march of time and the expression of knowledge as when they were first enunciated. No matter to what lengths increased scientific knowledge can extend man's horizon, within the framework of Dharma there is room for the acceptance and assimilation of further discovery."

Prof. Chen, a great Chinese physicist at the forefront of research into reality said: "Our current struggle (with advanced theoretical physics) may thus only be a forecast of a completely new form of human intellectual endeavour, one that will not even be described as scientific."

H.H. Wells, 19th century English writer and visionary said: "It is possible that in contact with Western science, and inspired by the spirit of history, the original teachings of Gautama, revived and purified, may yet play a large part in the direction of human destiny."

Albert Einstein: "The religion of the future will be a cosmic religion. It should transcend a personal God and avoid dogmas and theology. Covering both the natural and the spiritual, it should be based on a religious sense arising from the experience of all things, natural and spiritual, as

a meaningful unity. Buddhism answers this description. If there is any religion that would cope with the modern scientific needs it would be Buddhism."

We need to create a new balance between science and spirituality and religion, between the inner and the outer worlds, seeing them as facets of one crystal, rather than as opposing forces. Science of course has brought many great developments, it is not wrong, it merely depends on how we use it, and that in turn depends on our inner world. Nor is religion or spirituality wrong, it also depends on how we use it, which in turn again depends on our inner attitude.

2500 years ago, Buddha was prepared to research the benefits of any philosophy and any mentality. His method of testing information and ideas as carefully as one would test gold before buying, is particularly suitable for the modern mind.

These days we have access to so much information be it by air travels to other parts of the world, or even by rockets going to the moon, we have satellites, telephone, internet, international communication etc.

Thus on the one hand we face a new challenge to attain peace and harmony within a diverse world, where great differences exist in terms of people's cultural identities, political and religious systems, and values and beliefs. Where each person, each community, each country has its own rhythm and unique way of life. And on the other hand, we have a new opportunity through worldwide growing togetherness of Eastern and Western cultures, religions and scientific ideas. Maybe we should learn from all this cross-cultural information to solve the multitudes of today's problems. A complex multi-faceted global crisis needs a rainbow of healing methods to heal our world on the gross, subtle and very subtle levels. Each society, cultural and spiritual tradition has some unique contribution to make to this world. I feel that the contribution of our Tibetan culture and myself is to help the new generation recover from the lost





feeling and value for the essence of life. If we could integrate this feeling into modern society with all its scientific and technological development, then life would become very beautiful, perhaps even more so than before.

Social responsibility

In this world where we are more than 6 billion people, when information and technology have united us in real time, and when the destruction of an environment somewhere affects the environments everywhere – like global warming and ozone layer depletion – our house is the world house, our neighborhood is the global neighborhood. We live in one world and we must have a revolution in values so that the collective values emerge and enable us to fulfil our social responsibilities of social justice, equity, participation and global governance.

Buddhism is famous for its basic view that karma and reincarnation exist, and whether one believes it or not, we do need to take care of what we do in our daily lives, if we create peace and harmony or destruction and suffering around us. It is vitally important that we understand how all our negative and positive actions are stored in our subtle mind. We need to take care of what we store and need to learn what is going to harm ourselves and others and what helps us, as we will experience the results of our actions. All our present personal, social and environmental difficulties can be seen in this light. How we look at others, how we speak to others, how we listen to others all has an impact on our selves and on the world around us.

For example, usually we may say: "But I have not contributed much to the world's pollution." However, if we look at all the small details of our daily lives, day by day, week by week, and check how we use our car, our house etc, which fuel we burn, the toxic waste of batteries, paints, plastics, detergents etc that we produce and dump into the environment, we do have some personal responsibility.

We all need to learn to use cause and effect positively, in order to leave something positive to our world and to our children. If we would learn to take care of our inner world in addition to our scientific and material development, our modern society would be far more advanced and greater than any ancient culture or civilization. We need to harmonize and link our inner and outer suffering world to the inner and outer peace world.

Especially in the last decade, China has demonstrated impressive material development and progress and created important international economic relations worldwide. China has caught the world's attention at the beginning of this new millennium. But this should not remain only on the material level, as China also has exceptional

spiritual wealth of its numerous ancient traditions. Moreover in these modern times, the Chinese government has shown great respect towards the spiritual heritage by, for example, officially recognizing the reincarnation of H.H. The 10th Panchen Lama as the 11th Panchen Erdini and many other important reincarnations. Other significant efforts have been made, as for example, the first official Geshe Torampa Title-conferring ceremony of the China Senior Buddhist Institute of Tibetan Language last October, the great work of the five departments of the Tibetan Research Centre, the establishment of the China Association of the Development and Preservation of the Tibetan Culture, the preservation of many ancient Buddhist temples etc.

China is the custodian of many ancient Buddhist holy places, however many of them have become mere tourist attractions, without the spiritual energy of a resident clergy maintaining the tradition of the sacred place alive. Such holy places are an important treasure for China, and if revived by a practicing sangha are of great value for China and for the world. They will again become important pilgrimage places that will give strength to individuals and to the nation. (For example, in ancient times it was the practice of the Emperors to offer a new, most precious casket to the famous finger relic of Lord Buddha, to ensure a successful and prosperous reign of the country.)

Today many people believe that Tibet is the last holy land remaining in this world and yearly many pilgrims from all over the world make the effort to visit the holy sites of Tibet/China to receive blessings. Thus we have a responsibility to take care of these precious places, so that we can leave them to our future generations and share them with the rest of the world.

In this way China will not only become increasingly famous for material investment but also for its spiritual riches. Many people in this modern world suffer from anxiety, depression, annihilation etc and we have a responsibility to share the answers from our ancient traditions and cultures to help develop a culture of peace. Therefore, developing the ancient traditions of China can make a great contribution to the world.

Spiritual investment is the best for China and for the world.





New Wisdom method: NgalSo Self-Healing

I believe that in the 21st century we need a New wisdom method in order to heal the outer and inner worlds. I envision a method which would link the essence of ancient ideas about reality, philosophy, medicine, astrology, sutra and tantra yoga body and mind transformation on the gross, subtle and very subtle level, with the essence of the latest scientific research and development in the fields of high energy physics, chemistry, medicine, astronomy, electronics and many others.

Using a new synthesis of ancient and modern ideas – our new wisdom method” we can recover (Ngal So) the outer, inner and secret sufferings of our body, mind and planet. Therefore I share the method of “NgalSo Self-Healing” wisdom of the tantric and medical traditions. These healing methods were originally very secret, but now I am showing them openly to all, both Eastern and Western, religious or non-religious. The only commitment is to keep an interest to develop Inner and World Peace!

By healing our inner world, it becomes possible for us to heal our society and our planet. By creating a balanced and harmonious energy flow between our outer and inner worlds, we can prepare now in the relative world, a real culture of peace. As it says in the Kalachakra tantra:

“Just as it is with the outer world so it is with the inner world.”

If we use the outer and inner science positively, in order to take care of the outer and inner worlds, then we really can change this degenerated Kaliyuga time into the blissful Maitreya time of Universal Love and of outer and inner world peace.

Today we think love and compassion belong to religion, but really everyone has love and compassion even birds caring for their young ones. But until now only religions, like Buddhism develop these qualities. I hope everyone can develop more love and compassion therefore we need to reveal the secrets of the ancient traditions and work for this.

China follows the communist ideal to work for the people. NGOs work for the people, for both rich and poor. It is also the most suitable way to work for ancient traditions and cultures. Buddhism also is dedicated to work for people, all living beings and the environment. My NGO is affiliated to the United Nations and I hope in our humble way we can make a contribution towards world peace by spreading the peace message of the Buddha.

Let me end with a few words by the United Nation’s Secretary General, Kofi Annan from his Vesak speech in May 2003:

“The Buddha’s message was one of peace and compassion, but also one of mindfulness — of being fully aware of oneself, one’s actions and the world in which one lives. That message is one that should be taken seriously by all concerned about the direction and fate of humankind.

Unless we are more mindful of succeeding generations, our relentless degradation of the environment will compromise their ability to meet their needs. If we fail to understand that our choices — as consumers, citizens and voters — have implications far beyond our immediate communities, our global village will remain a more dangerous place than it need be. And if we do not recognize that poverty and conflict anywhere concern each of us, we will not succeed in our shared mission of building a world of social harmony and universal well-being.”

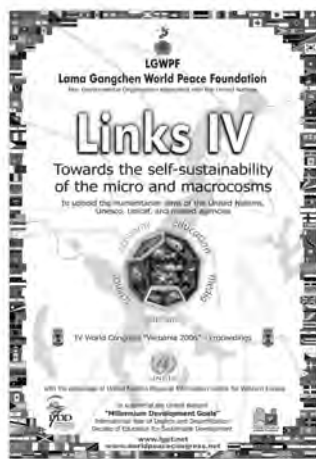
Thank you very much.

By the power of the truth

Inner peace and world peace now and forever



2006



The fifteenth annual international congress of the Foundation is held from the **5th to the 7th of May in Madrid, Spain** at the Auditorio Mapfre Vida, under the theme: **“XV Congreso Internacional de la Fundación Lama Gangchen para la Paz en el Mundo”**. With, among others, the participation of: Alfredo Sfeir-Younis (Former World Bank Director) - Chile; Dr. Rogier Hoenders - The Netherlands; Dr. Ramir Sebastian.

The Foundation’s **“Verbania world Congress”** is held from the **8th to the 11th of June in Verbania, Italy** at the Penitentiary Police Academy - Ministry of Justice, under the theme **“Positive Side-Effects for your health”**.

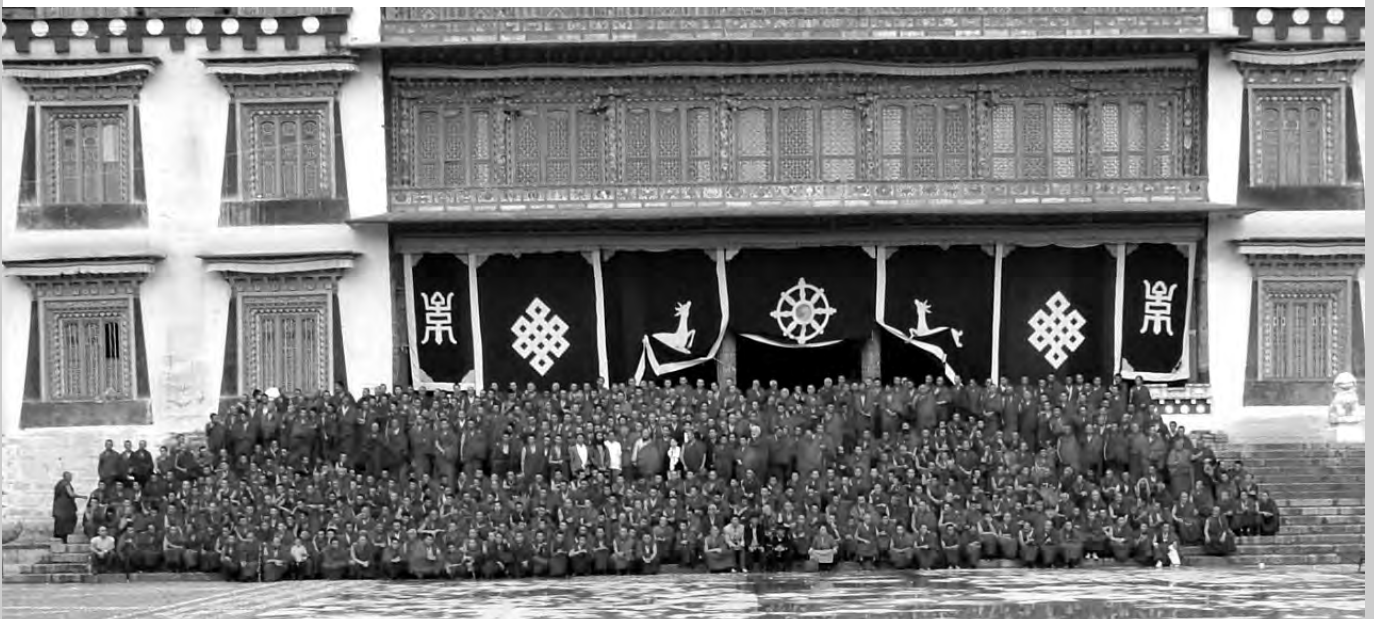
The annual peace expedition to Tibet this year culminates with the LGWPF peace messengers’ journey to the sacred land of His Holiness Kyabje Trijang Dorge Chang in support of the preservation of sacred sites and ancient cultures in the Kham indigenous region of Eastern Tibet, during the month of August.



We flew into Diqing (Shangri-La), the fertile and mysterious Tibetan township in the Northwest of the Yunnan Province, China, where we visited several monasteries, such as Gadan Songzanlin monastery and Dongzhulin monastery. From there we travelled across mountain passes (3818m and 4560m) and valleys to Reda Kupiling monastery and then on to Chatring Monastery - the seat of H.H. Kyabje Trijang Dorge Chang - in the Sichuan Province, known as the “Land of abundance”, as well as Derong Monastery..... Our journey continued with an outing on horseback to the holy mountain of Chenrezig, Chenrezig and Manjushri a World Cultural and Heritage site and well-known Buddhist sanctuary. Every day astonishing rainbows appeared across the hills, around the sun and even around the moon at night.



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59th annual DPI/Annual DPI/NGO conference held from the 6th to the 8th of September at United Nations Headquarters in New York, USA, on the theme: “Unfinished business: Effective Partnerships for human security and sustainable development”.

The First China Tibetan Culture Forum held from the 10th to the 19th of October in Beijing, China.

**“The Protection and Promotion of Tibetan Culture through Spiritual Sustainability”
by T.Y.S. Lama Gangchen Tulku Rinpoche**

*Excellencies,
Ladies and Gentlemen,*



Thank you very much for this invitation to speak today in this ‘First Tibetan Culture Forum.’

Since when I left Tibet in 1963 to when I first returned in 1987 upon the kind invitation of H.H. The 10th Panchen Lama, until today I have had the opportunity to witness the development and progress in our country in so many ways, such as new highways, roads, bridges, railways, telephone, electricity, education etc and I like to thank the Central Government for improving the local living conditions.

No doubt that this has benefited the people, as material needs are real and need to be addressed. There is no doubt that material progress is essential to human transformation. Many times I have publicly acknowledged the importance of recent developments in Tibet, materially and spiritually, where the lives of people are made easier and the population has the opportunity to satisfy its basic needs. Making life easier to unfold is essential at this moment when the Tibetan people are affected by economic

progress and change everywhere, inside and outside China.

Furthermore, I like to take this opportunity to thank the Chinese Government for having granted me the possibility to return to Tibet many times and to reconstruct Gangchen Choepeling Monastery (that had been established by Panchen Zangpo Tashi in the 15th century) and in my small way help the local people by constructing several small schools and dispensaries. I deeply appreciate that until today the traditional Tibetan culture and spirituality is kept alive. This is understood in the traditional sense of teachings and practices in the monasteries. But also I see as essential to open up this education to the understanding of modern economic development and alternative forms of progress. In particular, this could mean to put at the disposal of the traditional Tibetan culture all the progress made in such areas as electronics, communications, networks, management skills, computer technology etc.

In this way the precious ancient culture could may be more easily be supported and find new ways to become of benefit to the modern busy 21st century society worldwide.

China has a very unique opportunity, as it has deeply rooted ancient traditions and cultures of 54 ethnic minorities and at present has the fastest growing economy.

As my experience during the last decades in the West has shown me, material development alone is not enough to develop a healthy society. The world at large already suffers many of the disastrous side effects of this rather one sided development, such as the exploitation of natural resources, global warming, sicknesses like HIV. By placing great emphasis on the protection and preservation of the ethnical cultural traditions and initiatives such as the First World Buddhist Forum in Hangzhou earlier this year, China could become a very special example to the modern world of how to create a balanced society that has two wings to fly; namely the economic and the spiritual. China has exceptional spiritual wealth of its numerous ancient traditions. Moreover in these modern times, the Chinese government has shown great respect towards the spiritual heritage by, for example, officially recognizing the reincarnation of H.H. the 10th Panchen Lama as the 11th Panchen Erdini and many other important reincarnations.

In some sense, everywhere in the world, there is a keen interest in the central themes of this Forum: protect and promote traditional Tibetan culture. Why so much inter-



est in the Tibetan culture? There are many ancient cultures that capture people's interest such as the Greek culture, the Mayan and Inca cultures of Central and Latin America etc, etc, but what is it that creates this special interest in the Tibetan culture? In my opinion and experience it is the deep spiritual message of Buddhism that still today is alive and intimately part of the Tibetan culture. We may visit thousands of archaeological or ethnical museums or perfectly preserved and restored monuments of any tradition, however this is not the same as getting in touch with a living tradition where every aspect of the culture still carries its intrinsic meaning and significant function for its people. Today, China is the treasure holder of this precious Tibetan gem and has the good fortune to preserve it as a cultural world heritage and share with the rest of the world.

Many people travel from very distant places to go to the sacred land of Tibet, because they feel they might still find there, on the roof of the world, what they are missing in their lives. Somehow, to many, this ancient tradition still offers hope in this modern distressed world. We may ask ourselves: why? Is it not a clear indication that modern development is not enough? People have everything, they have even managed to fly to the moon, but this has not improved their lives. They still suffer from anxiety, fear, pain, nervousness, etc, etc, they still are searching somewhere else for peace. We come to the same question that Buddha asked himself 2500 years ago, how to find relief from suffering? And here we find that the ancient cultures and traditions, and in particular our Tibetan spiritual tradition has so much to offer that can help this world. Therefore, it is extremely important to keep this tradition alive, not only as knowledge and beautiful historic monuments, but as a living wisdom tradition that can benefit people to live with less suffering and with more peace and harmony. As it was so fittingly chosen as the theme of the First World Buddhist Forum: A harmonious world begins from the mind.

In this context the traditional Tibetan culture can serve as a valuable guide and contribute to modern economic progress and human resource development. There are several aspects that are rather unique to the Mahayana Buddhist tradition and in particular the Tibetan Vajrayana spiritual tradition that could be of great use and deep significance to promoting peace and harmony as well as environmental care. The tradition contains systematic methods and many instruments to develop mental peace and values that promote the development of wholesome qualities in the human mind. Furthermore the ten Buddhist Inner Sciences or the Ten Fields of Knowledge and Wisdom, constitute a most valuable treasure that can be applied and verified by mere logic and scientific research independent of faith or belief. This is why it is most appropriate for modern society and many scientists have shown great interest. Albert Einstein said: "If there is any religion that would cope with the modern scientific needs, it would be Buddhism."

These teachings are passed down through an unbroken lineage over generations and thus carry the authentic essence of the meaning, which is why they are still so effective today. It is necessary to promote and maintain this precious transmission to pass it on to the future generations. For this to be possible ancient meditation places and retreat caves need to be kept sacred and protected. As it is in these places that practitioners have attained enlightenment and developed unlimited compassion, where very pure and powerful energy has been created and still resonates the blessings today. Such sanctuaries must be safeguarded as cultural heritages of the highest human achievements. Tibet is rich in such places and it is not without reason that so many people when they travel to Tibet, believers or not, they feel something special, they feel "blessed". Once I had the good fortune to meet with his Excellency the President of Venezuela, he told me a story, that before his electoral speech he happened to travel to Tibet, as he set foot on Tibetan ground, he felt a special blessing and that his speech would be successful, and so it was, he was elected President. This special "blessing" power of this ancient tradition, that so many people still feel today, should never be lost, but continue to benefit people from everywhere now and in future generations.

Our Central Government is doing a lot of support the Tibetan culture, which is very admirable, at the same time maybe a little attention to safeguard these small sanctuaries and to support those who keep the authentic traditions alive for the future by wishing to meditate or give transmissions could be so beneficial. Nowadays, the world is plagued by so many sicknesses, natural disasters, instability and unrest that any transmission is like one light that dispels one darkness, I believe it could help our society enormously and make life easier.

In a small way through the Lama Gangchen World Peace Foundation, a United Nations affiliated Non-Governmental Organization, as well as several branch organizations, we have tried to promote and preserve the Tibetan culture in many areas such as: publications, the Self Healing practice for body and mind as well as for the environment, medicine, cham dance, wood carving and furniture making, tangkha

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paintings, incense production, exhibitions of Tibetan artefacts and medicinal herbs, sand mandalas, peace media, songs and much more. LGWPF has organized such activities in many countries such as Nepal, Malaysia, Singapore, Chile, Brazil, Argentina, Venezuela, Ecuador, Uruguay, and all over Europe.

All of the above has benefited thousands of people and it has been done without any political involvement whatsoever.

All the activities mentioned above demand significant material resources and money. Until today we work on a small scale through the help of many individual sponsors and the Help in Action program, but the scale needed today requires much more resources, and the commitment of the private sector, civil society, academies, unions, and all forms of social organizations.

We will continue working diligently and relentlessly to protect and promote traditional Tibetan culture and spirituality. Personally I have also many experiences of the great benefit of Tibetan Medicine and greatly rejoice in the promotion of this precious traditional medical system, such as through the Tibetan Medical Institute in Beijing and hope similar smaller activities could be developed also abroad, such as we have proposed in Italy. We also have many other initiatives such as the project of constructing a "Peace Museum" a "Wisdom Planetarium" in Italy in memory of H.H. The 10th Panchen Lama, the proposal for the creation of United Nations Spiritual Forum for the World Peace, where major spiritual leaders may have a voice to exchange and to promote "Inner Peace as the most solid foundation for World Peace". Further we work for the protection of the natural environments such as the Amazon which is one of the most essential natural resource for life on our planet.

In the last five decades, Tibetan culture has reached the five continents. Many lamas have worked hard and without any political interest to spread this precious culture and tradition and to preserve it in the Western world. At the same time however, there is a lack of understanding of the developments in Tibet/China. Many people simply do not know of the great efforts that have been undertaken, in the last decade in particular, to preserve the Tibetan cultural heritage in Tibet itself. The central government has poured large sums of money into the Tibetan Autonomous Region, not only to construct roads, communications etc but also to restore some of its major monasteries such as the Potala Palace (where I was kindly invited for the 1st reconstruction ceremony in 1994), Samye and Sakya monastery etc etc. Furthermore, the importance of China Tibetan Research Centre, established already in 1986 by H.H. The 10th Panchen Lama, in Beijing is little known in the West although it has produced outstanding works such as the complete 120 volume publication of the Tengyur texts and still is to complete the Kangyur as well as so many others, not to mention the work in other fields like Tibetan Medicine, etc. In 1987, H.H. The 10th Panchen Lama established the China Senior Buddhist Institute of Tibetan Language in Beijing, where the first official Geshe Torampa Title-conferring ceremony was held in October 2005. The establishment of the China Association for the Preservation and Development of Tibetan Culture in 2004 further demonstrates China's attention to the Tibetan Culture.

Lastly, please continue to develop the Tibetan culture inside and outside of Tibet/China and to promote unity. And please kindly support the nurturing of the seeds of Tibetan culture that we have planted overseas.

Thank you very much.



2007

The eighth edition of the annual special awards ceremony takes place on the **29th of January**, at the Teatro dal Verme in Milan, Italy, organized by VIDAS, the Institute for the Blind of Milan and SolidArte. Lama Gangchen is the guest of honor of the evening and receives the “**Angelo dell’Anno**” - Angel of the Year award.



The first international Conference of **Theravada universities** (25 universities) takes place from the **9th to the 11th of March** with the support of the Government, in **Bakan, Myanmar**.



2nd congress on integrated psychiatry “In search of New Solutions” held on the 9th of May in Groningen, The Netherlands, organized in collaboration with the Research Institute GGz Groningen, the University of Amsterdam and the Lama Gangchen World Peace Foundation.





Le Nuove Frontiere della Cura in una Società Multiculturale: the **New Frontiers of healing in a multicultural Society** conference held in **Rome, Italy**, on the **19th of May**, organized by the Italian Association of Analytical Psychology (Associazione Italiana di Psicologia Analitica).

Positive Side-Effects: The best investment for your health
T.Y.S. Lama Gangchen, Tibetan Healer

Psychosomatic illnesses from the tibetan buddhist perspective

The mind and body relationship and its effects on our health is something that has been extensively researched in the Buddhist tradition, particularly in the Tantric traditions of Tibetan Buddhism. The Tibetan lama, who for over 1000 years developed themselves to an inner scientific study of the workings of their own minds and body concluded that the mind, who's nature is clarity is able to know other phenomena and has no material form. The state of our mind is intimately affecting the functioning and health of our physical body. They based their research on both the Indian and Chinese, Greek and Persian medical systems, as well as the Indian tantric yogic tradition of the Mahayana-Vajrayana which arrived in the Himalayan kingdom of Tibet around the 8th century. They conceived both the body and the mind as existing on the gross, subtle and very subtle levels. The gross levels of our body and mind are those easily experienced by everybody as what we perceive as our usual reality through our senses and our mental experiences and emotions every day. However, beyond that, there are much deeper levels of consciousness and more subtle physical forms that need a degree of study and mental training to become aware of and to be able to use positively.

Mind

Our normal experience of mind with our ever changing thoughts and emotions is like the rippling waves on the surface of a great ocean - what most of us don't know is that there are great ocean depths beneath the surface which are well worth taking the time and energy to investigate. We can investigate these depths within our normal lives as our normal waking consciousness. Our normal waking consciousness is like the ripples on the ocean. It is the grossest form of consciousness. Yet each night when we go to sleep, we do not, as most people think switch off our minds, instead we enter a very deep and subtle state of consciousness. When we dream, our mind enters a less subtle state of consciousness and when we wake up we enter again the gross state of consciousness. So we continuously cycle through these three states of consciousness from very the subtle to subtle to gross and again from to subtle to very subtle etc.

The Buddhist sutras (the external and public discourses of the Buddha) contain a particular set of teachings called "Lorig" or mind and its functions, which analyses the mind into five primary mental factors like contact, the minds meeting with inner or outer phenomena and 51 mental factors peace- such things as anger, jealousy, love, sleep, etc. - it is a Buddhist psychological text explaining the functioning of the consciousness and the emotions - a guide to our inner thought supermarket, so that we can clearly identify our inner thought friends and enemies to enable us to choose positive thoughts in all situations. This is dharma, the essence of Buddhism. It is the ability to protect ourselves from suffering by always choosing the positive side.

Buddha also thought the tantras, the secret teachings on the mind and body relationship which were kept secretly in the monastic and spiritual communities for over 2500 years and which are still alive and practised today. According to the tantras it is impossible to study the mind without studying the body. From the tantric point of view, beyond our physical bodies we have a subtle energy body or auric body composed of channels, winds and drops. This body is made of our aura and the five elements, which can be seen for example in Kirlean photography and just as our normal body has a circulation system of veins. Arteries and lymph channels, so does our energy body, but these channels cannot be seen in photos or even by and electron microscope. Within this energy body the five element energies, the sun and the moon or masculine and feminine energies are continuously circulating in a circle, which corresponds to the movement of the seasons and the flow of energy through the cosmos. The micro cosmos of our bodies reflect the macro cosmos of the environment, eco- system and the universe.

The gross subtle energy channels through which the five element energies of earth, wind, water, space and fire circulate are well known in the oriental medical traditions such as acupuncture, shiatsu, reiki and hatha yoga and points in these channels are stimulated for physical and psychological healing.

Beyond these channels is an even more subtle set of channels which are mapped out in the tantric yogas such as tantric Self-Healing. These are used both for gross and subtle body and mind healing and for transformation of our body and mind energy into its pure crystal form. This is what is known as Enlightenment, maximizing our human potential of body and mind through the positive use of our channels, winds and drops.

Explanation of the Channels, Winds and Drops

Within our energy body we have a circulation system of 72,000 or 84,000 subtle energy channels, which are like the branches of a tree. The main trunk is our central channel, which runs from between our two eyebrows, curves around skull like an umbrella handle and then drops vertically downwards from the crown of our heads to our perineum. It is about the width of an arrow and full of space. At five main points along the central channel, at our crown, throat, heart (between our two breasts), navel and secret region are five main channel junctions where the major secondary channels branch off the central channel. These junctions contain different numbers of channels and are known as chakras, a sanskrit word which means wheels, described by the appearance of the secondary channels which look like spokes of a wheel. For example the heart chakra has eight secondary channels, from these branches of 24 tertiary channels to the 24 major energy centres of our body and from these, branch out 72,000 or 84,000 energy circulation channels. Through all these channels flow what is known as subtle energy winds and essence energy drops. The subtle energy winds are made of the five element winds - space, wind, earth, water and fire winds each of these has a particular colour. Upon these winds our mind 'rides' like a horse rider riding his horse. Our mind is inseparable from the energy winds, where ever the mind goes the winds go. So for example when we see something the energy winds in our eyes are stimulated and when we have an emotion the energy winds are stimulated in a particular chakra or energy centre related to it. When we feel desire for example, our throat chakra is stimulated, or when we feel anger we feel pain in our chest, at our heart chakra. All these channels, chakras, elements and their related emotions are explained in great detail in the tantric Self-Healing practice. For example, we have the five negative emotions located at the five principal chakras and through the mind, emotion and body energy integration practice of Self-Healing we can transform them into the five wisdoms, and five pure crystal energies.

Our very subtle mind is 'riding' our fundamental life energy and this is located in what is called the "indestructible drop", which only separates when mind and body separate at our death time.

In our normal waking state of consciousness, the drop remains within our crown or forehead chakra within our central channel and this produces our normal surface state of consciousness. When we are dreaming this indestructible drop is at our throat chakra and produces our various subtle consciousnesses. When the indestructible drop is in our heart chakra we experience the fundamental level of consciousness. This can also be experienced whilst sneezing, or having an orgasm but most people are unable to recognize the experience.

The Buddhist tantric yoga of Self-Healing involves gaining control over this entire subtle energy and mind system in order to control the experience of our consciousness moving through its different states in order to be able to become healthy and to awaken our fundamental consciousness of the clear light - thus we can experience our pure crystal, or enlightened nature, and also control over our death and after death experiences.

Practically, on the every day level, how can Self-Healing help us deal with the various psychosomatic illnesses which affect us and which cannot be cured by medicines or tranquillizers from our doctor. As we can begin to understand from the previous explanation, not only are body and mind very intimately connected, but that the whole body and mind system is very sensitive to either positive or negative influences or thoughts, and that both the body, due to the dietary and environmental and behavioural factor can affect the mind, and that the mind, due to our positive or negative thoughts and emotions can affect the body, bringing either health or sickness.

We have five principal negative emotions: ignorance, desire, hatred, pride and fear or jealousy located at our crown, throat, heart, navel and secret chakras respectively (as well as their positive counterparts: wisdom, detachment, love, generosity and fearlessness or rejoicing.) If for example, we have strong negative emotions like anger, this will disturb and block the energy in the heart chakra and will influence all organs energetically linked to our heart chakra and so if we get angry for a long time we will end up not only nervous but are also likely to experience angina, liver sicknesses such as hepatitis, gall bladder and intestinal problems, blood sicknesses and blockages of the arteries as well as of course heart attacks.



In the West psychosomatic illnesses tend to be dismissed as imaginary complaints, but from the Tibetan tantric perspective we can say that all illnesses, even those caused by accidents have a psychosomatic component, although obviously we have to remember that external factors of diet and environment and behaviour are also important. So if all illnesses have a psychosomatic component that means that we have to take personal responsibility for our own health complaints and also can not expect doctors and therapists to simply cure us. Our doctor and therapist can assist us in our healing process, but fundamentally we have to practice our own Self-Healing.

One basic thing we need to understand in Self-Healing is that our negative emotions are really our inner thought enemies and have the power to destroy us both mentally and physically. For example, if we have an obstacle at work - perhaps we cannot meet an important work dead line, perhaps we might feel stressed and frustrated as well as perhaps fearful of our boss's reaction. Next we find this negative thought program starts to run and begins to create problems in our body and mind. We become depressed and lose our normal enthusiasm for our work, we become physically tense and may perhaps get backache, a headache or stomach complaint, soon we lose all our inner energy and become too tired - this is the result of the inner computer virus of anger.

If we check up our inner experience, we can see the negative effects on our health of our own ignorance, attachment, pride, and jealousy and so although it is difficult to do so, we need to acknowledge this process instead of blaming outer circumstances and other people for our sicknesses. This self-responsibility is important as without it, if we continue to ignore the effects of our own emotions on our body, we might end up with a serious health problem like cancer, heart disease or AIDS. I have seen many thousands of patients worldwide in my role as Tibetan Lama Healer and I can tell you based on my patients experiences that unless you can resolve the fundamental emotional cause of the illness, even if you have the best allopathic medicine or even if you have surgery you will not become cured of your disease.

For example a cancer patient, even if they have the cancer surgically removed, with radiation therapy and everything if the emotional and energetic cause is still there, the cancer will simply reoccur in a different place, where as if the fundamental energy disturbance is cured, even what is considered terminal cancer can simply disappear. For example, one of my Italian friends, (Giusy Gardhengi) had terminal cancer, with only three months to live, but I treated her with mantras, Tibetan medicines and she is still alive, cancer free and very healthy, today twelve years later.

However, I am only one, and the number of people in the world who need help is seemingly limitless, for this reason I have composed the tantric Self-Healing exercise and system. That means I am sharing the essence of my spiritual and healing tradition with you, but in a modern accessible form. The tantric Self-Healing method as explained in my books Self-Healing 1, 2, and 3 contains many different methods to deal with negative emotions, to heal and unblock the energy channels to awaken and work with the five elemental energies and subtle winds and minds. In this way we can all become our own lama-healers, our own Self-Healers and also become healers and therapists for others.

Self-Healing is also a very easy practice with just a few visualizations, body movements and mantras to do, but its effects are very deep and profound. Anyway you do not have to just blindly believe what I say, rather I suggest that you try it for yourself for a few days or for a few weeks and then you will make your own experience. This is much better than even thousands of my words. Buddhism is not a religion in the sense that there is something you have to believe in. I mean we have images of the various Buddhas as energy and healing archetypes, as symbols of our own pure crystal nature, symbols of what we ourselves can become. The Buddha's teachings are a set of inner scientific experiments to be carried out on our own body and mind, we research and we experience the results and through this experience we gain faith.

When you become a 'Buddhist' this is not similar to getting baptised or doing a barmitvah but rather you are taking refuge in your own human potential. Taking refuge in dharma means choosing one more positive thing and one less negative thing everyday, and choosing our inner thought friends from our thought supermarket. Taking refuge in the sangha or spiritual community means having a group of people to relate to who are also working on themselves and with whom you can get support and share experiences. For this reason Buddhism and in particular Self-Healing seems to fit very well with modern people and modern society as it is a completely open approach based on Self-responsibility, self-morality, and Self-Healing regardless of belief, religion or non-belief, there are no contradictions or conflict.

Anyway I hope my short speech today has been of some use in helping you to understand a little about the mind and body relationship and how to understand it and using it can help us become more relaxed and peaceful and free of disease, both those we would normally consider psychosomatic and these we would not.

Psychosomatic or karmic diseases

There are very deep imprints in our mind, which can ripen and create a sickness in this life and also go beyond this life, we can call these illnesses psychosomatic or we can call them karmic disease. Due to the negative mental programs or old patterns from our child hood or previous lives, but anyhow doctors are unable to cure them by drugs or surgery, and we need to go to a lama healer or other kinds of alternative healer for assistance in our Self-Healing process. These negative karmic programs need to be removed from our inner space disc, or we need to switch to new and positive programs by positive affirmations, mantras, mudras and visualization as in the tantric Self-Healing practise, the negative imprints of past destructive behaviour, thoughts and words are ripening inside our subtle minds and energy as negative programs, thought enemies or inner computer viruses but we can remove these and then our life will begin to take a new positive pattern and we will become cured of our physical and mental diseases.

When we become aware how we act, and that each of our actions creates effects and countless side effects, we can try to eliminate the negative results by creating more and more positive causes that will automatically lead to more positive effects.

We should not underestimate the power of negative thinking, not only can it create health problems but it can also damage our environment in a very real sense, as for example when we get nervous at work and then the system in our computer brakes down and we are unable to work. As it says in the tantric environment Self-Healing sadhana, even just smoking one cigarette can damage the cities of the devas and nagas and the power of our thoughts, either positively or negatively is immensely more than that.

Self-Healing means we are responsible for our own health of body and mind, so we need to become personally aware of the negative thought programs which function within our mind, especially when something goes wrong. According to Buddhism our reality is created by our thoughts, such as 'Other people use me, and treat me badly, without gratitude, then we will attract that energy to our selves and begin to meet people who do indeed treat us like that. Therefore, if we want to change the circumstances of our lives, instead of trying to change outer conditions or other people, we need to change our inner thought enemies into thought friends that create positive side effects and attract a different set of karmically reflected experiences into our lives.

"Do not keep any negative thoughts in your mind, put them out, keep them distant and then you will definitely be free of negative side effects and cured of your health complaints."

By the power of the truth

May negative side effects be transformed into positive side effects

Positive side effects are the best medicine for our health.

Thank you very much.



The sixteenth annual international congress of the Foundation is held from the 1st to the **3rd of June in Madrid, Spain** at the Auditorio Mapfre Vida, Ave. General Peron 51 under the theme: **"XVI Congreso Internacional de la Fundación Lama Gangchen para la Paz en el Mundo"**.

2007

Fourth International Buddhist conference on the United Nations Day of Vesak is held on the 27th of May, at the United Nations Centre in Bangkok, Thailand, with a special message from Secretary General Ban Ki-Moon of the United Nations.

UN Secretary-General Ban Ki-moon's message on the occasion of the Day of Vesak, to be observed on 29 May:

It gives me great pleasure to send you my greetings on this happy occasion, which celebrates the birth, enlightenment and passing of Gautama Buddha.

More than 2,500 years on, the Buddha's teachings continue to guide and give meaning to the lives of millions of people across the world. This annual observance provides his followers with an opportunity to reaffirm their devotion to those ideals, and to highlight the principles of compassion, understanding and peace preached by the Buddha.

These values are timeless, but their celebration today is highly timely. Events of recent years have created a growing gulf between communities and nations. They have led to a worrying rise in intolerance and cross-cultural tensions. Reversing these trends has become vital to long-term peace and stability in our world.

This requires every one of us look beyond our narrow short-term self-interests. As the Buddha teaches, we must be mindful of our words and actions, and their effects on people around us. We must recognize our essential interdependence, and we place the well-being of our communities and of all humanity on a par with our own.

On this Day of Vesak, let us all -- Buddhists and non-Buddhists alike -- resolve to deal with our fellow human beings graciously and objectively, without hatred or ill will. Let us strive every day to improve both ourselves and our world. In that spirit, I wish you all a most enriching Day of Vesak.



**Celebrating the United Nations Day of Vesak At
Unescap, Bangkok**



2007



and the 80th Birthday of His Majesty King Bhumibol
k, May 26-29, BE 2550 (CE 2007)



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Testimony



Venerable Samdong Rinpoche

**Principal of the Central Institute of Higher Tibetan Studies,
Sarnath, Varanasi, India (Sarnath, the 12th of April 1994)**

Healing is the need of the hour for suffering humanity especially in this age of degeneration and pollution of every kind, physical, mental and environment.

There are various healing systems in the world. The disease and its healing in general is one of the basic themes of the teachings of the Buddha. The sufferings or problems faced by the sentient beings are at various levels and are of many forms. Some can be alleviated by external agencies. However, there are tormenting afflictions that can never be eliminated without the subject or experiencer making one's own efforts to cleanse oneself. This implies that self-healing is the only remedy available to the suffering beings which alone will be a sustaining and lasting panacea.

In the Tibetan Buddhist tradition, there flourished the practice of healing many genre of illnesses through the power of tantric meditative methods and mantras. Lama Gangchen Rinpoche's method of self-healing of body, speech and mind is an innovative approach to the perplexing problems faced by all sentient beings. Based on the spectrum of teachings and methods available in the vast Buddhist literature and its rich traditions, Rinpoche has in his 'NgalSo' series of graded healing methodology as it is taught, stressed the healing of afflictions of mind which basically originate from it through self-healing method of body, speech and mind employing skillful means taught by the Buddha to suite the mental aptitude of the person concerned.

The technique of meditative recitation along with oral and visual aids has been effectively utilized and is helpful in claming the disturbed mind and awakening the innate consciousness.

It is hoped that the practitioners of this method at various levels would be much benefited and the ancient tradition of healing in reformulated package will appeal to the growing audience and would be well preserved for the posterity.

Testimony



Alfredo Sfeir Younis, Special representative at the United Nations of the World Bank (November 1998)

"... The beauty of Lama Gangchen's principles and philosophy is its simplicity. Our reality is essentially simple. Our life is simple. The truth is simple. He teaches us that fear, misunderstanding of who we are, our misconstrued attitudes towards money and wealth, our language and behavioural patterns, and some parts of our value and belief system have become the most effective blindfolding mechanism of our hearts and souls. We are the ones who make every aspect of life complicated! Within this context, Lama Gangchen focuses on non-formal education as a centerpiece for teaching the real foundations of peace; assesses the media and its importance for peace making and peace loving; points out who is responsible for peace – all of us!! -; sees how even sports can be a source of peace or of its destruction; shares his vision of inner transformation and self-healing which begins not in the science but in the intuition and feeling level of humanity; assists us in walking from separation and duality – the here and there, the outer and the inner, the matter and the non-matter – to the essence of who we really are: oneness (one in all and all in one).

The most powerful realization comes when the heart begins to 'see' rather than our eyes or our brain.

As the heart takes over, one begins to really understand peace environment, peace economy and peace development and progress. The boundaries between individual and collective actions or between individual and collective responsibilities begin to disappear, to enter into our world with total unity in purpose. Where, for example, the meaning of the word "globalization" goes far beyond simple notions of trade and finances; rather, it penetrates into the foundations of who we really are and into our collective mission and responsibilities. Thus, a person's pain from the negative impacts of globalization becomes the pain of his or her community, the pain of the community becomes the pain of the nation, and the pain of any nation becomes our collective suffering.

These words bring Lama Gangchen's gift of transformation, from a paradigm of "to fit or not to fit" or "to win or not to win", to what was expressed so well by William Shakespeare: "to be or not to be". It is a call for bringing the economic, social, environmental and political structures we are so involved in these days into the "peace" and "being" dimensions of our lives, and for addressing inner violence as the source of our destruction as a civilization. It teaches us that the solution to most of our "outer" problems begin with inner growth and evolution. Thank you Lama Gangchen for bringing us the real message of peace on Earth. But most importantly, thank you for being the essence of peace!

Testimony



Bawa Jain, UN representative of the International Mahavir Jain Mission (6.1.1996)

It is impossible to fully appreciate the significance of "Making Peace with the Environment" without understanding the nature of Lama Gangchen himself and the tremendous contribution which he has made to the cause of peace and non-violence. Lama Gangchen's gift to the third millennium is the expression of his vision of spiritual wisdom and self-fulfillment, which derives from his work around the world in helping others achieve physical and mental wholeness and harmony.

Lama Gangchen is a truly indefatigable individual. His tremendous level of positive energy has created an array of noteworthy organisations and activities including the Lama Gangchen World Peace Foundation, the Peace Education programme, concentrating on the recognition of each individual's outer and inner environments; and the Global Open University project, his non-violent contribution to the search for peace in our world. He is a master teacher of Self-Healing practice, and has opened medical centres worldwide to help the sick.

Lama Gangchen has established the Radio for Peace station in Italy; he has initiated a series of East-West exchanges; he has opened Centres and Study Groups worldwide. In the context of his many programmes, he has been responsible for the reprinting of numerous precious ancient Tibetan texts.

His message is, in actuality, a relatively uncomplicated one: that violence can indeed be stopped by creating harmony, both internal and external. This message is truly beneficial for the world as well as for each individual."

Testimony



Boris Tabacof

Chairman, Bracelpa and Chairman of ACPWP-Advisory Committee on Paper and Wood Products at FAO/UN, Brazil

A Man of Peace

I met Lama Gangchen Rinpoche in the early 90's. I was immediately impressed by his attitudes and manner of expression which revealed simultaneously a firm determination to realize his active project in Brazil and a calm nature signaling his inner peace.

Throughout the following years, even though I was from a different religious and ethnic background from that of Tibetan Buddhism of which Lama Gangchen is a leading, contemporary figure, I was able to learn a great deal from his teachings. Teachings which radiate the spiritual peace the world needs nowadays, be that on an individual level, in the relations between men, as beliefs or as nations.

It was with great interest and of great spiritual benefit that I participated in two memorable pilgrimages together with my wife and one of my daughters, led by Lama Gangchen, to the Andes and Borobodur. The lesson we learned was that the inner peace and emotional balance we so much need, must be integrated with nature and environmental stability, both noticeable in the places we visited and in the Amazon which is so vital to the world.

Lama Gangchen is promoting an important movement in Brazil, expressed via institutions which follow his orientation and can generate enormous benefit for health, culture and the spiritual uplifting of our people. Within the teachings that spread from these institutions, the answer the Buddha found 2500 years ago, to the question which today causes anguish to so many, still prevails:

How to find relief from the suffering which marks the human life?

There is growing support in Brazil for the efforts realized by the Lama Gangchen World Peace Foundation, a non-governmental organization affiliated to the United Nations. This foundation proposes the institution of the World Spiritual Forum for World Peace of the United Nations, a meeting point of diverse religious leaders.

The most important world philosophies and religions, keeping intact their fundamental basics are nevertheless inserted within the historical context and are in constant mutation. In this sense, Lama Gangchen, keeping in view the permanence of Tibetan Buddhism promotes understanding with the Chinese government, so that the practice of Buddhist philosophy and culture may find conditions to survive in Tibet and China. This understanding not only seeks conditions for the religious exercise but also seeks to channel the great Chinese resources at present, in order to transform China into one of the principle world economies, for the progress of the Tibetan people, who for centuries have suffered the perils of underdevelopment. China, with its vast array of millenial traditions, can become a model for a society where the economic and the spiritual co-exist in harmony.

Now, our satisfaction is even greater, as we see by Lama Gangchen the young, Brazilian Lama Michel, in whom we feel the confidence of the spiritual force which grows stronger roots in Brazil.

These considerations which I here finalize, are propelled exclusively by the desire to express my acknowledgement to this man of peace who is Lama Gangchen Rinpoche.

Testimony



Hans Janitschek

**President of the United Nations Society of Writers
President of the “Cast the Sleeping Elephant” Trust,
(of which Lama Gangchen is a trustee)
November 1998**

“... Lama Gangchen has become an icon of international understanding, tolerance, and harmony with nature. His writings, his healings and above all his concept of a spiritual forum for the United Nations has earned him the respect of world leaders. A Tibetan Lama Healer of universal significance he has found the words to express the deepest desires of mankind; peace, freedom, love and happiness ...”

Testimony



Prof. Dr. Priya Ranjan Trivedi, MBA, PhD, DSc
19th of April 1997

...Before entering the twenty-first century the world citizenry needs to be educated for having a peaceful mind for their wellness. This requires cleaning and greening of the mind which requires ecological thinking which again requires a culture for having peace globally as well as locally. Lama Gangchen, having doctorate qualifications in Tibetan Medicine, Buddhist philosophy, Peace Studies, Non-Formal Education, Alternative Medicine, Human Rights and Theology, has understood the problems of the world and it is in fitness of things that he has evolved a strategy of non formal peace education for non violence. Mahatma Buddha and Mahatma Gandhi helped us to understand truth and non-violence. Lama Gangchen wishes to prepare all of us to face the challenges of the third millennium by explaining the ecology of peace, culture and world order.

By adopting and adapting the peace culture, we can easily understand our lives which is nothing but a cosmic dance of formlessness manifesting into innumerable patterns of forms playing around in space of nothingness, merging back into formlessness from they had come. The formlessness, the nothingness, the emptiness of space seemingly is creativity although it is a mystery how the formless emptiness of space contains creativity, how the seed is the whole tree and it has an urge to manifest the treeness contained in it. As the seed becomes a sapling, as a sapling grows into a plant, plant grows into a tree, the tree grows into a flower, or a fruit and the fruit matures into a seed – so the seed goes back to the seedness.

Accordingly, the non formal peace education for a peaceful culture, peace as a culture or peace education for non violent action is required from day one. Let us help implement the programme of educating children of the world and catch them young for ensuring a peace culture.

Testimony



Charles Mercieca Ph.D., UNESCO Professor Emeritus

Alabama A&M University

President International Association of Educators for World Peace, NGO, United Nations (ECOSOC) UNDPI, UNICEF, UNCED (31st of October 2002)

Lama Gangchen's Philosophy of Peace

Ascetical writers tell us that God is so great that He created millions of human beings, all different in character and personality. Lama Gangchen's philosophy of peace is very unique not only because this Tibetan spiritual leader has been adorned with numerous talents, but also because his method of approach to peace transcends all boundaries of ethnic and political divisions. Therefore, all governments without exception may accept Lama Gangchen's philosophy of peace and use it as their guide.

Meaning of Philosophy

When it comes to philosophy we always raise four questions: (1) What is real? (2) What is true? (3) What is good? and (4) What is beautiful? Even though there are no two persons who would give same answers to these questions, we may group all the numerous philosophies in the world into six major branches as follows: Idealism as conceived by Plato, Realism as portrayed by Aristotle, Thomism as presented by St. Thomas Aquinas, Pragmatism as explained by John Dewey, Existentialism as promoted by Jean Paul Sartre, and Spacism that represents Space Age philosophy as foreseen by Wernher von Braun.

Lama Gangchen's philosophy seems to embody the best of each of these six major philosophical systems. However, due to the fact that this pillar of Buddhist spirituality is gifted with a good sense of self-adaptability, his philosophy incorporates all the essentials of Spacism, the Space Age philosophy that will be dominant in the 21st century. In accordance with this philosophy, reality is viewed as a world of humans. Everything that takes place for the better or the worse reflects human actions at work. Lama Gangchen knows fully well that if people prepare for war, they will eventually end up in a war. On the other hand, if people prepare for peace, they will eventually experience peace.

When it comes to truthfulness, Lama Gangchen views this to consist of the spiritual fulfillment of human needs. Having all the material needs in the world will not mean anything without one's spiritual fulfillment. Hence, it is very useful for every human being to attach importance on spirituality, which elevates us to a higher level of existence well above the animals. As regards to moral goodness, Lama Gangchen views this to consist of the universal welfare of all people without exception. It cannot be good for the some people to the exclusion of others.

When it comes to the concept of beauty, Lama Gangchen views anything beautiful that reflects in action the universal welfare of people. In accordance with this Space Age philosophy, Mother Teresa was a very beautiful woman because her actions reflected her appreciation to the universal welfare of all people without exception. Lama Gangchen's concept of beauty is not linked with the

structure of the body but with the atmosphere of the soul that reveals love and concern for every single person on earth, which comes from every walk of life and profession.

Exposition of Lama's Philosophy

In view of what has been stated, we may fully realize why Lama Gangchen is not a politician, simply because he does not try to promote the welfare of one nation to the exclusion of others. We may also understand why this great Tibetan Teacher attracts to him people from every walk of life and religion, simply because he transcends all the boundaries of division and goes straight to the tender heart of everyone to help fulfill one's dire needs. Lama's philosophy stems from the inner self, from the individual's heart. Hence, it is a philosophy of love and compassion, of concern and action.

This universal philosophy of the 21st century has found Lama Gangchen as one of its strongest proponents and pioneers. The whole world should be grateful to him and for what he is doing. No wonder why Lama Gangchen travels extensively the whole year almost around the clock. He has no time to waste especially that he is being viewed as the spiritual father of numerous people from across every continent. His life on earth has been one of God's greatest gifts. It gave enlightenment and inspiration to the extent that countless thousands in countries across the world count themselves as his disciples. Lama Gangchen's philosophy of peace has revealed great wisdom. If we were to implement such a philosophy everywhere, world peace would not only become feasible but also tangible.

Lama Gangchen's secret of his successful spiritual life may be found in the fact that he practices what he preaches. He never exhorts anyone to do good unless he himself practices that same good he advocates. In other words, Lama Gangchen is a living testimony of peace which roams through his heart and which is reflected throughout his entire character and personality. He has built numerous temples, particularly in Asian countries, where people may gather to pray, meditate, and sing mantras. Only God knows how many people received the gift of serenity and peace because of Lama Gangchen. In fact, we may all view him as the angel of peace since he brings such a tremendous amount of joy and peace in everyone that comes across him. Let us hope that his numerous disciples will continue with his tremendous peace work in every country across every continent. Lama Gangchen's philosophy of peace needs to reach everyone by all means.

Testimony



Asdrubal Salsamendi

Former Civil Servant of United Nations and UNESCO

Madrid, Spain 14th of February 1995

During ten years, from the UN headquarters, we utilized thousands of non-governmental organizations from all Latin America, to instruct members about what is, what does and how the UN organization functions. We dedicated over thirty-two years to UNESCO in order to spread the liberating words of the organization to people of territories subjected to foreign administration, until they reached independence through peaceful means.

We helped countries that were members of UNESCO in accordance with their governments, to reach a higher level of development in the fields of education, science, culture and communications. We tried to alert public opinion on the mechanism through which they could work to reach peaceful solutions to their problems and disputes, and thus to attain deeper and more balanced information. Nevertheless, all these efforts went against the interest of those who preferred the insecurity of cold wars and the menace of planetary destruction. Those were very tough years, when all real efforts to achieve peace were impaired and accused of responding to certain political tendencies.

We wanted peace, not the once inscribed on graves; neither did we want peace as defined by the majority of dictionaries in their first definitions "Peace is the situation and mutual relationship of those who are not at war". We wanted something else that was much more than this, and upon reflection the idea of a "rebirth-ing" came up. We could not define it clearly, because whatever clarification we might have given would have been tinged by a political feeling. And so many years of bitterness and frustration passed. Until one day we heard Lama Gangchen who conveyed in his own words what we wanted to hear and see. First we heard him talk about how to avoid fear and suffering. His voice carried marks of Tibetan culture that Chinese had sent into exile, which an amazed West was receiving.

In this Western, over accelerated, technological realm of duality, of medicine without philosophical basis, needing scientific proof and profitability, the voice of Lama Gangchen Rinpoche is heard. The West is taking an interest in his prodigious life and in his not less prodigious knowledge since he arrived in Europe in 1982.

When he was two years old he was recognized as the reincarnation of a great yogi, spiritual descendent of a long line of lama-healers. He lived the strict discipline of monasteries where he learnt anatomy, physiology, composition and interaction of different medical substances, as well as their uses, philosophy, dialectics, tantra and secret healing methods. At the age of twelve he received the title of Kachen, which is normally conferred after twenty years of studies. With this background and unlimited energy, Lama Gangchen reveals to us the treasure of centuries of investigation in order for us to learn how to administer to our physical "I" and to our occult "I", so as to reach peace until it becomes a patrimony for humanity. His vitality pushes him to annually ride some 80'000 miles to carry his word and his tradition to the five continents. He has cre-

ated Tibetan medical centres, groups, foundations and seminars in Argentina, Brazil, Chile, France, Germany, Italy, Malaysia, Nepal, Russia, Switzerland, Spain, Thailand, USA, to name but a few, (without representing the totality of those who count on his presence). Hundreds of thousands are his followers. His reflections on peace, although embedded in his Buddhist educational background is not limited by that. They are the fruit of large and profound meditations which give them a particularly original relevance.

This peace is the one we, serving the UN and UNESCO, wish to see and hear. There is an effort to reach the roots of the concept expressed by Lama Gangchen through the most simple words. When we hear him speaking, specifically on peace, we think that his ideal audiences should be made up of those who have the power to decide the destiny of people, and of those who educate human beings so that they could repeat to thousands of thousands of young people that peace as Lama Gangchen says "IS the blessing in the form of energy". Today Lama Gangchen in the fullness of his strength is the object of well deserved recognition. In recent times he has been awarded with prestigious awards such as the International Prize for the Dialogue between People granted by the "St Francis and St Chiara of Assisi centre" at Massa Carrara, Italy. He shall further be presented with the "Academia de la Paix Merit of Excellence" granted by the International Open University for Complementary Medicines of Sri Lanka.



SEEDS FOR PEACE DEDICATED TO HUMANITY

By T.Y.S. Lama Gangchen, Tibetan Lama Healer

We can solve all our personal, family and international conflicts and the others thousands of different days of fighting by choosing Inner Peace. Anyway, fighting is too expensive; of course war is too expensive; even thinking about fighting is too expensive. On the other hand, the way of inner peace costs almost nothing. We have to develop a non-violent culture; it is very important for the development of the global village in the third millennium.

Peace is our best friend and love.

Other friends change from this day to that, but peace always helps us. Other remedies help us temporarily but peace "medicine" always heals us.

Other protections sometimes fail: with inner peace we always have protection.

Peace is very precious, but we need to recognize this.

Peace is the bridge between all religions.

Peace is the one morality that everyone agrees upon because everyone needs it.

People who do not believe in anything can still believe in peace.

Peace creates good feelings.

If we achieve something through violent means, the result is shaky and unstable.

We need to create a peace foundation for our lives and culture.

Inner Peace is the most Solid Foundation for World Peace.

We need to integrate peace into all aspects of our lives; we need to become peace messengers, peace culture ministers and ambassadors of peace.

We need to make peace with ourselves.

If we promote inner peace education, then the different forms of fighting and conflict will gradually stop.

Many of our personal problems, family, social and environmental problems will be solved.

Please take responsibility to transform our culture of violence into a culture of peace, through non-violent education.

We all choose a philosophy to live by: please, for the sake of the present and future generations ...

... CHOOSE PEACE

*Transforming a culture of violence
Into a non-violent culture*

*Peace culture
Peace religion
Peace society
Peace politics
Peace times
Peace Forum
Peace World*

*Please!
Peace with everything
Everything with Peace
Om bishwa shanti hum*

Doctorates, Diplomas, Appreciations, Certificates, Appointments to positions

Tibetan Tantric Medical Lama Healer, Tibet, H.H. Dalai Lama, 1986
Diploma Tibetan Healer, Dhardo Tulku
Doctor in Buddhist Philosophy (Geshe Rigram), S. India, 1970
Doctor of Tibetan Medicine, Dr. Lobsang Drolma
Tibetan Physician, Kunpen Medical Institute, Kathmandu, Nepal
Diploma of Sanskrit, Barmapatra, Varanasi, Sanskrit University, 1967
Appreciation by the Man Fatt Lam Buddhist Temple, Singapore, 1990
Honorary President of the Academy of Energy, Informative Sciences in Moscow, Russia, September, 1992
Honorary President of Yutok Ling, France
Appreciation by the Pokok Sena Persatuan Buddhist Center, Malaysia, 1992
Homage and appreciation in recognition for his healing work and participation in the first Seminar on Medicinal Plants of Campos do Jordao, Honorary citizenship, publicly declared by the "Prefeitura Municipal da Estancia de Campos do Jordao", Brazil, March 23rd, 1993
Premio Internazionale per il Dialogo "San Francesco e Chiara d'Assisi inter-religious dialogue for the year of the family Massa/Carrara, Italy, Oct. 16, 1994
Appreciation by the Confucian Private Secondary School, Kuala Lumpur, Malaysia, November 1994
Appreciation by the Medicine Buddha Center, Kuala Lumpur, Malaysia, Nov. 1994

1995

Doctor of Naturopathy and Natural Home-remedies, Cosmo Medico Healers Research Ass., linked to Academy of Naturopathy, Atlanta Georgia USA, Bombay, India, 1995
Doctorate of Holistic Medicine International Institute of Polypathy, Delhi, India, 1995
Doctor of Science given by the Open International University for Complementary Medicines, Colombo, Sri Lanka, November 1995.
Vice-Chancellor, for a period of five years, of the Open International University for Complementary Medicines, Colombo, Sri Lanka, November 1995-2000
Visitor of the Global Open University, Delhi, India, 1995
Professor and Head of Buddhism Department at the East-West University of Holistic Health Sciences, Missouri, USA, November 8th 1995.
Board of Directors, International Holistic Medical Society, Stockton, CA, USA, 1995
Patron of the Nepal Buddhist Society, Kathmandu, Nepal, 1995
Patron of the Cosmo Medico Healers Research Association, Bombay, India, 1995
Patron of the Association "International Children's Peace Council" Italy, 1995
National Appreciation of the Capital Territory of Delhi Civic Reception," signed by Sahib Singh Verma, Minister of Education, Science, Technology, Environment and Development Gov't of National Capital Territory of Delhi, April 22, 1995.
Academia Diplomatica de la Paix, Fellowship Award for Professional Excellence, issued under the Patronage and Authority of the Dag Hammarskjold Awards Committee, PAX MUNDI medal award for contributions for Peace, Cooperation and Solidarity to benefit all humanity by the Open Int. University for Complementary Medicines, Sri Lanka, (reg. with UN), March 24th to 26th - Delhi, India, 33rd Int. World Congress for Alternative Medicines organized by the Indian Board of Alternative Medicines, 1995
Honorary Degree of the Community Association of European Order of Merit, to promote human dignity, freedom, solidarity and democracy in the building of a united Europe. To encourage friendship which transcends national frontiers and individual differences. Signed by the Secretary General and President of ACOEM, November 27th, 1995
Gold Medal for Alternative Medicines, Indian Board of Alternative Medicines, Calcutta, April 8th 1995
The Ancient Royal Order of Physicians, for having contributed towards a global Medical Movement for the integration of medicines, Colombo, Sri Lanka, 1995.
Sewa Chakra Award, presented by the Hon. Governor of Orissa, Dr B.S. Reddy, 2nd Intern.

Congress on the Occasion of World Health Day, Calcutta, India, April 7-9, '95
 Gem of Alternative Medicines, presented by Mother Teresa of Calcutta, 8/4/95
 Eco-Peace Award, Indian Institute of Ecology and Environment, Delhi, India, April 22 '95
 Two special awards, during a National Congress on Astrology, Palmistry and Criminology, Bombay, India, April 17, '95
 Shree Jagatguru Shanti Muni, Supreme World Guru of Peace, by Oriental Research Academy of Occult Religion, Astrology and for spreading the humanistic message of World Peace and Universal Brotherhood, Bombay, India, April 14-16, '95
 Certificate of Fellow Concili Scientiarum (F.I.C.A.) International Council of Ayurveda Ludhiana, Punjab, India, 24 March '95
 Fellow of Foundation of Integrated Medicines, Prashanti Medical Care Institute, Benares, India, April 1st, '95
 Fellow of Environment, Indian Institute of Ecology and Environment, New Delhi, 22 April 1995
 Black Belt Martial Arts, Bombay, India, 16.4.1995
 Life Member, European Medical Association,

1996

Doctor of Energetic Medicine, International Foundation for Energetic Medicine, Ann Arbor, Michigan, USA, March 6th, 1996.
 Doctor of Philosophy Rel. Sc, East West University, Missouri, USA, given at the occasion of the First Aids Congress, Lahore, Pakistan, Dec. 3rd 1996
 Medical Surgeon of Natural Sciences, Askari Academy of Tibb, Karachi, given at the occasion of the First Aids Congress, Lahore, Pakistan, Dec. 3rd 1996
 Honorary President, Buddha Institute of Technology, Delhi India, 1996
 Diploma of Honorary Membership, Brazilian Academy of Oriental Art and Science, Rio de Janeiro, Brazil given at 34th World Congress in Sri Lanka, Dec. 28th 1996
 Chief Patron of the Indian Council of Acupressure Yoga, Nechua Jalalpur, (Gopalganj), Bihar, India, 1996
 Certificate of Appreciation by the City of Miami, USA, 23rd August 1996
 Appreciation, Peace Commission, ECLAC (Economic Commission of Latin America and the Caribbeans), Chile, July 1996
 United Nations Society of Writers Award of Excellence, New York, USA, May 24th 1996
 For the contribution towards the 50th Anniversary Celebrations of the United Nations, Award presented by Boutros Boutros Ghali, Secretary General of United Nations, Habitat II June 3-14, 1996
 Albert Schweitzer Gold Medal, Int. Inst. of Universalistic Medicine, Poland, Jan.'96
 International Environmental Communication Award, Eco-Communication Summit, New Delhi, India, 1-4 Dec. 1996
 National Record of Award & Appreciation, union Minister, on behalf of the Gov. of India, 10.1.96
 Dr. of Philosophy, Int. Independent Univ. of Ecology and Politology, Moscow, Russia, received in Delhi 10.1.96

1997

International Bodhi Club - Love and Compassion Services, Patna, India, Jan. 1997
 Peace Education Award, IAEWP India, Jan. 97
 National Appreciation, Civic Reception, International Appreciation by Rt Hon. Sahib Singh, Chief Minister of New Delhi, India, 25th Jan. 1997
 Honorary Chancellor Emeritus, Open International University for Alternative Medicines, Calcutta, India, 1997
 Awards of Honor by Bihar Citizens Association, by Bodhi International, and by Rotary Patna South, Patna, India, Jan. 29th 1997
 World Peace Leader, Institute of Universal Consciousness, Delhi, India, 25 Jan. 1997
 Gem of Peace, Acupressure Parishad, Patna, India, 28th January 1997
 Fellow of International Management, Indian Institute of Business Management, Patna, India, 28th Jan. 1997

Fellow of Non-Violence, Dr. Zakir Husain Institute for Non-Formal and Continuing Education, Patna, India, Jan. 28th 1997
 Fellow of Polypathy, International Institute of Polypathy, New Delhi, India, 25 Jan. 1997
 Fellow of World Association for Integrated Medicine W.A.I.M., New Delhi, Jan. 1997
 Global Peace Ambassador, New World Academy, London, UK. 12th Jan. 1997
 Sanskrit Award, New Delhi, India, 23 Jan. 1997
 Royal Order of Physicians Medal Award from Sri Lanka, given during the First International Congress at HHC Kathmandu, Nepal, Feb. 1997
 Doctor of Theology, Open Intercultural University, Opeinde, Holland, 29th April 1997
 Director of the Global Peace University, Opeinde, Holland, April, 1997
 Certificate of Merit, Academic Council for Cultural Integration of India, Spain, May 97
 Honorary President, Buddha Institute of Technology, Delhi India, 1996 Distinguished Service Award, Sports Science Research Foundation, Olympics India, World Congress New Delhi, 24 Jan. '97
 Professor at the Open International University for Complementary Medicines, Colombo, Sri Lanka for ten years, August 1997-2007
 Honorary Advisor of the Nepal Yoga and Nature Care Association, Nepal, 6 Aug. '97
 Honorary Membership of Mamba Datsan, Institute for Traditional Mongolian Medicine, Ulaan Baator Mongolia, Aug. 29th 1997
 Certificate of "Supreme Healer", Tashi Choeling Monastery, Ulaan Baatar, Mongolia, Aug. 28th, 1997
 Special Award, "Guaritore dell'Ambiente" (Healer of the Environment), given by the City of Aquiterme, Italy, Sept. 20 '97
 Board of Directors, East-West Combined Medical Association, Lahore, Pakistan, 1997
 Appreciation by SanaArte Foundation, for promoting inter-religious dialogue, Non-Formal Education and Self-Healing, Caracas, Venezuela, October 1997
 Diploma for developing a Culture of Peace, Cattedra UNESCO Planeta Libre, Caracas, Venezuela, October 1997
 Appreciation by the Beijing Argus Culture and Science Developing Center, Aug. 1997
 Rector (great supervising professor) at the Chinese College for Advanced Buddhist Studies in Tibetan Language, Beijing, China, September 1997
 Chief Patron of the National Health Education Society of India, Mumbai, India
 Indian Traditional Order of Pandit, Indian Council of Natural Medicine and Research, Bombay, India 30 Nov. '97
 Award of Appreciation, Zoroastrian College, Bombay, India, 30. Nov. '97
 International Advisor of the World Association of Integrated Medicines, Varanasi, India, Nov. 1997
 Mahavajracarya of the universal Life Buddhist Association, Boston, USA, 7th Dec. 1997
 International Felicitation by the Indian Institute of Ecology and Environment, Dr Zakir Hussain Institute for Non-Formal and Continuing Education, International Association of Educators for World Peace, 23rd December 1997.

1998

Certificate of Excellence of the Ancient Royal Assyrian Order of Merit, Kathmandu, Nepal, February 1998.
 Certificate of Appointment as Honorary Chancellor Emeritus of the Open International University for Alternative Medicines of Calcutta, India, 27th February 1998.
 Honorary member of the University Association of Yoga Masters, Scientific European Union of Yoga Masters, Madrid, Spain, February 1998
 Patron and Honorary advisor of the National Foundation of Holistic Health Sciences, Khulna, Bangladesh, April 1998
 Honorary President of R.O.C. Dha Jin-Buddhist Headquarter, Taiwan, May 1st 1998
 Trustee and Executive Board member, "Sleeping Elephant Trust", New York, Sept. 98
 Founder and President Emeritus of The Global Open University for World Peace, Milan and Bagni di Lucca, Italy June 5th 1998
 "Certificate of Participation" 1st World Congress on Health and Urban Environment, Madrid, Spain, July 6-10, '98

"Fountain of Universal Peace Award", IAEWP, Sao Paulo, Brazil, Aug. 5th '98
 "World Peace Recognition" World Peace Academy, Sao Paulo, Brazil, Aug. 5th '98
 "Certificate of Participation" 9th World Congress of IAEWP, Sao Paulo, Brazil, Aug. 3-8 '98
 "Albert Einstein Award", International Association of Educators for World Peace, Rio de Janeiro, August 8th 1998.
 UN Plenipotentiary Envoy for IAEWP, 1998
 Executive Board of Directors for IAEWP, 1998
 Felicitation by the Lion's Club of Tainan, Taiwan, Sept. 7th '98
 "Premio Cyrillus '98 per la Pace" Ass. Culturale New Age, Casino Municipale San Remo, Italy, Sept. 25th '98
 "Honorary Member", Ass. Culturale New Age, Casino Municipale San Remo, Italy, Sept. 25th '98.
 Academician, World Peace Academy, IAEWP, UK, 26 Sept. '98
 Doctor of Philosophy, International Academy of Culture and Political Sciences, UNESCO, 26 Sept '98
 Member of the Multifaith, Multicultural Mediation Service, London, England, 07/10/98
 Honorary member of Academia Ecologica, Iasi, Romania, 12 Oct '98
 Certificate of Honor, Institute of International Affairs, Paris, France, 18 Oct. 1998
 Recognition from the Lion's Club of Macerata, Italy, 27th Oct. '98
 Certificate of the Canadian College of Acupuncture Science, Karachi, Pakistan, Nov. 1 '98
 Bureau Chief of Holistic Medical Highlights of Al-Shifa Institute of Alternative and Complementary Medicines, Lahore, Pakistan, Sept. 98
 Lifelong Member of the European Medical Association, UK, '98
 Certificate of Appointment as National Chancellor for Italy of the International Association of Educators for World Peace (NGO affiliated to the United Nations with ECOSOC, UNDP, UNICEF, UNESCO, UNCED), Kathmandu, Nepal, February 26th 1998.

1999

G51 Millennium Award, World Peace Council for the Third Millennium, India, Kathmandu, Nepal, 19th Feb. 1999
 International certificate of Honor, IAEWP, Brussels, Belgium, 26 Feb. '99
 Founder & Chairman of the Himalayan International University of Yoga and Naturopathy, Kathmandu, Nepal, March 2nd 1999
 Honorary Ecumenical Fellowship, St Francis Animal Apostolate, International Council of Community Churches, Namur, Belgium, 2 March '99
 Patron of the World Hindu-Buddhist Solidarity Council, Kathmandu, Nepal, 10/03/99
 Founder of the Himalayan Broadcasting Network- Peace Radio, Himalayan Healing Center, Kathmandu, Nepal, 1999
 Recognition of the Rotary Club of Colli Briallianti, Lecco, Italy, March 16th 1999
 Earth Trust Society Award, United Nations, New York, USA, March 20th 1999
 Representative of IAEWP to the United Nations in Geneva for 1999
 Doctor Honoris Causa in Naturopathy, University Libre des Sciences de l'Homme de Paris, Paris, France 1 April 1999
 Honorary Chancellor and Member of the Academic Council, University Libre des Sciences de l'Homme de Paris, Paris, France 1 April 1999
 Honorary Member of the Commission de Educacion a Distancia, Madrid, Spain April 12 1999
 Honorary Citizenship and Key to the City of Loano - twin town to Francheville, Loano, Italy, 24 April '99
 Dhammaraja, from the National Chapter of IAEWP of Russia, Greece, Tanzania, Japan, Canada, May 2nd & 3rd, 1999.
 Honorary Advisor of the Spanish Association of Professionals Workers Health and Environment, Madrid, Spain, May 5th 1999.
 Ambassador of Peace, International Association of Educators for World Peace, May 7th Madrid Spain
 Honorary Professor of Journalism and Communication, Int. Academy of Culture and Political Science, Milan, Italy, May 5th 1999
 UN News, Diploma of Scholarship, Korea, May 5th 1998
 Doctor of Philosophy, Institute for International Communication, Tver, Russia, May 6th 1999

Doctor of Philosophy (Honoris Causa in Peace Education), Academy of Slavonic Culture, May 8th 1999, Tver, Russia
 World Environment and Livelihood Award, Indian Institute of Ecology and Environment, Delhi, India, May 9th 1999
 IAEWP Gold Medal, at LGWPF Congress, Madrid, Spain, May 9th 1999
 Highest Honor of the Open Intercultural University, Opeinde, Holland, May 1999
 Albert Einstein Peace Medal, Albert Einstein Academy, New York, September 1999
 Cynus Award 1999, San Remo, Italy Oct. 8 1999
 Chief Advisor of Nepal Institute for United Nations and UNESCO, Nov. 99
 UN representative at the Economic Commission for Europe for IAEWP, in Geneva, Switzerland

2000

Messenger of Peace Award, Nepal Institute for United Nations and UNESCO, 13 Feb. 2000
 Patron, National Buddhist Federation Nepal, Kathmandu, 11 February 2000
 Peace Medal, International Association of Educators for World Peace, Kathmandu, 11 Feb. 2000
 Man of the Year 1999, IAEWP, Kathmandu 12 Feb. 2000
 Mahatma Ghandi Peace Prize, IAEWP, Kathmandu, 4.Feb. 2000
 World Peace Envoy, IAEWP, Kathmandu, 8 Feb. 2000
 Founder Diplomatic Counselor of the London Diplomatic Academy, London, UK, 3rd April 2000
 Chief Patron of the Indian Institute of Human Rights supported by the United Nations High Commission for Refugees, India, 5 April 2000
 Honorary President of the European Union University, USA, 7th May 2000
 World Education Award for IAEWP, 6th May 2000, Sanremo, Italy
 Albert Einstein Peace Award, IAEWP, 18 August 2000
 Certificate of Great Recognition, IAEWP, August 2000
 World Grand Prize Award, IAEWP, August 2000
 Ancient Royal Order of Physociansa, IUCM, Colombo, Sri Lanka, 1st Dec. 2000

2001

Certificate of Appreciation, Lion's Club International, Dist. 325-B Nepal, Kathmandu 24th Feb 2001
 Letter of Appreciation, IAEWP, Nepal Chapter, Kathmandu, 24th Feb. 2001
 Life Membership, Shiwambu Nature-Care & Research Foundation, Kathmandu, 25th Feb 2001
 Certificate of Appreciation, Sports Science Research Foundation, Kathmandu, 25th Feb 2001
 Messenger of Peace, UN & UNESCO Institute of Nepal, Kathmandu, 5th March 2001
 Appointment as Chief Advisor to the UN & UNESCO Institute of Nepal, Kathmandu, 5th March 2001
 International Health Excellency Award, Community Health Foundation of India, June 2001
 Chief Advisor of 'Lumbini Interactive', Kathmandu, 5th March 2001
 Albert Einstein Peace Award, International Association of Educators for World Peace, Taipei, Taiwan, 2nd April 2001
 Certificate of Great Recognition, IAEWP, Taiwan, Taipei, 2nd April 2001
 Educator for World Peace Award Medal, IAEWP, Taiwan, Taipei, 2nd April 2001
 Certificate of Honor for ringing and signing the Peace Bell, Federation of World Peace and Love, Taipei, Taiwan, 1st April 2001, in the presence of the Vice President of Taiwan R.O.C., Mrs Hsiu-lien Annette Lu
 Honorary Membership, The Academy of Development and Peace, Brisbane, Australia, 30th March 2001
 Certificate of Fellowship, Indian Academy of Acupuncture Science, Beijing, May 28th, 2001
 Honorary President of Red Cross Hospital Qufu, May 28th 2001, Beijing, China
 International Health Excellence Award, Community Welfare Foundation India, Beijing, China, May 27th 2001
 Member of Royal Society of Acupuncture Pakistan, Lahore, Beijing, China, 27th May 2001

2002

UN representative at the Economic Commission for Europe for IAEWP, in Geneva, Switzerland
UNESCO Association of Nepal, Feb 2002
Patron of United Citizen Action Committee for Peace, Nepal, 23 Feb.2002
Man of Peace, Sikh Community, New Mexico, 15.6. 2002
Certificate of Merit LITCA Welfare Advice center, India, 29.11.2002
Peace, Mercy, Tolerance Award, IAEWP India, in KTM 14.2.2002

2003

Certificate of Recognition, Order of Brazilian Lawyers and President of the Commission of Human Rights, Rio de Janeiro, Brazil 17 December 2003
Dr. of Traditional Chinese Medicine, Beijing, 30.10.2003
Appreciation Award by the Rotary Club of Petropolis, Imperial City, Brazil
Dr. of Divinity, GOU, Netherlands, 15.5.2003
Award of Appreciation by H.H. Supreme Patriarch of Thailand for bringing the sacred Buddha relics to Italy, 4.5.2003

2004

UN representative at the Economic Commission for Europe for IAEWP, in Geneva, Switzerland
- Yellow Emperor's Award, Physician of the Millennium, Open Int. Univ. for Complementary Medicines, Colombo Sri Lanka, Verbania, Italy
Diploma ad Honorarium Doctor, the Zanavajra Buddhist University of Mongolia, Ulan Bator, Mongolia
Certificate of Gratitude for bringing the sacred Buddha Relics of the UN to the Botanic Garden of the Central University of Caracas, Venezuela

2005

UN representative at the Economic Commission for Europe for IAEWP, in Geneva, Switzerland
Honorary Patron, Foundation for the Promotion of Indigenous Cultures, Barcelona, Spain
Atisha Dipankar Peace Award, Bangladesh Bouddha Kristi Prachar Sangha, Dhaka, Bangladesh
International Recognition "Spiritualità e Benessere" 2005, Doctor of Soul and Spirit, Soul and Fitness Institute, Milan, Italy
Man of Peace, Humanitarian Medicine Congress, Graz, Austria, 2 July 2005
Official Guest of Campos do Jordao, Brazil, 21 Nov. 2005

2006

Patron, Open International University for Complementary Medicines USA, New York, USA 13 May 2006
Honorary member, Hong Kong Buddhist Cultural Estate, Hong Kong 2006
Advisor, Certificate of Invitation as Advisor of the World Peace and Auspiciousness Stupa, 14 April 2006
Certificate of Recognition Tashi Lhumpo Monastery, July 2006
Certificate of Recognition, Gangchen Choepel Monastery, 12.7.2006

2007

Angelo dell'anno, Fondazione Solidarte, Milan, Italy 29 January 2007

FOUNDER:

Lama Gangchen World Peace Foundation, United Nations Affiliated NGO
Kunpen Lama Gangchen Institute, Milan, Italy
Over 100 Self-Healing Peace Study centers worldwide
Himalayan Healing Center, Kathmandu, Nepal
South East Asia Principal Health and Peace Prayer Center, Kuala Lumpur, Malaysia
Lama Gangchen Peace Publications, L.G.P.P., Milan, Italy
Radio Atlanta, Peace Radio, Milan, Italy
Tibetan Medical Research Center, Madrid, Spain
Global Open University, India, Italy, May 2 1995
Lama Gangchen International Foundation, Delhi, India, 1996
Lama Gangchen International Foundation –USA, 1997
Lama Gangchen World Peace Services, Milan, Italy
Global Village Project, Bagni di Lucca, Italy
Ass. L.G. pour la Paix Interieure et la paix Mondial, Paris, France
Help in Action, Adoptions at a distance, Milan, Italy
Himalayan Amazon Healing Arts Association, Brazil, 1996
Lama Gangchen International Foundation, New York, USA
International Global Peace Association, Holland, 1996
Lama Gangchen Peace Editions, Germany, 1995
Buddha Institute of Technology, Delhi, India, 1996
Environment News and Features News Agency, Delhi, India, 1996
Son de Paz - Magazine Association, Madrid, Spain ?
Courtesy Printers, Kuala Lumpur, Malaysia
Uddhyana Research Center, Swat Valley, Pakistan, and Italy, Dec. 1996
Writers Society, Milan, Italy
Public Relations and Exhibition Programs
Borobudur Research Center
East West Cultural Arts Exchange Group, Milan, Italy
East West Healing Arts Development
Dharma Handicraft Shop
Tibetan Kitchen Catering Service, Milan, Italy
United Peace Voice Company, Italy, Brazil
Thangka and Tsatsa Arts Development, Italy
World Peace Culture Center, Lugano, Switzerland, 1997
Research Institute for Natural Medicines, Switzerland, 1997
Global Peace University, Holland, April 29th 1997
Himalayan Tibetan Medicine Production, Kathmandu, Nepal
Peace Times, Good News for the World, Milan, Italy, 1996
Medicine Buddha Hospital, Kataragam, Sri Lanka
School and Dispensary near Shigatse, Tibet/China
Nubling Tibetan Men Tse Khang, Milan, Italy, Jan, 1997
Reconstructed Gangchen Monastery
Himalayan Broadcasting Company, HBC 94fm, Kathmandu, Nepal
Peace Media

LGWPF AIMS

Actively committed to the development of a culture of peace and better living for world peace by cooperating in the humanitarian fields of health, education, the environment, spirituality and preservation of indigenous cultures, engaged in voluntary service in support of the United Nations programmes devoted to helping developing countries towards self-sustainability.

Conferences dedicated to International United Nations years or decades include:

Annual conferences on Non-Formal Education and Alternative Medicines:

- February in Kathmandu, Nepal
- May in Madrid, Spain

1999: International Year for Older Persons

2000: International Decade for the Culture of Peace

2001: International Year of Dialogue among Civilisations

2002: International Year of Mountains and eco-tourism

2003: International Year of Fresh Water and International Decade of Literacy: Education for All

2004: International Decade of the World's Indigenous People

2005: International Decade of Education for Sustainable Development

2006: International Year of Deserts and Desertification

Participation in United Nations Conferences:

- Yearly United Nations NGO Conference, New York, USA, since 1995
- Habitat II, Istanbul, Turkey, 1996
- The Hague, Holland, 1999
- NGO Conference, Seoul, South Korea, 1999
- Millennium Forum, United Nations, New York, USA, 2000
- Special Social Summit Session, United Nations, Geneva, Switzerland 2000
- Yearly Human Rights Commission, Geneva, Switzerland, since 1999

Radio Broadcasting networks for peace:

- Radio Atlanta FM91.450 city band in Milan, Italy was set up in 1994 and registered in 1995
- Himalayan Broadcasting Network HBC94fm-Kathmandu, Nepal

Publications:

"Peace Times" good news for the world quarterly printed, founded on the 9th of October 1996, the International Day for Natural Disaster Reduction, distributed worldwide, including regular reports on United Nations conferences, programmes, special days and decades and other related activities.

Projects include:

- Health Projects in Tibet, India and Nepal (including DOT programme and mother and child clinic); int. congress in Beijing, China to promote natural medicines (WHO programs and "Health for All...")
- Water project in Tibet, China in support of UNEP fresh water campaign
- Planting of trees in Tibet, China in support of Agenda 21
- Children programmes in Nepal in support of the decade of a Culture of Peace and Non-Violence for the children of the world
- Healing journeys to the Amazon rainforest in Brazil in support of the Decade of the World's Indigenous people, to help preserve their environmental, cultural and spiritual traditions
- Schools in Nepal for carpet factory workers in support of ILO convention on child labour
- Revitalisation of rural and alpine cultures such as the Albagnano mountain village in Italy and heritage sites such as Lumbini in support of the UNESCO culture preservation campaign.
- Co-sponsored bronze elephant statue placed in United Nations headquarters gardens, gift presented by Kenya, Namibia and Nepal, as a "tribute to the environment and commitment to the preservation of the natural world: forever expressing the hope that all animals and human beings may exist in harmony and peace with nature"
- Support the creation of a permanent Spiritual Forum intended to provide a neutral and democratic permanent space at the global public level, where all those religious institutions and spiritual movements which are willing to join forces with the United Nations in the task of building and consolidating peace around the world could meet and jointly develop useful ways of cooperation.

"Inner Peace is the Best Foundation for World Peace"

www.worldpeacecongress.net

Worldwide Peace Education associations/groups for the study of inner sciences

Argentina

Self-Healing and Inner Peace Study Group Buenos Aires - Argentina tel: +54-1-7622896

Jamtse Ling - Self-Healing Study Group Las Heras 55 1º y 2º piso 5500 Mendoza
tel. +55-61-297493, fax. 380000

Asociación budistas de Argentina
Avda. Francisco Beiró, 3168 - Dto 7. Buenos Aires
tel +54-1554004446
budistasargentinos@hotmail.com

Belgium

LGIGPA, NGAL-SO SELF-HEALING STUDYGROUP
DHAMMAHOUSE
Post adres: JOHAN and KRISS COUSSEMENT
LETTERKUNDESTRAT 152
Post code: B-2610 WILRIJK.
Phone: 0032 495 841816
dhammahouse@shantidesign.net

Snowlion
11 rue Fernand Clarat
B-7100 La Louvière
tel: tel. +32-495 593 231 fax 32-2 610 52 92
email: liondesneiges@hotmail.com

Snowlion
(Antwerpen) Letterkundestraat 152 B - 2610 Wilrijk
fax 32-2 610 52 92
email: liondesneiges@hotmail.com

Brasil

Centro de Dharma da Paz - Shide Choe Tsok
Rua Aimbere, 2008
cep 01258 Sao Paulo, Brasil tel/fax: +55-11-3871-4827
mailing@centrodedharma.com.br www.centrodedharma.com.br

AACHAA
Himalaya Amazon Andes Healing Arts Association
Sao Paulo - Brasil
tel.+55-11-2114275/8720697 aachaa@uol.com.br

Kuryuk Jamtseling center Environment of Love & Compassion
Rua de Comerio 115, Loja 16 Centro Comerciail Ilha do Parque Parque Dex, Manaus, Amazon, Brasil
tel: +55-92-2369996

Secret Door of Peace
Rua Ingles de Souza 296/202 cep 22460-110
Rio de Janeiro Jardim Botânico, Brasil
tel: +55-21-5373786 / Fax: 3224250

Pax Drala - Centro de Dharma, Terapia e Arte Flamengo - Rio de Janeiro Tel.: +55 21 2551 3764
paxdrala@globos.com

Lama Gangchen Chokyi Gyaltsen
Rua Roquete Pinto 15/201 Urca - Rio de Janeiro
Tel: +55 (21) 22750086 (Lourdes)
chokyi-gyaltsen@uol.com.br
estandardedavitoria@globos.com

Centro de Dharma Amor e Compaixao Kuryuk Jamtsesa Buzios - RJ kuryujamtsesa@globos.com
amorecompaixao@globos.com

Centro Tardi Ling - SP

ConPAZ - LGWPF member of Conselho Parlamentar da Cultura Paz - "Sao Paulo State Deputy Assembly Council for Peace Culture"

Clinica Ngal-So de Terapias Integradas - SP

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Canada

Self-Healing Study Group
195 Easthom Road RRI Site 14C87 Gabriola Island, BC VOR 1X0 CANADA tel: (250) 247 7652
email: nhalpin@csi.com nhalpin@csi.com

Self-Healing Study group
3305 Madre, Brossard Quebec J4Y 1T4

Chile

CENTRO BUDISTA SANGYE MENKHANG
Mayflower 2445, Providencia Santiago
Tel. +56 - 98709814
+56 - 98376645 sangyemenkhang@mi.cl

Jampa Ling: tel +55-2-8559162

China

Gangchen Medica Dispensary
Gangchen, near Shigatse Tibet - China

Ne Tag Chuk School
Sakya District, near Shigatse Tibet-China

NgalSo Self-Healing Meditation Group
Wutai San, China

NgalSo Self-Healing Meditators Group
Puto San, China

Sera Mey Tsangpa Kamtsen Sera Monastery
Lhasa, Tibet, China

Gangchen Choepel Monastery
Sakya District, near Shigatse Tibet, China

Ecuador

NgalSo Self-Healing Study Group - Quito

France

Association Lama Gangchen pour la Paix Interieure
et la Paix Mondiale
6 Rue Veronese et 4 Rue Primateice 75013
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e-mail: gangchen@magic.fr www.gangchen.org

Germany

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Yeshe Lamchen
Perlacherstr. 30 D-81539 Munich
tel +49-89-3577998

Shide Lam
D - Darmstadt
tel: +49-6151-421098

NgalSo Self-Healing Study Group
Am Hohenberg 21 D - 82327 Tutzing
tel: +49-8158-993303 - fax: 993305

LGIGPA, NGAL-SO SELF-HEALING STUDYGROUP
DHARMACHAKRA
Post adres: DORFSTRASSE 5-7 Post code: 41366
SCHWALMTAL. Phone: 0049 2163 1899
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Tashi
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tel: +44-1229-586959 - Fax: 588804

Self-Healing Study Group
Gaunts House GB - Wimborne/Dorset
tel: +44-1202-841522

NgalSo Self-Healing Study Group
Latham House, Weston Park GB - Bath BA1 4AN
tel: +44-1225-421514

Self-Healing Study Group
Ashbrook, Torbay Road GB - Castle Cary, Somerset
tel: +44-1963-351947

White Tara Self-Healing Study Group
GB - Kendal, Cumbria

Self-Healing Study Group
Rosemary Turner 123, Bear Road GB - Brighton

Self-Healing Study Group
Dea Shepherd
6 Leap Hill Road GB - Pokesdown, Bournemouth

Self-Healing Study Group
The Old Bake House Annexe
Main Street, Willersley-Broadway
GB - Worcestershire WR12 7P3
tel: +44-1386-853851

Self-Healing Study Group
Linda Hamling
Newbold, 6, Hillside Gardens
GB - Brockham, Surrey RH3 7EW

Self-Healing Study Group
16, Golden Square GB - London WC1
tel: +44-171-7946076

Self-Healing Study Group Oxford
Lynne Gilbert Hayley Wood, Woodlands Road GB
- Shipdale-Oxon RG9 4AA

Self-Healing Study Group
Rosie Devitt
20 Glen Craid Park - Holy Wood County Down
Northern Ireland

Friends Meeting House
Women's Group
GB - Ulverston, Cumbria tel: +44-1229-869435

Self-Healing Study Group
3 Nolands, Yatesbury near Colne
GB - Wiltshire. tel: +44-1249-816362

Self-Healing Study Group
11 Watson Close, Radbrook Green
GB - Shrewsbury, Shropshire SY3 6DN
tel: +44-1743-366246

Self-Healing Study Group & Retreat center
Borah Studios, La Morna
GB - Penzance, Cornwall TR19 6XN
tel: +44-1736-731677

Self-Healing Study Group
Mayfield, Clyst St Lawrence GB - Exeter EX15 2NJ
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Self-Healing Study Group
Gill Wright - 53 Florentine Way, Waterlooville
GB - Portsmouth, Hants P07 83U

The Crystal Palace White Tara Group
c/o Jeanne Gregory 35, Castledine Road, Anerley
London, SE20 8PL, 0208 778 8890 jeanne.
gregory@ntlworld.com

Self-Healing Study Group
3 Savey Lane Yoxall - Burton-on Trent DE13 8PD UK
tel: 01543 472454 acuvic@iname.com

Greece

Lama Gangchen Medicine Buddha Healing center
Popliou 18-20 10436 Athens, Greece

Karuna Choetsok Buddha's Garden - Lesbos, Greece

Holland

Lama Gangchen International Global Peace Association
Lgigpa Secretary:
Post adres: BAZUINSTRAT 24 5802 JV VENRAY.
Phone and Fax: 0031 478 550964
neldebest@home.nl

LGIGPA NGAL-SO SELF-HEALING STUDYGROUPS:

SHENPEN LAM CHEN
Post adres: BOSSTRAAT 68
Post code: 6071 XX SWALMEN.
Phone & Fax: 0031 475 504303
shenpenlamchen@hotmail.com

STICHTING JANGCHUB LAM,
HET PAD VAN DE BODHISATTVA Post adres:
MIEKE MARCHAND KARRESTRAAT 16 Post code:
5038 BK TILBURG. Phone: 0031 13 5430829
p.v.sprang@freelernl

Post adres: SUMATI ARYA HOOFDSTRAAT 42A
Post code: 9172 MP FERWERT. Phone: 0031 518
411030 Sumatiaryatrade@Wanadoo.nl

Post adres: N.G. SMIT NOORDBROEDERSTRAAT 2
Post code: 9611 BH SAPPERMEER. Phone: 0031 598
398709

Post adres: NEL DE BEST BAZUINSTRAT 24 5802
JV VENRAY.
Phone & Fax: 0031 478 550964
neldebest@home.nl

India

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New Delhi - India

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New Delhi 110030 - India
tel. +91-11-6865084 - fax 6967514

Gangchen Kachoe Drupkhang Retreat center
Merik Post Distr. Darjeeling, India

Sed Gyued Dratsang
Kalimpong, Darjeeling, India tel: +91-3552-55175

NgalSo Self-Healing Study Group
Tsewang Choedron
Kachen Cinema Hall Kalimpong, Darjeeling, India

Gangchen Choepel House
Kailashpura Monastery Mysore, South India

L. G. House
Tashi Lhunpo Monastery Bylakuppe, South India

Future Gangchen Labrang Sera Mey
Tsangpa Kamtsen House no. 20 - Sera University
Bylakuppe 571104 Dist. Mysore, South India

Gangchen Thubten
Kang-Ri Con - Gangtok - Sikkim, India

Indonesia

NgalSo Self-healing Study Group Jakarta, Indonesia

Italy

Kunpen Lama Gangchen
Dharma Self-Healing Center
Via Marco Polo 13 - 20124 Milano
tel: +39 02-29010263
fax: 02-29010271 - 02-29010447
kunpen@gangchen.it www.kunpen.it

Albagnano Healing Meditation Centre
Gangchen Choepel Ling Via Campo dell'Eva 5
Albagnano di Bèe 28813 Verbania
tel: +39 0323 569601 fax: 0323 569921
infoalba@lgpt.net www.lgpt.net

Gangchen Sanghie Men Chi Ling
Centro Buddha della Medicina
Via Cenischia 13 - 10239 Torino
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011-350908 - 011-6497700 www.
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Tek Ciok Sam Ling Men Choe Ling
Belvedere Langhe - 12060 - Cuneo tel/fax: +39
0173-743006 buddhahealingsound@tiscalinet.it

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Colle S. Maria 19 00049 - Velletri - Roma
tel +39 06-96453464 giovannib@mclink.it

Gangchen Pende Lamton
via Varza 1-H 15040 Valle S. Bartolomeo -
Alessandria
tel +39 0131-59268

NgalSo Self-Healing Study Group
Via Mazza 4 40128 - Bologna - tel: +39 051-
362752
cell: +39 347 4409779 - 349 8608262

NgalSo Self-Healing Study Group & Voluntary
Assistance - Modena tel: +39 337-588680

Self-Healing Study Group
via Bedisco 87 Oleggio (No) tel: +39-0321-998314

Centro Tara
Via G.M. Oddo 7 - 17031 Albenga (SV)
tel: +39 0182-559710 lakshmina@tiscalinet.it

Peace Culture Center
c/o Rosanna Torella Via Chiossone 14/3 - Genova
tel: +39 0185 96020 celi: +39 339 4328246

OM Shanti
Cisternino (BR) tel: +39 080-716093

Detchen Ling Self-Healing Study Group
Via San Fermo 5 - Pallanza- VB
tel: +39 0323 557285

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mind Claudio Cipullo +39 320 5317975

Jangchub Lam Self-Healing Study Group - Padova

Tashi Ling Retreat center - Meina

Malaysia

L.G.W.PF Charitable Trust
South East Asian Headquarters
260F 2nd Floor - Jalan Ipoh Bahu 21/2
51200 Kuala Lumpur, Malaysia
tel. +60-3-4431262 - fax 4432133

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Kam & Wah Printing and Paper Products
Malaysia tel. +60-3-9578281 - fax 9578091

Medicine Buddha center
260F 2nd floor, Jalan Ipoh- Batu 2 1/2
51200 Kuala Lumpur, Malaysia
tel +60-3-4431262 fax +60-3-4432133

NgalSo Self-Healing Study Group Pokok Sena,
Malaysia

NgalSo Self-Healing Study Group Wisdom center
Alor Setar, Malaysia

Mongolia

Chenpo Hor Choepel Ling
Ulan Bator, Mongolia 4 PM 57-3-7-99
tel +66430-64111

Tashi Choeling
Ulan Bator, Mongolia

Nepal

L.G. Himalayan Healing & Research center
Eastern Headquarters Tinchuli-Boudhanath/
Kathmandu-Nepal tel. +977-1-482514
hhcmedic@mail.com.np

"Help in Action" Adoptions at a distance
Eastern Headquarters Tinchuli-Boudhanath/
Kathmandu-Nepal tel. +977-1-482514
hhcmedic@mail.com.np

Gangchen Samling School
Tinchuli-Boudhanath/Kathmandu-Nepal
gsschool@hbc.com.np

Gangchen Labrang - Medical & Retreat center
P.O. Box 804, Kathmandu, Nepal
tel: +977-1-471266 Secretary: Tsetan Gyurme
tel: 470473 & fax: 470525)

L. G. Tashi Jong Himalayan Healing center
Kathmandu, Nepal tel: +977-1-477126

Pende Jong Retreat center
Swayambunath Kathmandu, Nepal

Himalayan Medicine Industry - Gangchen
Himalayan Healing Incense Himalayan Handicraft
& Furniture
Tusal - Boudhanath 7 Kathmandu - Nepal
Tel +9771-4478205
gangchen@labrang.wlink.com.np

Pakistan

Udhyana Research Center Swat - Pakistan

Russia

Medicine Buddha Healing center
Akademica Anohina 6 301-1 Moscow, Russia

NgalSo Self-Healing Study Group
Sovietskaya Str. 140 Irkutsk 664009, Russia
tel +430-271345

NgalSo Self-Healing Study Group
Ulan Ude, Buryat

Singapore

Buddha Yana Center - Singapore

Spain

Fundación Lama Gangchen para la Paz en el Mundo
CI Diego de León, 20 2º izq. 28006 Madrid
tel/fax: +34-91-4311790

Environment and Peace - Kuryug Shide Ling
Parque Nicolás Salmerón 56 bajo 04001 Almería
tel/fax: +34-950-256046 cel: +34-626-509216
garura@larural.es

Centro Buda de la Medicina
Finca Recreo el Tajo 29790 Benajárate - Málaga
tel. +34 952 515246

Asociación Lama Gangchen Son de Paz
Santa Isabel, 33 2º ext. - Madrid Tel/fax: +34 91
5272061 sondepaz@madridenvivo
www.sondepaz.com

Tibetan Medical Research Association
Madrid & San Sebastian

Centro Chenrezig - Cho Kor Ling
c/ Sant Jordi, nº 27, bajo Apdo. de Correos 165
08100 Mollet del Valles - Barcelona
chokorling@hotmail.com

Sri Lanka

Buddha Medicine Hospital
Menikpuragama Kataragamaa, Sri Lanka tel: +94-
72-31947

Switzerland

L.G. Research Institute for Natural Medicines
Specialised in Tibetan Herbal Remedies Peace &
Healing School
Krummenlandstr. 25
CH - 5107 Schinznach Dorf tel. +41-56-4432740

NgalSo Self-Healing Study Group
Krummenlandst. 23 CH-5107 Schinznach Dorf
tel: +41-56-4432730 & fax: 4433388

Inner Peace center
CH-8615 Freudwil tel/fax: +41-1-9412912

NgalSo Self-Healing Study Group
CH-Geneva tel +41-22-7562330

NgalSo Self-Healing Study Group
CH-Zurich tel +41-1-482-2147

NgalSo Self-Healing Friends Voluntary AIDS
Assistance
CH-Zurich tel: +41-56-4432730

Thailand

NgalSo Self-Healing Study group - Thailand

Turkey

Non-Formai Education Study Group
Cumhuriyet Cad N. 257/380230 Harbiye, Istanbul,
Turkey

United States of America

Ngal So Center - Lama Gangchen World Peace
International Foudation - Lelia O'Connor
415 East 37th Street Suite 5A
New York, New York 10016
212-779-3263 212-779-3268 fax
loconnor@ngalso.com

International Dharma Center
South Greenway Drive 1530
Coral Gables 33134-Miami, Florida, USA
tel: +1-305-2678000 & fax: 2678070

NgalSo Self-Healing Study Group
McLean Virginia - Washington, USA

NgalSo Self-Healing Study Group
10400 Cherry Ridge Road Sebastopol, CA 95472,
USA tel/fax +1-707-8238700

Venezuela

SanArte Self-Healing Group
Chuario, Caracas, Venezuela tel: +58-919495

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72. SELF-HEALING TARA
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73. WHITE TARA SELF-HEALING
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74. INNER AND WORLD PEACE PROTECTOR PUJA
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75. TANTRIC SELF-HEALING
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76. WORDS OF BUDDHA
Compact disc UNITED PEACE VOICES
77. **SEEDS FOR PEACE**
T.Y.S. Lama Gangchen - Tibetan Healer, 25 Years in the West
07-07-07 *Lama Gangchen's birthday*









A Tibetan Lama Healer, **T.Y.S. Lama Gangchen** is the holder of an ancient and unbroken lineage of Tantric Masters dating from the time of Shakyamuni Buddha. His Ngalso Tantric Selfhealing is based on Buddha's teaching and is very suitable for modern society.

His work focuses upon non-formal education as a centre piece for teaching the real foundations of peace, sharing his vision of inner transformation and self-healing which begins not in science but in the intuition and feeling level of humanity: calling to bring the economic, social, environmental and political structures we are so involved in these days, into the "peace" and "being" dimensions of our lives, and for addressing inner violence as the source of our destruction as a civilisation, teaching that the solution to most of our "outer" problems begin with inner growth and evolution.

"Seeds for Peace" is a modest tribute to Lama Gangchen for immense achievements in the field of Western Buddhism, inter-religious dialogue, non-formal peace and environmental care education, and the vast number of humanitarian projects (in support of the United Nations Millennium Development Goals) completed owing to his tireless dedication, work and efforts towards a new culture of peace, with his unique love and compassion for all beings.

Isthar D.-Adler