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# ANEC MESSENGER

ACTIVE NONVIOLENCE EDUCATION CENTER

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## THIRTEEN YEARS OF ACTIVE NONVIOLENCE EDUCATION

Active Nonviolence Education Center (ANEC) is a non-governmental organization legally registered under Himachal Pradesh Registration Acts XXV of 2006. The Center was established on September 10, 2007, and it is a non-profit educational organization dedicated to raising awareness of peace and nonviolence within Tibetan communities across India. It gives me great pleasure to observe that Active Non-violence Education Center has completed thirteen years of humble service in promoting peace, love, nonviolence and the message of oneness of the human race. It has reached out to more than seven thousand people across the country from all walks of life.

Since March last year, the Covid-19 pandemic has severely affected all areas of human life in all countries and organizations across the globe. ANEC is no different. Many of the Centre's regular programs for promotion of nonviolence have been undermined or unrealized. However, the Center has managed to organize and offer virtual online programs with a wider reach of audience, a blessing in disguise!

This reminds me of a pearl of wisdom of the great Indian master Shantideva, when he said:

*"If it is something that can be remedied, why worry over it?"*

*If it is something that cannot be remedied, what do you benefit from worrying over it?"*

This piece of advice coupled with our own practice of refuge in the sublime beings, particularly Arya Tara, and reciting their mantras will help us build our wholesome karma and confidence. I, therefore, hope that people who have understanding of Dharma will work on overcoming their fear through proper management of their emotions, and see this pandemic as an eye opener in directing their energy towards genuine dharma practice.

We had four prominent speakers to share their views about and experience of nonviolence: Geshe Thupten Jinpa, the principal English translator to His Holiness the Dalai Lama; Rabbi Everett Gendler, who is himself one of the active members of 1960's racial equality movement under Dr. Martin Luther King Jr.; Dr. Tridip Suhrud, professor at CECT University; and Mr. Tenzin Tsundue, a Tibetan activist and writer.

At the start of the second block of the program, ANEC was blessed and honored to receive and share the video message given by H.E. Ling Rinpoche on the importance of one's motivation for any action and his greetings for the Tibetan New Year.

We had five eminent Buddhist scholars, namely, H.E. Ling Rinpoche, Geshe Lobsang Dawa, Geshe Lobsang Dakpa, Geshe Lhakdor and Geshe Dorjee Damdul to share their wisdom and insight. Each of them spoke on a particular topic tied with Buddhist perspective of nonviolence in our daily life. The NGO's nonviolence movement program videos are posted on ANEC website and Facebook page. In the coming days, there will be more online virtual video meetings of varied topics connected with our core mission of nonviolence until the situation returns to normal.

ANEC deeply thanks Mrs. Karen H. Sallick and two daughters of Gendler Family Foundation for their financial support which sustains the work of ANEC. Any support for ANEC to pursue this important cause will be greatly appreciated.

We have invited many guests of eminence from both Western and Tibetan scholars to share their understanding of nonviolence through daily practices.

Kelsang Dhondup (Mr.)  
Executive Director – ANEC

Similar to the above in portraying nonviolent resistance to totalitarian regimes, Nazi or communist, the case of the German wives of Jewish husbands successfully resisting the attempt of the German Gestapo to send their husbands to concentration camps has the additional appeal of improbability come true. A brief, well-written, reliable sketch of this startling episode at the Rosenstrasse Gestapo headquarters in Berlin is Nathan Stolfuss' article in Atlantic Monthly Magazine, September 1993, reading and discussing this incident can stimulate a lively consideration of the elements which may come into play in a nonviolent struggle, as students try to explain the unlikely, fairy tale outcome. It also helps expand their view of the range of possible situations in which nonviolence might work.

If some students showed special interest in these strategic issues, a school might organize an extra-curricular club to study, discuss and develop further ideas about strategic nonviolent defense. Resembling, perhaps, a chess club, nonviolent "war games" could be devised, strategies played out, etc. A valuable reference for the advisor to such a club would be Gene Sharp's



***Reverend Martin Luther King, Jr in Discussion with Rabbi Gendler 1968***

Making Europe Unconquerable, "The Potential of Civilian-based Deterrence and Defence."

Some of the resources suggested below for the Post High School period of nonviolent training would also be valuable for especially interest or eager students at the upper high schools levels.

## TEACHER TRAINING

In conjunction with the above curriculum, we visualise a teacher training program of modest proportions. This would have among its goals the following:

To help teachers become acquainted with the new material and try to answer their substantive questions about it, suggest various ways of presenting the material; to explore ways of structuring the classroom to encourage cooperative participation and innovative thinking by the students.

## POST-HIGH SCHOOL

Most countries have some sort of military training and service, be it voluntary or conscripted. Young people, usually males, 18-25 years old, are drafted or wooed to join an army whose purpose is to defend militarily if necessary, the boundaries and territory of the nation. The young people learn discipline and respect, become physically fit, and experience the camaraderie and conflicts of living closely with others. They also learn to follow orders unquestioningly, to use weapons, and to kill. Some of these learning's are positive. Others, of course, are totally incompatible with a nonviolent society.

How is person to defend itself without an army, one can legitimately ask? As much as anyone, Tibetans know what can happen when a stronger country decides to "invade" or "liberate" a weaker one. A nonviolent nation needs to find and develop ways to defend itself and its citizen without resorting to physical violence. Throughout this chapter we have been talking about ways to train young people to be good human beings and good citizens in a nonviolent society. We have also suggested material through which students can learn about nonviolent struggles for justice, equality, freedom, and overthrow of tyranny in other parts of the world. Here we suggest an intensive follow -up to the lessons learned at home and at school.

*Please see remaining in next issue*



***The Dalai Lama, Mary Gendler and Rabbi Everett Gendler light candles together on the first night of Chanukah in 1995.***

*Photo courtesy Mary Gendler*

# ANEC GENERAL WORKSHOP CONTENTS OUTLINE

ANEC GENERAL WORKSHOP CONTENTS OUTLINE The following subject matters are covered in ANEC workshops and open forum discussion on active nonviolent strategies. They are effective and powerful alternatives to violence and hatred.

1. History, Philosophy and techniques of nonviolent resistance based on Professor Gene Sharp's "Guidelines on Strategic Nonviolence Methods" for peace, nonviolence, and democracy.
2. Traditional Buddhist concepts of nonviolence-based love, compassion, transformation of the mind, and altruism (to rightly interpret the messages of Lord Buddha and His Holiness the Dalai Lama).
3. Encouragement of harmonious integration between traditional Buddhist concept of nonviolence and the modern western concept of active nonviolence.
4. Strategic nonviolent methods for achieving healthy democratic norms.
5. Gandhian philosophy of nonviolence with particular focus on the Gandhian Constructive Program, the peaceful non-cooperation movement, and his steadfast adherence to truth and nonviolence.
6. Nonviolence philosophy as advocated and implemented by the 1964 Nobel Peace Laureate and US civil rights leader the Reverend Dr. Martin Luther King Jr.
7. Films on various case studies of nonviolent actions and active exchange of views and thoughts between facilitators and participants in a truly democratic fashion.
8. Emphasis on the importance of resorting to the above different philosophies and the practical implementation of nonviolent strategies for resolving disagreements. These strategies can resolve differences and problems at all levels of human society and can bring about the requisite changes and innovations for the establishment of strong, healthy, peaceful and democratic societies.

## ANEC GENERAL TEACHING METHODS

### 1. PowerPoint Presentation

PowerPoint Presentation is to provide a clear understanding of the speaker's context to the audience and to reinforce their attention.

### 2. Group Discussion and Presentation

Group Discussion invites pools of resourceful ideas and allows everyone to participate in an active process. Group Presentation cultivates confidence and personal development to overcome stage fears.

### 3. Group Debate

Group Debate is an important teaching method which provides ability to think rigorously, critically, and improve in a wide variety of academic skills as a result of participation in debate. It does also signify mental and emotional maturity.

### 4. Brainstorming

Brainstorming is a listening exercise that allows creative thinking for new ideas and encourages full participation because all ideas are equally recorded. It also draws upon the group's knowledge and experience.

### 5. Role-playing

Role-playing provides an opportunity for people to assume the role of others. Thus it helps to generate in-depth understanding of the situation and produce possible solutions. It provides opportunity to develop practical skills.

**6. Case Studies**

Case Studies technique develop analytic and problem-solving skills, allowing for exploration of solutions to complex issues. It encourages all participants to update knowledge and skills.

**7. Movie Screening**

It is an entertaining way of teaching and raising issues which stimulate discussion and attention. It also provides opportunity for the participants to know about the nonviolent movements across the world.

**8. Panel of Experts**

It allows experts to present different opinions and provoke better discussion than a standard teaching. The frequent change of speakers boosts sustained attention.

**9. Lecture with Disturbance**

ANEC workshops are always conducted as two-way traffic so that the participants can question, clarify, and challenge any time during the lecture.

**10. Feedback**

Feedback is the pillar of organization which helps us understand ourselves and the areas needing improvement. We always value constructive feedback more than positive ones.



# ART, DISSENT AND NONVIOLENCE

In our earlier days in exile, the majority of Tibetans treated artistic professions or interest in art as an indulgence. Artistic expressions such as painting, performing arts or photography were often viewed as menial work or as leisure activities. One had to either work in offices or learned in expression through writing. Even in self-expression, any form of dissent was either condemned or censored. Now it is changing. Tibetans around the world are becoming educated and are being exposed to trends and issues of the world.

That said we live a very fast paced life today. We live one touch away from knowing anything we want to know about the world - how it was, how it is today and (probably) also what might happen tomorrow. The very essence of the technology we have today is incompatible with censorship, for the latter presupposes an authority to decree what should be allowed and what should be forbidden. However, the entire adventure of discoveries and inventions began with a revolt against authority. We can furnish abundant examples of censors making inept decisions from stories and instances we have read as kids and still read today as adults. Be it judges ordering literary works confiscated for immorality or curbing free expressions of creativity.

The banning of books, paintings and songs is not a new phenomenon in Chinese occupied Tibet. We have seen the censorship of pictures of Dalai Lama, the disappearance of Panchen Lama recognised by the Dalai Lama and the disruption of Tibetan ethnic ceremonies amongst many other actions. The intensity of this intolerance has grown by leaps and bounds whether it's more or less visible to the outside world.

Generally, art – be it paintings, dances,

songs or any form of expression, often explores the characteristics that determine our personal and social identity. These forms of expressions construct a sense of who we are as individuals, as a society, or as a nation.

The little space Tibetan artists today enjoy has arisen from the labour and hardships of many artists who preceded them and leaders, such as 10th Panchen Rinpoche whose kindness we often forget. These people were scorned, often abused and even killed for being avant-garde in their approach and expression. Not shying away from expressing what is wrong in Tibet and therefore, what needs to be done, Tibetan artists, both in Tibet and in exile, today have shifted into more dynamic role; turning empty spaces into spaces for dialogue. They question repulsive practices and existing gridlines that separate one group from the other.

We can observe the interplay of two forces – grid-making policies and artistic dissent – and the ways in which they create a context for and steer the directions of dialogue. The over-bureaucratization and favouritism of Han Chinese over the ethnic Tibetan minority has been a target of many Tibetan artistic interventions. Through their dissent, artists have called for

change, and raised their voices for equity, equal treatment and open dialogue. However, debates such as these have been going on behind closed doors among the general public for several decades. The need now is to just make this call louder, and feel the urgency of the matter, and artists also now need to leave their studios, reconnect, rebel and create alternatives.

In 1994, UNESCO listed Potala Palace in Lhasa as a world heritage site. Soon after, Chinese authorities removed the majority of the artefacts and contents from the Potala Palace and in 1999, the world's first Tibet museum opened in Lhasa.

In an attempt to nullify all power associated with the Dalai Lama, many significant items from the Potala were prominently displayed in the new museum. Thus, the items were reclassified as cultural relics and the period of Tibet's theocratic system was relegated to the past.

In the year 2000, created in the style of a propaganda museum, a second Tibetan museum was inaugurated in Dharamshala as a response to the Tibet Museum in Lhasa. Vinyl sheets with photos of the occupation of Tibet and



Art for Tibet exhibition and auction held at Gallery 8, New York. Photographed by :**Cheyenne Bosco**  
Founded in 2009, **Art for Tibet** raises critical funds for Students for a Free Tibet (SFT), a grassroots network of youth and activists campaigning for Tibetans' fundamental right to political freedom.



*Tibet Museum, Lhasa, established in 1999. Photo source: Wikipedia*

consequent Chinese oppression were and still are displayed on the walls of the Tibetan Museum in Dharamshala, for everyone to see alongside objects of torture used in the prisons of Tibet.

*"If you behave well, we'll protect your culture and benefits. But if you behave badly, we'll take care of your culture by putting it in a museum"*

- Han Chinese blogger addressing Tibetans in March 2008

The power of art, exhibition and thus the "Museum" was realised. The museum, as an artistic space, is now used by both Chinese and Tibetans to deactivate (by Chinese counterparts) and reactivate (by the Tibetan resistance) dynamic markers of Tibetan religion and culture. There are

ongoing attempts by our Chinese counterparts to convert these Tibetan artefacts into inert objects of contemplation and consumption. When a museum contains culture; it legitimises control of a territory.

What was known as "Tibetan art" has now become a political issue in which the demarcation of an independent Tibetan territory is fused with the idea of an independent culture.

Although past and present artist-activists have used a variety of strategies to denounce ill-conceived narratives, not all of these have been systematically successful. While Mohandas K. Gandhi did not record or document his strategies in an organised way, his superb, intuitive grasp of

strategic principles made his nonviolent campaigns in India successful. In contrast, the strategies of other nonviolent activists have often failed. For example, without intuitive strategic thinking of Gandhi's calibre-- and without a clearly developed strategic framework to guide the formulation of their strategy -- the South African anti-apartheid struggle took much longer than it might have. So, from tactical point of view, Tibetan artists can thus study and use many of the nonviolent tactics and methods defined by pioneering theorists of nonviolence such as Gene Sharp. With the right allies, a long term vision and creative approaches, art and activism can bloom together.

**Ngawang Lungtok**  
Trainer



*Tibet Museum, Dharamshala, established in 2000. Photo source: Wikipedia*



# CORONAVIRUS LOCKDOWN

## Notice outside the bookstore read

*"Post-apocalyptic books have moved into current affairs".*

In one year, the COVID-19 pandemic has transformed the world. What seemed like a public health challenge in a distant location in China (Wuhan) quickly became a global health emergency, and soon a social and economic catastrophe. While the full consequences of this momentous event may not become apparent for many years, it is inevitable that its effects will extend over generations to come, with multiple new variants of the virus responsible for Covid-19 emerging through mutation and adaptation.

The term "gone viral" has also acquired new meaning, with people rarely using the expression in public nowadays, finding alternative ways.

It is more than obvious that a lot has changed. We don't look at anything the same way, whether it is our door handle, errand bags or just vegetables. We (now) sanitize before touching anything because our minds now project unseeable germs onto everything.

The pandemic has also given way to fake news on various social media platforms, turning many WhatsApp enthusiasts, middle-aged uncles and aunties, into self-certified epidemiologists, virologists and, many times, even prophets.

Professor Steve Hanke, applied economist at the Johns Hopkins University, tweeted against the use of cow urine in India to treat the virus. His reason being simple—that instead of warding off the virus it can be a cause for more ailments.

The pandemic, being a situation of



Prof. Steve Hanke  @steve\_hanke · Mar 15

My colleagues at @JohnsHopkins have informed me that #CowUrine does not ward off the #Coronavirus. If anything, it is a recipe for even more ailments. #India needs science as a guide. #IndiaVsCorona. #CoronavirusInIndia.

chaos, also became a perfect opportunity for charlatans to misuse and manipulate people's faith. I am sure those charlatans that loot people off in the guise of religion also submit to science, albeit secretly.

Meanwhile, those at the frontline of clinical care had to decide about their duties to their patients, their families, and to the broader community—sometimes with life or death consequences. Therefore, the unfolding crisis imposed a need on many people to make decisions with deep, sometimes ethically compromised, decisions. However, there are people in the world who have been left untouched by questions of personal and social meaning and value necessitated by the advent of this pandemic. And while the virus proliferated, pollution dropped to

its lowest level in decades. People witnessed freshness in the sky and silence in traffic crossings, a rare sight. Dhauladhar mountain range of Himachal (part of Lower Himalayas) became visible to people of Jalandhar (Punjab). The last time people witnessed the majestic mountain range from Jalandhar was thirty years ago.

All said the numbers are creeping up again with emerging alternative variants of the virus. Medical experts predict more swell in numbers. The terrible illness affected a lockdown constraining everyone in their countries, their cities and their homes. And unlike capital, the virus doesn't seek profit but proliferation. Therefore, it has mocked every kind of data analytics. Struck hardest are the richest most powerful nations of the world, bringing capitalism to halt.



*Dhauladhar mountain range seen through Jalandhar (Punjab) Photo source: Twitter*

What was inspiring was the outpouring support towards impoverished and marginalised sections of the society whether it is immigrant workers walking back to their state from their place of labour or vendors who relied on daily sales to survive. I am sure many of them died and weren't catered any help or else

the help didn't reach them, and that is our mistake. We failed them.

The tragedy is immediate, real and (still) unfolding before our eyes. But it isn't new, it wasn't unexpected. It has been careening down for years.

Pandemics have always forced humans

to break with past and imagine a new world. This one is no different. We can walk through it dragging carcasses of our prejudice, hatred, data banks, dead rivers and polluted skies or we can walk with little luggage and make a better world.



*A migrant family, on their way home to Uttar Pradesh, outside the MayurVihar Metro Station in Delhi on May 14, 2020*

**Ngawang Lungtok**  
Trainer



## Teaching on Buddhism and Nonviolence by Buddhist Scholars and Teachers

Starting mid-March last year, we had to close our office and set in motion a 'work from home' policy due to the Covid-19 pandemic that was and still is causing chaos around the world. Rulings by Indian Government and its lockdown regulations also banned us (masses) from going out after certain period of time in a day. There is no doubt that Indian Government had no choice but to execute a lockdown to avoid the colossal toll on lives the virus could've inflicted, or at least to buy some time as the country, with poorly equipped and historically underfunded health system, prepared to face it.

More than a year has passed since we made an abrupt shift to working from home. The future continues to look uncertain. We don't know when, or if at all, our societies might return to normal. Yet amid the upheaval, we told ourselves not to sink into neglect and indiscretion, and after much brainstorming, we decided it was best to take our work online.

Now the next question was how we can be of comfort and help. With everything going on, more people around the world were ruminating, feeling hopeless, helpless and ultimately depressed. Our first goal was therefore, how to provide mental comfort.

This is actually not the first time Buddhism has offered its teachings to provide relief during a crisis. Buddhist teachings, at its core, can be interpreted to address numerous social problems. And as Tibetans, we were epitomised by the world for the importance we gave on mental level of happiness. Now was the time we extend that knowledge and wisdom.

Knowing Buddhism has much to offer to the world when it comes to ideas and practicalities of peace and nonviolence; we extended our request to Buddhist

scholars and teachers for video teachings.

It is clear that the longstanding tradition of the practice of training the mind with love and compassion is as relevant today as it was or has ever been. Happier individuals lead to happier society. It's easy to see that happy and healthy mind does not necessarily come from material wealth but by understanding one another, and if we commit to the vices of greed and selfishness, it won't be the pandemic but we ourselves who will be the cause of our own demise.

Thus, we requested

### 1. Losar Wishes and Teaching on Nonviolence and Buddhism by His Eminence Ling Rinpoche



His Eminence seventh Ling Rinpoche agreed to our request and gave a video teaching on Nonviolence and Buddhism. His Eminence also wished all of us happiest and most auspicious Lunar Tibetan New Year (Losar). His Eminence is the immediate incarnation of KyabjeYongzin (Tutor of Dalai Lama) sixth Ling Rinpoche. Number of his predecessors including the sixth incarnation KyabjeYongzin Thupten Lungtok was a senior tutor to the 14<sup>th</sup> Dalai Lama and 97<sup>th</sup> GandenTripa (Ganden Throne Holder). Sixth Rinpoche held the position of Ganden Throne Holder for 19 years, longer than any other occupant of this throne.

We humbly thank Seventh Ling Rinpoche for always agreeing to our request and for the short insightful teaching.

### 2. Geshe Lobsang Dawa



Geshe Lobsang Dawa la taught on the topic 'Nonviolence and the Spiritual biography of Buddha Gautama'.

- Geshe la is the founder and director of The Society of Introduction to Buddhism, Nepal.
- Lecturer at the IBD (Institute for Buddhist Dialectics) for 20 years.
- Director of Dhasa C. Meditation Centre.

### 3. Geshe Lhakdor



Geshe Lhakdor la taught on the topic 'Nonviolence and Shantideva's Bodhisattva's Way of Life'.

- Geshe la has served His Holiness

the Dalai Lama as translator and religious assistant since 1989.

- While working as the Dalai Lama's assistant, he translated several books of the Dalai Lama from English to Tibetan and from Tibetan to English, such as *The Way to Freedom*, *The Joy of Living and Dying in Peace*, *Awakening the Mind and Lightening the Heart*, etc.
- Geshe la is a trustee of the Foundation for Universal Responsibility, established by His Holiness. He is also the Director of the Central Archive of His Holiness and a member of the Advisory Board of the Institute of Tibetan Classics in Montreal, Canada.
- In 2005, Geshe la became the Director of the Library of Tibetan Works and Archives in Dharamshala, India. He also received the Master of Madhyamika in 1989 and the Master of Philosophy from the University of Delhi. Since 2002, Geshe Lhakdor la has been an Honorary Professor at the University of British Columbia, Vancouver, Canada. In 2008, he was also conferred an Honorary Professorship by the University of Delhi, Department of Psychology.

#### 4. Geshe Lobsang Dakpa

Geshe Lobsang Dakpa la taught on the topic 'Nonviolence and Lojong (Mind Training)'.

- At the age of 22-23 together with some other companions, he stood



against Chinese authorities for religious and political freedom. Due to this and other protesting activities he was imprisoned by the Chinese authorities in different penitentiary institutions like Sang-yib for about a year. Thanks to the mediation of the previous reincarnation of Panchen Lama Rinpoche, he was released from prison at the age of 24 and went back to Gaden monastery to teach as a lecturer.

- After Panchen Lama passed away, the danger of being imprisoned returned and, in 1991, he fled to India with his companions that revolted with him, becoming a refugee. In exile, in India, Dharamshala, he met H.H. the XIV Dalai Lama and received full bhikshu ordination. After this encounter, he went to the Ganden monastery established in the south of India, where he studied Five Great Treatises of Buddhist Philosophy and taught Grammar and Debate Bases to young students from different traditions. In 1998, following the advice of the abbot and other higher authorities, he became lecturer of Sutra and Tantra for the monks at Namgyal monastery, where the Dalai Lama's residence in India is. In 2000, at Gaden monastery, he made his preliminary Geshe Lharampa Debate and, in 2016, celebrated the actual Geshe Lharampa Debate. Since 2005, following command and wishes of H.H. the Dalai Lama along with numerous requests from various Dharma Centers, he started teaching Buddhist Tenets, Lamrim, Logic of Syllogisms, etcetera, to lay and ordained students from all around the world, in Dharamshala. He often teaches Basic Buddhism at the Tibetan Children's Village school (TCV), Tibetan Institute for Performing Arts (TIPA), Central Tibetan Administration (CTA), Library of Tibetan Works and

Archives(LTWA) and other places. Although his main assignment remains to be a professor of the Namgyal Monastery Institute of Higher Buddhist Studies.

#### 5. Geshe Dorji Damdul



Geshe Dorji Damdul la taught on the topic 'His Holiness the Dalai Lama's lifetime commitment to nonviolence'.

- Current Director of Tibet House, New Delhi, Cultural Centre of His Holiness the Dalai Lama
- In 2003, the Office of H.H. the Dalai Lama sent him to Cambridge University, England for Proficiency English studies. He was a visiting fellow at Girton College, Cambridge University.
- Appointed as the official translator to H.H. the Dalai Lama since 2005
- As assigned by the Office of H.H. the Dalai Lama, he visited the US in 2008 to work with Prof. Paul Ekman, a world renowned Psychologist, one of the pioneers of the science of micro-facial expressions, on H.H. the Dalai Lama's book "Emotional Awareness" which is co-authored by Dr. Paul Ekman of the University of California Medical School.

His Holiness the Dalai Lama also assigned him with a text book project. He was one of the chief editors for the text book on Buddhist Science and Philosophy. This text book is to be used for Centers and

Institutes all over the world to study more thoroughly on Buddhist philosophy, metaphysics, epistemology, and science.

- He was also assigned, along with few other scholars to work on H.H. the Dalai Lama's book "Ethics for the New Millennium – Part II, later came up with the title Beyond Religion," and the series of "Art of Happiness" book which were jointly written by H.H. the Dalai Lama and Prof. Howard Cutler. Likewise he is actively involved in critical editing works with other books of H.H. the Dalai Lama like "The Graded Path."
- In 2004 – 05, for two years, he was assigned as the Philosophy Lecturer for the Emory University Study Abroad Program which was being

held in Dharamsala, India

- In 2008, he was appointed as a visiting fellow in Delhi University to give lectures in three of the University's departments – Philosophy, Psychology, and Buddhist Studies.
- In 2011, Indira Gandhi National Open University recruited him as one of the chief experts to design the syllabi for B.A. and M.A. course on the Tibetan Studies as a part of Indira Gandhi National Open University (IGNOU) program.
- While assigned with the responsibility of the Directorship of Tibet House, the Cultural Centre of H.H. the Dalai Lama, New Delhi, India, he also gives regular lectures

in Tibet House and many other places like Universities and Institutes. He also travels widely within India and abroad, like Mumbai, USA, U.K., and Singapore to teach Buddhist philosophy, psychology, logic and practice.

Active Nonviolence Education Center is always grateful and extends warmest thank you to all the Geshes for agreeing to our request.

**For video teaching visit our**

YouTube: ANEC Peace & Nonviolence  
Facebook: Active Nonviolence Education Center

*Report Submitted by*  
Trainer NgawangLungtok

## ཕྱི་ལོ་༡༩༨༣ ལྷོ་བོ་རྩ་ཆོས་ལུ་ཉིན་ལོ་བོད་ས་མཚོ་གཤིས་མེད་གཞིས་ཆགས་སུ་སྐྱེས་པའི་བཀའ་སློབ་པ།



### ཤེས་ཡོན་གྱི་གཤམ་གནད་དང་། བོད་རིགས་ཀྱི་རྩོམ་སྒྲིག་

“ང་ཚོས་བོད་པའི་སྐུ་གུར་དེད་དུས་ཀྱི་ཤེས་ཡོན་སློབ་སྦྱོང་གྱི་ཡོད་པ་ལས། ང་རང་ཚོ་བོད་པའི་རྣམ་པ་བསྐྱུར་བའི་དོན་དག་མིན། ང་ཚོས་ཡུལ་ལུང་བརྗེས་པ་དང་ཆབས་ཅིག་བསམ་སྒྲོལ་གཏོང་སྟངས་ཀྱང་བརྗེས། ཤེས་ཡོན་དེ་ཡང་བརྗེས་ནས་བོད་པ་རྣམས་བོད་པ་མ་ཡིན་པ་བཟོ་རྒྱུའི་དོན་དག་མིན་པ་བོད་པ་བོད་པ་རང་ལ་བསྐྱེད་པའི་ཚོགས་ཤེས་ཤིན་ཏུ་བྱས་པ་དང་། འཛོན་ཐང་གི་རྣམ་པ་ཆེ་རུ་གཏོང་རྒྱུའི་ཐབས་ཤེས་བྱེད་ཀྱི་ཡོད་ཅིང་། སྐུ་གུར་དེད་དུས་ཀྱི་ཤེས་ཡོན་འཇགས་པ་དང་ཆབས་ཅིག་ང་རང་ཚོ་བོད་པའི་རྣམ་པ་མ་ཡིས་བ་བྱ་རྒྱུ་འདི་གཤམ་ཆེན་པོ་ལེད།”



# On International Day of Nonviolence; In Celebration of Mahatma Gandhi's Birthday



## INTERNATIONAL DAY OF 02 OCTOBER NON-VIOLENCE



Every year on 2nd October, the birth anniversary of Mohandas Karamchand Gandhi or Mahatma Gandhi is observed with prayers, services and tributes across the world. Gandhi considered nonviolence to be a philosophy, a principle and an experience based on which it is possible to build a better society. Incorporating non-violence as a resistance tool, Gandhi took the forefront of India's freedom struggle movement against the colonial British rule. Raised in a Hindu family in coastal Gujarat's Porbandar, Gandhi's (popularly known as Bapu) relentless work to ensure India's Independence from British colonialism fuelled the UN General Assembly's decision on 15 June, 2007, to adopt a resolution to celebrate 2 October as the International Day of Non-Violence.

To mark this day, Active Nonviolence Education Center organized a virtual panel discussion with five eminent personalities on Active Nonviolence to speak on various topics related to nonviolence.

To not coincide with teachings of His Holiness the Dalai Lama on the morning

of 2nd of October, ANEC broadcasted its panel discussion on the evening of October 2nd 7:00 pm (IST) and 9:30 am (EST).

### Four speakers:

- Shri Rajiv Vora was unable to send the message due to some personal reasons. Therefore Dr. Tridip Suhrud, a Gandhi

Scholar and provost at CEPT University, Ahmedabad showed up to touch the same topic. Shri Rajiv Vora was initially going to talk on; Gandhi and his nonviolent struggle against colonial British rule.

We sincerely thank Ms Karen Sallick for not only always being there for ANEC but also for helping to host the session

**151st BIRTH ANNIVERSARY OF MAHATMA GANDHI**

**VIRTUAL PANEL DISCUSSION IN COMMEMORATION OF INTERNATIONAL NONVIOLENCE DAY.**

IN COMMEMORATION OF MAHATMA GANDHI'S BIRTHDAY, ACTIVE NONVIOLENCE EDUCATION CENTER IS ORGANISING A PANEL DISCUSSION ON FOUR TOPICS IN RELATION TO NONVIOLENCE AND NONVIOLENT STRUGGLE

**GESHE THUPTEN JINPA LANGRI**  
PRINCIPAL ENGLISH TRANSLATOR TO HIS HOLINESS THE DALAI LAMA  
TOPIC: IMPORTANT LESSONS FROM GREAT BUDDHIST MASTERS THAT CAN EFFECTIVELY BE APPLIED TO ACTIVE NONVIOLENCE; HISTORICAL EFFECTIVE EXAMPLES OF THE ACTIVE NONVIOLENT STRUGGLE OF TIBETANS SINCE THE CHINESE OCCUPATION OF TIBET.

**MARY AND EVERETT GENDLER**  
FOUNDER OF ACTIVE NON-VIOLENCE EDUCATION CENTER  
TOPIC: LESSON FROM THE ACTIVE NONVIOLENT STRUGGLE FOR RACIAL EQUALITY WITH MARTIN LUTHER KING THAT CAN BE APPLIED TO THE GLOBAL (BLACK LIVES MATTER) BLM MOVEMENT AND OTHER STRUGGLES FOR EQUALITY TODAY.

**RAJIV VORA**  
CHAIRMAN OF SWARAJ FEETH TRUST  
FOUNDING MEMBER OF GLOBAL GANDHIAN MOVEMENT FOR SWARAJ UNDER THE LEADERSHIP OF HIS HOLINESS THE DALAI LAMA  
TOPIC: GANDHI AND HIS NONVIOLENT RESISTANCE

**TENZIN TSUNDUE**  
POET, WRITER AND TIBETAN ACTIVIST  
TOPIC: IMPORTANT NONVIOLENT ACTIONS BY THE TIBETAN COMMUNITY THAT HAVE POSITIVELY IMPACTED TIBET AND IT'S PEOPLE; LESSONS FROM THE HISTORY OF THE TIBETAN STRUGGLE; NONVIOLENT ACTION INSIDE TIBET CONTRASTED WITH ACTIVE NONVIOLENCE OF THE EXILE COMMUNITY.

**MODERATORS**

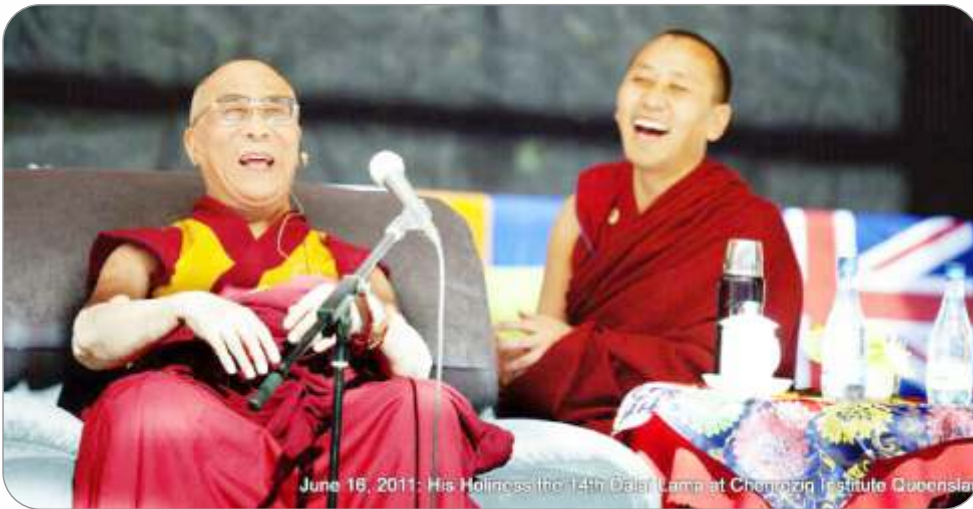
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**MR. NGAWANG LUNGTOK**  
SENIOR TRAINER AND TEACHING OFFICER, ACTIVE NON-VIOLENCE EDUCATION CENTER (ANEC)

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# Non-Violence and the Middle-Way Approach



*Geshe Ngawang Sonam translating for His Holiness in Australia*

The practice of non-violence is hailed as the best method to resolve conflicts and differences around the world. What exactly does it mean? Looking back at history, one in his right mind would wonder why was there any need to kill so many innocents when neither side really benefitted from the wars. If we look at the death tolls in the two successive world wars, they run into millions. None of the soldiers wanted to die, but were either lured or coerced into the wars. While there are cases of both sides going to war to sort out what they assume to be irreconcilable differences, some attack others to fulfil their hegemonic designs. Others are forced into violence with no alternative. In my opinion, if an action is not supported by any concern for others' wellbeing, but is aimed at their destruction, then that is definitely violence. When there is a real attack or an attack is imminent, sometimes, we are left with the choice of either dying by submission without putting up a defense, or of making an effort to survive. Critically speaking, such acts

of self-defense, in the face of tragedies where there is no other alternative, may not be considered as acts of violence. However, if you take the path of peace and reconciliation in a spirit of mutual care and concern, that is genuine non-violence. With China's brutal occupation of Tibet and the continuous atrocities and genocides stretching over for more than sixty years, anyone in our position will find it difficult to embrace the principle of forgiveness and nurture a sense of wellbeing for the Chinese, particularly the hardliners and those in power. However, we cannot overlook the long term impacts of our actions against our own futures, in this life and in our successive lifetimes, and act rashly out of emotions. As a Tibetan, I have often pondered over the possible outcome of resorting to violence to resolve our political issues with China. Given our limited population and means, violence, even if it was justifiable, can never resolve our issue.

As Buddhists, we believe in the concept of karma, and that our existence from

every respect is flooded with sufferings. Whether we live in an independent country of our own, or in an occupied territory, or in another independent country, the fact that our existence is permeated by suffering, with our mind and body propelled by the force of delusions and karmas, does not change. As a Buddhist monk, I do not see this life as my only life. Therefore, my concern is not limited to this life. Being a practitioner of the Sanskrit tradition of Buddhism – where a genuine aspirant pledges to work for the enlightenment of the entire sentient beings – helps me to see beyond the dream of an independent Tibet and beyond the concerns of the Tibetans alone.

However, I feel the insurmountable suffering of the Tibetans inside Tibet needs to be addressed more urgently than our diaspora as exiled Tibetans scattered around the world looking for dignity and recognition. Likewise, the survival of our culture, religious tradition and our fragile Tibetan environment needs our attention more than anything else. Of course, the history of Tibet's independence is at the core of our national struggle, be it securing a genuine autonomy or complete independence. However, I neither see any tangible benefit from considering the Chinese as our enemies, nor from shouting abusive slogans against them: on the contrary, these emotional outbursts seem to invite further restrictions and crackdowns inside Tibet. The purpose of everything political that we do, whether it is for now, or in the long run,

should primarily bring long term benefits, or at the least some respites to the Tibetans inside Tibet. Practically speaking, how many Tibetans scattered around the world will return to settle in Tibet, if a concrete solution is found for our struggle? I don't think all would be willing to start over from scratches in Tibet. Those who are well established in their own second countries or their host countries would think twice before leaving everything behind to start afresh in a free Tibet.

His Holiness's the Dalai Lama's middle-way approach to resolve our political differences with China takes into account the interests of both Tibet and China. At a time when our survival is more important than anything, and foreseeing the possibility of making a huge impact to millions of Chinese who are Buddhists, I feel a genuine autonomy is a plausible

and reasonable solution for Tibet. To achieve this, our approach should always be non-violent. Non-violence is possible if within us there is compassion instead of anger, and forgiveness instead of revenge. The damage to our country and the inconceivable suffering that we have undergone will always remain extremely painful. However, we must remember that brooding over them and becoming emotionally overwhelmed will not do us any good. Instead, we must practically look for solutions that will ensure that such atrocities are not repeated, and that peace and prosperity is attained for our fellow Tibetans inside Tibet. Although the issue is a struggle between two nations, we must not forget that right now, except our

truth and patriotism, practically we do not have much to trigger either a global response that will release us from China's totalitarian grip, or a way to fight out of it on our own. China is a super power now, militarily and economically. It is therefore, sensible to adopt an approach that is feasible to them, and comfortable for countries around the world to support. At the heart of our middle-way approach is our Buddhist culture of non-violence. Given the richness of our culture and the immense benefit our Buddhist treasury of knowledge can make to China and the world at large, I feel the middle-way approach alone is sensible if we genuinely seek a solution that would work for Tibet.

His Holiness the Dalai Lama has been advocating non-violence to resolve differences around the world. At the heart of non-violence is the desire in every sentient being to be happy. It is contradictory to harm others in retaliation of a harm inflicted upon you, if you adhere to the principle of karma. Even in this life, harming others in retaliation never brings any real benefit. Although we have educated people in our community who champion the cause of complete independence for Tibet, so far, none of them have been able to come up with a sensible strategy. Whether complete freedom is obtained or not, eventually, the whole world will collapse. Anything that is born from causes and conditions is also subject to disintegration eventually. This is the law of impermanence. Leading scientists are warning us that within sixty years, many rivers in Tibet would dry up if environmental destruction is not properly stopped or

reversed. Tibetans scattered around the world rejoice it as a matter of great pride if their children could speak Tibetan. This is the hard reality of our diaspora. Likewise, the true champion of our cause and the heart jewel of all Tibetans, His Holiness the 14<sup>th</sup> Dalai Lama, is now nearly 86. No other religious or political leader is capable of leading us as His Holiness does. This is also our reality. The number of Tibetans in our monasteries and nunneries are shrinking. The number of new arrivals from Tibet has plummeted down drastically. Nations around the world are playing the Tibet card if they want to irk Beijing, but none of them is interested in completely falling out with China for fear of putting their businesses at stake: these are a few of our multiple worrying issues, all signalling that we do not have much to choose from.

The more it takes to resolve our issue, the more damage would have been done to Tibet and its culture. What we are waiting now is a positive signal from China. This could happen if they feel we are genuinely acting upon our words. Also, many changes are being seen inside China. So, when an opportunity comes around, it would be a big loss if we fail to grab it instantly. Given the reality of our diaspora and the political reality around the world, I feel that those who do not think of the middle-way approach as a viable solution haven't really thought over our real situation properly and comprehensively.

By GesheLharampaNgawangSonam  
*Translator to His Holiness  
the Dalai Lama*



# When Greta Thunberg met the Dalai Lama



*H.H. Dalai Lama with Greta Thunberg*

One of the world's most recognizable individuals, a global leader to millions, whose spirit and vision has inspired countless followers across generations – recently met the Dalai Lama.

That's why I tuned in live over the weekend to a conversation between His Holiness the Dalai Lama and young climate activist Greta Thunberg, who were joined by two leading climate scientists for a discussion titled "The Crisis of Climate Feedback Loops."

The wisdom that emerged from a rather iconic convergence of science and spirituality is as simple as it is profound, and their collective call to action too clear and compelling to ignore – especially for those of us committed to accelerating a clean economy and ensuring a future for life on earth that works for all.

## 'Our Only Home'

His Holiness was endearingly reverent of Thunberg throughout the event – honoring the courage that she and millions of young people around the world are demonstrating by standing up

for and demanding climate justice.

In fact, the foreword of his new book, "Our Only Home: A Climate Appeal to the World," begins with an open letter to Thunberg – the impetus for this unlikely pairing.

"The past is the past. Now, the future depends on you, the younger generation," the Dalai Lama said to Thunberg in his opening remarks. "Our generation created a lot of problems, now we let you solve them," he chuckled heartily at himself, as he so endearingly does.

Of course, this playful intergenerational passing of the buck couldn't be farther from the truth of the Dalai Lama's core philosophy about what's needed now to address the climate emergency.

His primary message throughout the event was that all 7.8 billion humans need to act as a single community and shed our habit of thinking of ourselves as part of a small circle of individuals. He spoke to the simple yet undeniable truth that our lives have become more interconnected than ever before in

human history and that the time has come for us to think and act as one human community.

"According to today's reality, thinking in terms of 'my self, my family, my nation' has become unrealistic. An individual's future is now linked to the entire humanity and planet," he said, reinforcing how encouraging it is that young people such as Thunberg are rising up as a global community to demand their birthright to a livable planet.

"Now, in reality, taking care of yourself means taking care of the whole world," he said. "This is not religious. This is practical."

Practical is one approach from which Thunberg doesn't shy, and her call to action throughout this event was no exception.

She focused her remarks on one of the most important and yet least represented facets of the climate emergency: feedback loops and tipping points – underscoring the importance of educating ourselves about them, and ensuring that business and government leaders incorporate this understanding into decision making.

## Positively negative

In that spirit, let's level-set with some Climate Science 101.

Climate feedback loops are processes that either can amplify or diminish global warming – referred to as "positive" or "negative" feedback loops, respectively. As Al Gore's Climate Reality Project puts it in an accessible primer, "Think of it like dominos lined up in an infinite spiral – once one domino

falls, it creates a reaction that pushes over another and then another right on down the line."

The falling-domino analogy is imperfect, as dominoes are all the same size and magnitude. Feedback loops are not. Indeed, positive feedback loops can set into motion frighteningly negative outcomes – ones that leave scientists convinced that we have far less time to act than we realize.

The weekend event featured two such scientists – William Moomaw, a lead author on reports of the Intergovernmental Panel on Climate Change (IPCC), and Susan Natali, a renowned Arctic scientist – and integrated clips from a new short film series, aptly called "Climate Emergency: Feedback Loops," which I urge you to watch.

Here are three examples of climate feedback loops they say are critical to understand:

- **Permafrost:** As the frozen expanses of permafrost across the Northern Hemisphere begin to melt, microscopic animals are feeding on the carbon stored in previously frozen vegetation and animal remains, releasing greenhouse gases in the process. These emissions warm the atmosphere, further accelerating the melting of permafrost in a dangerous feedback loop. Permafrost contains twice as much carbon as the atmosphere – or, as Natali explained, three times more carbon than is in every tree in every forest on the planet
- **Arctic Ice Melt:** Polar ice and snow reflect the sun. It's known as the albedo effect and is one of Earth's most important cooling

mechanisms. But global warming has melted much of this ice and snow, reducing reflectivity drastically, setting off a dangerous warming loop: As more arctic ice and snow melt, the albedo effect decreases as the polar regions absorb more heat, warming the Arctic further and melting more ice and snow. The volume of arctic ice already has shrunk 75 percent in the past 40 years, and scientists predict that the Arctic Ocean will be completely ice-free during the summer months by the end of the century, something that hasn't happened for millions of years

- **Forests:** The world's forests are responsible for removing a quarter of all human carbon emissions from the atmosphere and are essential for cooling the planet. According to Moomaw, while 11 billion tons of CO<sub>2</sub> are released by human activity each year, the increase in atmospheric carbon is only 5 billion tons, because trees, plants and the ocean absorb the excess. But that fraction is shrinking as the world's three major types of forests – tropical, boreal and temperate – become less-effective carbon sinks due to climate-related causes. The resulting tree dieback threatens to tip forests from net carbon absorbers to net carbon emitters – heating rather than cooling the planet.

#### **Why uncomplete is inadequate**

Thunberg was invited to ask the scientists questions. After a deep sigh, in her enchantingly straightforward way, she argued that all the net-zero by 2050 commitments being made by

companies and governments are, in essence, based on incomplete and therefore inaccurate carbon budgets – which means we actually have a dramatically lower probability of staying below an increase of 1.5 degrees Celsius than we already think.

"Is there a risk in this being so misunderstood and miscommunicated – and what can we do about it?" Thunberg asked.

"Yes, there is huge risk," Natali was quick to respond. She embraced Thunberg's leading question by encouraging the audience to educate themselves about the science being left out of mainstream conversations and to be even more ambitious in our advocacy and action.

All four speakers underscored the importance of nature-based solutions as critical for rebalancing the climate. Indeed, in concert with halting use of fossil fuels and achieving net-zero emissions as quickly as possible, one of our most promising pathways to reverse climate feedback loops and avoid irreversible tipping points is to protect, restore and fund natural ecosystems.

"Restoring nature is not only a solution to the climate crisis but also to the biodiversity crisis and so on," Thunberg said. "It's not a small task, but it's something that we simply need to do because there's no other option."

It's a message that echoes across generations, cultures and borders – perhaps the greatest challenge we humans will face.

**By Shana Rappaport**  
Essay extracted from Green Biz

## My Story with ANEC



I was first introduced to ANEC in 2008 by its co-founders Everett and Mary Gendler. I had known Rabbi Gendler since my teens at my high school where he was revered for his activism in support of civil rights. I was thrilled to learn about his and Mary's work with the Tibetan community in Dharamshala, a community very close to my heart. Over the next several years I continued to learn more about ANEC's dedication to active non-violence and their commitment to the Tibetan refugee community.

Prior to engaging with ANEC, I had been studying non-violent communication as a strategy for improving difficult conversations with business associates and family. The work of ANEC to train youth in methods and techniques that were proven to drive change through action, not just conversation, gave me real hope for the future of not only the Tibetan people but for any oppressed group applying these methods. At its core, ANEC's approach models and trains effective techniques that include peaceful protest, boycotts, and communication to encourage change without harming sentient beings. This methodology fits perfectly with my Mahayana practice and a personal focus on social justice.

I have always believed that you get back from the universe what you put into it and that retaliation and violence will follow violence. True lasting peace cannot be borne from violent acts. Only peaceful action will lead to more peace. Persistence and patience are required.

Over the last 15 years, the work of ANEC has become increasingly urgent as conflict and violence escalate and systems of oppression become more harmful and unsustainable. I support the organization because I believe the workshops and events they have run within the Tibetan community will help transform education and our response to oppression all across the world, in every community that is oppressed. Compassionate and peaceful does not mean tolerating injustice, it means dynamically and effectively bringing justice and happiness to all beings.

**Karen Humphries Sallick**



## ANEC WELCOMES VOLUNTEERS

ANEC welcomes volunteers to help us in our mission of promoting our message of love, compassion, peace and nonviolence. We have a wide range of activities and our volunteers can contribute according to each person's own knowledge, skill and interest.

What we offer our volunteers:

- Complementary lunch and tea
- Recommendation letter or job experience certificate from the ANEC Executive Director at the end of the volunteering period, for those who work with genuine sincerity, perseverance and dedication.
- The opportunity to gain priceless experience and make a contribution to the noble work of ANEC.

What we expect from volunteers:

- We welcome volunteers who can commit to at least two or three times a week, Mondays to Fridays.
- We expect our volunteers to be punctual, reliable and professional and not use our resources for their personal activities.

Volunteering Opportunities

- Peace Activities
- Public Outreach
- Computer Professionals ( Web Designing)
- Office Chore Assistance
- Fund Raising
- Volunteer Coordinating
- Research and Documentation
- Project Officer
- Others

### HOW YOU CAN SUPPORT THE ACTIVE NONVIOLENCE EDUCATION CENTER (ANEC) TO PROMOTE LOVE, COMPASSION, PEACE AND NONVIOLENCE

1. You can help ANEC through funding workshops, seminars and conferences on peace and nonviolence.
2. You can help ANEC through individual donations or through fundraising on a bigger scale to support the production of resource materials such as DVD's, leaflets and books on love, compassion, peace and nonviolence.
3. You can volunteer to do public outreach and information dissemination in collaboration with ANEC.
4. You can always help ANEC by informing people about its aims and objectives. The first of these is spreading and promoting peace and nonviolence through various peace related activities. The second is the continuation of ongoing workshops and public outreach programs. The goal of these workshops and programs is to educate people on active nonviolence strategies, which have the potential to resolve all human problems and disagreements.

## ANEC'S BASIC AIMS & OBJECTIVES

1. To educate the Tibetan community on the importance of active participation in democracy through voting, and stressing the importance of democracy for nonviolent society.
2. To help the general public understand the practical message of nonviolence as taught by His Holiness the 14<sup>th</sup> Dalai Lama.
3. To demonstrate how the cultivation of moral values and strength of character taught in Buddhism are essential qualities for personal development and for successful nonviolent campaigns. These qualities include compassion, patience, human understanding, discipline and determination.
4. To emphasize the importance of active nonviolent resistance as the best and most effective form of action for the Tibetan national cause. In addition to promote the use of nonviolence as resolution in every instance of human disagreement, on the individual, community, or national level.
5. To serve as a platform for Tibetans to express their opinions, ideas and suggestions regarding the course of their national struggle.
6. To encourage hope within the Tibetan community and encourage all Tibet supporters to strengthen their commitment to active nonviolent resistance.

### FOR MORE INFORMATION

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### Please Note

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