

# *The Free Thinker*

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Editor : Christian Lanciai, Gothenburg, Sweden.

*Participants in this issue :*

Doctor Sun, China  
John Westerberg, Asia  
Kim, India  
Doctor Sandy, Greece

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As promised, this issue is wholly about Tibet. All articles have been translated from Swedish, except the letters of Doctor Sun, Doctor Sandy, and Kim.

## *Third Successful Indian Journey*

We travelled up to Dharamsala, continuing to Manali, Simla, Mussoorie, Rishikesh, Joshimath, Almora, Kausani, Pithoragarh, Darjeeling, Kalimpong and Sikkim to return by Bodhgaya to Delhi and by air back to Moscow home, for four weeks at a total cost of 750 pounds sterling.

The greatest pleasure of the journey was to visit and become familiar with all the Tibetan communities on the way, especially at Dharamsala, Mussoorie, Manali, Kalimpong, Gangtok and Darjeeling, where we were at home before, though.

On the program was also a visit to Nepal, which because of shortage of time unfortunately has to wait until next time, as we plan a journey to Kailash in September this year, visiting Nepal on the way back in the beginning of October.

This issue with its heavy Tibetan material is a direct continuation of the arguments presented in the later part of issue No. 2 (the Darjeeling conference).

All this material has earlier been published in the Swedish issues 29-30.

There are evident risks of the arguments being continued.

Gothenburg, March 14th, 1995.

### **The Darjeeling Conference : *Aftermath***

#### ***Letter from China :***

"My dear son, Kim has kindly forwarded your "Free Thinker No. 2" by Special Delivery, that is, smuggling. Earlier he has kindly forwarded your generous thoughts in my imprisonment. This was not as dangerous as one could have expected. I was carefully interrogated and kept in custody for a few weeks but never tortured. Since then I have been under surveillance. That is all. I never lost contact with our common friends. For natural reasons I was not able to travel to this conference in Darjeeling. Instead I succeeded in sending a few others. These were permitted to leave China on condition that they would act as "spies" in Darjeeling, in India and of this conference. They were allowed to enter Darjeeling by the Indian authorities since these were informed that they were actually traitors of China. It's the usual Asian chess game of double crossing and triple crossing all around.

My reason for writing to you is that you have published John's dangerous letter about the Khampas. He knows my view, and I have to let you know it also. This is a very difficult problem for China.

The nature of the problem is not easy to define. In order to make it clear I have to start from the beginning of things.

Of course, the annexation of Tibet by Chairman Mao in 1950 was illegal. The chief fault in the Chinese reasoning about Tibetan matters is, that China persists in disregarding historical facts, which leads her to deny that Tibet was ever independent. The historical fact is that Tibet was independent from everyone else whenever it could. But once China has expressed a lie she has to stick to it in order to maintain her dogma of impeccability. China simply can't be wrong. That's the main thing wrong about China.

The occupation of Tibet was not protested against by neither Tibet, India nor England. Everyone agreed to it and even Tibet. Dalai Lama welcomed Chinese involvement, because Tibet was backward already, all English support had vanished since the English were ousted from India, and the Indians could not even rule their own country. As soon as India got her independence she used it to make war on Pakistan. I entirely agree with John's views on the tragic breaking up of the British Empire.

The trouble in Tibet started in 1956 when the Khampas made rebellion. If Tibet had maintained her peace and her wise doctrine of non-violence (the same as that of

Gandhi) there would never have been any trouble, probably. The rebellion of the Khampas forced the Chinese to become tyrants.

Things might have turned out better if Dalai Lama had stayed on in Lhasa. His escape was the crown of his immaturity and cowardice, and by abandoning Tibet he politically ruined and sacrificed his home land by denying his responsibility. It was a most traumatic crisis. By giving up to the Khampas, abandoning himself to their will, he abandoned the pacifist cause of wisdom to the tragic cause of violence. We do not know what would have happened if he had stayed on, but escaping was certainly more desperate than wise.

This is the turning point of Chairman Mao's career. From the moment of this crisis he turns from a good leader into a savage monster of unhuman cruelty. He encourages criticism against the government only in order to get hold of the critics and eliminate them. He denies the failure of his industrial revolution, and to him 45 million casualties is just a handful of dust. But the more inhuman he becomes, the more frightened he becomes. But he has no one left in China to fear, except all those who are wiser than he is. Those are the traditionalists, the Buddhists, the Taoists, the Confucianists. So in his life's greatest effort he lets loose his holocaust against the past and all wisdom of China in the Cultural Revolution, the greatest human catastrophe since the second world war, instigated only by the madness of one single man.

Letting loose this holocaust also against another nation, another people, another culture like Tibet, thus destroying this most delicate and intact of ancient civilizations utterly, must of course be considered unpardonable for ever. But the Khampas were not extirpated only by the Chinese. John mentions the culpability of President Richard Nixon, but he was not alone. Everyone helped in the destruction of the Khampas, the only defenders of the Tibetan cause. The matter was practically organized by the foreign secretary Henry Kissinger, who also saw to it that the Christians of East Timor were eaten up and sacrificed by the autocrat regime of Suharto. Even Dalai Lama helped in destroying the Khampas. The final slaughter was not even in Tibet. The government of Nepal was being pushed on by Dalai Lama, India and Henry Kissinger to perform the operation of eradicating the Khampas from their stronghold in Mustang in northern Nepal. The idea was Nixon's. The freedom fighters had to be sacrificed if there was to be a deal with China. And they were sacrificed to the last man. Those who didn't languish to death in Nepalese dungeons fled back to Tibet where they were executed by the Chinese.

The problem for China is that these Khampas are still riding. When China invaded Tibet they did not know what kind of a country they invaded. They judged the matter materialistically and strategically and ignored all the ghosts. These ghosts have been multiplying in a most awful manner.

You see, by eliminating people you don't get rid of them. What happens is that they are just transferred into a timeless zone. This zone of timelessness is outside history and can not be located. Once you have transferred someone into that zone you never get rid of him. He will eat your back in eternity, and you can't reach him. This is the problem with Tibet for the Chinese.

The Khampas are still riding. The Chinese have done a thorough job in exterminating them to the last man, but the higher they ride against them. A ghost is much harder to get at than a living man.

You see what is going on in China today. It is a reeling merry-go-round where all the dwindling profits of the world's greatest monkey business is just vanishing in an ever-increasing monstrous inflation. "Forget about Beijing, Deng Xiaoping is already a mummy," the Chinese are saying. No one believes in the communist party any

more. This has defended itself by pointing a warning finger at the unfathomable poverty of democratic India, but things might become worse in China than in India.

The generous slogan of China today is that "everything is possible and everything is allowed in Deng Xiaoping's China" - except disloyalty. And this is of course a most laughable matter. The only loyalty ever in China was hypocrisy, and today that lie is greater than ever. The bubble will burst - and that deluge might become the salvation and rebirth of Tibet, Buddhism and Taoism.

Yours, Doctor Sun, now resident in Chungqing."

### *Prelude and Aftermath*

Why was the conference not in Kathmandu? It was planned to take place there, and we were set on going there - we already had a visa. In the last moment plans were changed, and the conference moved to Darjeeling because of the elections in Nepal, the consequences of which were not surveyable. While the communists won the elections, the conference was undisturbed in Darjeeling. That's why we couldn't attend. We had already booked an air ticket to Kathmandu for just £425.

Doctor Sandy immediately contacted us on receiving our latest communication and demanded an explanation of §3 in the Darjeeling declaration, this remarkable Buddhist stand-point on the question of Aids. We instantly contacted Kim and gave him doctor Sandy's anxious request. Kim offered an explanation. It was not just economical.

It has long been known that an increasing number of development countries simply can't afford battling against Aids. These countries are usually overpopulated, why they can better afford to lose a few million sick people than to nurse them till they die anyway. But this is not the frightening prospect for the Buddhists.

The Buddhists of Darjeeling have noticed the steadily increasing economical proportions of the issue of Aids in the west, so that Aids doctors confidently can count on steadily increasing responsibility for ever increasing numbers of patients with consequently also a constantly growing budget. This implies a rather appalling power position of life and death with a so far unavoidable death guaranteeing ever increasing economical resources.

This development the Buddhists of Darjeeling consider a mistake. Above all in India numerous non-medicinal methods have been tried against Aids with partly fantastic results. The Buddhists believe more in such methods in the war against Aids than to rely solely on AZT and other medicines with only effects of slowing down the illness and with destructive side effects as well, at least as long as there is no efficient vaccine; and the distance to finding that pot of gold beyond the rainbow seems still to be but a long up hill without a visible crest.

Doctor Sandy has accepted this explanation and is brooding on it over Christmas.

### *Heroes of Tibet*

In the history of Tibet there are some personalities quite impossible to overlook who at the same time are of universal interest outside Tibet as well. There are very few such personalities of China. There is Confucius and the far more interesting and more universalistic but totally anonymous Lao-Tzu, who both are excelled by the Indian Buddha. Then we have the dreadful emperor Shih-Huang-Ti, a Chinese

equivalent to Ivan the Terrible, only worse, who not only sacrificed a fifth of the Chinese population in building the Chinese Wall but who also was the first in a long line of emperors who in a vain effort to make history begin with themselves tried to destroy all previous literature. Bonfires of books have been burning in China since then (the 3rd century B.C.), and the latest who tried to blot out all previous Chinese history was Mao Zedong, who 18 years after his death is still venerated and worshipped as the father of the country after having made greater damages to China than any previous emperor in the long history of the celestial empire.

The topic is encyclopaedic in its follies, disasters and devastating mistakes, it's a perpetuum mobile of fiascos all dependent on the incurable tyranny, where no tyrant during 3000 years ever wanted to learn anything from the mistakes of any predecessor but rather preferred to hide them and brush them away under a constantly more lumpy mat. The history of China does not consist of personalities but of signatures of dynasties. No individual is ever made responsible for turbulences of Chinese history, and the dynasties are too extensive and complex to have individual reigns sorted out. Everything in China is lost and drowned in this ocean of human anonymity and irresponsibility.

Conditions are the opposite in Tibet, where the people consists of personalities and where there is a higher individual regard than anywhere else on earth since the days of glory of the Egyptian Pharaohs. Already 700 years before the ascent of the Dalai Lama we find the greatest personality of Tibetan history, king *Songtsen-Gampo*, the 33rd king of Tibet, who ruled 617-649, about the same time as the fabled king Arthur ruled in Cornwall. This Tibetan king was not only a conqueror but also an organizer and administrator comparable with Augustus and Charlemagne. He introduced Buddhism in Tibet and established Tibet culturally as a bridge between India and China especially by his two favourite wives, one from Nepal and the other from China. Like Augustus he is just the introducer of the empire, which like that of Rome then lasts for some 200 years. He is also responsible for introducing the Tibetan alphabet and literature, which is derived from Sanskrit with letters written from left to right.

Our next great Tibetan personality is *Padmasambhava*, an Indian Buddhist monk and teacher, who is invited to Tibet by king Trisong Detsen to organize the Tibetan religion. He is the founder of the first great Tibetan monastery of Samye on the northern shore of the Brahmaputra southeast of Lhasa in 779, and that commences the epoch of the greatest monasterial culture in the world.

Tibetan history is not only full of noble kings and heroes, though. One of the most dramatic incidents occurs when the wicked king *Langdarma* persecutes Buddhism trying to exterminate it 836-842. One monk decides to do something about it and takes the law in his own hands, colouring his horse and his clothes jet black, approaching the king masked as a dancer and killing him off with one good shot from his bow during a religious festival, after which feat he escapes across the river, which washes off the colours of his horse and clothes, which turn white - an excellent camouflage, when he flees to the monastery of Yerpa, since everyone bear witness of the murderer and his horse having been black. The name of this hermit assassin was Lhalungpa.

The most sympathetic of all the prominent personalities of Tibet is the poet and mystic *Milarepa* (1040-1123) who roams around the country as a bard and beggar and becomes famous during his stay at the holy mountain of Kailash and in his cave closer to Mount Everest, where he produces his greatest poem of a hundred

thousand hymns. If anyone, he speaks directly to the heart of everyone in all ages to all men.

Marco Polo did not visit Tibet but passed through southern Turkestan by the town of Khotan to then north of Koko Nor follow the Hwang Ho down to China. Tibetans in the far west of Tibet maintain, though, that Alexander the Great built a bridge across the Indus in Ladakh which still remains. It is not very probable though that Julius Caesar had anything to do with the origin of the great poem of the hero Gesar, a legendary Tibetan Hercules kind of person of probably purely Tibetan origin.

Another most important monk besides Milarepa is *Atisha* from India, who died in 1055 after having founded the order which later gave rise to the second oldest order of Tibet, Reting, northeast of Lhasa.

In the 13th century Tibet becomes of vital political interest by the Mongol emperor Kublai Khan's great fascination of Tibetan Buddhism. Djinghis Khan was a Moslem, but through *Kublai Khan*, also emperor of China, the deep alliance between Tibetan and Mongolian Buddhism is created which continues still today. At this time the dominating sect is that of Sakya in the south of Tibet. The first thing that was done in Mongolia after the introduction of democracy a few years ago was the restoration of Buddhism as a state religion, which hasn't been done in China yet.

The Sakya monastery was founded in 1073, in 1179 the monastery of Tzurpu, where the first reincarnation traditions occur, is founded; in 1189 the monastery of Drigung Ti between Lhasa and Reting is founded; and this magnificent medieval development of Buddhism and monasterial life in Tibet is then capped by the activities of *Tsongkhapa*, who lived 1357-1419. He is the great reformer of Buddhism in Tibet and the founder of the Gelugpa sect, the most influential sect in the centuries to come. The first Dalai Lama rises in its shadow in 1391, and the three great Gelugpa monasteries are then created in the 15th century, Ganden ("the felicitous") in 1409, Drepung ("the wealthy") in 1416, and Sera ("the rose garden", that is "the beautiful") in 1419. The title Dalai Lama means "Ocean of Wisdom" and was first bestowed on the highest abbot of the Gelugpa sect by Altan Khan of Mongolia in 1543.

The most famous of these first Dalai Lamas was *the great fifth* (1617-1682) who constructed the Potala palace (1645-94) and instituted the office of the Panchen Lama at Shigatse in the monastery of Tashilumpo. His age was dominated by difficult crises which he could help the country out of with some help from the Mongols. The sixth Dalai Lama was more liberal, a poet and lover of women. When he is overthrown in 1706 the Manchu dynasty of China claims the suzerainty of Tibet, and the sixth Dalai Lama perishes in Chinese captivity the year after. Only from this time China could be said to have some influence and dominance in Tibet, and politically for the next two centuries Tibet becomes the object of a tug-of-war first between China and Mongolia and later between England and Russia.

The first Europeans to enter Tibet were Jesuits. Ippolito Desideri and Manuel Freyre came from the west in 1715 and were the first westerners to set eyes on Kailash. They were allowed to start a mission in Tibet and even to build a church, which no longer remains, until they were recalled by the pope. There were more Jesuits and also Englishmen. The most conspicuous of these was a veterinary from Lancastershire, *William Moorcroft*, who was much of an adventurer. He nourished a passion for horses and wild plans to import blood-horses from Turkmenistan to India, which fantastic project made him hazard an expedition through Tibet to open up and chart convenient roads. Here begins the classical Tibetan romanticism full of espionage and masquerades with false documents, often on the run and not seldom

ending in disaster. This pattern dominates the fates of all Europeans in Tibet in the 19th century. Those who were spied on were the Russians, but not a single Russian seems ever to have been located. Moorcroft reached the lakes of Manasarovar and Rakkas Tal and seems to have shown a lot of interest in the question of whether Ganges, Indus and Brahmaputra had their sources in these lakes or not. He discovered the small channel between the lakes and the outlet of Sutlej from the Rakkas Tal, which lake he deemed dangerous since some of his yaks perished in the swamps along the shores, so that he had to return to India, encountering bothersome Nepalese as he travelled in disguise with false papers and even found himself with his fantastic high Asian projects eventually also in trouble with the British government. Officially he died in misery in 1825, but the Jesuit Abbé Huc claimed to have spotted him in Lhasa the following year, where he continued to dwell for twelve years until he returned to Kailash and Ladakh. He would then for convenience to avoid further trouble with authorities, whether British or Nepalese, be content with being regarded as dead and continue living happily ever after as a free independent wanderer in Tibet. The great romance of this heaven-storming horse-lover's strange career from a daring pioneer at Kailash in 1812 to a legendary pilgrim of doubtful ends is still waiting to be written.

The English in Tibet in the 19th century then move along the wide scale from romantic idealists with fantastic projects to unbearable bullies and scoundrels, who didn't do much else in Tibet than flog lazy servants and end up badly. Lieutenant *Henry Strachey*, who visited Kailash in 1846, was a good artist though, who was the first to render these incredible landscapes some justice. In his view the holy mountain had its most favourable aspects from Rakkas Tal, and he could never tire of studying the environments. His brother Richard launched the first geological expedition to Tibet two years later.

The problem about *Sven Hedin* was his egocentricism and vanity. He might very well have been the greatest traveller and expert of Tibet ever, but he had difficulties with human relationships and was apt to deceive himself. He was as good a geographer as he was a diplomatic failure. He not only made August Strindberg his enemy but the whole English-speaking world, when he took sides with the Kaiser in the first world war and with Hitler in the second, like the even more pathetic Norwegian national novelist Knut Hamsun. It is difficult to understand the case of such a brilliant explorer behaving so utterly without sense in other fields.

He was not at all opposed by the British from the beginning. On the contrary, men like Kitchener and Younghusband stood by him and encouraged him with all their heart in India. His difficulties with England started when he was to meet the Royal Geographical Society in London to defend his theories and discoveries and claim his rights and honours, which the Society was not quite ready to bestow on him without arguments. This Society already had a very long tradition and experience of phoney explorers and of carefully investigating the feats of everyone trying to claim something, from Burton and Speke to Stanley and Scott, and they couldn't see why Sven Hedin was to be an exception from being grilled like all the others. Sven Hedin could never forgive the Society the treatment which they offered him. He was actually wrong in certain conclusions, and the fact that the Society questioned his infallibility he never could forgive the British Empire.

The illustrious *Younghusband*-expedition against Lhasa became partly notorious for its brutality, using modern automatic weapons to slaughter thousands of Tibetans armed with bows and javelins. The purpose of the expedition was to thwart the Russian and Chinese plans to obtain a monopoly of trade in Tibet. Instead the British

secured this monopoly for 40 years. Even this heroic expedition had another side to its dashing stalwartness though. As the handsome British officers were to ascend the Potala to sign the treaties of trade, the giant steps to the palace were rather slippery, the temperature in autumn often being below zero. The steps were also quite large, so the elegant officers had some difficulty supporting themselves, ascending slowly with care. After the solemn ceremonies it was even trickier to get down. Many were the stylish officers who bounced along hundreds of stairs at a time while all the monks of Potala stood above them laughing their sides off. Peter Fleming, the brother of Ian, has written a gallant book about this swashbuckling expedition.

A most original lady has also given a special performance in Tibet. *Alexandra David-Néel* (1868-1969!) was a celebrated opera star harvesting triumphs at the opera house of Hanoi especially in the role of La Traviata, when her voice at the age of fifty began to waver, and she as a remedy decided to cure her anguish of getting pensioned off by making a trip to Tibet. This proved to be the wisest thing she could have done. As an exotic Tibet voyageur writing books about her ordeals she became even more famous than the opera primadonna. She worked on constantly improving her books all her life until she passed away as a centenarian. Add to this figure her tiny length of only 156 centimetres, and you have the picture of one of the most incredible women of all times.

She spent years wandering about Tibet collecting impressions. Her first book, "My Journey to Lhasa", is not as remarkable as the second, "Magic and Mystery in Tibet", which will be a Tibetan classic for all times. Her first book is more like an introduction and adventure book, she too had to colour her hair, dress up in native costume and dirty her skin to make it swarthy in order to produce the right feeling of adventure, but in her second book she comes to the point.

Disguise and dyeing of one's hair were also necessary preparations to the Austrian *Herbert Tichy's* travels to Tibet in the 30s. He was a geologist and mainly interested in mountaineering, but he was the first to show the splendours of Tibetan landscapes to the world by the new technical art of colour photography. He has always returned to the Himalayas, climbed new mountains and published more books with ever finer photographs, but his greatest efforts have been in western Nepal.

His countryman *Heinrich Harrer* is maybe number one among westerners in Tibet. Escaping from British prison camps during the war from India to Tibet, his classic "Seven Years in Tibet" is the supreme masterpiece among true accounts from before the Chinese invasion. He remained in Tibet as tutor to the young Dalai Lama while getting to know the country more intimately than any other visitor ever. He grew attached to the country, its people and culture for life, and his life's work, breathing an irresistible freshness of health and good spirits, is mainly concerned about the Tibetan situation. His book is a must to everyone interested in Tibet. His later book, "Return to Tibet" from 1983, we have not yet been able to obtain and peruse.

In the same first room of Tibetan travellers we also have to place the Italian *Giuseppe Tucci*, perhaps the foremost of all tibetologists. Contrary to Sven Hedin, this nimble gentleman had a remarkable faculty for making friends with anyone. Wherever he wanted to go, doors just opened, and he never had any problems with documents or authorities. He was never hindered from collecting whatever he wanted to bring out of the country from sacred places and any sites, and as a scientist he was not only extremely meticulous and careful but due religious reverence impersonated. His oriental institute in Naples was the most highly regarded in

Europe for years. It was later taken over by the second great Italian tibetologist *Fosco Maraini*, but since his days it has lost its supremacy. Tucci was probably the first traveller into Tibet who didn't have to trick his way through - probably because of his high sense of diplomacy and understanding of alien mentalities.

*Lama Anagorika Govinda* was born in Saxony in 1898, but his mother was Bolivian. His assumed name "Anagorika" means the homeless one. He became number one among pilgrims in Tibet. His wonderful book "The Way of the White Clouds" is a unique documentary of decades of pilgrimage throughout Tibet in its entirety and most beautifully written. There is no other such work, and it is a book which you'll never do without - it can not be reread too many times.

The chief expert among connoisseurs of the area around Kailash is an Indian though, *Swami Pravananda*, who spent more time making more careful studies of the Manasarovar area than anybody else. He first visited the most sacred of mountains in 1928, from 1935 he returned yearly, sometimes he has stayed by the lakes all the year around, he has accomplished 23 pilgrimages around Kailash and 25 around the Manasarovar Lake, but only one around the Rakkas Tal. His book is generously furnished with indispensable maps of the area and is the perfect guide for pilgrims. He was still alive in 1981 when the old pilgrimage route from India to Kailash was reopened to Indian pilgrims for the first time in 22 years, guiding new generations of pilgrims across the mountains, as he had done 50 years previously.

From 1950 no one is allowed to visit Tibet from the outside except reliable lackeys, like Madame Han Suyin, who could be counted on not to make any unfavourable observations of what the Chinese did to Tibet. When the country is opened up to visitors after 30 years, everything is ruined. Of about 6500 monasteries only 10 remain, and the number of monks has been reduced from 130,000 (after 1959) to 1,000. All travellers to Tibet after 1981 bear witness of total cultural and human annihilation, so it can't be doubted. At the same time there are many witnesses of how the Tibetan sense of humour, kindness and hospitality, so well-renowned before 1950, has managed to survive. The friendliest people in the world had survived its own genocide, preserved the soul of the country and started to reconstruct the more than 6000 destroyed temples and monasteries from the beginning.

Charles and Jill Hadfield spent a winter in Tibet in 1987 as teachers and wrote a book about their nine months' impressions of the country and people, a most genuine and touching book, which is rather close to the spirit of Heinrich Harrer. Let's conclude this chapter by illustrating the mentality of the greatest Tibetan heroes of all: the Tibetans themselves. It's about the Ganden monastery, the third greatest in the world before 1959, founded in 1409:

"In the fightings of 1959 the monastery was bombed, and the destruction was completed during the 60s. Not one roof-beam or wall was left intact, and our first terrified impression of the ruins was that the monastery must have been bombed by aircraft, because the destruction was so complete. Later we were informed that the buildings had been dynamited, axes and sledges had then been used, and most of the beams, planks and pillars had then been transported down into the valley to be used for other buildings. Now it looks like Warsaw at the end of the war, a most frightfully disheartening and depressing spectacle. But monasteries can be reconstructed, unlike, as Mao put it, heads, that do not grow out again. But worst of all were not the ruins but the utter uncontrolled violence and hatred which had resulted in this utter desolation.

The reconstruction was apparently commenced in 1982 by Tibetan initiative, and the truck used for transport of materials by the local people was "the first privately owned vehicle in Tibet". When we first arrived here a few years ago seven buildings were reconstructed. Now about ten are completed. Keeping this pace it will take about twenty years to restore everything.

Ganden is today a blend of past nightmares and future hopes. Here like everywhere else the pride which Tibetan youths demonstrate in doing works of clay, carpentry, frescoes and ancient architectural traditions fulfilled in the same way as innumerable past generations constructed their monasteries with the pure joy of creation is wonderful to behold. They grab hold of your hand and drag you along to make you witness their love's work. At the same time they learn the old handicrafts and perform a religious service. Something of our most wonderful experience was the reception which the monks had arranged for our visit. We were taken care of with overwhelming kindness, were offered butter-tea and shown around with inexpressible pride. There was a glorious feeling of optimism amidst all the banging and hammering, and we had a very distinct reality of something of the ancient Tibet in spite of the many hard years of terror surviving and now shooting new springs into the future."

### *Later Heroes of Tibet*

The thirteenth Dalai Lama, Thupten Gyatso (1876-1933), the greatest Dalai Lama since the Great Fifth, guided Tibet to complete independence in 1911, which was guaranteed by the British and lasted up to 1950. He even tried to modernize the country, but in 1925 these efforts failed against the complacent conservatism of the leading sects. He realized the danger of Tibet in not trying to follow the technological race which made a monster state like Hitler's Germany possible and presaged that Tibet with her natural kindness, generosity and warmth of heart would not be spared by a reeling age which did not know where it was heading.

The fourteenth Dalai Lama, originally named Lhamo Doendrub, who is 60 years this summer, has had a more difficult position than any earlier Dalai Lama, as he in the capacity of theocratic ruler of his country with no restrictions to his powers and responsibilities has been obliged to follow closely the most serious tragedy which ever befell his country and people - the Chinese destruction of the Tibetan culture, people and religion. He was only 15 years when Mao Zedong invaded Tibet the first time (in preliminary strategic intention to in the course of time use Tibet as a nuclear weapon depot), between 15 and 24 he had to incessantly endure the demanding political necessity to find a peaceful compromise and avoid bloodshed in the one-sided conflict from the side of the Chinese, which policy finally suffered a total defeat as the Chinese opened fire in Lhasa on the 16th of March in 1959 at 16.00 hours, (two grenades were fired from the Chinese camp without any purpose ever having been explained,) which compelled Dalai Lama to take a decision to go into exile. He has always stressed the fact that the decision was entirely his own, no one influenced him except the hopeless political circumstances, and the Khampas who supported him in his escape and made it possible did it of their own free will without being asked to and without influencing him.

Under western eyes His Holiness the Dalai Lama appears as a fine and noble hyper-intellectualist of the most exquisite sensitivity. A visitor immediately notices how sensitive His Holiness is as he removes his famous spectacles and exposes his

very shy and brittle but at the same time most humorous and wakeful eyes. As a unique leader of Buddhism in the world one must say that he constitutes a unique ornament of honour to his religion. Not even His Holiness the Pope holds a higher position in metaphysics and nobility than this personification of supreme tolerance, who claims that the Chinese can not be accused of their crimes as in a dictatorial state only those in charge of the highest command can be held responsible. The development of China and the countries she occupies suggests though that the Chinese in the future might be regarded as new Nazis - excepting refugees, Hongkong-Chinese, Taiwanese and other Chinese from outside China. But the Chinese of Communist-China have regrettably surpassed the Stalinists of the Soviet Union in compromising communism forever.

Many imply that the Chinese destruction of Tibetan culture and civilization still has to have brought some benefits and point out the hospitals, schools, roads and bridges built by the Chinese for Tibet. But Tibet used to have its own medicinal science and had no need of getting its main institution bombed out on Shakpori Hill and replaced by an alien science wholly based on unnatural medicines with harmful side-effects, which Tibet earlier had been spared. In the new schools built by the Chinese the Tibetans were forced to learn Chinese and communist propaganda and not even to write their own language, which is why many adult Tibetans today know how to speak and write Chinese but only to speak and not to write Tibetan. The roads were constructed to transport Chinese military forces. Across the bridges carefully guarded by armed soldiers, mainly Chinese were let across while Tibetans needed permits and were only welcomed with obstacles. These hospitals, schools, roads and bridges were chiefly financed by taxes imposed on the Tibetans. Part of the reality is also the fact that the Tibetan economy was totally destroyed by Chinese inflation. Summary: the Chinese have achieved humanly nothing positive in Tibet, what "progress" they have artificially imposed on the country has only benefited the Chinese while the Tibetans only have been exploited, what material benefits the Chinese have brought to Tibet have been undone by the fact that almost only Chinese were given the possibility to benefit from them, and the good things that existed before their arrival they have fortunately failed in ruining - although they made hard work out of deliberately destroying them to 95%.

The only positive results of this holocaust are instead to be found abroad. By the escape of the Dalai Lama in 1959 Tibetan Buddhism for the first time came to some international attention. Since then it has expanded everywhere. In all greater cities in the democratic world you find today Tibetan centres. Those who convert from Christianity and other religions to Tibetan Buddhism are an ever increasing number. The enforced exile of the Dalai Lama from Tibet to the outside world has resulted in a long term religious avalanche all over the world. This mental earth-quake has continued ever since and constantly doubled in strength, especially after the universal destruction inside Tibet became known to the world in the 80s.

One example is Thomas Lofstrom, Swedish writer, a child of his age, grown up during the 60s and the Vietnam war, when he unhesitatingly took sides with Mao's China and built barricades in Paris. To him it was obvious that Mao and China were right in Vietnam and that America was wrong. To him, like to so many others, it was consequently also self-evident that China couldn't be wrong in Tibet.

His visit in Tibet in the beginning of the 80s launched an earth-quake in his political views. He was completely reversed to the contraries of everything he had been, just by being shown what the Chinese really had accomplished in Tibet.

Others were never duped by Mao or China not even during the heyday of the Vietnam war. The most daring voice of all against all those in favour of the Chinese cause, just as the Vietnam war reached its most abominable heights of cruelty, and left-wing views were at their most popular, was that of *Michel Peissel*, probably the most notable of all Tibetan heroes from the west after 1950. By exposing himself to the worst conceivable hardships and political risks, he came into contact with the most remote parts of the Himalayas where nothing ever had changed and where resistance against China had found their last resorts, especially in Mustang in northern Nepal. Like Herbert Tichy he is a great photographer, and his most well-renowned book is probably "Kingdoms in the Himalayas" where he documents life in Zaskar (between Kashmir and Ladakh but beyond both of them,) in Mustang at the remotest northern parts of Nepal, and in Bhutan. He has lived together with Khampas and succeeded in compiling the only existent complete documentation of their guerrilla wars against China 1956-74, although the end of the war is missing, and this is probably his greatest achievement and his most important work. He was one of the first westerners to be allowed inside Bhutan (1970 after ten years' efforts to obtain an admission) and finally availed himself of the opportunity by travelling straight through the whole country under intolerable primitive conditions. One of his more eccentric projects was to go up through Nepal to Mustang by its rivers using hover-crafts, battling with constant adversities and shipwrecks. In spite of this he is one of the most clear-minded Tibetan travellers ever, and we must include some quotations of his views on Tibet and her problems:

"Too many Europeans imagine the Tibetans to be a placid people of meditating teachers of wisdom dwelling in remote contemplation in inaccessible monasteries far away from reality. This mistaken notion is founded on the western focus on just the Tibetan monks and their fascinating religion, ignoring ordinary people. Behind this curtain of religion is hidden the more warlike mentality of the Tibetans. In fact, the total dominance of the Tibetan religion in the country is explained by the martial mentality of the Tibetans: a people like this has to be ruled by priests preaching peace. Martial peoples, Christian as well as Moslem, often combine ardent religious feeling with bloodthirst and lust for war. Some of the greatest wars were fought in the name of religion, which not seldom became the basis for world empires. And the Tibetans have for generations fought the surrounding nations. Not until recently have they laid down their weapons and never completely."

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"How then does the Chinese pattern fit into this armed religiosity? The dogmatic atheism and materialism of the Chinese is surely contrary to the pattern. Only by supremacy in numbers the Chinese were able to invade and conquer Tibet - according to Mao China could always afford to sacrifice any number of millions of people - and by the total power centralization - one word from Mao, and the world's greatest steam-roller was set going which nothing could stop. But Mao is now gone, dogmatic materialism is now being questioned, and if someone sets another gear in the steam-roller in another direction, no one will be able to turn it from that direction either."

He is today 57 years of age, and we sincerely hope that he is still going strong. If anyone reading this has a possibility of communication with Michel Peissel, we ask him to deliver our sincere and personal greetings.

What first brought John B. Westerberg to the Himalayas was a rumour in Russian monasteries about there somewhere in some Indian monastery in Kashmir would exist a manuscript proving that Jesus had been active in India. Eager for research John went to India, and although he never found the manuscript, he was convinced that it had existed but had been carried away by some unknown traveller. He became so much interested in the country and the Tibetans, that he learned enough Tibetan to be able to get on and remained in the country until winter became too severe. He promised himself to return, which eventually he did many times.

His attitude as a religious researcher is the absolute contrary to that of Sven Hedin. The driving force of Sven Hedin was an insatiable appetite for glory and honours and the impossibility to prove to himself the superhuman excellence of an over-grandiose ego. He succeeded in a way by becoming the last person in Sweden to become knighted and generally regarded the world over as the last great explorer; but all this honour, which he justly deserved, he fumbled away by taking sides with Wilhelm II and Hitler. Humanly speaking he became nothing more than a grandiose and tragic fool.

John strives in the other direction. He also has a powerful ego additionally strengthened by a most unusually enduring and well-created physique; and his whole life has been like a striving away from all temptations which such a personal superiority could convey. Thus he has always tried to diminish himself by working for others. As long as the Russian church was persecuted, he was the most zealous of her servants, keeping dangerous contacts everywhere in Russia, inspiring good morals in all catacombs and indefatigable in his undermining of the regime, with the consequence that he was no longer needed in Russia after August 1991. Then he turned towards Islam and made himself at home in every persecuted church in the Orient.

The problem about him is that he never stays in one place long enough to be thanked. He refuses to have his activities documented, and he has never appeared in media. If I hadn't made his acquaintance from June 1979, perhaps nothing would have become known of his very widespread underground life.

As mentioned, it was in Ladakh he first met with Tibetans, and each time he has returned he has gone deeper into the Tibetan world. After the fall of communism in Russia he became interested in the communism of China and maintains stable contacts with Mongolia and East Turkestan.

Contrary to the exhibitionist Sven Hedin, John always disappears among the people and assumes the same ways as those he associates with as far as possible. What he can't do anything about are his blue eyes, which sometimes have given him some problems in Tibet. That's why he usually carries dark glasses. So if you see a tall blond westerner with his hair blackened and with blue eyes masked as a Tibetan Khampa in dark glasses, it could be him.

Besides practically all the monasteries of Tibet he is also familiar with most of all hippie communities along the Himalayas and in Nepal. He learned from necessity how to get around with false papers in the Soviet Union, which art he has mastered with such skill that he has never run any danger. The greatest peril he has so far encountered was in consequence of a small avalanche somewhere beyond K2, in which he had both his arms broken in an effort to save animals and luggage, after which accident he had to remain for some time in a monastery, which was visited by Chinese soldiers. He then had to stay for two days and nights like buried alive in a crypt before the Chinese left without having detected him.

The latest incident about his illness and blackout on the way to Darjeeling is remarkable since he has not had such problems in India before. This episode needs some attention.

Now (December 1994) he is riding with Khampas in eastern Tibet - where and how far we don't know yet.

Readers have observed the remarkable resemblance between his mentality and ways of thinking and the editor's, as if they were two pieces of a jig-saw puzzle fitting exactly. This is a phenomenon which even John and myself often have been puzzled with. Astrologically he has a conjunction between the Moon and Venus in Pisces, which to astrologers explain something about his personality. This conjunction is in exact correspondence with the editor's north node, and John's node axis falls in almost exactly with the axis of the editor's ascendant. We are also from the same country and of Swedish origin in Finland.

The summing-up of his religious research in northern Kashmir is also in accordance with his personality. He found clear indications of Jesus having been active there but no evidence. He was convinced to 100%, the indications were overwhelming, but a total lack of evidence makes it impossible to prove.

John's conclusions are decisively backed, however, by no one less than Swami Pravananda, who visited those places fifty years earlier, the consummate Kailash expert, who was never proved to have committed any mistake. He recounts, that in the Himis monastery some distance east of Leh there was a book called "Namthar", a Jesus biography about his "unknown years" in India. An old monk at Himis told Swami Pravananda in 1928, that according to this book Jesus had had a quarrel with his parents and then travelled to India (Gya-Kar) where he stayed at Chargotri (Gridhrakuta or Rajagriha), at Varanasi (Sarnath) and in several other places for some years, learnt Pali, studied Buddhism and even embraced that religion. Then he had returned home to start a religion of his own on the basis of what he had learnt. Thus the Christendom of Jesus would really have been a combination of Judaism with Buddhism.

What then had happened with such an important book? A Russian traveller called Notovich or something similar had once visited the monastery, found the book and brought it with him. Years later he had sent back a copy transcribed either to English or Russian, the monk didn't know which. Then this transcribed copy had been discovered by another alien traveller, who had taken it with him after having given a decent price for it, that is some cheap present. Then no one knew anything more about the matter.

The book is lost and also its Russian or English copy, but if this book "Namthar" once has existed in India there must be more copies somewhere.

*(Since this was written some 8 years ago we have found the rest of the story. The Russian's name was Nicholas Notovich, and he later published the 'Tibetan Gospel' found in Hemis in Ladakh in French, which aroused some debate and controversy around the 1890s, was banned by the pope and was translated into many languages. It should be available in libraries still today and is very interesting.)*

## *Tibetan Letters*

### *1. John B. Westerberg*

"Back again after a most successful and interesting raid through Kham, which must have been the most beautiful part of Tibet once before the Chinese introduced their most brutal "civilization" thinkable, devastating the country and leaving only open wounds in the landscape and human ruins in endless villages destroyed by bulldozers, in all the monasteries bombed to cinders and in the hills, where most Tibetans were condemned to an existence of lifetime beggary. However, it became rather cold in Tibet in this time of the year, so I had to return to warmer zones. The main purpose of the raid was to form contacts and establish safe grounds for future activities.

The problem with China is that far too many within her borders, and then especially in Kham, Turkestan, Inner Mongolia and Manchuria, have reasons more than good enough for wishing China 10,000 years of bad luck. This dilemma can only be sorted out by the Chinese themselves, and they are almost impossible to move, especially since so very few of them still have understood so very little about the nature of this problem, which brings me to your latest journal.

Doctor Sun's letter is indicative of how most enlightened Chinese are thinking today. Even they can but think that His Holiness the Dalai Lama did wrong in going into exile, which brings me to your concise history, where some points need some comments.

The two grenades fired from the Chinese military camp that fatal afternoon of March 1959, which signalled Dalai Lama's departure, harmed no one and landed at a safe distance from the city. This the Chinese have always pointed out as an argument for there being no reason why the Dalai Lama by this should be frightened into exile. But this was just psychologically the very fatal factor. The grenades were fired by the Chinese just to frighten the mass of Tibetan people protecting the Norbulinka. It was an open threat. The Chinese have never admitted to this themselves, since everything threatening them with losing some part of their faces makes them hide between lies and hypocrisy. Dalai Lama's exile was a protest against the Chinese coming with threats. A head of state must not tolerate that an alien power tries to frighten his people with grenades.

Most of all your note of the Younghusband-expedition, which you almost place within brackets, craves some attention. This expedition was maybe the parting line between the good old world with its perfect safety and the devastating deluges of twentieth century technological terrorism. Most interesting of all the expedition was to Sir Francis Younghusband himself, since it completely altered his personality from a bold egoistic imperialist to something of an enlightened guru. The consequence of the expedition was that he later founded "The World Congress of Faiths" with the specific purpose to unite Christianity, Jewry, Islam, Buddhism and Hinduism, the same aspiration as that of Bahai and the whole of ecumenism, as if the British Empire by Lhasa in the person of colonel Younghusband lost her imperialistic ambitions to instead acquire higher aspirations, which brings us to your discovery of the Jesus book at Himis in the rare book of Swami Pravananda.

I knew of the existence of this book of Pravananda's but not the contents you refer to. I have myself had this book in my hands without noticing this most important paragraph, which in a wonderful way confirms my conclusions.

The problem about Christianity is that it became a continuity of the Roman Empire (the Catholic Church) instead of just a church. When Rome was turned into the capital of world Christianity, the derailing of Christianity unfortunately became an incurable fact. But many were the mistakes leading to this final mistake. The editors of the New Testament ruthlessly eradicated all texts and paragraphs which they did not understand and above all every detail and word referring to any idea of reincarnation. This thought was anathema in the Roman world but not in the Greek church headed by Origen. Maybe the doom of Christianity was sealed when Constantine the Great turned it into a state religion instead of allowing it perfect religious freedom. From the year 325 Christianity is lead more by political powers than by spiritual.

You write that one of your readers ask in which monastery I passed some nights with broken arms as the Chinese came by. I can't reveal this. It's a perfect secret between that monastery and me. "Somewhere beyond K2" is a wonderful and perfect preciseness.

Concerning my collapse in Delhi I think it was a sign by fortune that I would return to Tibet and *not* go to Indonesia - nothing else.

As you reach Darjeeling you will know where to meet me with Kim - we don't know it ourselves yet. It would be interesting to meet at the unknown grave of our friend Max Chablon in Imphal - if possible.

Welcome to India, and be certain that, if anywhere in the world, here nothing is impossible.

P.S. Concerning your quotation from Michel Peissel: This is the very problem. As the Chinese destroyed the Tibetan society by liquidating the monasteries they destroyed the one thing which could keep control of Tibet. Thereby they released terrific powers of hatred, which not yet have found expression. The Tibetans are without comparison in the world regarding self-control and mind control. If they are compelled to use their spiritual potentials in directions of hatred instead of constructive religion, the consequences might become worse than the whole Tibetan tragedy. The subdued hatred of Tibet is like an unexploded bomb which has to go off sooner or later. That was what the Darjiling conference was all about: returning this unexploded bomb to sender, that is China. The future will show if we in any way succeeded."

## 2. Kim :

"Dear Christian, Please correct me if I am wrong. Your magazine, especially the Swedish edition, is invaluable, but every now and then there are a few mistakes. It is only reliable for its truthfulness to some 95%, which is an admirable rate of credibility. But I would advise you to make an effort to be more precise in your facts and figures. You have a tendency to easily let yourself be carried away.

To me the best part of "The Free Thinker" is its political assessments. You often display interesting political initiative ideas which you are never afraid to express however dangerous they might be. It is my pleasure to help you sail in the same ship.

The monasteries in Tibet destroyed by the Chinese red guards were 6246 in number. Not only were they destroyed. In this holocaust, 60% of traditional Tibetan literature was irrevocably lost. The library in Dharamsala contains some 50,000 volumes, which is the 40% that was saved. That means some 75,000 volumes of

priceless original scripts in the Tibetan language being destroyed by the Chinese for no other reason than the pure delight of destruction. What was not destroyed with the 6246 monasteries, gold ornaments, statues and other valuables of art, were taken to China and molten down or sold by Hong Kong as antiquities on the international market.

The loss of this vast amount of original Tibetan literature is the more fatal since Tibet was the only country that had preserved the entire stock of original Buddhist documents. In other nations like Ceylon, Thailand and China the Buddhist original scriptures were polluted and dissipated by other traditions, evaluations and wars, but in Tibet everything was conserved in perfect piety. Since the Buddha himself was a Tibetan (since his mother was,) the country of the Tibetans and her people could rightly be regarded as the heartland of Buddhism.

The exact amount of Tibetan victims to the Chinese can only be roughly estimated to about some 1,2 million, but already in 1983, names of 1,207,487 victims and fates were documented. Only the Chinese themselves know exactly how many Tibetans they have killed and brainwashed and imprisoned for life and keep the figures secret. Only in the one year of 1959, according to secret Chinese statistics, 87,000 Tibetans were murdered, which the Chinese bluntly denied until they were shown their own records.

The Tibetans being a delicate race, living in a most vulnerable world exposed to the harshest climate on earth, dedicating a large part of the population to a life of celibacy, the damage caused by the Chinese to the Tibetan people was greater than that of the Germans against the Jews. A larger number of Jews were killed, but none of their literature was damaged. The Jews received a new country of their own after the 12 years' holocaust, while the Tibetan people still are concentration camp prisoners in their only possible home country. The Tibetans are still after 44 years a persecuted and oppressed people, and their very identity and future is still denied to them in their own country by the implant and tyranny of the Han Chinese. So much damage was not done to Poland by the Germans as to Tibet by the Chinese.

Concerning the end of the Khampas, this is the sole instance where the Chinese were without any immediate guilt. Dalai Lama encouraged them to give up without foreseeing the consequences, which frees him as well. But all the others were guilty, and, as you say, the chief responsibility was that of Nixon, Kissinger and their government. The Khampas were trained by Americans and supported by Taiwan from 1959 (under the period of Eisenhower), and their heroic war against China was an unrivalled epic all the way down to the American betrayal. Nothing could defeat the Khampas except betrayal.

China was to blame of course since only China was responsible for the whole situation. I will deal with them later. But India, Nepal and America were not obliged to make themselves traitors to Tibet as well. Nehru betrayed Tibet personally by tragically nourishing some idealistic faith in the good will of China in spite of Mao's actual terrorist regime, and the attitude of India is still that of indifference towards the fate of Tibet. In the negotiations with China in September 1993, Tibet was again sacrificed and driven over, as usual, to secure peace and co-operation between India and China. Nepal has followed the same course, trying to play chess with India against China and with China against India, ignoring and sacrificing the case of Tibet. Also Taiwan never recognized Tibetan independence. Chang Kai Shek in the 30s wanted to revive Chinese imperialism, and if Mao had not invaded Tibet, Chang Kai Shek would have been happy to do exactly the same. In fact, the greatest Chinese

imperialists, with no mind to ever consider Tibet as a different nation, are still found in Taiwan. But the American betrayal was by far the worst.

Of course, China was an irresistibly tempting bait to American business. The coward policy of India was in exact consequence to that of the equally commercial Britain, which invaded Tibet in 1904 only for the sake of business. For the sake of business India abandoned Tibet, just like Britain. What is that kind of business worth, when you sacrifice the most basic and universal human values, even the cause of democracy and human rights, in order to make money, which costs blood and brings bad Karma and the curse of future generations?

The chief fault, though, was the incapability of Nehru, India, America and Britain to recognize the fundamental evil of materialistic China. The ways of China have always throughout history been sly flattering ambiguities with hidden goals, the ends always justifying the means. You can never trust any Chinese. That summarizes the historical experience of incurable Chinese imperialism.

Concerning the Khampas, their last fight was their bravest. When they were forced to give up in Mustang in northern Nepal by the earnest command of Dalai Lama and 10,000 Nepalese troops, with 20,000 Chinese troops on the other side, part of them decided to give up, while those 40 who refused to give up decided to head for Dharamsala some 400 miles away. Those who followed Dalai Lama's command and gave themselves up were sent to Nepalese prison dungeons for seven years, all their property being confiscated. Their three highest officers committed suicide by cutting their own throats when they discovered the treachery - they had been promised no retaliations. Those 40 who made a run for it almost got to the frontier of India 200 miles away but not quite. Chased all the way by the Nepalese and the Chinese, they were finally killed to the last man in an ambush 20 miles from the Lipulek La in India towards the end of August 1974. Their story is an epic comparable to that of Masada. Of those 40 no one survived, but they will live forever as the foremost Khampas of all, and there are still Khampas everywhere from Ladakh to Kham who train themselves to become like them. As John said, "Knowing the story of the sacred 40, it is impossible not to see one of them in every Khampa you encounter." In brief, their glory is infinite. You should write a book about it.

Please correct my English if necessary. I am very much in agreement with your editing principles, only the facts of reality are important, and the proper form to bring them forth I leave to you.

Expecting you in Darjeeling, or elsewhere, yours truly, Kim."

(Kim is an Indian Buddhist from Bihar, closely associated with John B. Westerberg on his journeys.)

### *3. Doctor Sandy :*

"My dear Christian, My warmest thanks for the presentation of Kim to me. The material he has provided me with, Tibetan literature of healing above all, has opened up a world of miraculous possibilities. In fact, I am positive that the evasive riddle of the inextricable Aids problem now has found its solution.

This solution however presents a lot of problems. The world establishment of hospitalization will never accept the Tibetan alternative. Its liability is of course the inevitability of quacks, and unfortunately the scientific establishment is prone to ban all forms of quackery even if one quack brings with him twenty successful experts of

the same school. The scientific method demanding 100% waterproof results unfortunately normally excludes and disregards 95% ratios of success - until they become 100%. Only then are scientific research results accepted, when they no longer offer any challenge.

However, these possibilities of the Tibetan alternative are so overwhelmingly tempting and astounding, that without any second thoughts I will drive the whole scientific world over and boot the whole medical establishment concerning the issue of Aids. Both Luc Montaigner and Robert Gallo will prove mistaken. The virus they found and fought about does exist, but their mistake was their method. The scientific method is to locate the disturbance and attack it. The Tibetan method is to locate in the patient what caused the disturbance and remedy that flaw in the patient's mentality or personality. The basis of Tibetan medicine is that everything can be cured psychologically, and the more than a thousand-year-old practice of Tibetan medicine is to cure everything psychologically by physical means. Tibetan medicine is thus a wonderful compromise between body and soul functions, always aiming at a balance between them, healing body disturbances by restoring loss of spiritual capacity and healing mental disturbances by restoring body balances. The curious disproportion between scientific and Tibetan medicine is, that while western medicine refutes Tibetan medicine as a philosophy of quacks, Tibetan medicine does not refuse western scientific knowledge but offers just another dimension to it.

Curiously, one who is proved right by these evident possibilities of Tibetan medicine is James Hilton with his Shangri La theory. The healing power of Tibetan medicinal knowledge can prolong life almost immeasurably. There are herbs growing in the Himalayas with healing powers unique on this planet. I was never so surprised in all my life as when I learned that Tibetans actually practised brain and heart surgery already in the ninth century - more than a thousand years ago! All respectable Chinese medicinal knowledge also comes from Tibet or India or both. The only Chinese speciality is of course acupuncture, but some say even that has its origin in Veda, while all other Chinese methods and practice they definitely owe to the Tibetans (who often got them from India).

The HIV virus can't be cured with medicine, and this virus is only one of many new killer bacteria, as if all nature revolted against man, a suddenly most unnatural parasite causing havoc in the entire global echo system. The Buddhist method, so far the only sensible and certain one, is reserved to a happy few with proper insight, while it will probably be a matter of several decades before the world and its scientific establishment of hospitalization with its monopoly awakes to their gross mistake of their own infallibility. How many will die before then? Maybe 10 million, maybe a hundred, maybe a thousand, maybe several billion.

From the beginning, more than 2500 years ago, Buddhism had the good sense to adopt the ways of man to the ways of nature, dedicating a large percentage to celibacy, thus avoiding overpopulation and imbalances in nature. The only religion to make efforts in the same way was Christianity. All the others - Hinduism, Islam, materialism, communism - have failed completely.

We the happy few knowing this stand so far on our own, as I have done for the last twelve years. But we stand on solid ground, while the world is swaggering, and our responsibility therefore is almost unbearable."

*Comment.* Doctor Sandy's theory is fully in accordance with the scientific development during this century. During the last century materialism became constantly more dominating in human thought carried by leaders like Darwin and Karl Marx. The first to find new metaphysical paths of research were Freud, Rudolf Steiner and Einstein, whose theory of relativity turned all empiric science and materialism upside down. This theory put science into developing the atomic bomb, which definitely ended the illusion of science as something exclusively beneficial to mankind.

In 1950 China invaded Tibet expressly to "help" Tibet on the road of progress. This "help" became such an embarrassing enforcement that the Tibetans decided to resist it. This brought China to occupy and enslave Tibet by means of force and military violence in 1959. In connection with this forced conquest, the medicinal institute on Shakpori Hill, located there since 300 years, was bombed and utterly destroyed.

Already in 1960 the International Commission of Jurists presented their report of widespread genocide going on in Tibet. This report was out of tune during the 60s when the mode of the day was to extol China for her defence of Vietnam. Like in 1950, the universal reaction to the atrocities performed by China in Tibet was indifference and passive silence.

During the 60s, 6246 Tibetan monasteries and temples were systematically destroyed by the command of Peking while only 13 were left intact, mainly for the sake of tourism. Many of these monasteries were torn down by forced Tibetan labour, the Tibetans themselves were forced under armed threat to tear down what their ancestors had accomplished, and what couldn't be destroyed by hand was bombed by aircraft or dynamited. The red guards under the direct command of Chairman Mao were solely responsible. Since all victuals grown in Tibet were used to support the Chinese army (PLA) there was a famine in Tibet lasting from 1958 to 1979. Before 1950 Tibet had been self-supporting and had never experienced any shortage of anything while China was in a bad way. Through the Chinese invasion and occupation, Tibet was gradually reduced to the poorest country on earth.

Why did China do all this? Her only gain was access to Tibetan highlands with their minerals and strategic advantages - with strategic nuclear weapons placed in Kongpo Nyitri, Powo Tamo, Rudok, Golmud and Nagchuka, the whole of northern India and the south of Siberia is within reach of Chinese robots, while the elevation of about 5000 meters make these highlands with their weapons highly inaccessible to Russian and Indian weapons. This strategic advantage is the sole gain of China from her enslavement of Tibet.

This could be described as the supreme evil: to plan and execute a systematical genocide on a peaceful cultured people who only wanted to be left in peace with their religion in their monasteries, in order to use their country as a basis for nuclear weapons.

Now Doctor Sandy suggests that the Tibetan medicinal science with its eleven-year education probably has the means and correct knowledge to solve the Aids problem. And this traditional science the Chinese have tried to eradicate to substitute it with torture methods, sterilizations by force, electro shocks treatment and death concentration camps for tens of millions of prisoners around Golmud and other locations by the Gobi desert.

The genocide in Tibet has at least been documented and proved beyond doubt. A more massive implant of Han Chinese has taken place into Turkestan (Sinkiang) than to Tibet. What has occurred in this area much greater than Tibet has not yet become

known, since no one has been able to document it; but here the Chinese nuclear tests were commenced and carried on until Tibetans started to observe strange mushroom clouds over northern parts of Tibet, which observations were later confirmed by new strange epidemics in the area with miscarriages and malformations, just like after Tchernobyl in that area, and especially around the great sacred lake of Koko Nor.

#### *4. Doctor Sun :*

"My dear friend, Many thanks for your letter, which was successfully smuggled unopened to me, wherefore I dare write an answer, using the same smuggling system. I do not exactly know if this extreme caution is necessary, but it is better to be on the safe side. There are people who never get caught however flagrant risks they take, and there are people who get caught for nothing in spite of total discretion. It seems to be a most individual trait. All I know is that the authorities of this Chinese totalitarian world are losing control every day, the Chinese developing into the worst capitalists in the world. They have always been fooling the Americans, and they are fooling them still. People like Edgar Snow and Richard Nixon they regard as despicable idiots while only Pearl Buck among Americans is respected in China, since she worked with Chinese for many years and got to know them well.

Writing to you I feel again as if our conference in Lhasa is going on forever. Those days in the city and outside at Ganden and in our most important meetings at Nechung are forever still in my mind. When I met with John in a secret encounter (I will not tell you where) he was well and full of initiative power, but he told me of his sickness at Delhi. He also told me, that a doctor from Tibet had told him, that his only enemy, that could do him any harm, was his own over-empathy. This is a both promising and dangerous prospect.

In his person he combines a deep Christian philosophy with expert Buddhist knowledge (actually Tibetan) which makes him doubly explosive as a spiritual peril in China. Actually this might be the correct formula for breaking the Chinese difficulties. The Chinese are the most racist people in the world, taking for granted that all other peoples, and especially neighbours like the Tibetans and Burmese, are barbarians, who do not even deserve the worst treatment they can get. They look on their bad treatment of other nations as acts of grace. This Chinese conceit is the greatest curse of China. But if Jesus, combining in himself deep Jewish traditions with the knowledge of Buddhism, could upset the Roman Empire so completely for ever, maybe something like that would be the proper formula also for breaking down this world environmental menace of the totalitarian state of China. There might be no greater human force in existence than Jesus and Buddha acting together.

Yours with compliments, Doctor Sun."

Our friend in Chungqing belongs to an old Mandarin family of Canton, actually related with the Ming dynasty. He is an agent of an underground opposition movement challenging the communist party and willing to allow independence to Tibet, Turkestan and (Inner) Mongolia.

Gothenburg, March 14th, 1995.