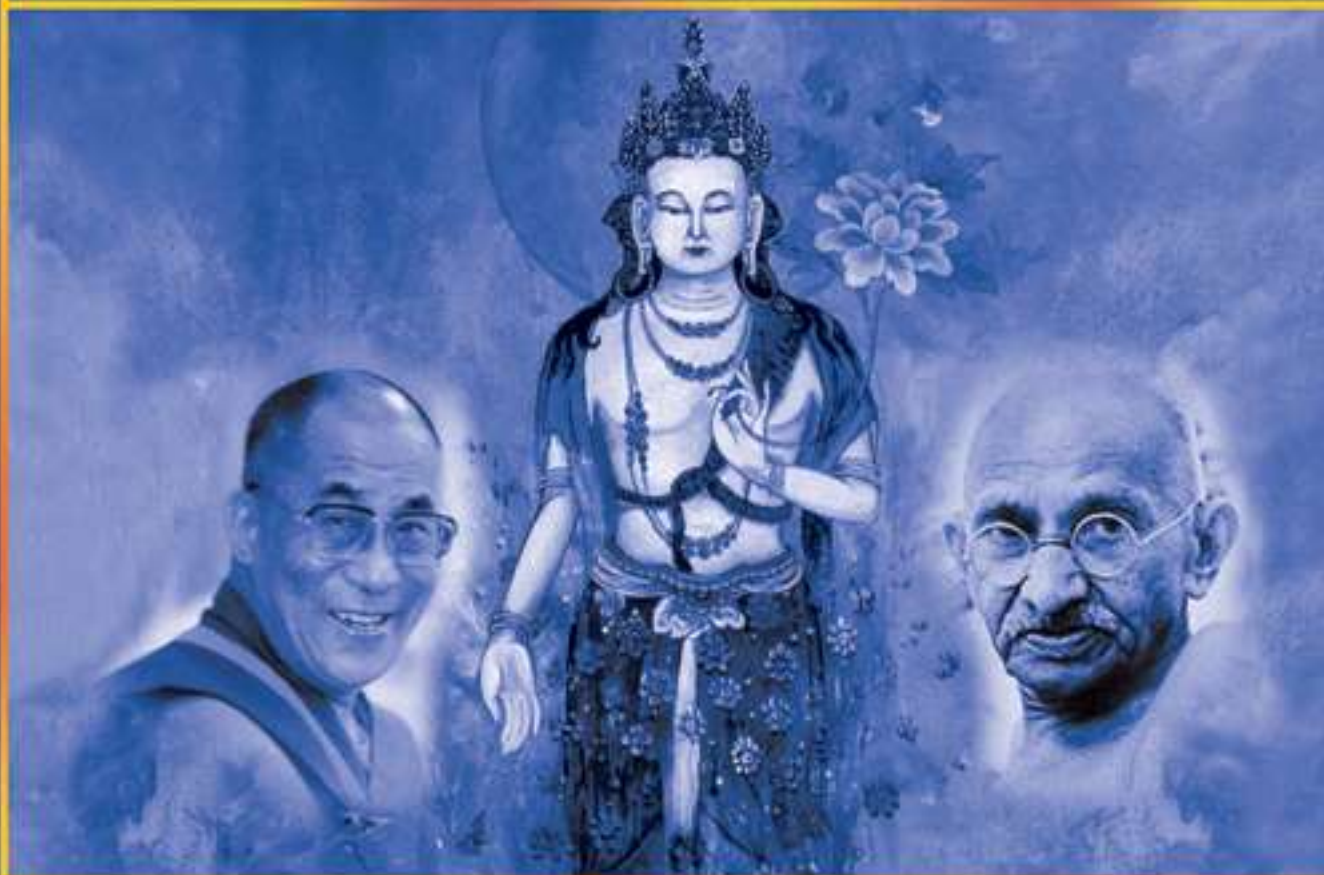


Let love, peace and compassion be our religion



Tibetan Festival of Compassion

New Delhi 2002



A Souvenir

TIBETAN FESTIVAL OF COMPASSION

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Friedrich- Naumann- Stiftung and The Tibetan Parliamentary and Policy Research Centre

The Friedrich- Naumann- Stiftung (FNSt) established in 1958 is a non-profit organization for public benefit. It promotes the liberal principle of Freedom in Human Dignity in all sectors of society, both nationally as well as internationally, in developed as well as developing countries.

The foundation is active in more than 75 countries. In the South Asian Region comprising the SAARC countries the Foundation's work encompasses projects concerned with support for economic liberalization; fostering regional economic co-operation in South Asia; promoting civic and human rights and the rule of law; and environmental protection. All these activities are carried out in co-operation with local, national and international NGOs, the emphasis being on self-reliance and the setting up of democratic institutions.

Friedrich- Naumann- Stiftung in partnership with the Assembly of Tibetan People's Deputies has set up the Tibetan Parliamentary and Policy Research Centre (TPPRC) with the purpose of strengthening the Tibetan diaspora in building a healthy democratic working ethos. The objective is to prepare the Tibetans in exile for the assumption of responsibilities that would respond to their aspirations through a framework of legislative, executive and judicial institutions based on the concept of the Tibetan polity guided by *Saddharma* and with the view to generating human values and considerations based on man's free will, equality, justice and non-violence. There is also the standing need to constantly remind the Tibetan diaspora of their national identity, culture and heritage and the global community of Tibet's unique contribution to the world of thought and culture.

Established in 1994, the Centre has already reached a very representative section of Tibetans residing in India and Nepal, encouraging them to get actively involved in their new democratic institutions and helping their leadership to formulate a vision for the future. Moreover, the Centre has a sound back-up programme of publications to disseminate information to built up national and international public opinion for the fulfillment of a just cause.



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Foreword

A week long Tibetan Festival of Compassion was organized at the India Habitat Centre, New Delhi from December 12-18, 2002. A high level Festival Organizing Committee of eminent Indian personalities from different walks of life under the chairmanship of His Excellency Shri R. Venkataraman, former President of India was set up. The organizing committee was most ably assisted by festival coordinators representing different institution members supporting the festival.

The main purpose of festival was to promote the message of Compassion and Non-violence enshrined in all the major religions and deeply rooted in rich Tibetan cultural tradition as a counter measure against violence and terrorism.

The main features of the week long festival were seminars and discourses on the theme of non-violence, universal responsibility, inter-religious dialogue, harmony and cultural programs highlighting the rich spiritual traditions of India and Tibet.

The highlight of the festival was the closing ceremony addressed by His Holiness the Dalai Lama. On this occasion His Holiness presented the Light of Truth Award of the International Campaign for Tibet to Hon'ble Shri Rabi Ray, former Speaker of the Indian Parliament. Mr. Richard Gere, Chairman of International Campaign for Tibet dedicated the Award to the Government and people of India for their support and hospitality extended to His Holiness the Dalai Lama and Tibetan refugees for more than four decades.

I would like to thank our Chairman of his wise guidance, support and active interest in making the festival a great success. I would also like to thank other members of the Organizing Committee for their moral support. I would particularly like to thank all the festival coordinators and helpers for their untiring work and help over a period of months in preparing the festival and during the festival week. It would not have been possible to bring it to its successful conclusion without their hard work.

It is our hope that the festival has contributed towards creating some awareness about the value of compassion and non-violence for creating better future for the humanity.

I am happy that it has been possible to bring out this book on the festival as a permanent record of lectures, seminars, interfaith perspective dialogues and other events of the festival. I would like to thank the Director of Tibetan Parliamentary and Policy Research Centre, India Tibet Coordination Office and Mr. Kunsang Rinzin for editing and compiling the manuscript and also Friedrich Nauman Foundation for funding this publication.

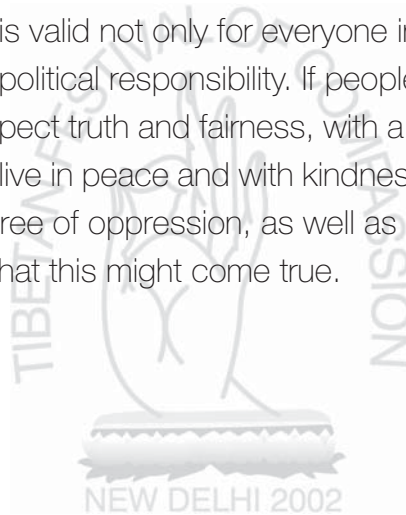
New Delhi

Mr. Tashi Wangdi
Festival Secretary
and Spokesperson

JOINT APPEAL BY HIS HOLINESS THE DALAI LAMA AND PRESIDENT VACLAV HAVEL

As two concerned human beings who are thinking about the state and future of this human world, we ask all politicians to rid themselves of the restrictions of particular private or group interests and to lead their minds by their conscience and their feeling and responsibility for truth and justice. The human world faces many serious crises and, according to our common point of view, its hope is in the sphere of awareness and mobilization of all the good within each of us and in the sphere of our respect for what transcends us as individuals, whether we call God, the order of the cosmos, the inevitability of the consequences of our actions, or anything else. This is valid not only for everyone in general but even more so for those people who have taken political responsibility. If people live with peace and kindness within their own hearts and respect truth and fairness, with a sense of universal responsibility, there is hope that they can live in peace and with kindness and justice with one another. In this way, they can become free of oppression, as well as spiritual and material poverty. It is our joint, sincere aspiration that this might come true.

His Holiness
the 14th Dalai Lama
of Tibet



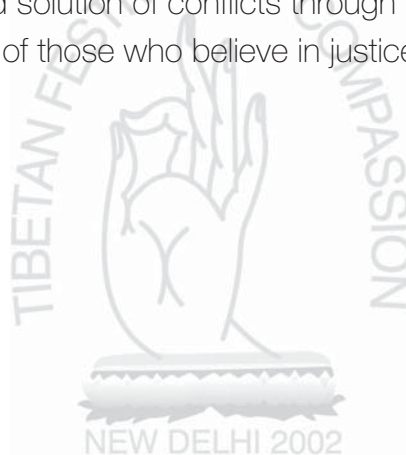
Vaclav Havel
Former President
of the Czech Republic

PARTICIPANTS OF THE TIBETAN FESTIVAL OF COMPASSION AND TOLERANCE

I am happy to learn that a Tibetan festival is going to be organized in New Delhi under the Chairmanship of His Excellency Mr. R. Venkataraman, calling for deliberations on problems of the world, non-violence and compassion in the modern society.

India is the birth place of some of the greatest religions and philosophies embodying the noble principles of compassion and peace. Today's world is again paying attention to these values, in order to confront the forces of war, terrorism and un-spirituality.

I believe, the best way to counter these forces is to support peaceful movements of social organizations, negotiations and solution of conflicts through peaceful means. Non-violence is also a weapon in the hands of those who believe in justice, victory of truth and reason.



Mikhail Gorbachev

Nobel Peace Laureate &
Former President of the USSR

MESSAGE FROM BABA AMTE

'I am glad this Tibetan Festival of Compassion is being organised in Delhi to promote the values of compassion, tolerance, non-violence and peace'. Peace mission is never a blazing mission. It requires towering will and awesome patience. Patience for peace is our reward. He who has mighty faith becomes the possessor of dreams and stars. Love and compassion can resurrect a man in agony. I wish your endeavour a gallant success.

Baba Amte

Prominent Social Worker and Gandhian
Recipient of Padmabushan Award



MESSAGE FROM LECH WALESZA

My life has taught me how important the support of others is in difficult times. Throughout the years of Solidarity's struggle for freedom and human dignity, we in Poland felt the support of others very strongly. This support made it easier for us to strive for, and to believe in, our ultimate victory. Today, in the spirit of support and solidarity, I hasten to you now, so you may know, that we are not, nor could we be, indifferent to your fate.

First, I want to confirm to you the fidelity of your conviction to seek freedom through peaceful means. I have always believed, and I remain of the belief, that non-violent action and dialogue between human being is effective. In the early 1980s, I convinced disbelieving world leaders that we in Poland could regain our freedom and shatter the communist system without resorting to violence. Happily, history eventually confirmed these dreams. Our unity and worldwide solidarity were rewarded.

The Tibetan nation has been in a very difficult situation for many years now. In its arduous struggle for an ordinary and dignified existence, the Tibetan nation has shown an immense strength of spirit and an unwavering devotion to the foundation of its own national identity. Every day, each Tibetan faces innumerable ordeals: his freedom to practice his religion is limited; he is discriminated against every sphere of his social existence; he does not have access to health care; he has problems gaining employment; he has difficulty in providing his family with dignity of adequate shelter; and his children are forced to leave their home land to obtain an education that accords with their beliefs. It is not easy to live under such circumstances; it is impossible to live under such circumstances! We, the Polish people, a Nation that has suffered so much throughout the history, understand your situation and your dreams and we stand today in solidarity with you.

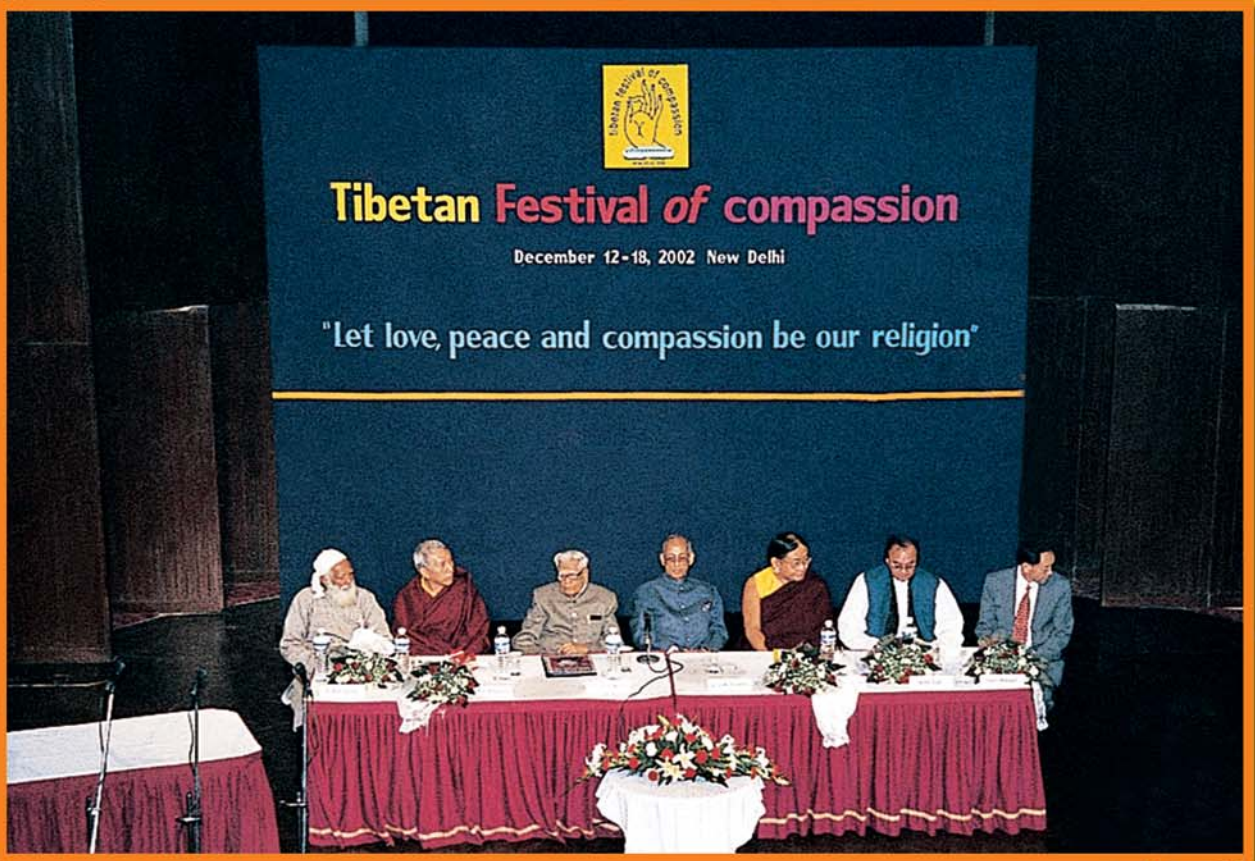
His Holiness the Dalai Lama has been categorical in his refusal to employ violence in the Struggle for Freedom and dignity for his nation and seeks a dialogue with the Chinese lead-

ers. In these times of such overwhelming present violence, in these times of numerous social disturbances and acts of terrorism, his attitude elicits a unique respect. We must together believe in the peaceful means to freedom, in order to one day – and I believe as soon as possible – allow your and every oppressed nation to experience real freedom and the Realization of all your rights!

In Poland, we have sought to extend human solidarity across national boundaries. Today may the global world become united in global solidarity, for the benefit and happiness of every human being and each nation!

Lech Walesa

Nobel Peace Laureate &
Former President of Poland



Inaugural Function 12th December, 2002





Inaugural Function (12th December, 2002) Inaugural address by Chief Guest Dr. L.M. Singhvi

Former High Commissioner of India to U.K and
presently a Member of Rajya Sabha



Shri. R.Venkatraman ji, who is a father figure of our nation, His Holiness the Sakya Trizin Ji, who heads one of the four schools of Tibetan Buddhism and who graces this occasion and glorifies it, Prof. Rinpoche, with whom I had the great privilege of enjoying a long friendship and whose scholarship we celebrate in India, Shri Tashi Wangdue Ji, who has conceptualized this function;

We heard this song of compassion '*vaishnav jan to tene kehiye*' and the next line underlies the true meaning of compassion '*Je pir padai jane*'- those who can share in the soul, in the sorrow, in the anguish, in the suffering of others, that is compassion, that is empathy. I am sure that my friend Shri Soli Sorab Ji, who happens to be present here and who lends great distinction to the present occasion would share the feeling that, it is not easy to define this concept in the limited physiology of legal semantics, but these are concepts which are overlapping and interconnected. And it is in that interconnectedness that this "Festival of Compassion" has a special meaning.

Tibet has brought to India the fragrance of its antiquity on many occasions and in many different ways. Many of our books which were lost in Sanskrit language were preserved in Tibet, many of our great traditions of medicine and approaches of life have been preserved in Tibet. And I know personally how some of the lost treasures of Indian heritage were once again reinstated in Sanskrit but we have lost the Sanskrit text, so, we translated them back from Tibetan.

May I begin by offering my salutation to the great Lord Buddha who is compassion personified in our heart. My salutation also to the precious memory of Mahatma Gandhi, who brought back compassion on the throne of our value system. And my respectful salutation to His Holiness the Dalai Lama who represents the great tradition of compassion which started in antiquity but which flourished and reached an apotheosis in Mahatma Gandhi. For I think, as one who has proclaimed Mahatma Gandhi as one of the great apostles of non violence, His Holiness the Dalai Lama has reinforced the message of Mahatma Gandhi throughout the world. My salutation to Shri. R Venkatraman Ji, who also represents that great Gandhian tradition when we sang the '*vaishnav jan to tene kehiye*'.

I would like to take this opportunity to pay my homage of remembrance to Nani

Palkiwala, who passed away yesterday and whom my friend Soli Sorabji, has paid a very meaningful, a very touching and a very beautiful homage today in the "Indian Express". I would like to say that Nani Palkiwala represented in a remarkable way, one of the great traditions of ancient "Aryavarta", the tradition of Zoroastrianism, the Vedas and the Shramanik tradition. All these belong together in a wave of affinity which we must try to understand more deeply- for Zoroastrian tradition proclaimed the purity of thought, the purity of words and the purity of action and that is what brings ethical integrity into our lives and that is what is common to the entire Indian tradition of antiquity.

Lord Buddha found for the world that "compassion" is ultimately rooted in sorrow, sorrow leads to empathy, empathy leads to compassion. We have a word in Sanskrit, which says *shoka* which is sometimes translated as sorrow but then sorrow is personal; when it becomes universal it is compassion. It is the "Festival of Compassion", which we celebrate as a gift of Tibet to India today, for we celebrate universal compassion, universal empathy.

Long ago when Valmiki wrote one of the oldest texts in the epic of "Ramayana", he was actuated by this deep sense of compassion-that universal compassion. He saw a pair of crane (birds) being killed

by an arrow and then arouse a whole stream of poetry in Valmiki. The first poet was he who felt that sense of compassion and empathy in a universal sense. There is an old text of Soma Deva's '*Kathasaritsagar*' in which we are told that those who are moved by the essence of compassion are woven together by a thread of friendship which has no selfishness in it. They are bound by fraternity, they are bound by bonds of belonging without the selfishness which binds us otherwise.

The heart of compassion and the hand of blessing is what the Indian tradition has represented through trackless centuries. It has been rightly said that it is more helpful than all the wisdom in one drop of simple human compassion. That single drop of human compassion is far more helpful than all the wisdom; for if compassion doesn't forsake us nor will wisdom forsake us. This combination of wisdom and compassion is beautifully expressed in the Buddhist tradition, where Lord Buddha gave us two seminal messages: the message of *Prajha*-intellect, wisdom and the message of *Karuna*- the combination of intellect and wisdom.

Karuna is what makes for humanity and the "Festival of Compassion" is a festival of humanity in that sense. "Festival of Compassion" is I think a glorious acclamation of humanity's quest for

common purpose, humanity's quest of a caring and sharing society.

Recently His Holiness the Dalai Lama said in a beautiful aphorism, which must be inscribed forever and should be etched on our heart. He said, 'kindness is my religion', how simple, how elementary, how elemental, how far reaching, how moving to the depth of our soul. For kindness is the sunshine in which virtue grows, kindness is that combination of *prajha* and *karuna*, interacting by itself. Intellect by itself, may not lead to caring and sharing in society but intellect in the service of compassion and compassion in the ornament of intellect will lead to the sense of a society which you wish to build- "a new world order", a responsible, a sensitive, and a humane world order for which we all have to try to achieve. The concept of *paramitha*, in Buddhism is a concept which gives us the foundation of a virtuous society. The concept of "Eight Fold Path" is what give us the basis of an ethical society. All these lead to a virtuous society but the most important thing is that it also leads us to the noble truths of life. And it is these noble truths, which Lord Buddha proclaimed, Lord Mahavira proclaimed, Zoroastra proclaimed. These are the noble truths, which are proclaimed in the Vedas, Upanishads and the Geeta. That is the common thread which unites us all and

which has a potential of uniting the consciousness of the world and of resurrecting us from the debris of despair in which we find ourselves.

It is true that the point of departure of the Shraman tradition, the Jain and the Buddhist tradition was, that they did not accept a “Creator God”, but they gave us an alternative concept, a beautiful concept. Lord Buddha said, *appa deepo bhav* -be a lamp unto yourself and that was a profoundly beautiful expression in the *Vedanta* tradition for *appa deepo bhav* is a tradition of the Vedanta. I think it is true that true religion is built upon a rock and the rest are tossed upon the waves of time. What is that rock? That rock is compassion on which true religion and true humanity are built-it is on that rock on which the whole framework of life is built, it is that rock on which the messages of humanity are etched in immortality and I think it is this which reminded an Urdu poet to say *Mazhaab nahi chahiye, mujhe imaan chahiye*. He said, “I don’t want only religiosity, I want the integrity of human kindness, I want compassion in the human heart and that is true religion, the religion of all religions”.

It is from that point of view that we must also address ourselves to the three concepts of Buddhism, which are to be found in the entire Indian tradition. The

Vedic tradition, the Shramanic tradition of which Buddhism, Jainism, Zoroastrianism are a part because there were points of departure and then in the Vedanta and the Geeta. These concepts are beautifully expressed from the Vedas to the present time by Mahatma Gandhi and His Holiness the Dalai Lama. The concepts of *maitri* (friendship), friendliness is the foundation of compassion and I think Buddhism plays great emphasis on *maita* or *maitri*. They place great emphasis on *daana*. *Daana* not only in terms of giving something physically like food or other things but *daana* in the sense of charity in the human soul and most importantly *Karuna*. So *maitri*, *daana* and *karuna* are the three most important concepts of compassion which lead ultimately to *ahimsa*. This leads ultimately to non-violence, not only ascetic non-violence or *vairagya* but of practical non-violence in our life. It is from this that we can dispel the darkness in our lives. The Veda said, *mitrasya chakshusya samiksha mahe*- let us look at the world with the eyes of friendship.

When Jawaharlal Ji, went to the United Nations for the first time, he said, more or less literally translating that expression, he said; “we look upon the world with friendly eyes”, *mitrasya chakshusya samiksha mahe*, and he said, “we are unwilling to look at the world with bloodshot eyes because

bloodshot eyes are eyes of hatred, of alienation and it is in this that we have to be lamps unto ourselves and lamps unto the world”.

Lord Buddha said, “I am freed from all snares both celestial and human that may be good of the many, for the happiness of the many, for the happiness of Gods and men”. *Bahujan hitaya bahujan sukhaya*- a concept which goes into the very making of the dignity and the worth of human individual and the social cohesion of all societies bound together by Dharma. Dharma is the greatest contribution of the Indian tradition, particularly the ancient Vedic, the Zoroastrian, the Jain, the Buddhist. These traditions made to human kind; for Dharma is not religiosity, Dharma is the essence of humanity.

In Mahabharata, there is a very beautiful occasion, when everyone goes to seek the advice of the wise Bhishmapittama, who unfortunately did not live up to that wisdom of all times because he did not have the courage to protest against the authority when the time came but he was the wisest man of his time. Yudhishtra goes to him and he asked him the question, “what is the greatest religion in the world”? Then he said, *Ahimsa Parmo Dharmah*. This is not a saying of the Jain tradition, this is not a saying in the Buddhist tradition, this is a

saying in the “Mahabharata” but Mahabharata belongs not only to one community or the other- it belongs as much as to Buddhist, Jain, Zoroastrian as it belongs to Vedic and the Vedanta tradition. He said, *Ahimsa Parmo Dharmah* and then he added something which is as modern as day after tomorrow, not yesterday, not today, not tomorrow but day after tomorrow. He says *nahi manushya shreshtha taram kinchit* ‘but he then says there is nothing greater, nothing nobler than the humanity of human beings and it is the humanity of human being which is karuna”. A very great Mahashastra said very beautifully, *Vardhan bodhanant*, which he has put it beautifully. He said, “Jagat upkrati dev buddha puja”. What is the worship of Buddha? He says doing good to humanity with that deep sense of compassion and empathy not pity but compassion.

I do not believe that we have made proper distinction between sympathy and empathy. Very often sympathy arises from pity but Buddha’s compassion is not pity but empathy’, and that is why, Mahastabit Vardhan Bodhanant says, “Jagat upkrati dev Buddha puja”. “If you serve humanity with the sense of compassion and that is what Vivekananda says, “Budha Puja” (worship of the Buddha). He also says *Apkrititha*- if you do evil to the world whether through terrorism or through any

other means then he says *Loka peeda* that is what brings the greatest anguish to the *Loka*. *Loka* is another name for Bhagwan Buddha. *Loka peeda* , is a very beautiful expression. The anguish in the heart of Lord Buddha is brought when evil is done to humanity and it is a message we have brought, we have been sensitized through the centuries. That is why His Holiness the Dalai Lama could say “kindness is my religion’, that is why he could say with effortless ease that “Compassion is an Antidote to Terrorism”. The ultimate solution to all human problems lie within our own hearts and our own conscious. And that is why the message of *Atma deepo bhav* or that you should be a lamp unto yourself, arises from the Buddhist tradition: firstly from *Boddhichitta* and then *Adhochitta*. That is going higher and then to a sense of seeking of ennoblement of one- self in terms of service to mankind. *Bodhisattva* or “*Arahat*” are the concepts really of contributing to the common will. *Dharma* is a concept which leads us to a sense of togetherness in the world and it is this togetherness which this “Festival of Compassion” is meant to underline.

We celebrate this “Festival of Compassion” with a deep feeling of gratitude to His Holiness the Dalai Lama, for he has brought to India and to the world the gift of compassion, the gift of forgiveness, the gift

of *Ahimsa* and the gift of peace. And that is where the Indian tradition has promises to keep and those promises I hope will be kept by us by consecrating ourselves and by dedicating ourselves to this basic concepts as the values of life which inspire us all to action, to deeds, to words, to thoughts. That is what Lord Buddha would say, that is what Vedas had said, that is what the Geeta had said, that is what Zoroastrian tradition had said, that is what all the great savants and spiritual masters of the world had said, that is what Gandhi ji taught us.

Let us remember all these great savants in the spirit of compassion for the world as a whole and to make compassion into a religion of human kind. And it is in this that the Indian tradition will once again fulfill itself.

Thank you.

Address by R. Venkatraman

The former President of India and the Chairman of the festival.



My friend, Sri. L.M. Singvhi, Prof. Rinpoche, the Head of the Sakya tradition, my friend Sunderlal Bahugana, Mr. Sunil Dutt, Member of Parliament, distinguished scholars assembled here, the elite audience and friends;

as I have said, I would like to join in paying a tribute to Nani Palkiwala, which my dear friend Singhvi mentioned in his speech. There are few people who know that the great jurist, lawyer and an eminent human being, was a picture of charity and kindness. For some institutions, he has donated crores of rupees, for other institutions he has donated lakhs and lakhs of rupees and I don't think anybody knows the great contributions he has made to the welfare of people of India. Though he was a brilliant lawyer he was least bothered about his qualifications. His kindness, his compassion, his charity, all these will resound to his credit for a long period of time. I am sorry to miss a personal friend of mine.

As Chairman of the organising Committee of Tibetan Festival for Compassion I extend

to all of you a warm and cordial welcome to this important gathering devoted to the spread of kindness and compassion towards all life. We have a seven day program consisting of meditation, interfaith perspectives on non-violence and compassion towards all life, discussions and seminars, cultural festivities and most important of all an address by His Holiness the Dalai Lama on “Compassion as an Antidote to Terrorism”.

These activities are expected to help focus attention on the problems that confronts humanity not only in this country but in the entire world. The Dalai Lama is a great spiritual leader of the world; he has spent his entire life for the spread of peace, non-violence and harmony and reminding our duty and responsibilities towards the nation and the people. This year he has chosen compassion as an instrument of harmony and peace. His address on “Compassion an Antidote to Terrorism” will be watched by all the thinking people not only in India but also around the world. The ancient Upanishad said *Yashu sarvani Budani Atman eva, Anupasyati, Sarvebudeshu cha atmanam, Tato na vijugupste*- he who sees himself in all human beings and sees all human beings as himself, does not hate anybody. The idea is that all human life and the life of birds, beast and all that are one soul. That man who is able to understand this is perhaps

the wisest man. The same message is given by Buddhism and spread by His Holiness the Dalai Lama. We are waiting to hear his discourse on the 18th.

It is no exaggeration to say that the whole world is in turmoil today. Violence, hatred, bitter animosities, armed conflicts within and between the nations are on the increase. The marked decline in peace and harmony of the entire people of the globe, crimes such as robberies, dacoit, extortion, loot and murder are ever growing and spreading widely. Poverty and hunger do not show any sign of abating and the gap between the rich and the poor within the country as well as between the nations is widening everyday. Organised terrorism where innocent people are massacred in market places, public transport and congregations are becoming a global menace. Religion and ethnic conflicts are also taking a heavy toll of human life.

Instead of preaching peace and harmony, fundamentalist of some religions burn the fire of hatred and bitterness and lead their followers in the path of senseless violence. In our opinion the answer to this chaotic condition in the world should be found in moral and spiritual reaffirmation and not through counter violence. State terrorism is no answer to public terrorism.

Let us go back to the past. The primordial man was no better than the beast. He

hunted for his food by killing animals including his own species and he ate them. He drank and slept like any other animal. While the strongest animal, the elephant has still remained the elephant and the most beautiful bird, the peacock has still remained the peacock without even a Panchayat. Man has advanced in science and technology, in art and culture, in social behaviour and in the noble qualities of kindness, compassion, service and sacrifice. This great change has been brought about by religion whichever it is. Each religion inculcates virtues that will enable a harmonious existence with his fellow beings. Religion also states that if man violates the code of good conduct and behaviour, he will be committing a sin and go to hell. Every religion forbids murder, cheating, falsehood, robbery, injury to others and all the anti-social activities as sins. They preach that the sinless go to heaven and the sinner goes to hell. There is no religion in the world that approves of misdeeds. It does not say that you can rob, steal, commit murder etc.

Thus all religion had reformed the lives of primitive man and made him a civilised being. The history of civilization is nothing but the transformation of the bestial man into a social being, living in peace and harmony in the world. Laws and more laws were powerless to control inhuman

behaviour. People think that they can control the misdeeds of people through law. History has shown that laws or many more laws have not been able to control any of the misbehaviour of human beings. Therefore, it is my view that if there is to be any transformation in the lives of our people, it is the moral and spiritual transformation that should take place in man and that it is the only way to find harmony and peace. The world community must wake up to the situation and find the solution to the growing chaos in the world.

The most ancient religion Hinduism describes the quality that makes a devotee dear to the Lord. Bhagwat Geeta says one who hates none and who is friendly and compassionate to all lives is very dear to God. So the important thing is that man must not have any hatred, bitterness, anger towards anybody in the world. Secondly, he must be friendly and compassionate to all people *Karuna evacha*. Compassion is the pith end substance of human advance towards peaceful life, he must have no hatred, no bitterness and be friendly with all the other beings and also be compassionate to all.

Now let us go to the next one.

Chronologically the next religion is Zoroastrianism. Zoroastrianism is the religion of Parsis. It believes in one God and regards the world as a struggle between

good and evil. It preaches that all human beings are the offspring of a single God and that one can be near to God by good actions. The central point of Zoroastrian philosophy is “be good’ in your life.

At the top of the philosophy of Jainism and Buddhism, stands non-violence. Mahavira himself said, “We should not kill nor cause others to kill and not consent to the killing of any other”. Mahavira taught the principles of equality of all people.

Jainism and Buddhism gave the pride of place to Ahimsa or non-violence, Buddha propounded the eight-fold path. Right belief, right remembrance, right self-discipline, right concentration of thought. In short, he asked the people to follow the path of Dharma, *Dharmam Shranaam Gacha Mi-* that is the prayer! So he said you cannot cure hatred-by-hatred; hatred ceases not by hatred. Hatred ceases by love.

In Christianity’s “Ten Commandment” as well as in the “Sermon on the Mount” emphasis has been laid on right conduct and right behaviour. Jesus said, “Whoever hits you on the right cheek turn to him your left. If a man takes away your coat give him the cloak also”. This is the advice he gave to the follower of that religion. Gandhi himself said that he was immensely influenced by the “Sermon on the Mount” and that it helped him to fashion the *satyagrah*. The fundamental principle of *satyagrah* is even if violence is done to you, as a *satyagrahi* you

should not retaliate but suffer it as a sacrifice to the country. Jesus also said that “thou should love God as thou shall love thy neighbour”. Love your enemies and bless them. Do good to them who hate you.

People think that Islam is a violent religion. I think they have not read Quran. I have read almost all the text of that religion. Islam is full of exhortion to do good to others, to show compassion. The word compassion is specifically mentioned in Quran. To spend money on the orphans and the needy, to conquer anger, to observe humility, to show gratitude and not covet. Poet Iqbal said that religion doesn’t teach bitterness against each other *Mahsaab nahi sikhata apas me ber rakhna*. One of the great leaders of our country who all the time worked for communal harmony and peace, Dr. Zakir Hussain, the former President of India, said ‘if Buddha’s philosophy of compassion, the Hindu concept of Ahimsa and the passion of Islam for obedience to the God can combine then we would have succeeded in generating the best influence for world peace”.

The word compassion means showing consideration to other’s lives. It includes charity, condolence, fellow feeling, humanity, kindness, mercy, sympathy, tenderness and I can go on. All these things are included in one word ‘Compassion’. If one is compassionate, there will be no

animosity, no bitterness, no hatred, no violence and no terrorist. The terrorist has no care for the lives of other people. The terrorist kills people who have nothing to do with the issue for which he is indulging in. People travelling in plane, people in train, people in market places, people going to work, are all killed mercilessly by throwing a bomb or using fire arms etc.

Now if they understand the concept of compassion there will be no terrorism in the world. Beginning with terrorism, I would like to suggest you that the international community must take interest in suppression of terrorism and the best way would be to make United Nations adopt these conventions.

1. Terrorist should not be given asylum in any country in the world including his home. Now terrorist commits crime from one country and the other country gives him protection. Is it permissible for any country to give asylum to those who kill other people?
2. If a terrorist commits an act of violence that person should be handed over to the country where the terrorism has been committed irrespective of whether there is extradition treaty or not. What happens now is that they run to another country and then that country stands on a legal excuse by saying that we have unfortunately no extradition treaty. Therefore we are unable to hand over the terrorist. It is a monstrous answer.

3. The state which sponsors terrorism must be outlawed by removing them from the membership of the United Nations and depriving them from all the facilities which are available to the members of United Nation. These concrete means should be urgently taken. We have been talking all the time and we have never come to grip the grass root problem. Unless we do some something terrorism cannot be eliminated.

As H. H. the Dalai Lama has wisely captioned his proposed address as “Compassion-An Antidote to Terrorism” is a very simple one word. If you want to fight terrorism the simplest thing is to have compassion, pity, empathy, friendship, fellow feeling with other people in the world. If you have that it would not be possible to indulge in terrorism.

I congratulate all of you for being able to participate in a vital issue of international importance, namely, solution to terrorism. The best solution is compassion which is subjective inward and personal. I have earlier explained how each and every religion exhorts its followers to observe every aspect of compassion. I trust this weeklong festival will help us put our hearts together to promote compassion towards man, beast, bird, worms and all living beings.

So help us God.

Thank you very much.

H.H the Sakya Trizin

**Head of the Sakya tradition of Tibetan Buddhism
Sakya is one of the four sects of Tibetan Buddhism**



Sri Venkataraman Ji, Kalon Tripa Prof. Samdhong Rinpoche, Shri. Sunderlal Bahuguna Ji, Sunil Dutt Ji, Sri Tashi Wangdi, distinguished scholars and ladies and gentlemen;

it is a great honour for me to share some of my humble thoughts on compassion with you today. The “Festival of Compassion” comes at a time- I can say at the most suitable time when wars are being fought for so many reasons in so many ways, with so much destructive potentials. Today wars are being fought with the threats of nuclear warfare and on the grounds of ideology and even religion.

Though every major religion of the world emphasises the importance of practising compassion I myself personally believe every religion has its own beauty and its own way to help mankind to find truth and happiness. Religion is a clear example of communality and basic goodness of all humans. How is it that in this day and age, religion, the very code of ethics which teaches the people of so many cultures the

principle of right and wrong behavior is becoming the very basis of hostility, communal riots and massacre!

Tibet is a country where its religion and most of its culture came from India through the great blessings of the great Indian masters and through the generous sponsorship of the great Tibetan kings and through the great hardship of the great Tibetan translators. Buddhism and most of the ancient cultures have been brought from India to Tibet. And Lord Buddha himself asked the Bodhisattva Avalokiteshwara, who is the manifestation of the Buddha of compassion, to be the protector or patron '*Bodhisattva*' of Tibet. Tibet, throughout its history starting from the great Dharma kings, ministers, scholars, masters, and innumerable masters from all different orders of Tibetan Buddhism has the emanation of the Avalokiteshwara right upto the successive Dalai Lamas starting from the first Dalai Lama up-to the 14th Dalai Lama. His Holiness the present Dalai Lama is the embodiment of compassion- his entire life is dedicated for the benefit of all sentient beings promoting peace and compassion throughout the world and he becomes the example of the great guardians who can establish peace and compassion in this world of conflict and terrorism.

Speaking as one who seeks to follow the way of Buddha; I would like to offer few observations from a Buddhist perspective in the hope that you might find in them something of benefit and encouragement. The great Lord Buddha, who gained enlightenment for the benefit of all sentient beings through the accumulation of great wisdom and merits. From the beginning; the purpose of his enlightenment is entirely for the benefit of all the sentient beings- that his entire activities are focused for the benefit of all sentient beings. Such a great Buddha, started just like an ordinary person. Nonetheless; the perfection of his example as a model for leading a pure and harmonious life and the value of his voice and compassionate instruction have had a tremendous influence in every society, at every place and at every time. In essence, all the teachings of the Buddha may be summarised in these words: learn to live wholesomely, cease to live unwholesomely, tame your mind. This is the teaching of all the enlightened ones.

From the very first moment of entering the path of Buddhism, compassion is emphasised as the guiding principle. When I read the text "refuge" in the holy Dharma or the "truth", one text of the vow says to give up doing harm to others because truth and injury are incompatible?

Why is compassion so important in Buddhism? Compassion is the root of the “Mahayana” teachings because without it none of the other qualities of the Buddhahood will arise. Hence, the root of the Lord Buddha’s enlightenment lies in compassion. For example; just as filling a container with water requires many drops of water and most importantly requires that very first drop of water, the ‘*Bodhisattvas*’ also requires that very first root of compassion to obtain that final result of enlightenment. The great Indian Master Chandragiri had said, ‘compassion means to save those who are suffering’.

Buddhism teaches that all beings are related to each other as we believe in rebirth. So, from the beginningless time until now we are being caught up in ‘*samsara*’. So at one time or another every living being has actually been our very dear father, mother, relative, friend and so on, but due to the change of life and form, we do not recognize each other and we see some as friends, some as enemies, and some as indifferent but in reality, every sentient being is actually our very dear ones. Since we Buddhists accept the possibilities of reincarnation, we are taught to consider that in the course of countless life times there is not a single being who has not at some time or another been very close to us as our present parents and

friends are today. Just as our own present parents have given us birth, nurtured us with countless kindness even to the point of sacrificing their own interest in order to help us to be happy, so have all beings including our most hated enemy at some point of time been our kind parents and we in turn have also loved them. It is only that we no longer recognize each other and that we have forgotten our former affection. Whether or not you can accept this scenario but you can appreciate the fact that this kind of reflection inculcates the necessary willingness to identify with one another, to be concerned for their happiness and suffering and to wish to repay them for their kindness just as we would now like to express our gratitude to our present parents. One would surely not repay ones’ parents kindness by doing them harm. Hence, thinking that our own most hated enemy had once been our own mother and that not only has he or she been our mother for one lifetime but for many lifetimes, thus each time throwing open our heart to love and kindness.

We have every reason to develop a genuine compassion for even our most hated enemies, as countering violence with violence will inevitably lead to a state of affairs in which a cause produces an effect which again becomes the cause of another effects with an even greater intensity than

itself and so on. Our violent acts may be the immediate cause of retaliatory war or a whole series of unfortunate events. If we kill some one who has harmed us, his relatives and friends will attack us in revenge and it would be impossible for us to suppress all of them. Therefore; the basic attitude that we need to destroy our enemy is misguided. Violence is simply not the answer. If we defeat one enemy another will always rise to take his place because our enemies, evils and wicked persons are limitless. However, if we lessen or eliminate the anger that wells up within us when we encounter our enemies it will be exactly as if all our enemies have been eliminated. Only by defeating our own anger can we overcome those who would harm us and in order to control and abandon our anger, we need to train our mind through compassion.

Just as lunatics and mentally distressed people have no control over their emotions and actions, our enemies too have no control over their hatred and in effect become just like the lunatics. Also, the enemies who indulge in such hatred is harming himself because the result of his hatred will be birth in the lowest realm of hell in which there is inconsiderable suffering. Shanti Deva, the great Indian master said that all kinds of virtuous deeds can be ruined by one act of hatred and all practices of generosity, the vows, the

meditations and recitations that one may have accumulated over aeons of years can be ruined by one act of hatred. Since there is no worse negative deed than hatred we must develop genuine compassion for such people who are not only under the power of their own delusions but who are also ignorant about the results of their actions.

So as His Holiness the Dalai Lama has clearly pointed out that the antidote to terrorism is compassion which is the seed of attaining Buddhahood. For example; as it is mentioned in the '*sutras*', at one time it was asked by Avalokiteshwara, "in order to attain enlightenment, what is the most essential thing" and then it has been answered that "compassion" is the most essential thing. When you have compassion, all other virtuous deeds are naturally acquired. As Shri Venkatraman just mentioned, that under the name of compassion, so many virtuous deeds are included in one word which is compassion. So when you have the compassion all other virtuous deeds naturally occur. When you do not have compassion then even if you have other qualities, one could not achieve these goals. Compassion is most important and the entire teaching of Buddha is based on compassion. So compassion is important in the beginning, in the mean time and at the end. The entire path is based on compassion.

By merely feeling pity is never enough, we must do more because we are able to do more. This is where the greatest resolves of '*Bodhisattva*' begins. '*Bodhisattva*' is a person who has clearly directed his mind towards the attainment of full enlightenment, not just for himself alone or for humans alone but for all living beings. The one who resolves to help all others to win the greatest joy of freedom from delusion and he prefers to do everything that is necessary in order to bring this about. For their sake, Bodhisattva clearly undertakes to tame his mind in the cultivation of the transcendent virtues that bring benefit to others- giving morality, passion, diligence, meditation and wisdom. One who also undertakes to respond positively and appropriately to the needs of each being according to the circumstances- to the poor and the hungry? The '*Bodhisattva*' provides material goods and foods to the friendless one and also to those who are needy and the *bodhisattva* is the one who becomes the friend to the defenseless and who becomes the defender and to those who yearn to understand, '*Bodhisattva*' give them truth.

I end here with a saying from the Buddhist text that urges us to reflect upon cultivating a genuine and boundless compassion for all sentient beings, "when

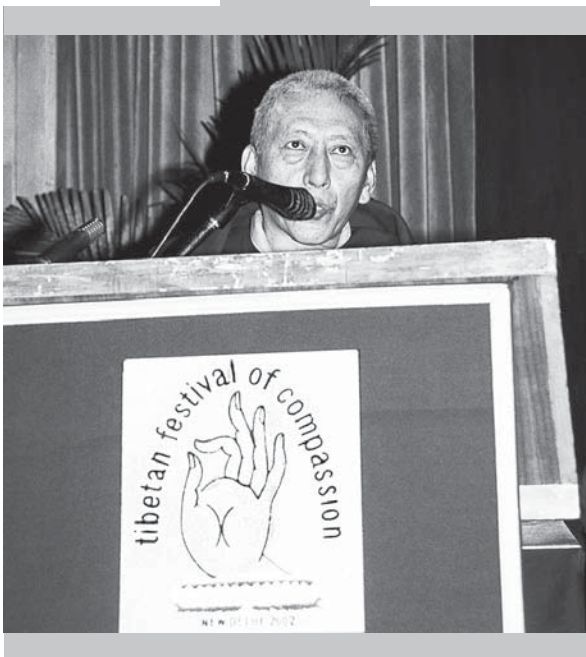
to both myself and others, fear and pain are unwelcome, what distinguishes myself that I protect it and not others? How can we just fight fixing arbitrary limits to our willingness to care for some beings and not for others"? Love and protection, for example, to family and friends and even to countrymen. This proves that our minds are capable of learning, to identify with even more of our fellow beings. We have only to find room for them within our hearts and contemplate on that.

And I wish that His Holiness the Dalai Lama who is the embodiment of compassion live as long as Buddha Amithabha. May all his activities be met with complete success. May the great Indian glories ever remain. And may India become the real source as it was in the past, the real source of peace, harmony and compassion.

Thank you very much.

Kalon Tripa Prof. Samdhong Rinpoche

An eminent scholar, and educationist, Chairman of Tibetan Cabinet in Exile



Venerable monks, your Holiness,
Shri Sunderlal Bahuguna Ji and friends;

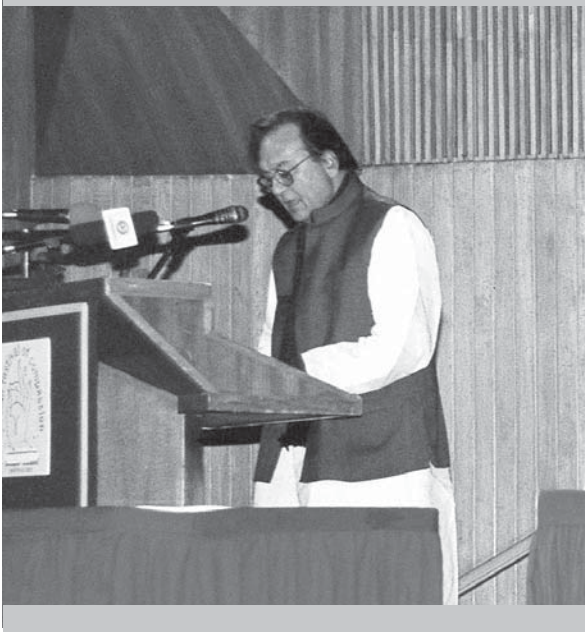
I think the earlier speakers said it all. We are talking about compassion and I must be compassionate to the gathering here, without boring them anymore.

I congratulate the organizers of this festival “The Tibetan Festival of Compassion”. Compassion as a concept is originated and born in India and from here it spread all over the world. Tibet as a nation, as a people, had the privilege or the fortune to receive it in full and to preserve it in its original tradition. And we think, it is the Tibetan peoples’ universal responsibility to hand it back to its original owner, the people of India. If the humanity has to look to the future, then India must take the leadership to show the spiritual path otherwise there is no hope. This festival is a reminder to the people of India to realize their universal responsibility and to act upon it. Mahatma Gandhi has reinterpreted the concept of compassion and non-violence not only in the spiritual sphere but also in day-to-day life. It is high time to show this path to the world. With these words I wish this festival a great success.

Jai Jagat.

Shri Sunil Dutt

Well-known Actor, Social Activist and Member of Parliament.



Very highly respected Shri R. Venkatraman ji, His Holiness the Sakya Trizin ji, Shri Sunder Lal Bahuguna ji, Prof. Rinpoche ji, Tashi Wangdi ji, and all our friends who are gathered here;

I am very happy to hear from such great eminent people, people of great wisdom and great intellectuals of our country and people who are authority on religion. I must confess that I have not read many books on religion, I must confess this too that I come from a village where there were no teachers to teach religion but the way of life that we lived in the village was our religion.

I am a victim of the partition of India. We had seen, in the name of religion, the children being butchered and the women being raped. It was on both sides-on Muslim side and also Hindu side.

I came from a small village in Pakistan. We were landlord and we had no such fears from the people of any community but all of a sudden, we were thrown away. After 50 years when I went back to my village, I was

wondering as to how people in that village would respond to me. I had great emotional links for my birth-place and I had fear in my mind, but I was amazed to find out that the entire village came out to receive me in spite of the fact that there was no correspondence for the last 50 years. They even remembered the name of my mother, they knew the nickname of my sister even after 50 years. They gave me a huge reception. Pakistani TV was there and they asked them, how come here is a man who comes back after 50 years, who never wrote letter to you and you are giving such a reception to him. They replied that it is because of his forefathers. They were very fine people. They reasoned that whenever our forefathers went out on horses and passed by a Muslim Dargah, they will dismount from their horses, pass by the Dargah on foot and then mount the horses. The villagers still remember that gesture. That gesture of the understanding between each other and respects for each other's belief is admired even after 50 years.

Today we have lost those basic values of living together. We used to respect each other's way of life, which we don't do today. In our village, Sikhs, Hindus and Muslims lived together and celebrated their festivals without disturbing each other. Today, we fight because we feel that we are superior to others.

I really respect and admire this wonderful thought of 'Tibetan Festival of Compassion' because that is the need of today.

Compassion and understanding was there earlier, that is why we lived together; it is not there anymore. There are so many powerful forces, which are trying to divide the basic values. They have different interpretation of religion and a great part is done by the politicians. Though I am from a political arena myself, I admit that we to a great extent contribute in dividing the people into different religion, caste and region. We put lots of poison in peoples' minds.

The religion according to me is to make a person a better human being. A good human being will always respect, have great love for another human being irrespective of his religion. To be good human being means that you love people, that you have compassion in our heart, that you don't have any anger, any hatred in your mind for mankind and not even animals and environment.

We have today people like His Holiness the Dalai Lama, Mr. Sunderlal Bahuguna and many others who are torchbearers, creating the feeling of compassion amongst human beings.

Today I am very happy that through speeches of Dr. Singhvi, Shri Venkatraman Ji and His Holiness Trizin Ji, we came to

one decision that compassion is the only way to live together to give a better life to all of us and for the future of our children. This is very important not only for India but is very important for the entire globe. The entire globe is burning.

What happened in the last two years in my country and around the globe? How many people have died? How many people have burnt alive? Still there are fears in Asia of the greatest war looming over Iraq. Sometime I feel very disturbed that Asia being the only continent that gave all religions to the world, yet most of the violent activities take place in Asia. This is the place where Lord Buddha walked, where Hazrat Mohammed walked, where Mahatma Gandhi walked, where Lord Christ walked. They gave us wonderful messages. They suffered so that we have a better tomorrow. Most of the wars were fought on the religion. Hitler was Christian but he tried to eliminate Jews. Japan was Buddhist country, but see what they did to Korea during the World War II?

America is a Christian country believing in Lord Christ, yet see what they did to Japan. So it means we don't believe in religion, we don't believe in the Philosophy of religion, we believe in power. But we forget that the biggest power is compassion and love. I experienced it when I walked in 1987 from Bombay to Amritsar on a peace march.

Punjab was burning and the militants were at their glory at that time. Life had no value.

We run a school for spastic children in Bombay. One of Punjab's militant group killed a 10-year-old spastic child and her parents in Punjab. I decided that I must punish myself; because people who are terrorists were also part of me, part of my system. I told my Prime Minister Rajiv Gandhi that I want to walk from Bombay to Amritsar to punish myself for the sins of my brothers who have killed such a beautiful child and her family. I walked more than 2000 kms. My daughter was with me and there were threats all the way. I was not carrying any weapons; the only weapon with me was the weapon of love and compassion. I believed in the philosophy of Lord Buddha, Lord Christ, Shri Guru Nanak Dev, Mahatma Gandhi-philosophy of non-violence. You will be surprised to know that when I entered the Golden Temple, there were 10,000 people and the militants at the time were hanging their guns on their shoulders and were embracing me. It is only my achievement. It is the achievement of the philosophy that I believe in the philosophy of non-violence, compassion and love.

I suggest that as we have United Nations, we should have United Asian religions organizations since most of the religions were born here. There should be more

interfaith meeting that should bring all of us together to build a better tomorrow for mankind, so that our children can grow up without fear, with proper understanding and education.

I thank you very much that time was given to me to speak and I am very grateful to the organization that I was called to address all of you.

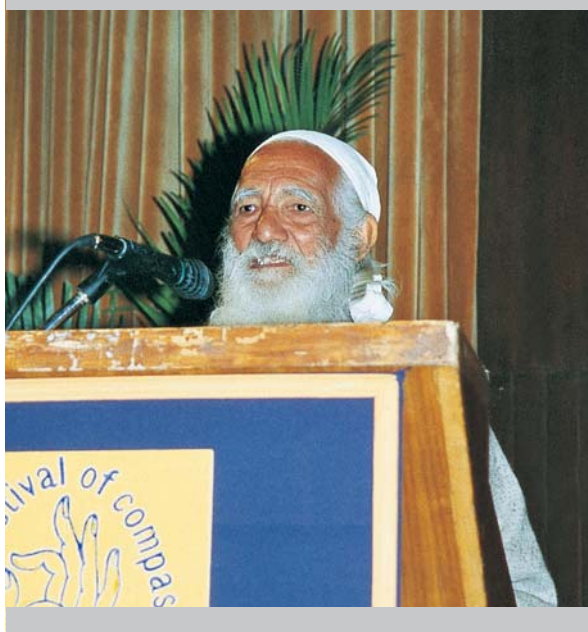


श्री सुन्दरलाल बहुगुणा

श्रद्धेय प्रो० रिपोछे जी, त्रिजिन जी और मंच पर बैठे सज्जनों, भाइयों तथा बहनों!

मैं तिब्बत के पड़ोसी क्षेत्र में रहता हूँ। सीमाएँ तो अब बन गयी है परन्तु तिब्बत के साथ हमारा आना-जाना और व्यापार सदियों पुराना है। तिब्बत से हमारे यहाँ नमक और मौन आता था। भारत से तिब्बत आनाज भेजा जाता था। तिब्बत आने-जाने के लिये निलंग दर्रे का उपयोग किया जाता है। हमारा क्षेत्र एवं तिब्बत के बीच पर्वतीय जीवन की समनताएँ हैं। पर्वतीय क्षेत्रों में सभी चीजों का अभाव रहता है। मैं तिब्बती मित्रों को इसलिये बधाई देना चाहता हूँ क्योंकि उन्होंने इस बात को साबित कर दिया है कि जो अधिक कठिनाईयों के बावजूद जितनी उँचाई पर रहता है वह उतनी दूर देख सकता है। तिब्बत को दुनिया की छत कहा गया है। आज दुनियाँ के बड़े-बड़े राष्ट्र लड़ाई-झगड़ों की तैयारी में लगे हैं और उनकी समृद्धि इस बात पर निर्भर करती है कि कितना अधिक हथियार पाकिस्तान या दूसरे देश उनसे खरीद सकते हैं। ऐसी परिस्थितियों के बीच तिब्बत के लोगो ने अपनी दूर दृष्टि का परिचय दिया है कि दुनियाँ को हथियार नहीं चाहिए। दुनियाँ को करुणा और अहिंसा चाहिए। हथियारों से तबाही होगी। एक दिन उसकी भी तबाही हो जायेगी जो हथियार बना रहा है तथा उसका व्यापार कर रहा है।

करुणा के लिये होड़ होने से सारी मानव जाति को सुख, शांति और संतोष मिलेगा। हथियार हमको अशांति और



तबाही देता है। करुणा हमको सुख, शांति और संतोष देता है। इसमें बहुत सोचने और बुद्धि की कसरत करने की जरूरत नहीं है। ये तो सामान्य आदमी भी सोच सकता है कि उसको क्या चाहिये ? हम सब लोग सुख, शांति और संतोष चाहते हैं। लेकिन अप्रत्यक्ष रूप से जो आज की व्यवस्थाएँ हैं उसमें हमारे खर्च पर युद्ध की तैयारी हो रही है। दुनियाँ में कोई शांति की बात करने वाला नहीं रहा। लेकिन तिब्बत के जो प्रवासी बंधु हैं उन्होंने समझदारी निभायी है। मुझे आशा है कि घनघोर अंधकार में यह समझदारी दीपक का कार्य करेगा। गुरुदेव रवीन्द्र नाथ ठाकुर ने एक कविता लिखे हैं— दीपक के जलने पर। एक ओर दीपक जल रहा था और दूसरी ओर भगवान सूर्य की प्रखर ज्योति थी जो चारों ओर चमक रही थी। इसलिये दीपक से पूछा गया कि भाई इतनी प्रखर ज्योति सूर्य भगवान की है तो तुम क्यों जलते हो ? उसने कहा कि मैं इसलिये जलता हूँ कि घनघोर अंधेरे में अगर कोई भटक रहा होगा तो उसके लिये हमारी लौ एक आशा की किरण के रूप में टिमटिमाती रहेगी।

आज चारों तरफ युद्ध का उन्माद है और उसके बीच में आशा की किरण तिब्बत के लोगो ने जलायी है। इसके लिये हम सबको उनकी बुद्धिमत्ता एवं समझदारी के प्रति आभारी होना चाहिए। इस आवाज को सुनना चाहिए। मित्रो! आज तो लहला इस बात का पड़ गया है कि मनुष्य-मनुष्य से किस प्रकार प्यार करें? युद्धों की तैयारियाँ हो रही है। अतः पहला कदम यह होगा कि मनुष्य-मनुष्य से प्यार करना सीखे। फिर मनुष्य प्रकृति से भी प्यार करे। आज का जो मनुष्य है वह प्रकृति का संहारक बन गया है।

आज जो सभ्यता हमने खड़ी की है, वह सभ्यता कहती है कि जितना अधिक भौतिक वैभव होगा, उतना अधिक मनुष्य सभ्य होगा। इस प्रवृत्ति को नकारना होगा और हमको अपनी

संस्कृति के संदेश को अपनाना होगा। यह झगड़ा सभ्यता और संस्कृति के बीच में है। सभ्यता ने हमें यह सिखाया है कि जिसके पास भोग की जितनी अधिक चीजें होंगी वह उतना अधिक सभ्य होगा। संस्कृति हमें सिखाती है कि जो प्रकृति के जितना नजदीक है वो उतना ही सुसंस्कृत है। इस युग में जिस आदमी ने पूरे विश्व में सद्विचार को व्यापक रूप दिया उसका नाम महात्मा गांधी है। वे आधी लंगोटी पहनते थे। जब महात्मा गाँधी जी गोलमेज सम्मेलन के लिये इंग्लैंड गये तब कहा गया कि भाई बादशाह सलामत आ रहे हैं इसलिये पूरी पोशाक पहन कर आओ। तब गांधी ने अपनी लाठी उठायी और लौट गये। उसने कहा कि जब बादशाह सलामत को इतनी हिम्मत नहीं है कि वह अपनी प्रजा को देख सकें तो मैं क्या कर सकता? मैं तो कम से कम इतना पहना हुआ हूँ लेकिन जिस देश का प्रतिनिधित्व कर रहा हूँ वहाँ तो लोगों के पास छोटी सी लंगोटी होती है। मैं तो ठंड से बचने के लिये इंग्लैंड में चादर भी ओढ़ लिया हूँ। गाँधी के बिना तो गोलमेज सम्मेलन नहीं हो सकता था। इसलिये बादशाह सलामत को उस नंगे फकीर को देखना पड़ा। इस बात का संदेश क्या था? इसका संदेश कोई एक देश के लिये नहीं था। वह तो अपने जीवन में सत्य, अहिंसा एवं करुणा का प्रयोग कर रहा था। उसने अपनी आत्मकथा में लिखा है कि किस प्रकार सत्य का प्रयोग अपने जीवन में करते थे। उन्होंने कहा कि मनुष्य को सच्चा सुख बाहर के वैभव से, जो भौतिकवादी चीजें हैं उससे नहीं मिल सकता है। सुख तो अंदर से मिलता है और अंदर से सुखी वही रह सकता है जो दूसरों को कष्ट न पहुँचाये। वह जानता था कि जो चाहेगा चौकड़ी अधिक करेगा पाप।

करुणा का संदेश हमें जीवन में सादगी और संयम बरतना सिखाता है। क्योंकि हम भारतवासी गाँधी के वारिस हैं। उनको हम पिता कहते थे परन्तु हम उनके कैसे बेटे निकले

कि गाँधी को दरकिनार करके अब दूसरों की नकल कर रहे हैं। उस सभ्यता का नकल कर रहे हैं जो सभ्यता पूरी दुनिया के लूट के उपर खड़ी है और दुनियाँ को लड़ाई की तरफ झोंक रही है – यह हम सब लोगों के लिये विचारणीय प्रश्न है। क्योंकि अगर आशा की दीप बुझ जाये तो फिर हम लोग कहाँ जायेंगे।

आज हम प्रकृति को भी नष्ट कर रहे हैं। जिससे प्रकृति और संस्कृति रूठ जाती है उसका कोई भविष्य नहीं होता। हमारा भविष्य प्रकृति के साथ जुड़ा हुआ है। आज चीन के द्वारा तिब्बत से निकलने वाली नदियों के साथ जो किया जा रहा है, उसकी चिंता हो रही है। चीन पश्चिम की भोगवादी सभ्यता का नकल कर रहा है। चीन एक कृषि प्रधान देश था। उन्होंने समझा कि प्रगति शहर और उद्योग से होती है। अतः उन्होंने सारा पानी शहर और उद्योग की ओर मोड़ना शुरू कर दिया जिससे खेतों को पानी कम मिलने लगा और लोग भूख से मरने लगे।

संक्षेपतः मैं तीन बिन्दुओं को आपके सामने रखना चाहता हूँ-

1. हमें अपने जीवन में सादगी बरतनी चाहिये। सादगी का पालन करने में हम भारतीयों को गर्व होना चाहिए। भारत के महापुरुषों ने सादगी का पालन किया है। सादगी के पालन से प्रकृति पर से हमारा बोझ कम होगा।
2. विकल्प की तलाश : हमें उन कार्यों का विकल्प जिसे करने से प्रकृति को हानि होती है ढूँढना चाहिए। हमें उन फसलों एवं उद्योगों का भी विकल्प ढूँढना चाहिए जिससे प्रकृति को हानि होती है।
3. वनरोपण : मनुष्यों का जीवन वृक्षों पर निर्भर करता है। पेड़ों की वृद्धि से ऑक्सीजन की समस्या, प्रदुषण की

समस्या एवं खाद्यान्न की समस्याएँ दूर होती हैं। वृक्षों से सात्विक भोजन की प्राप्ति होती है।

आज हम युद्ध के भय से, पर्यावरण एवं प्रदुषण तथा भूख की समस्याओं से जुझ रहे हैं। आज हमें इन तीनों समस्याओं का समाधान ढूँढना है। भगवान बुद्ध ने सदियों पहले इन समस्याओं का समाधान एक ही शब्द में कर दिया था। वह शब्द है – तृष्णाक्षय। मनुष्य की तृष्णा ही है जो निरंतर बढ़ती जाती है और हमें प्रकृति का दुश्मन भी बनाती है। इसलिये भगवान बुद्ध ने तृष्णाक्षय का उपदेश दिया। भगवान बुद्ध का उपदेश आज तिब्बत और परम पावन दलाई लामा जी के माध्यम से जीवित है। तिब्बतियों के रहन सहन का तरीका दलाई लामा जी के माध्यम से सादगी भरा है। तिब्बती पोशाक की यह विशेषता है कि हम उसे पहनकर सो भी सकते हैं। रहन-सहन एवं पोशाक के साथ तृष्णाक्षय को किस तरह जीवन में ला सकते हैं यह हमारे धर्म की सबसे बड़ी कसौटी होनी चाहिये। हम दूसरों के लिये आशा की किरण बनें, ऐसा व्यवहार करना चाहिए। आज भगवान बुद्ध करुणा और त्याग के सबसे बड़े संदेशवाहक हैं। आज जो त्रिविध समस्याएँ हैं – युद्ध का भय, पर्यावरण एवं प्रदुषण की समस्या तथा भूख इन तीन समस्याओं को हल सम्पूर्ण मानव जाति अपने व्यवहार से ढूँढ सकती है।

आज तिब्बती समाज धन्यवाद के पात्र हैं जिन्होंने इस तरह के आयोजन के द्वारा पूरे विश्व का ध्यान इन समस्याओं की ओर खींचा। भगवान बुद्ध एवं महात्मा गाँधी के बाद – परम पावन दलाई लामा जी करुणा एवं अहिंसा के जीवंत विभूति हैं। उनके स्पर्श मात्र से व्यक्ति शक्ति प्राप्त करता है। मैं भी उनका स्पर्श कर शक्ति प्राप्त करता हूँ। मैं भी उनका स्पर्श कर शक्ति अर्जित करता हूँ।

अतः हमें सत्य, अहिंसा एवं करुणा का मार्ग अपना कर सम्पूर्ण प्राणीमात्र की रक्षा करनी चाहिये।

Tashi Wangdi

Representative of H.H the Dalai Lama in Delhi and the Secretary of the Festival Committee.



Your Holiness, most respected Kalon Tripa Prof. Samdhong Rinpoche, most respected Shri Sunderlal Bahuguna, honorable minister of state in Arunachal Government Tsonar Rinpoche, who is here with us today and member of the organizing committee Lochen Rinpoche, Venerable Chosphe Zotpa, Lama Lobsang Ji, Mr. Dalip Mehta and ladies and gentlemen; it is my great pleasure and privilege to propose the vote of thanks to our eminent speakers this morning, but as Prof. Samdhong Rinpoche has said, I will try to be compassionate and brief.

When we planned this festival; we thought of inviting some eminent guest speakers. We had very carefully gone through the list and we decided on people who are not only famous leaders but people who are very closely associated with the theme of the festival. Therefore; we were very privileged to have as the Chairman of the organizing committee and President of the inaugural session Shri. Venkataraman, the former President of India, who apart from being a great leader and statesman is a representative of the great spiritual and

cultural tradition of India. So we are very privileged to have him as Chairman and also to preside over the morning function.

Dr. Singhvi, as we all know is a great jurist, a scholar, a statesman but above all I think we can say that Dr. Singhvi, throughout his life has devoted all his energy to promote the message of Ahimsa, non-violence. Wherever he goes, he always has this message to convey to people.

And we are also very honored to have His Holiness Sakya Trizin Rinpoche this morning with us. He has just returned from a very extensive tour of Europe. He is one of the highest Tibetan spiritual leaders. He has devoted his entire life to spread the message of Lord Buddha, to bring about closer unity between all religions through the promotion of mutual understanding and mutual respect between different faiths for the benefits of all the sentient beings.

Prof. Samdhong Rinpoche, despite his very heavy tight schedule- he had just come back from an extensive and successful visit abroad. Despite his many official engagements he had very kindly come all the way to be with us and to address us.

We were thinking of having a “Peace March” by children of all the schools in Delhi as a prelude to the inauguration of the festival. And we thought that Shri. Sunil Dutt, is someone who has always been in the forefront of leading peace marches against social injustice, criminal violence but

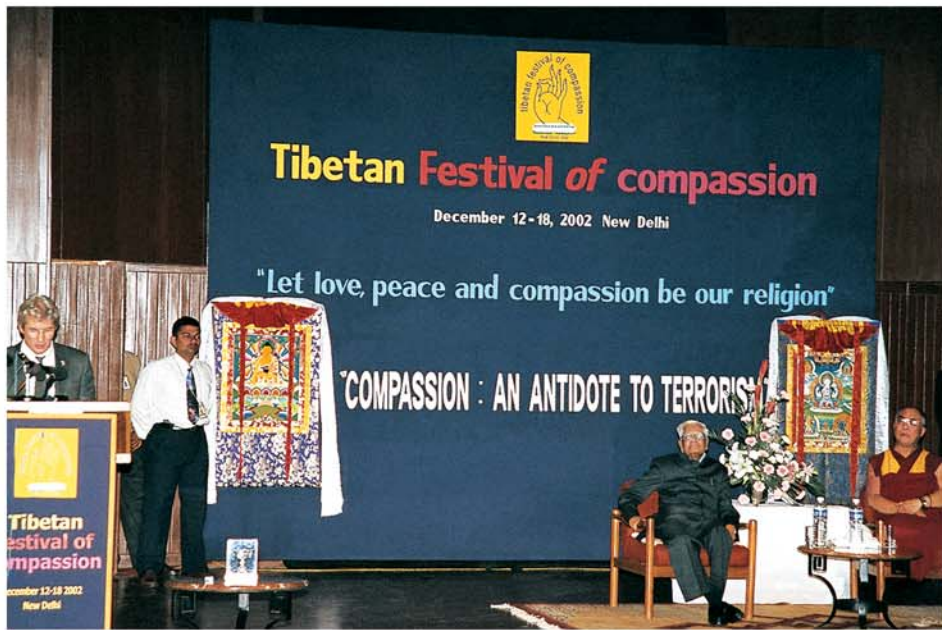
somehow we couldn't organize the “Peace March” of the children. But we were indeed very happy to have him this morning and to hear him sharing his thoughts with us.

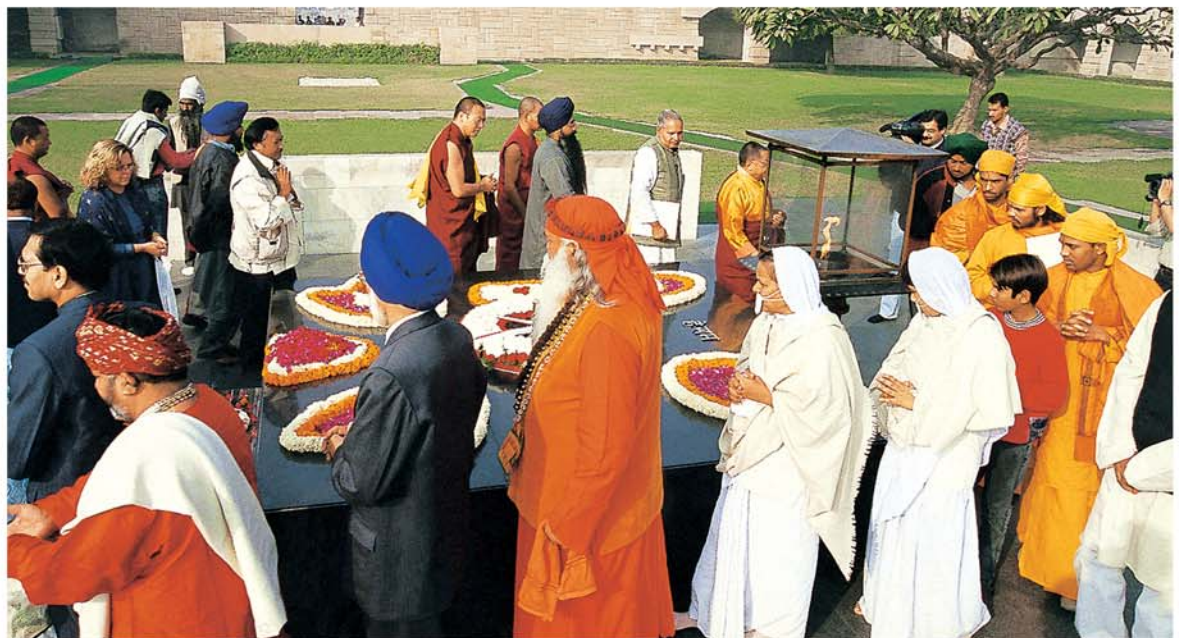
In Tibetan Buddhism, we pray for the benefits of all sentient beings and someone who has devoted his entire life in the service of the poor, downtrodden, disadvantaged and marginalized and also his entire life saving mother earth is considered Buddhisattva. From the Buddhist perspective, he is the true '*Boddhisattva*', and Shri. Sunderlal Bahuguna in my view is a true '*Boddhisattva*'. He has come all the way to be with us.

I would like to just narrate this story. When we invited him he had very gladly accepted our invitation but he told us that he should be picked up from the inter-state bus terminal. Then, we contacted him again and requested him to come by taxi and he refused this offer. He said that money should be given to the poor. I think this exemplifies the greatness of this person. I think it is a very auspicious thing that he was the last speaker and we are of course very grateful to all the speakers for their very inspiring and very illuminating speeches. We are very grateful to all of you for coming to this inaugural function this morning and for being with us for the whole program.

Thank you very much.







Tibetan Festival of compassion

December 12 - 18, 2002 New Delhi

Buddhist Meditation

Guided by the Venerable Khenpo Rinpoche



Dalai Lama: Non-Violence and Universal Responsibility

Chair: Dr. N.K. Trikha

Friends, it is a great privilege and pleasure for me to be able to anchor this discussion on a subject which determines the future of humanity- “Non-violence and Universal Responsibility”. His Holiness the Dalai Lama has devoted all his life in promoting these ideals. He is compassion incarnate and his words of wisdom is perhaps the only hope for the future of humanity today. As one begin this discussion, I can do no better than reading in his own words what “Universal Responsibility” means to all of us, to the whole of humanity and how non-violence is the only means to achieve the resolution of the problems that afflict the world today. In his own words he says, “we are being drowned together by distance, by great problems we face- political and military alliances have created large multinational groups, industry and international trade have produced global economy and worldwide communication are eliminating the ancient barriers of distance, language and race. We are also being drowned together by the great problems we face: overpopulation,

dwindling natural resources and the environmental crisis that threaten our air, water and trees along with the vast number of beautiful life forms that are the very foundation of existence on this small planet we share. I believe that to meet the challenge of our time, human beings will have to develop a greater sense of universal responsibility. Each of us must learn to work, not just for his or her own self, family or nation but for the benefit of all mankind”. “Universal Responsibility” is the real key to our human survival. It is the best foundation for world peace- the equitable use of natural resources and through concern for future generations and proper care of the environment.

Now the concept of one human family is there in every major religion of the world: Buddhism, Hinduism and other religions too. When you do not find any division amongst the human beings, that is the real wisdom that you have. ‘*Sarva bhooteshu yennaikam bhavam vayameekshati, avibhaktam vibhakteshu tat gyanam viddhi satvikam*’ -what is religion? It is nothing but

compassion. It is said, “atmana pratikulani parasham na samacharet” -don’t do to others what you would not like to be done to yourself. That is what “Dharma” is, and that underlines the need for compassion, universal compassion, and with that goes the ideals of universal responsibility and as His Holiness says, ‘we have all been born on this earth as part of one great family’. It is said and we often say, ‘*mata bhumi putro aham prithavya*’- earth is our mother, and we are all sons and sisters amongst human beings. If that is so; then we all happen to be part of the same family and we have responsibilities towards each other. That is what His Holiness says, ‘we all have been born on this earth as part of one great family and we all desire happiness and we do not want suffering. Furthermore each one of us has an equal right to pursue these goals’.

Today’s world requires that we accept the oneness of humanity. We have to treat each other and treat each major local problem as a global concern from the moment it begins. We can no longer invoke the national, racial or ideological barriers that separate us without respecting respective repercussions. In the context of our new interdependence, considering the interest of others is clearly the best form of self-interest. I view this fact as the source of hope.

In Tibet, we say that many illnesses can be cured by one medicine- the medicine of love and compassion. And that really is the medicine that is going to cure all the ills of humanity and unless we take this medicine of compassion and love, I think the strife in which we find ourselves, will get further activated and the world’s future will remain uncertain as we see it today. His Holiness further said, "in my view the practice of compassion is not just a symptom of unrealistic idealism but the most effective way to pursue the best interest of others as well as our own. The more we as a nation, a group or as individuals depend upon others, the more it is in our own best interest to ensure their well- being."

A mind committed to compassion is like an overflowing reservoir- a constant source of energy, determination and kindness. This mind is like a seed; when cultivated it gives rise to many other good qualities such as forgiveness, tolerance, inner strength and the confidence to overcome fear and insecurity. When I consider the lack of cooperation in human society, I can only conclude that it stems from ignorance of interdependent nature.

The whole of humanity is interdependent and if you realize that, we will also realize our responsibilities towards others and that is what His Holiness underlines in all his

speeches, and not only in his speeches but '*mansha, karmana, thuacha*'- in his actions, in his thoughts and his speech. He lays down great stress on the personal conduct of human beings in adopting the attitude of universal responsibility essentially in all personal matters. The real test of "compassion" is not what we say in abstract discussions but how we conduct ourselves in daily life. And not only that, not only in personal conduct but in international business, in international relations, science and above all amongst the different religions. All these areas are in need of infusing human values in them.

I am sure in this context, what we are going to discuss today is going to be very valuable for all of us-for the entire humanity. We have no lesser person than his very able disciple Prof. Samdhong Rinpoche, to address us on this.

I think Prof. Rinpoche needs no introduction. At the age of five, he was recognized as the reincarnation of the 4th Samdhong Rinpoche and enthroned in Gaden Tashiling Monastery in Tibet. He commenced his religious training at Drepung monastery, Lhasa and completed his '*Uma Nyinpa*' middle school of '*madhyamika*' school of Buddhism at the age of twelve. He came into exile in 1959 after the Chinese invasion of Tibet. He

received his "Geshe Lharampa" degree in 1968 and "Ngagrimpa" degree in 1969. Professor Rinpoche, was also the Director of Central Institute of Higher Tibetan Studies, Varanasi. He served as the Speaker of the Tibetan Parliament in Exile for two terms. Last year, he was overwhelmingly voted as "Chairman of the Kashag" by the Tibetan electorate and we call him as the Prime Minister of the Tibetan government in exile.

I now, invite Prof. Samdhong Rinpoche to address us on: "Dalai Lama, Non-violence and Universal Responsibility."

Prof. Rinpoche.

Address by Prof. Samdhong Rinpoche

Respected Dr. Trikha, our esteemed leader Shri Bahugana and friends. I have been asked to speak something on the theme, “Dalai Lama, Non-violence and Universal Responsibility”. The subject is very vast and deep. I don’t think I am capable of doing justice to this subject. Dr. Trikha has mentioned that being a disciple of His Holiness, I should be able to dwell on the subject. He is right. It is expected that a life-long disciple of His Holiness must understand His core teaching of “universal responsibility”. But the unfortunate part of my life has been, since 1959, I have lost the opportunity of studying, thinking or contemplating on deep subjects like this due to various occupations in social and educational work. So I have become almost a non-academician and definitely a non-contemplating monk. Whatever I may say would be of hearsay knowledge or borrowed knowledge, which has no validity.

Therefore; whatever I submit here will be not an interpretation of His Holiness' teaching nor a commentary on them but it is simply of my understanding. My

understanding can be wrong, my understanding can be entirely contrary to His Holiness' contentions. But I am capable of submitting to you whatever I understand of His Holiness' teachings on “universal responsibility”.

As a traditional monk- suddenly exposed to the ultra-modernist or post-modernist civilization, I have lots of confusion, complexes and sometimes a great deal of misunderstanding as well, because the modern phenomenon is beyond our comprehension. Our mind is properly trained in observing things in the traditional manner, that means trying to understand in chronological order. To understand things as abstract is beyond our capability. We are always tempted to look to the roots and its logical growth or logical sequences. Everything needs a ground, particularly when we speak about a phenomenon, which is in the nature of things or relating to absolute or relative truths. There must be some ground. We cannot look to things, which are self-grounding, particularly in the present age when everybody discusses

about rights but not responsibilities. There is the “Universal Declaration of Human Rights”. And on top of that, rights are also categorized in different compartments: human rights, non human rights and animal rights and so on and so forth. Human beings are considered as one of the greatest beings, and also owners of the world. Therefore; they have every right. But they do not care for any kind of duties or responsibilities.

Since then, the violation of human rights in this world has taken place in utmost. If we look back in the early part of the 20th and the 19th century and the latter part of the 20th century; statistically you will realise that the greatest violation of human rights has taken place after the “Declaration of Human Rights” by the UN. On the other hand, since the “Declaration of Human Rights”, there has been a permanent organisation called Human Rights Commission - Sub Commission and Full Commission which meets every year and have passed several hundred resolutions during the last fifty years. If you look deeply into these resolutions, you will not find a single resolution which has been passed on the basis of ground realities.

Most human rights violators have never been the subjects of criticism in that commission. All the resolutions have been passed in accordance with the alliance of

nations- due primarily to the so-called lobbies and pressure groups. According to political alliances and friendships; states are punished and rewarded accordingly irrespective of their human rights record. Some countries having the worst cases of gross human rights violations escape unscathed without even a word of condemnation in these commissions. They have always been spared.

I am sorry, I have deviated just a little out of the subject. Although the subject is not right rather it is responsibilities, but I am coming back to that.

As a Buddhist monk, our mind is either trained or you may say conditioned to look from the angle of responsibility. Few years back, somebody had asked a Tibetan scholar to translate the word “human rights”. And he didn’t find any appropriate word to translate the word “right”, because we never speak in this term and we never think on that term. We always think on the side of duties and responsibilities.

Therefore, in Buddhist terminology or in the Tibetan language, the equivalent for the term is very vague. It goes the same for many other similar terms like rights, privileges, dues- all these things have only one word and there is neither a specific nor a suitable word for ‘right.’

The development of that language adequately exhibits the way of thinking, the

way of approach to life. The way of approach to life of an individual, of a group, of a family, of a society or of a nation, has always been from the angle of duty and responsibility and that angle has been forgotten under the influence of the so-called “modern civilization”.

For many years, I was under the impression that civilization has done a great deal of good for humanity and for the sentient beings until I was fortunate enough to go through Gandhi’s analysis of civilization, the ‘*Hind Swaraj*’. ‘*Hind Swaraj*’, is an eye opener for me in which he very clearly analysed on the subject “modernity and civilization”. I don’t know why the Indian people have forgotten their ‘*Hind Swaraj*’- which is the greatest teaching of Gandhi. Mahatma Gandhi is much talked about but very few people know about ‘*Hind Swaraj*’.

During the last few years, I with some of my very dear friends were trying to promote an awareness about ‘*Hind Swaraj*’. I think this is the greatest treatise of the 20th century. I had greatly benefited from this unassumingly small booklet for two reasons. Firstly, I was able to understand Buddha’s teaching of non-violence and His Holiness’ teaching of universal responsibility more clearly and in more detail due to the teachings of Mahatma, through ‘*Hind Swaraj*’. This is one of the reasons why I very much respect this

teaching, particularly the reinterpretation of non-violence. Here it talks about how non-violence and truth can be applicable not only in spiritual life but in the day-to-day modern worldly life, be it in politics, national struggle and in all kinds of daily concerns. Before Gandhi’s teaching; the majority of people be it followers of Buddhism or for that matter the followers of any other religion, which in essence teaches non-violence.

They had always seen this view that non-violence is possible in one’s spiritual pursuit but in the governance of a state or in the affairs of a nation, in world politics, and in world affairs; a certain degree of violence is indispensable. That misunderstanding was never eradicated by any Buddhist or Jainist teachings or any other teachings of non-violence. Buddhist states like Tibet, Mongolia, Thailand, Sri Lanka, Burma and other countries have never been able to set up a government free from military force or free from violence or free from force. They also seem to think that in the affairs of a nation, in the affairs of a state, violence is indispensable.

Mahatma was the first person, to reinterpret the teaching of non-violence, which is applicable in every sphere- in one’s national struggle, in the governance of a nation and in state affairs. So this gives us a new understanding of the teaching of

“non-violence”. That’s why I respect this small book.

And secondly, when he discusses the affairs at that time, it was written in pure *Hindi*. In the Tibetan context, wherever the word British or British Raj comes, if it is substituted by Peoples’ Republic of China and India with Tibet. The whole book is the story of the situation in Tibet as of today. So that is the second reason why I respect this book.

“Non-violence and Universal Responsibility”, are the two sides of the same coin that come from Gandhi’s teaching. So it is extremely important to recognise our responsibilities just as we know very well our rights. Dr. Trikha has rightly referred to His Holiness’ words in the matter of interdependentness of people or interdependentness amongst nation states. The larger interdependentness which were promoted or created by the so-called modern civilization, had made universal responsibility much more important. Today, no individual can live or die completely independent from the rest of the world. The interdependence between each one has intensely increased and intensified due to this modern communication and particularly the globalisation of everything. Globalization has left only one thing, which still remains divided and localized, that is the “sense of responsibility” and a “sense

of duty”. Otherwise; everything is in the process of globalising or much has already been globalised. In this context, particularly in the context of self-grounding violent nature of our modern society, if anybody forgets his or her universal responsibilities then there is no end to violence, and there is no depth to one’s sin- a person will keep on accumulating it day in and day out even without doing anything. Here we have to understand how violence has entered into our system; the structure of everything, particularly the economic and political structure. This has globalised the unceasing and continuous violence in every human individual’s life. That is one of the most dangerous thing which we have experienced in today’s so-called civilisation.

To make a long story short; we breathe in the air of violence, we move in the space of violence, because we are part and parcel of this structural violence which we cannot claim as being not involved or as part of it. Whether direct violence or violence committed by instigation or violence which is appreciated or unopposed, that is also a violence. We are now living in that kind of the world; day in and day out. A great deal of violence is being committed and perhaps no one is able to dissociate one-self from that structural violence because we are part of that whole, and we do not understand the working system of that whole, thereby we are neither able to stop it nor oppose it,

nor we can withdraw ourselves from that globalised phenomena in which we are all caught in. This situation of violence pervasively prevailed in this world. If you see it as it is, then perhaps you may be able to think about your responsibilities.

Today, as I mentioned before, not a single individual can think, 'that my individual action – good or bad will not affect anyone else'. That is an impossible proposition. Whatever we do or whatever we don't do affect the whole universe. That has not clearly been understood, nor clearly explained or commented upon by any other teacher other than the present Dalai Lama. The present Dalai Lama has time and again reminded us that "you are not an individual rather very much a part of the whole of humanity", particularly the globalised humanity- not an ancient time humanity. In this globalised humanity particularly in the so-called post-modern civilised humanity, whatever you do, whatever you don't do, whatever you talk, whatever you conceive- all of these have a direct or indirect relevance thereby affecting the entire universe.

Therefore; we shall have to live or die with a sense of responsibility. Whenever we act, we must be aware of our duties; which we ought to perform being sentient beings. A sentient being, particularly human being who has an ability to discriminate between rights and wrongs, justice and injustice and,

with this ability of thinking, if we don't act with a sense of full awareness of our responsibilities, we then might be failing in our duties.

I think I have consumed a great deal of time not being able to communicate on what I basically have to communicate, but nevertheless, to sum up my presentation, I would like to say that between the rights and responsibilities –we cannot separate them- on the contrary we have to consider responsibilities as priority and that will protect or secure one's right automatically. If you do, if you think or if you act with a sense of that responsibility, your right can never be violated by any power. If you are not aware of your own universal responsibility then you cannot be free from violence. So these two things are very closely inter-related with each other.

Thank you.

Chair: Dr. N.K. Trikha

Thank you Rinpoche for your very enlightening discourse on the subject which determines the future of humanity and as one who has very deeply studied the essence of non-violence and what Gandhi ji really meant by this. Non-violence of Gandhi ji had several dimensions and as you have rightly said, he didn't confine it only to using non-violent means in political struggle. It was a whole way of life that he

wanted to stress upon as non-violence is not manifested in action but also in his thoughts. We do violence to others even by thinking ill within ourselves to others, much-less doing harm in any practical way.

That is what His Holiness the Dalai Lama also teaches us practically in all his speeches. But like Gandhi ji, Dalai Lama's non-violence doesn't mean appeasement of the tormenter. He also says very clearly that he doesn't mean, by non-violence we should accept appeasement or we should do appeasement of the tormentor but we should stand upto it, upto any injustice. As Rinpoche has also said, "violence not opposed is also violence". So this has to be understood in all its dimensions and as he has lamented rightly- Gandhi ji's '*Hind Swaraj*' seems to have been forgotten by us, or perhaps never learnt by us.

Not many people know that Gandhi ji wrote '*Hind Swaraj*' as early as in 1909 when he was not a great leader. He has not yet emerged on the firmament of this country as a leader who was accepted by all. He propounded that thought and he acted on it throughout his life. And I think as Rinpoche has said that he only substituted India with Tibet and British government with the PRC, the situation is same in respect of Tibet as it was then in respect of India. So the path that needs to be adopted with all the clouds of suspicion and sometimes the lack of sense of

confidence in ourselves about the means that need to be adopted to achieve the goals in respect to Tibet. Perhaps we will have to consider in the context of Gandhi ji's '*Hind Swaraj*'.

Now this thought perhaps needs to be spread widely. Rinpoche has been doing it in his own way but I think much more needs to be done about it and I am glad that he has referred to it today and he has rightly said, "rights cannot be separated from responsibilities". Responsibilities have to be proportionate to rights and in-fact every right carries with it, an essence of responsibility. The greater the rights, the deeper the sense of responsibilities required and that means if we have a right to live we must realise that everyone else has also have the same right to live. If we have a right to live in dignity then everyone else has a right to live in dignity. And for that, we have to be responsible to protect other's right and that is perhaps the sense in which he said, "duties and responsibilities, if we can think of them in respect of others then we will inculcate in ourselves, a sense of universal responsibility towards all human beings. That is what all our scriptures also say and that is also the essence of Buddhism, the essence of Hinduism and the essence of all major religions.

Interfaith Perspective on Compassion and Non-violence

Compassion is a Divine Virtue

Archbishop Vincent

Compassion is a divine virtue. God in his son Jesus manifested this most effectively. In His plan of salvation God deigned to become one of us so much so that we can call Him our brother. He stepped into our shoes completely but for sin. In other words he did not redeem us as an outsider but as one of us, part of the human race, part of our history.

If that is the methodology, God used to show His love for us, there is no better way of revealing His presence in us and His love for our brothers and sisters than that of compassion which is one of the most touching expressions of authentic love that comes from God.

Compassion is not just a feeling. It is making one's own suffering of the other and reaching out in some concrete action that alleviates the sufferings of others. It indicates not only God's presence in us but also our ability to recognize God's presence in others no matter who they are, where they come from or what group of humankind they belong to.

Compassion is a good indicator of our humanization. We speak a lot about the progress humankind has made. We certainly know more today, have more and are able to do more than those who have gone ahead of us but one wonders whether all this has led us to become more compassionate and more human. If this last objective is not the end objective of knowing and doing more, we are not moving in the right direction. No matter what progress we make, scientifically and technologically, if our relationships are weak little will be achieved by the progress we make. People have to be the subject, the goal and the norm of all our activities, and this becomes possible only when we recognize one another and have compassion for one another, particularly for those who need it most.

It is my hope and prayer that the Tibetan Festival of Compassion will be an occasion when we will not only reflect and clarify for ourselves the understanding of compassion but also grow in it. I wish every success to the celebration committee in achieving this objective.

—Archbishop Vincent, *Archbishop of Delhi*

THE CONCEPT OF NON-VIOLENCE (AHIMSA) IN JUDAISM

Ezekiel Isaac Malekar

The concept of Ahimsa (non-violence) against living forms in Judaism finds expression in one of the Ten Commandments, "Thou shalt not kill" in chapter 20 of Book of Exodus in the Torah (the first 5 books of the Bible) given to Moses by God on Mount Sinai three thousand years ago as guidelines for living to mankind. In that same set of Commandments there is another Commandments "Thou shalt not covet" which goes to the root of all forms of crime, including murder since inordinate desire for anything sets in motion in the human heart the main principles of violence in all its forms.

Put in a positive form, one of the fundamental ideas of Judaism is to LOVE THY NEIGHBOUR AS THYSELF for where there is love, the question of violence in any shape will never rise. A cynic once asked Rabbi Hillel to expound the Torah to him while he stood on one foot and the Rabbi replied "what is hateful (or hurtful) to thee, do not do to any other man." That is the whole of the Torah, the rest is but

commentary. If one tries to observe the precept at all times, all violence can disappear since physical harm and hurt follows only thoughts and ideas of harming others and such ideas will not arise if the mind and emotions are attuned to LOVE and PEACE.

The vision of non-violence and universal peace is gloriously expressed in chapter 2 of the Book of Isaiah, the Prophet:-

*"and it shall come to pass in the last days
That the mountain of the Lord's house
shall be
Established in the top of the mountains,
And shall be exalted above the hills,
And all nations shall flow into it
And many people shall go and say,
"Come ye, and let us go up to the
mountain of the Lord,
To the house of the God of Jacob,
And he will teach us of His ways,
And we will walk in his paths,
For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem."
And He shall judge among the nations,*

*And shall rebuke many people;
And they shall beat their swords into
plowshares,
And their spears into pruning hooks:
Nations shall not lift up sword against nation
Neither shall they learn war any more.*

Mark the words underlined. Implements to kill shall be converted into those used in agriculture for a peaceful construction purpose. It is not enough merely to keep in mind the negative admonition not to kill but to transmute human energy and efforts into peaceful and constructive actions. The Prophet showed a rare insight into human nature by stressing that the best way to destroy destructive ideas and inclinations is to replace them by peaceful constructive ones.

The idea of giving up violence in favour of the arts of peace is further stressed in chapter 4 of the Book of the Prophet MICAH.

*But they shall sit every man under his
vine and under his fig tree;
And none shall make them afraid,
For the mouth of the Lord of hosts hath
spoken it.
For all the people will walk everyone in the
name of his God,
And we will walk in the name of the Lord,
Our God forever and ever.
The vision of non-violence and peace even
extends to the animal world when Isaiah*

*again proclaims (Chapter 65) that:-
The wolf and the lamb shall feed together,
And the lion shall eat straw like the bullock;
And dust shall be the serpent's meat,
They shall not hurt nor destroy in all my
holy mountain" said the Lord.*

(II)

In order to achieve the ideal state of non-violence and peaceful existence, a start must be made in the mind itself and Judaism stresses this at all times and in every way.

The commonest Hebrew word in this context is SHALOM, which broadly connotes PEACE in all its ramifications.

For a people who have suffered from violence in its worst forms throughout the ages, the cry for peace is insistent and natural. The Jews are called upon to pray thrice a day to the Almighty Creator and the most intense and silent devotion of all the prayers ends with "May he, who created the harmony of the spheres, in his tender love create peace for us and for all Israel and say ye, Amen".

It should be noted that this prayer is centuries old and the word Israel refers to all Jews, who are known as the descendents of Israel, the name given by God to the grand-son of Abraham, the founder of the Jewish faith. The sentence itself is an echo

from chapter 25 verse 2, of the Biblical Book of Job, “He make peace in his high places”. Job’s life and experience was itself a superb example of the practice of ahimsa at its best. His heart was so filled with trust in his maker and hence tranquility that in spite of all the applications that were visited upon him, his reactions bore no mark of revenge or violence.

Job was a god-fearing man who was put to a cruel test by Satan to prove that his love would turn to violent hate in his heart if agonizing tribulations were visited upon him. So it happened that one day while his children were making merry the following evil tidings were conveyed to him:-

*“The oxen were plowing, and the asses feeding besides them
and the Sabeans fell upon them, and took them away; yea
they have slain the servants with the edge of the sword,
and I only am escaped alone to tell thee.”*

While he was yet speaking, there came also another and said, “The fire of God is fallen from Heaven, and hath burned up the sheep and the servants and consumed them, and I only am escaped alone to tell thee.” While he was yet speaking, there came also another and said, “The Chaldeans made out three bands and fell upon the camels, and have carried them

away, yea and slain the servants with the edge of the sword, and I only am escaped alone to tell thee,” while he was yet speaking there came also another and said, “Thy sons and they daughters were eating and drinking wine in their eldest brothers house and behold there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men and they are dead, and I only am escaped alone to tell thee.”

One would have expected a violent reaction to grievous news of this kind but Job only arose, rent his mantle, shaved his head, fell upon the grounds and worshipped and said in all humility.

*“Naked came I out of my mother’s womb,
and naked shall I return thither;
The Lord gave and the Lord hath taken away,
Blessed be the name of the Lord.”*

But the evil Satan went further and told God to bring further suffering upon Job with the following words:-

“Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.” And the Lord said unto Satan, “Behold he is in thine hand, but save his life. “Then Satan smote Job with sore boils from the sole of his foot unto his crown. And Job took a bit of hard

clay and scraped himself to alleviate the agony. Then his wife said unto him, "Dost thou still retain thy integrity, Curse God and die." But he replied, "Thou speakest as one of the foolish women speaketh, what? Shall we receive good at the hand of God and shall we not receive evil?"

Thus Job refused to be provoked but remained calm and resigned. Three of his friends try to console him and the various dialogues that follow constitute a profound philosophy on the subject of human suffering. But Job remains unshaken in his faith with these sublime declarations "Though he slay me, yet will I trust in Him-
"I know that my Redeemer liveth."

In the end Job's matchless patience and trust are fully vindicated and all losses restored to him. The moral is that purity of heart is its own reward and all inclinations towards evil must be subdued and conquered without permitting the spirit to break forth into violent outbursts in thought, word or deed.

(III)

Proverbs

The book of Proverbs emphasizes that

*"The Fear of the Lord is the beginning of wisdom;
but the foolish despise wisdom and discipline."*

In the work-a-day world, fear of retribution and punishment is a restraining influence against indulging in acts of violence and revenge; how much more important it is to fear ones Maker, the all Seeing all Knowing one, to commit violence.

The Proverbs are a store house of gems of knowledge to inculcate a peaceful and non-violent nature. It will be seen from many passages of Proverbs that not only is violence deemed reprehensible but man is advised to control his greed, envy and anger to prevent thoughts of violence arising in his mind. Similarly, justice must be sought for and pursued in order to avoid anger and the inclination to ideas of revenge.

The best non-violent way to respond to a rude, rough and violent word or action is to give a soft answer. In the words of the Proverbs Chapter 15 (1). A soft answer turned away wrath; But a grievous word stirreth up anger.

It is not enough to be merely passively non-violent. We must aim to make friends of our enemies and of those who wish to harm us. Proverbs Chapter 25 (21-22):-

And if he be thirsty, give him water to drink;
For thou wilt heap coals of fire upon his head (i.e. burn his hatred away),
And the Lord will reward thee.

(IV)

Psalms

The Psalms are a great store house of prayers not only for the Jewish people but for all mankind. They aim to console the victims of abuse and violence and to inspire faith in the righteousness and mercy of the Almighty.

The most well-known of all the Psalms is the 23rd, which seeks to calm a disturbed mind with its message of peace and resignation to the supreme will of our Creator.

*Psalms 23 – The Lord is my shepherd, I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside the still waters.
He restoreth my soul; He guideth me in the paths of righteousness for His name sake.
Yea, though I walk through the valley of the shadow of death, I will fear no evil, for though art with me;*

There are many selections from the book of Psalms which show that, Judaism holds all forms of vengeance, violence, and bloodshed in deep abhorrence. The man of violence will bring retribution upon himself. The Lord frustrates the plans of nations to harm other nations. Wicked and arrogant people and nations cannot escape the eyes of the Almighty who brings succour to the poor and helpless.

(V)

What the Prophet Isaiah has to say about Non-Violence.

It has been a practice amongst most nations in ancient times, surviving even till this day amongst certain people, to offer animal and sometimes even human sacrifices to placate tribal gods and goddesses. Judaism gave a clear a signal prohibiting such sacrifices as early as at the time of Abraham more than 3000 years ago. To test the faith of this founder of the Jewish religion, God commanded Abraham to sacrifice his only son Isaac which he proceeded to do without question. At the last moment when the boy was about to be slain, an angel sent by God stayed the father's hand and stopped the deed, thus prohibiting for all time human sacrifices. God does not want sacrifices and offerings. He wants right actions.

(VI)

Forgiveness

Unless one is imbued with a spirit of forgiveness and mercy, human nature tends to react against any misdeed or injustice with anger and violence. The Creator, in Judaism is often invoked as the Father of mercy and we are enjoined not to be too harsh in our judgment of others if we would like to be forgiven for our own deeds or sin and violence. The most important date in

the Jewish Calendar is YOM KIPPUR (Day of Atonement) when the pious fast rigorously for 24 hours and spend almost the whole day in the synagogue asking God for forgiveness of their sins. During the religious service, a member of the congregation chants the whole of the Book of Jonah, who was prophet whom God sent to the wicked city of Nineveh to preach repentance to its inhabitants, who were otherwise to be destroyed. The inhabitants did repent and were forgiven but this angered Jonah who had gone through a great deal of trouble in journeying from his home to teach the people of Nineveh a lesson. The concluding para of the book shows how God made the prophet realise the importance of forgiveness and mercy as the essential qualities required from a man of peace and understanding.

(VII)

Non-Violence by Jewish Leaders in Bible History

Jewish history is saturated with violence against the Jewish people and Jewish prayers are full of invocations to God for peace and mercy. The clouds are however often silver lined with examples of non-violence and love. For example, the brethren of Joseph, who was specially beloved by their father Jacob, were so envious of him that they tried to get rid of the young boy

and threw him into a pit but one of the brothers drew him out and sold him to a band of merchants who took him to Egypt. There the young Joseph because of his wisdom, found favour with the Pharaoh who placed Joseph in a high position to deal with the distribution of grain during the severe famine that raged in the land. When his brothers came from far off Canaan to Egypt to collect grain, he at first did not identify himself to them as their brother but gave them the grain they wanted. There were no thoughts of retaliation or revenge in his mind. He did not deal violently with them and his heart was filled with love for them even though they had tried to get rid of him.

(VIII)

Jewish Prayers and Sayings from the Talmud

Since ideas of violence and hatred breed in the mind, non-violence cannot be fostered without a constant projection of its beauty and value in daily living. The heart of the Jewish daily prayers is known as the AMIDAH which is a daily meditation read silently. It concludes with a supplication that our souls may be silent to those who seek our harm.

“My God, guard my tongue from evil, and my lips from speaking deceit. Be my soul silent to those who reproach me. Be my soul lowly to all as the dust. Open my heart through Teachings. That my soul may follow they Commandments. And all who

rise up against me for evil my speedily see their design as naught, their purposes defeated. Answer my prayer and save me through Thy strength. May the words of my mouth and the meditation of my heart find favour before Thee, Lord, my Rock and my Redeemer. Creator of the harmony of the spheres, mayest Thou in Thy tender love create peace for us and for all Israel. Amen.

The prayers for the Sabbaths include selections from Talmud for peace.

Aboth-sayings of the Fathers – This is the most widely known of the tractates of the Mishna, which is a code of laws governing Jewish life, concerned with moral conduct. Rabbi Joshua said, the evil eye, the evil inclination and hatred of his fellow creatures drive a man out of the world.

Rabbi Jose said, Let the property of thy fellow-man be as dear to thee as thine own; qualify thyself for the study of the Torah, since the knowledge of it is not an inheritance of thine; and let thy deeds be done for the sake of Heaven. And since of the main functions of Governments is to curb violence, Rabbi Chanina, the Vice-High Priest said, pray for the welfare of the government since but for the fear thereof men would swallow each other alive. And to promote a calm and peaceful atmosphere, Rabbi Ishmael said, Be submissive to a superior, affable to a suppliant, and receive all men with cheerfulness.

What does might and strength consist of? Ben Zoma said: who is mighty? He who subdues his passion; as it is said, He that is slow to anger is better than the mighty, and he that ruleth over his spirit than he that taketh a city.

The Aboth advises us to cultivate a generous heart even towards our enemies.

Sameul the younger used to quote, Rejoice not when enemy falleth, and let not thine heart be glad when he stumbleth: lest the Lord see it and it displease Him, and He turn away his wrath from him (unto thee).

The man dedicated to non-violence has to be meek and even forgive insults hurled at him.

Kindness has to be shown not only to human beings but also to animals. This is how Rabbi Judah the pious (who died in 1217) puts it: Mislead no one through thy actions designedly, be he Jew or non-Jew. Injustice must be done to none, whether he belongs to our religion or another. A person whose thinking is constantly oriented towards good deeds will naturally be far removed from any acts of violence or evil.

(IX)

Conclusion

Although Judaism emphasizes the values and importance of peace and non-violence it does not advocate a passive reaction to any form of injustice and violence. Jewish

history is replete with examples of how Jews in all parts of the world (with the bright exception of India) have suffered persecution and humiliation at the hands of those in power; and who does not know of the holocaust within recent times at the hands of the Nazis, resulting in the extermination of more than six million defenseless men, women and children, just because they were Jews. But whenever feasible, a constant fight has to be put up in self-defense. If I know that someone is going to attack me with a view to my destruction, I should not be so foolhardy as to take no steps to defend and protect myself. Thus the Jewish Prophets of old did not hesitate, at the risk of their lives, to castigate wicked and intolerant rulers and kings and to point out the correct path to them. Jewish philosophy and religion resound with the spirit of freedom from repression and wrong-doing and the golden thread running through Jewish history is that principles are more important than life itself.

As the Talmud says, "Peace in thy coming in, peace in thy going out, peace with all men. Great is peace for it is the seal of all blessings. As mentioned earlier, the Hebrew word SHALOM means not only freedom from all disaster, but health, welfare, security and tranquility as so well put by Montefiore:-

"The peace which alone reconciles and strengthens, which calms us and clears our vision, which frees us from restlessness and from the bondage of unsatisfied desire, which gives us the consciousness of attainment, the consciousness of permanence even amid the transit of ourselves and of outward things."

I would like to conclude with this little monograph with a wonderfully precise and pithy quotation on peace and non-violence from Morris Joseph:-

"Peace, say the Rabbis, is one of the pillars of the world; without it the social order could not exist. Therefore let a man do his utmost to promote it. Thus it is that the greatest sages made a point of being the first to salute passers-by in the street. Peace is the burden of the prayer with which every service in the synagogue concludes: "May He who maketh Peace in His high heavens grant peace unto us." And so a twofold duty is indicated. We are not only to be peaceful ourselves, but to help others to be peaceful also. Peace is not only a personal, but a national ideal. There are doubtless occasions when war is defensible as a less evil than a disastrous and dishonorable peace. There are worse things, it is true, than war; but the worst of them is the belief that war is indispensable. Such a belief is fatal to the ultimate establishment of universal peace. The Jew who is true to

himself will labour with special energy in the cause of peace. The war-loving Jew is a contradiction in terms. Only the peace loving Jew is a true follower of his Prophets, who are set universal brotherhood in the forefront of their pictures of coming happiness for mankind, predicting the advent of a Golden Age, "when nation should not lift up sword against nations, nor learn war any more."

In the commentary on the above passage, by the Late Rabbi Dr. J. H. Hertz, he says:-

Peace is no negative conception and is not the equivalent of inactivity. Whether for the individual or for society, it is that harmonious co-operation of all human forces towards ethical and spiritual ends, which men call the kingdom of God.

SHALOM!

Ezekiel Isaac Malekar
Honorary Secretary and Priest
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New Delhi



Compassion or Karuna as understood in the Baha'i religion

Dr. A.K. Merchant

“Blessed are they who hold fast to the cord of compassion and kindness and are detached from animosity and hatred”.

No scripture, no prophet, no messiah, no *avatara*, no sage, no guru omits the mention and practice of the all-powerful virtue of compassion. Life, as we know it, would be impossible without compassion. So what is compassion? The Baha'i writings state:

“...the Kingdom of God is founded upon equity and justice, and also upon mercy, compassion and kindness to every living soul. Strive ye then with all your heart to treat compassionately all human kind-except for those who have some selfish, private motive or some disease of the soul”. Compassion is understanding and caring about someone who is in trouble or has made a mistake. It is being kind and forgiving because another person really matters to you. It is feeling sorry when someone is hurt (it might be you) and needs someone to understand. It is forgiving someone who hurt you because you understand why they hurt you and care more about that person than your own hurt. It is feeling the pain of someone who is in trouble even if you do not know that person.

It is caring deeply and wanting to help-even if all you can do is to say kind words. The Baha'i Community, therefore, welcomes this weeklong Tibetan Festival of Compassion.

When people feel bad or find themselves in trouble, they usually feel very much alone. Feeling alone at times like these can make things even worse. At such times, people start to believe that no one understands or cares about them at all. Being compassionate tells the person that they are not alone. It makes you a friend when someone needs a friend. It gives you a good feeling and makes you useful at the same time. It pleases God and helps you to understand other people and yourself.

Compassion begins by paying attention to yourself and to others. When someone looks sad or is having some trouble in his or her life, it could be any person, even an animal, if you go up and show that you understand and care, it suddenly brings such a powerful positive change. It brings healing, it melts past misunderstandings, and it promotes healthy and happy relationships.

The source of compassion is the all loving

Creator, Who having created all things continues to shower His bounties even if one is undeserving because He surveys His universe with the eyes of compassion and love. *“ Briefly, it is not only their fellow human beings that the beloved of God must treat with mercy and compassion, rather they must show forth the utmost loving-kindness to every living creature. For in all physical respects, and where the animal spirit is concerned, the selfsame feelings are shared by animal and man. Man had not grasped this truth, however, and he believeth that physical sensation are confined to human beings, wherefore he is unjust to the animals, and cruel.”*

“O ye who seek to solve the knot,
ye live by His compassion and mercy,
yet realize it not.
Ye sit upon the river’s brink
Yet crave in vain a drop to drink,
Ye dwell besides God’s countless store,
Yet perish hungry at the door.”

There can be no doubt that the universal down slide in human values and the diminishing divine attributes has brought about a great deal of misery and suffering in every society. It seems the balance regulating human affairs has tilted so badly that nothing but a great moral and spiritual enthusiasm will restore it to its normal position and operation. To restore the eternal virtues is difficult today on account of the powerful impact of the mass media systems, the forms of amusements and entertainment

and the general moral inertia from which great masses of population in every country on the face of the globe are suffering.

For the recovery of the ethical values of compassion, love, kindness, generosity, helpfulness and courtesy *inter alias*, as a starting point we must begin with a right view of the universe in which we are living. The universe should be viewed as a living organism, everlastingly unfolding and developing in greater complexity and beauty, and the human being as an individual, is an integral unit.

The second requirement as to how we may recover ethical values calls for the recognition of God, the Cosmic Truth, as manifested today in the revelation of Baha’u’llah. *“O peoples of the world! The sun of truth hath risen to illumine the whole earth, and to spiritualize the community of man. Laudable are the results and the fruit thereof, abundant the holy evidences deriving from this grace. This is mercy unalloyed and purest bounty; it is light for the world and all its people; it is harmony and fellowship, and love and solidarity; indeed it is compassion and unity, and the end of foreignness; it is the being at one, in complete dignity and freedom, with all on earth.”* Ethical principles of themselves have always been ineffective in producing lasting results if divorced from religion. It is, therefore, imperative that the Almighty Creator be recognized as the spiritual source and environment of the

soul and furthermore as the bond of unity which binds together all spirits in one common society. The Baha'i writings assert: *"..no matter how far the world of humanity may advance in material civilization, it is nevertheless in need of spiritual virtues and the bounties of God. The spirit of man is not illumined and not quickened through material sources. It is not resuscitated by investigating phenomena of the world of matter. The spirit of man is in need of the protection of the Holy Spirit. Just as he advances by progressive stages from the mere physical world of being into the intellectual realm, so must he develop upward in moral attributes and spiritual graces. In the process of this attainment he is ever in need of the bestowals of the Holy Spirit."*

The third stage for the obtaining of ethical values is the necessity by the human race to uphold the law of harmony as the basis of conduct in society. It is only when human beings shall have learnt to do this that right and harmonious relationship will be maintained among the peoples and the nations of the world. As the law of harmony in space gives us the science of mathematics so the law of harmony in society carries with it the implication of a "summum bonum" or "supreme good" of all humankind. This principle has been enunciated in one form or another by all the great spiritual luminaries of the past. It replaces hatred with love, unbridled ambition and egotism with benevolence,

and universal peace would become a permanent reality.

It is in the above context we need to understand the implication and application of the virtue of compassion towards all. At a personal level it would mean the end of greed and selfish exploitation and humans would turn their whole energies to the conservation of earth's precious resources and would ensure a just and equitable distribution so that none would know surfeit and none would know want. Universal understanding would replace universal suspicion and intolerance, a truly profound transformation in the society. I would like to conclude with a Baha'i prayer: *"O Compassionate God! Thanks be to thee for thou has awakened and made me conscious. Thou hast given me a seeing eye and favoured me with a hearing ear; has led me to Thy Kingdom and guided me to Thy Path..O Thou the Compassionate God! Bestow upon me a heart which, like unto glass may be illumined with the light of Thy love, and confer upon me a thought which may change this world into a rose-garden through the spiritual bounty. Thou art the Compassionate, the Merciful! Thou art the Great Beneficent God"*.

Dr. A.K. Merchant

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Compassion is the Mother of Dharma

His Holiness Baba Virsa Singh

When we read scripture and worship, compassion arises. Compassion comes first, and then dharma. Compassion is the mother of dharma. Like a mother who wakes her children, feeds them, and trains them, compassion teaches character development and encourages meditation. It produces love within the child. Like a mother, compassion teaches the child humility, sweet speech, love for God, meditation on God, the formless Power that gives life to all beings, the all pervading Light. Love is created, humility is created, a sense of devotion is created. In dharma, one always seeks happiness for others, and tries not to hurt anyone's feelings. As lord Buddha always said, "Never commit violence toward any being, for there is life within everything." Compassion always gives these virtues to the child. So long as there is no compassion, *dharma will not arise.*

Jesus said, "He who has compassion in his heart is blessed, because compassion is a very great thing." One whose heart is full of love is blessed. Compassion is thus the root from which the tree grows. Without com-

passion, dharma will never sprout.

Compassion arises automatically. What is the proof of compassion? If you see an unhappy person, you will feel a desire to help him. If you see a weak person, you ponder how to help him.

When these qualities enter a person's mind, dharma will develop in him. When dharma arises, he will attain enlightenment. His inner vision will develop. He will also speak to others and about dharma.

The fruit which come from tree is rooted in compassion. The person will become heroic. He will become brave and merciful, and will help other people day and night. Because compassion has given birth to dharma, he cannot bear to see any cruelty or permit anyone's voice to be suppressed. He will always work for them, always try to help them.

When compassion arose in Jesus, he started to love everyone. He began to love and help the weak. Compassion came, and then dharma. When dharma came, Jesus said, "Being crucified is also dharma,"

Compassion was already there, but now dharma and compassion existed together. Referring to the thieves who were crucified alongside him, he prayed, "Please forgive these thieves, and for the sake of dharma, I am ready to be crucified." He also asked forgiveness for those who were nailing him to the cross. He was laughing on the cross. He said, "It does not matter. They cannot crucify my spirit I will come to life again." This is dharma.

All prophets and saints have combined in dharma. Dharma has the power of tolerance, and compassion always speaks of forgiveness. Guru Gobind Singh, the

Prophet Muhammad, and Jesus all spoke of compassion and dharma. They always helped the weak and always thanked God. Even when Guru Gobind Singh's four children were martyred for the sake of dharma, or even when Jesus was crucified, they thanked God.

Tell this to the people, for they do not know.

— **His Holiness Baba Virsa Singh,**

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“अमन पसन्दी की अहमियत इस्लाम में”

हजरत मौलाना अब्दुल करीम पारिख

पढ़े लिखे, समझदार लोगों और मुल्क के बड़े जिम्मेदारों की इस मजलिस में मुझे Non-violence of different great religions of the world (दुनिया के मुखतलिफ बड़े-बड़े मजहबों में अहिंसा की तालीम के विषय पर कुछ बोलने के लिये कहा गया है, मैं जिस दीन को मानता हूँ और जिस पर यकीन रखता हूँ वह इस्लाम है और इसी तालीम और दिशा की रोशनी में अहिंसा की अहमियत पर कुछ कहूँगा। इस्लाम कोई मजहब नहीं है बल्कि “दीन” है और दीन नाम है पूरी जिन्दगी के इंतजाम यानी जिन्दगी के हर लम्हा और हर मौका पर इस्लाम कुछ न कुछ हुक्म और हिदायत दी है। चाहे खुशी या गम का मौका हो या तिजारत, करोबार लेन-देन का मामला हो, पड़ोसियों और रिश्तेदारों से मिल जुल कर रहने का मामला हो, या दूसरे मजहबों के मानने वालों के साथ हक और इन्साफ के साथ रहने का मौका हो।

यह भी ख्याल में रहे कि इस दुनिया में सबसे पहले इंसान हजरत आदम जब अल्लाह के नबी बना कर भेजे गए उसी समय से दीन इस्लाम दुनिया में जारी है। यह एक आसमानी हुक्मनामा है। जिसे अल्लाह ने अपने पैगम्बरों के माध्यम से इंसान को बताया है। ताकि वे इस आसमानी कानून के मुताबिक अपनी जिन्दगी बिता सकें। हजरत आदम पैगम्बर से लेकर हजरत मोहम्मद पैगम्बर तक जितने भी नबी और पैगम्बर आये सब ने ही इस्लाम

दीन की तरफ लोगों को बुलाया और इस्लाम की शिक्षा दीक्षा के अनुसार जिन्दगी बिताने के लिये कहते रहे। पैगम्बरों के दुनिया से चले जाने के बाद उनके मानने वाले अपने पैगम्बरों की शिक्षा को ठीक तौर पर सम्भाल नहीं सके। मतभेद और फुट का शिकार होकर कई टोलियों और अलग-अलग तौर तरीकों में बंट गए। इस तरह दीने इस्लाम से अलग होकर अपने बनावटी तौर तरीकों को मजहब और धर्म का नाम दे दिया और इस्लाम दीन के अलावा बहुत सारे धर्म अस्तित्व में आ गए। यह सबके सब अपनी जड़ बुनियाद के ऐतबार से इस्लाम ही थे। लेकिन इस्लाम के साफ सुथरे पेड़ से लोगों ने डालियाँ और शाखाएँ अलग-अलग कर ली। जिसके हाथ में जो डाली और शाखा आई उसी को मजहब मानकर चलने लगे। इस मतभेद को दूर करने के लिये हर जमाने में अल्लाह ने पैगम्बर भेजे और उनको आकाशी पुस्तक भी दी ताकि इंसान इस्लाम के ताजा दम अकीदे से वाकिफ होता रहे।

लेकिन आज से 1400 वर्ष पहले दुनिया, शिक्षा और लेखनी के चौरस्ते पर आ गई। उस समय पूरी मानव जाति के सुधार के लिये अल्लाह ने सबसे आखिरी पैगम्बर हजरत मोहम्मद साहब को दुनिया में भेजा और उनको कुरआन मजीद नाम की आकाशी पुस्तक दी। उनसे पहले भी अल्लाह ने बहुत से पैगम्बरों को आकाशी

पुस्तकें दी थी। मगर इन आकाशी पुस्तक रखने वाले समूह में से इस समय मुसलमानों के सिवा दो किताब धारक समूह पाये जाते हैं। एक इसाई और दूसरे यहूदी। बड़े अफसोस के साथ कहना पड़ता है कि आकाशीग्रंथ धारक इन कौमों ने अपने पैगम्बरों के दुनियाँ से चले जाने के बाद उन पर औतरित आकाशी पुस्तकों को संभाल न सके ओर बहुत जल्द ये आकाशी पुस्तकें इंसानों की हेराफेरी ओर उलट-पुलट का शिकार हो गई। इस तरह यह लोग आसमानी शिक्षा से वंचित हो गए और अपने मजहब के विद्वानों, धर्मगुरुओं के मनगढ़ंत व बनावटी बातों को धर्म समझ लिया। लेकिन आखिरी आकाशी पुस्तक कुरआन मजीद अपने अवतरण के 1400 वर्ष के बाद यानी आज तक अपनी असल शिक्षा के साथ सुरक्षित है और इसमें किसी एक शब्द की भी हेराफेरी तब्दीली नहीं हो सकी। पैगम्बर हजरत मोहम्मद का जीवन चरित्र भी छदीस कथन में सुरक्षित है। हजरत मौहम्मद पैगम्बर इस दुनियाँ में किस तरह रहे और लोगों को दुनियाँ में रहने ओर जीवन बिताने के लिए क्या आदर्श छोड़ा, यह सब अगर कोई देखना चाहे तो वह छदीस कथन में देख सकता है। यह है दिने इस्लाम को थोड़ा सा परिचय। लेकिन आज जबकि पूरी दुनियाँ हिंसा, खून-खराबा, दहशत गर्दी का शिकार हो चुकी है तब इस जुल्म को दूर करने के लिये इस्लाम में अमन पसंदी, इन्सान दोस्ती, और इन्सान जान की कद्र और उसकी अजमत चेष्टा की जो तालीमात है हम उनका निचोड़ पेश करेंगे—

सारी दुनिया खून-खराबे का शिकार

इस वक्त सारी दुनिया में इन्सान आपस में खून-खराबे पर लगे हुये हैं। हर जगह अमन और शांति के मुकाबले में इन्सानी जानों को कल्ल करने से इस बात को बढ़ावा मिल

रहा है। हुकुमते आपस में टकराने की बातें कर रहीं हैं। बद किस्मती से हमारे मुल्क में भी कल्ले इन्सानी का मौहाल बन गया है।

भाइयों! इस सृष्टि को बनाने वालों ने अमन व शान्ति के साथ जिन्दगी गुजारने, अपने पालनहार व मालिक की बन्दगी करने, नेक और भले काम करने, इन्सानों की सेवा करने, दुःखी लोगों की सहायता करने, भूखों को खाना खिलाने, औरत की इज्जत आबरू को बचाये रखने, माँ-बाप की खिदमत सेवा करने और किसी भी इन्सान मानव को मारने काटने से पूरी तरह बचते रहने वैगरह जैसे काम के लिये इन्सानों को पैदा किया गया है। कुरआन मजीद में यह बताया गया है कि बिना किसी वजह एक इन्सान का कल्ल करना पूरी मानवता को कल्ल करने के बराबर है और किसी एक इन्सान की जिन्दगी बचाना पूरी मानव जाति की जिन्दगी बचाने के बराबर है।

देखिये कुरआन मजीद की असल आयत और उसका अनुवाद: किसी का खून कर देने की वजह के सिवा या जमीन में फसाद फैलाने के जुर्म के बगैर किसी एक इन्सान को भी कोई मार डाले तो यह समझा जायेगा कि उसने सारे मानवता का कल्ल कर डाला, और जिसने किसी एक आदमी की जान बचाई तो गोया इसने सारी मानवता की जान बचायी।

(5- अलमाईद आयत 32)

इन्सानी जान की कद्रो कीमत

कुरआन मजीद की आयत और इसका सार आपने गौर से पढ़ लिया, और आपको मालूम हुआ होगा कि दीन-ए-इस्लाम में इन्सानी जान की क्या कद्रो कीमत है? इन्सानी जान की कीमत और उसकी प्रधानता के कारण दीन-ए-

इस्लाम में यह कानून है। अगर कोई मानव किसी मानव का कत्ल कर देता है और अगर इस्लामी हुकुमत कायम है तब कातिल को गिरफ्तार करके सजा-ए-मौत देगी। या अगर मकतूल के विरसा, बीबी, बच्चे कातिल को माफ करके खून के हरजाने की रकम लेना कबूल करें तो इस्लामी हुकुमत यह रकम इन्हें कातिल से दिलायेगी। अगर कत्ल करने वाला पकड़ में न आये तो बैतूल माल यानि सरकारी खजाने से खून के हरजाने की रकम मकतूल के वारिसों को दी जायेगी। कोई गैर मुस्लिम भी अगर किसी मुस्लिम मुल्क में रहता हो और इसके साथ ऐसा कोई हादसा पेश आ जाये तो भले ही कातिल मुस्लिम हो तब भी उसे सजा-ए-मौत दी जायेगी या गैर मुस्लिम मकतूल के विरसा दीयत यानि खून का हरजाना लेने पर राजी होते हैं तो इन्हें खून बहाने की रकम दिलाई जायेगी। दीन-ए-इस्लाम में गैर मुस्लिम जान की इतनी अहमियत होते हुए यह कैसे समझ लिया गया है कि इस्लाम गैर मुस्लिमों को कत्ल करने का हुक्म देता है? बात दरअसल यह हुई कि अफगानिस्तान, कश्मीर और यहाँ वहाँ जेहाद व कत्ल के नाम से नादान और बे इलम मुसलमानों ने गलत नारा लगाया। अपने जाति और सियासी मकसद और जमीन जायदाद मुल्कों के सरहद वैगरह के झगड़े में बिना वजह इस्लाम को घसीटा और दीन-ए-इस्लाम की बदनामी का सबब बनाया। जबकि इन्हें दीन के बारे में कुछ भी मालूमात नहीं है। और न ही कुरआन व हदीस की तालीमात पर इनका अमल है। इन सियासी नादान मुस्लिमों ने अनुक्रमणिका की मदद से कहीं-कहीं से कुरआन पढ़ लिया कि ताल और जिहाद का लफज निकाल लिया और ठोकम ठाक शुरू कर दी। इन आयात के आगे-पीछे क्या है वह कुछ नहीं देखा। किस वाक्या पर आयत उतरी है और इसका इस्तेमाल

किस तरह हुआ है, ये बातें उनकी अक्ल और समझ से बाहर थी। जिसके सबब उन्होंने 'जिहाद' और किताब के मुकदस (पवित्र) अलफाज को खून खराबे की शकल दे दी और कुछ चालाक लोगों ने मजहबी रूप देकर बे समझ नौजवानों को जोशीली तबियत देकर लड़ने मरने पर आमदा किया।

एक बात यह भी काबिले गौर है कि कुरआन मजीद दो जगह उतरा है। 13 साल तक मक्का में कुरआन मजीद का बड़ा हिस्सा नाजिल हुआ और फिर जब रसूल्लाह सल्लाहु अलौहि व यल्लम हिजरत करके मदीना तशरीफ ले गये तो कुरआन शरीफ का बाकिया हिस्सा दस साल के अरसा में वहाँ नाजिल हुआ। मक्का में 13 साल के जमाने में एक भी आयत किताल के हुक्म की नाजिल नहीं हुई, जिहाद का हुक्म है। जिहाद में रास्ते से कांटे, पत्थर हटा देना, कड़ी मेहनत व कोशिश करके किसी के सताने पर सबर करना, जान-माल से मदद करना, दावत-ए-दीन पर जो तकलीफें दी जाए, उनको बर्दाशत करना वैगरह शामिल है। आखिरी हद में जब जिहाद पहुंचता है, वहाँ से किताल की सरहद शुरू होती है। किताल के मायने हैं हाथ में हथियार उठाना, और यह बात उस वक्त होती है जब ईमान के दाईं हर तरह से मजबूर हो जाते हैं, और कोई उपाय नहीं रहता तो फिर उन्हें हथियार उठाने की अल्लाह की तरफ से इजाजत मिलना जरूरी है। इसको किताल कहते हैं। जिसकी तफसील यह है। जिन लोगों की लड़ाई के लिये मजबूर किया गया और उन पर जुल्म ढाये गए। अब अल्लाह की तरफ से इन्हें इजाजत दी जाती है कि वह भी मुकाबला के लिये उठ खड़े हों। बेशक अल्लाह ताला उनकी मदद कादिर है।

(22 अलहज, 39)

इसका एक मतलब यह हुआ कि जब तक अल्लाह की तरफ से हथियार उठाने की इजाजत नहीं मिले उस वक्त तक मजलूम लोग भी जालिमों के मुकाबले में हथियार नहीं उठा सकते, इसकी मिसाल यूँ दी जा सकती है कि आज के दौर में एक डॉक्टर मरीज को दवा, सूई देता है, परहेज बताता है, तसल्ली देता है, समझाता है, लेकिन अगर मरीज खतरनाक मंजिल पर पहुंच गया है और ऑपरेशन के आलावा कोई चारा नहीं है तो फिर मरीज उस पर हथियार का इस्तेमाल करता है। यह एक बहुत ही सादा मिसाल है। जो हर किसी को समझ में आ सकती है।

हम यहाँ हजरत मोहम्मद सल्लाह अलैहि वसल्लम की तीन जंगों के वाकियात बयान करेंगे। जिससे आपको अंदाज होगा कि किताल जिहाद की बिल्कुल आखिरी सरहद है और बहुत ही मजबूरी की हालत में जबकि मुकाबला या जंग के सिवा कोई चारा न हो तब ही दीन-ए-इस्लाम जंग की इजाजत देता है।

एक जंग-ए-बद्र है जो सन् हिजरी 2 में हुई हजरत मोहम्मद पैगम्बर साहब को इतना तंग किया गया कि उन्हें अपना वतन मक्का छोड़ना पड़ा, देश त्याग करना पड़ा, नबूव्वत मिलने के 13 साल बाद आप सल्लाहा अलैही वसल्लम ने मक्का छोड़कर 400 मील दूर मदीना में पड़ाव किया वहीं इधर-उधर के बिखरे और सताये हुए मुसलमान अपना देश त्याग करके हिजरत करके पहुंच गए। मदीना पर मुशेकीन और कुफफार ने बार-बार हमले किये, मुसलमानों के जान-माल को नुकसान पहुंचाया। उनकी नाकाबंदी भी की, अनाज और जिन्दगी का समान मदीना तक नहीं आने देते थे। मदीना का कोई व्यापारी इधर-उधर निकले तो इसके साथ मार-काट करते और कत्ल भी कर डालते। फिर भी मुसलमानों ने सब्र

किया और मोहम्मद पैगम्बर साहब ने किसी को लड़ने की इजाजत नहीं दी। इसी बीच एक घटना हो गई कि कुरैशी व्यापारियों का काफिला मुल्क-ए-शाम (सिरिया) व्यापार के लिये गया था। वहाँ से वापस आ रहा था। काफिले वाले कुरैशी लोगों को डर हुआ कि शायद हजरत मोहम्मद पैगम्बर और उनके अनुयायी हम पर हमला कर देंगे। इस संदेह की वजह से इन्होंने मक्का से एक बहुत बड़ी फौज की माँग की ताकि मुसलमान व्यापारी काफिले पर हमला न कर सकें। उनकी यह सब तैयारी देखकर हजरत मोहम्मद पैगम्बर साहब को ख्याल आया कि कुरैश के ये दोनों जत्थे मिलकर कहीं मदीना पर हमला न कर दें। उस वक्त हम उनका मुकाबला करके अपना बचाव नहीं कर सकेंगे। इसलिये मोहम्मद पैगम्बर साहब ने मदीना से बाहर निकलकर उनका हमला रोकने की कोशिश की।

इधर कुरैशियों को व्यापारियों का काफिला किसी तरह बचते-बचाते सुरक्षित मक्का पहुंच गया। लेकिन इनकी मदद को आये मक्का के मुशरीक लोगों ने मुसलमानों से लड़ने और मदीना पर हमला करने का प्रोग्राम बना लिया। यह सब खबरें मदीना में मोहम्मद साहब तक पहुंचती रहती थी। जब यह खबर मिली कि कुरैशियों का व्यापारी काफिला मक्का पहुंच गया है लेकिन मक्का से आया हुआ लश्कर बद्र नामी जगह पर ठहरा हुआ है और मदीना पर हमला करने की तैयारी कर रहा है, तो हजरत मोहम्मद साहब ने अपने 313 अनुयायियों को लेकर मदीना के बाहर निकलें ताकि हमलावारों की हमला रोका जा सके। चलते-चलते मुसलमान भी बद्र के मैदान में जा पहुंचे और दोनों के दरम्यान लड़ाई शुरू हुई। मक्का वालों का लश्कर कई हजार योद्धाओं का था फिर भी अल्लाह ने मुसलमानों को विजय दी।

सत्तर हमलावार कुरैशी मारे गये और सत्तर गिरफ्तार हुए जिन्हें कुरआन के आदेश के मुताबिक कुछ दंड लेकर ओर कुछ पर उपकार करके छोड़ दिया गया। अब मुझे कोई यह बताये कि जब चार-चार सौ मील की दूरी से जत्था बंदी करके कोई हमला करने आये तो हजरत मोहम्मद पैगम्बर ओर उनके साथियों को क्या करना चाहिए था? लेकिन आज के हमारे कुछ नौजवान मुस्लिम अपने राजनीतिक मकसद या जमीन के किसी टुकड़े को हासिल करने के लिये जिहाद किनाल का नाम ले रहे हैं। वह गलत है और दिने इस्लाम से उसका कोई संबंध नहीं है।

बद्र के मैदान में हुई इस लड़ाई के एक साल के बाद दोबार मक्का के कुरैशियों ने मदीने पर एक और बड़ा हमला कर दिया जिसे इतिहास में 'ओहद' की लड़ाई कहा जाता है। यह हिजरी सन् 3 में हुई। मक्का वाले लोग बद्र में अपनी हार का बदला लेने के लिये तीन हजार लड़ाकुओं का भारी लश्कर लेकर मदीना के करीब ओहद पहाड़ा तक पहुंच गये। यह खबर पाते ही हजरत मोहम्मद पैगम्बर अपने साथियों को लेकर मदीना के बाहर निकले ताकि हमलावर के हमलों को शहर से बाहर ही रोका जा सके! ओहद पहाड़ के खुले मैदान में दोनों का मुकाबला हुआ। इस जंग में भी अल्लाह ने मुसलमानों को विजय दी। लेकिन इमाम वालों की लश्कर की एक छोटी सी टुकड़ी की भूल की वजह से जीती हुई जंग हार में बदल गई। सत्तर मुसलमान शहीद हुए और कई मुसलमान जखमी हो गए। मोहम्मद पैगम्बर साहब को भी जखम लगा और आपके कुछ दाँत भी शहीद हुए।

उस वक्त मदीना भी एक छोटी सी बस्ती थी। हजार-पन्द्रह सौ लोग मुश्किल से रहें होंगे। औरतें, बच्चों, बूढ़ों को छोड़ दिया जाए तो लड़ने के लायक मर्द जाहिर बात

है थोड़े से ही रहे होंगे। इतिहास से हमें मालूम होता है कि मोहम्मद साहब ने सिर्फ सात सौ लोगों को लेकर तीन हजार हमलावारों के हमले को रोका ओर मदीने पर हमला नहीं होने दिया। मुझे आप बताइये कि इस तरह आपके घर या शहर पर कोई हमला करे तो आप क्या करेंगे? यहां हम कुछ और जंगों का जिक्र कर सकते थे लेकिन हमारी यह तकरीर बहुत लम्बी हो जाएगी इसलिये आगे हम सिर्फ एक जंग "खंदक" का जिक्र करेंगे।

तीसरी जंग जो जंगे अहजाब और जंगे खंदक के नाम से मशहूर है। कुरआन मजीद की 33 नम्बर की सुरह अहजाब में भी इसका जिक्र आया है। अरब देश के पूरे मुश्रीक और नास्तिक लोगों ने एकजुट होकर 30 हजार का लश्कर लेकर मदीने पर हमले की योजना बनायी। ताकि मदीना के मुसलमानों का किस्सा ही तमाम कर दिया जाए। इस तीसरे हमले को रोकने के लिए हजरत मोहम्मद साहब ने मदीना में अपने साथियों से सलाह (विचार-विमर्श) किया तो एक इरानी साथी हजरत सलमान फारसी ने सलाह दी कि मदीना के आस-पास चौड़ी ओर गहरी खंदक खोद ली जाए ताकि दुश्मन का लश्कर शहर के अन्दर न आ सके और हम भी मदीना के अन्दर रहकर मुकाबला कर सकें। सब मुसलमानों ने मिलजुलकर खंदक खोदी। दुश्मन लश्कर जब मदीना के करीब पहुंचे तो वह अन्दर दाखिल नहीं हो सके और उनके घोड़े भी कूदकर खंदक पार नहीं कर सकते थे। बाहर से दुश्मन और अन्दर से मुसलमान एक-दूसरे पर तीर बरसाते रहे। दुश्मनों के इस भारी लश्कर ने एक महीना तक मदीना को घेरे रखा फिर मजबूर होकर नाकाम व नामुराद होकर वापस गए। इस तरह दुश्मनों के इस भारी लश्कर से अल्लाह ने मुसलमानों को सुरक्षित रखा।

इस परेशानी ओर मुसीबत के मौके पर हजरत मोहम्मद साहब ने अपना घर की सब औरतों को और तमाम मुसलमानों की औरतों को एक छोटी सी हवेली में जमा कर दिया ताकि औरतों की तरफ से हर तरह से इत्मीनान रहे। उस जमाने में भी मदीना में यहूदियों के दो कबीले आबाद थे। बनुनजीर ओर बनुकरीजा उनसे मुसलमानों का सुलहनामा था यानी नाजंग समझौता! मगर उनसे भी मुसलमानों को खतरा हो गया था। मुसलमानों को चारों ओर से घिरा हुआ देखकर यहूदियों की भी नीयत बदलने लगी थी कि यहूदी भी मुश्रीक हमलावरों के साथ मिल जायें और अन्दर से वह मुसलमानों पर और उनकी औरतों पर हमला बोल दें। ऐसी परेशानी के आलम में एक माह मुसलमानों और हजरत मोहम्मद पैगम्बर साहब ने गुजारा।

किसी मुस्लिम मुल्क का शहरी नागरिक हो और उसे अगर कोई कत्ल कर दे तो कातिल को सजाए मौत “मृत्युदंड” दी जायेगी। हां अगर मकतूल के वारिस खून का हरजाना लेने पर राजी हों तो उन्हें उनके हरजाने की रकम कातिल से दिलायी जायेगी। लेकिन अगर कातिल का पता न चल सके तो मुस्लिम हुकुमत पर लाजिम है कि अपने सरकारी खजाने से मकतूल के वारिसों को “दियत” खून का हरजाना दिया जायेगा।

खून के हरजाने की रकम “दीने इस्लाम” में जिन चीजों पर रखी गयी है, वो 2000 बकरियां या 200 गायें या 100 ऊंट, इसमें से कोई एक और अगर ये चीजें मयस्सर उपलब्ध न हों तो बाजार में इस चीज की कीमत होगी वह खून के हरजाने के मुताबिक होगी।

इसका एक अर्थ यह हुआ कि एक बकरी की कीमत आज के दौर के मुताबिक रुपये 2000 है तो दो हजार बकरियों की कीमत 40 लाख रुपये हुए जो मकतूल के वारिसों को देना लाजमी अनिवार्य है।

सऊदी अरब मुमालिक देशों को छोड़कर और दूसरे देशों में यह सब कानून लागू नहीं है। बल्कि बहुत से लोग तो “दियत” का लफ्ज भी नहीं जानते।

अगर किसी को “दियत” के बारे में कुरआन की आयत देखना हो तो 4 निसा आयत 92-93 देख लें।

हमारे बुजुर्ग जिन्होंने देश की आजादी की लड़ाई लड़ी और देश को आजाद कराया, उन्होंने आजादी के बाद जो उसूल कायम किये तो इस देश की बुनियाद तीन उसूलों व तत्वों पर रखी।

1. सेक्युलरिज्म : धर्म निरपेक्षता अर्थात् धर्म और मजहब के बारे में किसी का पक्षपात न किया जाये, बल्कि हर धर्म के मानने वालों के लिये समान रूप से सहूलने उपलब्ध की जाये तथा हर व्यक्ति अपने-अपने धर्म या मजहब पर आजादी से आचरण करता रहे।

किसी दूसरे के मजहब पर टिका टिप्पणी न करें, इससे इस देश की शान्ति भंग होगी, परिणाम में हिंसा की ज्वाला भड़केगी। आजादी से पहले भारत के लोगों के स्वभाव में धर्म निरपेक्षता ही थी। सभी धर्म के मानने वालों के डेरे यहां पड़े हुए हैं, इसलिए धर्म के माध्यम से मारामारी, दंगा फसाद, लड़ाई झगड़े अगर हम करने लगेंगे तो धर्म और मजहब का हमसे कोई लाभ पहुंच न सकेगा, बल्कि उलटे बदनामी का सबब बनेगा कि मजहब के होते हुए भी यहां के लोग सुख चैन से नहीं रह सकते।

धर्म के विषय में यह कहूंगा कि आप मानिये भले से— किसी एक धर्म को, बल्कि दूसरे धर्म के लोगों का अनादर करने की कोई गुंजाइस नहीं है।

पवित्र कुरआन की दो आयतें आप को पढ़कर सुनाता हूँ।
दीन (धर्म) के सम्बन्ध में किसी पर जोर जबरदस्ती नहीं

होनी चाहिए। नासमझी के मुकाबले में सही रास्ता खुलकर सामने आ गया है।

(2 अल बकरा : आयत 256)

और ऐलान कर दो कि यह कुरआन तुम्हारे रब की तरफ से हक बात बताने वाला है। अब जिसका जी चाहे इस पर ईमान लाये और जो चाहे तो इंकार कर दे। इंकार करने वाले जुल्म और अत्याचार के अपराधी होंगे, और जालीमों के लिये हमने नरक की आग तैयार कर रखी है।

2. दूसरी बात हमारे बुजुर्गों ने यह तय की थी कि जो धर्म की आस्था के अनुसार भी थी कि यहां डेमोक्रेसी अर्थात् लोकतंत्र हो। संसार में हुकुमत चलाने के लिए यह तरीका बहुत ही लाभदायक रहा।

पैगम्बरों ने भी जनता तथा प्रजा के हित का ख्याल रखा, उनकी समस्याएं और परेशानियों का लिहाज रखा। उन्हें अधिकार दिए कि वे जीवन बीताने में घुटन और तकलीफ का एहसास न करें। शासन एवं सत्ता किसी भी पर्सनल लॉ (व्यक्तिगत कानून) कानून के अन्दर कोई हस्तक्षेप न करें और सब को यह अवसर दें कि वे अपने धर्म के अनुसार चल सकें।

3. तीसरी बात उन्होंने यह बताया कि अहिंसा अर्थात् देश में शांतिपूर्ण वातावरण हो। समस्याओं को सुलझाने के लिए लोग हाथापायी पर न उतरें, मारपीट न करें। डन्डे हाथ में लेने से, सभा, सम्मेलन और रैलियाँ निकालने से, नारे लगाने से उलझी हुई समस्याएँ सुलझती नहीं, बल्कि लोगों के दरम्यान तनाव पैदा हो जाता है, और दूरियाँ बढ़ जाती हैं। इसलिये आवश्यक है कि समस्याओं तथा अड़चनों को दूर करने के लिये वार्तालाप, सुलह समझौता का मार्ग अपनाया जाए।

यही बात पवित्र कुरआन में भी कही गयी है,

आपस के मश्वरे से जिनके काम और व्यवहार तय होते हैं, वे सुख चैन से रहते हैं।

दो गिरोह या दो समूह या दो मानव आपस में भिड़ जाते हैं, और शान्ति को भंग करते हैं, तो पवित्र कुरआन ने सवाल किया है-

झगड़ा करने वाले दोनों पक्षों में मुक्ति प्राप्त करके अमन शांति का हकदार कौन बनेगा? जो लोग ईमान लाकर स्वयं को शिर्क जैसे जुल्म की मिलावट से बचाये रखते हैं। मुक्ति तथा शांति केवल उनके लिये है और यही लोग हिदायत पा गये। (6 अल अनआम : आयत 82, 83)

पवित्र कुरआन ने अन्य एक स्थान पर यह भी फरमाया

धरती और दरिया में फसाद जब भी फैलता है, इन्सान के काले करतूतों के कारण कि इनको अपने बुरे आचरण का कुछ मजा यहां भी चखा दिया जाये, ताकि ये लोग अपनी हरकतों से बाज आ जाये। (30 अर रूम : आयत 41)

इन आयतों से मालूम हुआ कि धरती, दरिया, जंगल और जहां तहां जो अशान्ति फैल रही है, उसे बन्द करना चाहिए। सर्वश्रेष्ठ अल्लाह का यह भी फरमान है।

फसादी लोगों को अल्लाह पसन्दी नहीं करते। इन्सानी जान की संसार के स्वामी के नजदीक बड़ी कद्र और कीमत तथा महत्व है। इसलिये सर्वश्रेष्ठ अल्लाह ने मानवता के सम्मान के लिये जो बात पवित्र कुरआन में फरमायी, वह कोई दूसरा नहीं कह सकता।

किसी की हत्या कर देने के कारण या धरती पर फसाद फैलाने के अपराध के बगैर किसी एक इन्सान को भी कोई जान से मार डाले तो यह समझा जायेगा कि उसने

तमाम इन्सानों को कत्ल कर डाला और जिसने किसी एक आदमी की जान बचायी, तो गोया उसने तमाम मानव जाति की जान बचा ली। (5 अल मायदा : आयत 32)

दुनिया के इन्सानों! सुन लो इस बात को जिस इन्सान ने किसी दूसरे इन्सान की नाहक हत्या कर दी तो उसने इतना बड़ा पाप किया कि उसने सारी मानव जाति को मौत के घाट उतार दिया। किसी एक इन्सान की हत्या कर देने, जब इसका सिलसिला चल पड़ता है, तो इसे रोकना असम्भव हो जाता है। इसलिये मैं विनती करना चाहूँगा कि फसाद और हंगामा न कीजिए। हिंसा और खून खराबे का रास्ता न अपनाइये। आज के इस पावन अवसर पर धर्म और शांति के बारे में आपके सामने जो बात कही गयी है वह हमारे और आपके देश के लिये तथा सम्पूर्ण मानव जाति के लिये अति आवश्यक है।

इस सभा में हम सब निश्चय करके उठें कि रंग, नस्ल, भाषा, प्रान्त एवं मत मतान्तर के नाम पर कोई झगड़ा, कोई विवाद खड़ा न होने देंगे। इस देश को हम गुलशन बनायेंगे, सुन्दर बाग बनायेंगे, हजरत मौलाना अली मियां साहब के शब्दों में, हम कांटे बोयेंगे तो कांटे ही कांटे हो जाएंगे।

हमें चाहिए कि इस देश को ऐसा बाग बगीचा बनायें जिसमें हर किस्म के फूल हों। गुलाब, मोगरा और चमेली भी हो इस तरह हमारा यह देश भारत गुलशन के जैसा फलता और फूलता रहे।

शासन और सत्ता को भी हम यह कहना चाहेंगे कि वे ऐसे कानून और कायदे न बनायें जो मानव जाति के प्राकृतिक संतुलन को बिगाड़ देने वाले हों। कानून बनाते वक्त जनता की कमजोरियों और मजबूरियों तथा इनके हालात का लिहाज रखना बहुत जरूरी है, यह कोर्शिशा भी होनी चाहिए कि इस मुल्क का स्वभाव बदलने न पाये।

इसके साथ-साथ यह भी कहूँगा कि बहनों के साथ इन्साफ होनी चाहिए। नाच, गाने, ढोल, ताशे तथा शरीर प्रदर्शन एवं नग्नता ऐसी हो गयी है कि दस साल का बच्चा भी सम्भोग के बारे में वो बात जान गया जो किसी जमाने में पच्चीस साल का जवान भी नहीं जानता था।

इस संक्षिप्त भाषण में मुझे यह कहने की इजाजत दीजिए कि मैं आपके सामने अल्लाह को किताब अर्थात् पवित्र कुरआन पढ़ने के बारे में आपसे संबोधन करूँ। बहुत से विभिन्न धर्मों के बारे में हमारी धारणाओं में ऐसी बातें आ गयीं हैं कि हम खुद ही धर्म के बारे में एक-दूसरे से अन्जान हैं। हमें चाहिए कि हम धर्मों की आसमानी किताबों को पढ़ने की आदत डालें, मानें भले ही किसी एक धर्म को, लेकिन दूसरे धर्मों की बातों को समझने और जानने की कोशिश करें।

कोई बात समझ में न आये तो एक-दूसरे से पूछिये और इस तरह का वातावरण बनाइये कि धर्म की आस्था एवं श्रद्धा टूटने न पाये और शान्ति को कदापि भंग न होने दें। शान्ति और अमन रहेगा तो इस देश को दुनियां के सामने आदर्श के रूप में हम प्रस्तुत कर सकेंगे।

आज दुनियां में बड़े-बड़े बम, राकेट आई.सी.बी.एम. और खतरनाक हथियार बनाने की आवश्यकता नहीं है बल्कि इन्सान को मुहब्बत, भाईचारा तथा इन्सानी दोस्ती की जरूरत है। इसलिये मैं “पयामें इन्सानियत” के माध्यम से आज के इस पावन अवसर पर यह संदेश देना चाहूँगा कि भाइयों! धर्म के नाम पर अमन शान्ति रखने तथा मानव जाति को सुख शान्ति पूर्वक जीने का अवसर उपलब्ध करायें।



Discussion

Swaraj and Non-violence: Mahatma Gandhi and Dalai Lama (14th December, 2002)

Shri Rajiv Vora is a well known Gandhian and the editor of Gandhi Marg. He is also a “Lifetime Worker” of the Gandhi Peace Foundation.

Friends, today’s session on “Non-violence and Swaraj, Mahatma Gandhi and His Holiness the Dalai Lama”- I don’t think we could ever have such an eminent panel as we have today. At least so far as my own small career and experience goes, it has been very rare when people like Prof.

Samdhong Rinpoche, Nirmal ji, Shri Ramchandra Gandhi and Nirmala ji could have been brought together on one panel. The subject, which is under discussion today, could be best explained by these people of great eminence. I cannot think of any better names today than those who are here minus me. Of course, it is a challenge to me and it is very strange that a younger person like me has to chair this session

which puts me in a somewhat strange position. Each one of them is my teacher in one way or the other. I have learned from them and I still continue to learn from them.

Therefore; as a student, I am sitting in their company. Rather than making any presentation in the beginning from my side, I would like our eminent people to deal with this subject because each one of them has looked at this issue, this problem, the very destiny of “swaraj”, the very idea of ‘*swaraj*’, the idea of civilization from a different perspective. Each one of them has looked at this category of ‘*swaraj*’ from their independent point of view and that quest is not merely an academic quest.

Ideas are discussed in universities with an academic quest because they have to settle academic issues but our teachers here; each one of them being a scholar in their own right and with great standing are less interested in settling any academic issues such as ‘*swaraj*’, civilization, culture, ‘*dharma*’. Non-violence as actualized in the term *swaraj* but their quest is to see this ‘*swaraj*’ as the living principle of the civilization. ‘*Swaraj*’ is *dharma*. If somebody asked me what is the synonym of *Hindu dharma* or *Sanatana dharma*, *Vedic dharma*, *Vaidanta*, I would say the synonym is *Swaraj dharma*; *Ahimsa dharma* is symbolized in *Swaraj dharma*. It is epitomised in *Swaraj*

dharma and *Swaraj dharma* is a “*Universal dharma*”. Every culture, every people, every nation, every individual can realize ‘*swaraj*’ within their own context without violating the *swaraj* of others.

The presence of Ven. Samdhong Rinpoche, brings this issue in a very political focus when I said that this is not an academic quest, which brings all of us here. It is because the Tibetan nation is struggling to achieve ‘*swaraj*’ and in the quest to achieving ‘*swaraj*’, they have to regain their state. Recovery of political state, recovery of political existence, political sovereignty is one of the conditions of regaining the totality of life within the idea of ultimate sovereignty. When Mahatma Gandhi was fighting along with the entire nation for their freedom struggle, he said, “ for me the national service is my training for freeing my soul from the bondage of the flesh”. This is how he explained, how he described the very nature of the struggle that he saw between two civilizations. One, which binds the soul and under the bondage of flesh and the other, which seeks liberation of the soul. I very well remember once when we were discussing Tibet and Professor Ram Chandra Gandhi said, “Tibet is the trustee of that civilization”. This is a great and very appropriate statement. Tibetans today, the Tibetan leadership today is in a struggle which is an age old struggle of human

beings- to achieve the highest freedom, not only the freedom in terms of material life, not only the freedom of political nature, but freedom of ultimate quest of human being and that ultimate quest of human being which epitomizes in that freedom and we call it liberation, we call it independence and finally it is a deliverance of *swaraj*.

Gandhi ji made this difference between '*swaraj*' and independence. Gandhi ji said, "Our objective is not to achieve independence like many nations have become independent, but our objective is to achieve *swaraj*."

Today, this upward movement of human beings toward spiritualizing the entire life and all departments of life: economic, political, intellectual, cultural, moral and spiritual is represented in the struggle of Tibetan people in their struggle for freedom. They do not define their struggle merely in terms of independence but they define their struggle in terms of "*swaraj*". Not many people know that in Tibetan language there is a term called '*rangwang*' and I would request Prof. Samdhong Rinpoche to define it. He is the right authority to define it. '*Rangwang*' is equivalent of what '*swaraj*' means. I don't know whether other cultures have an equivalent of the term in their language. Tibetan language certainly has that term "*rangwang*".

I will not take more time as Ramu ji has an engagement. So I would request Prof, Ramchandra Gandhi who we all know would never like to be introduced through his family name. Although he doesn't deny it but he has his own stature, his own achievement in terms of understanding the Indian mind and the inner quest as a philosopher. He is one of the finest, not only as a speaker but a thinker of our time in India. He inspires when he speaks. I may add the tenacity of thought he has inherited from his grand father Mahatma Gandhi.

Rinpoche ji, all of us know. Today there is no greater and better exponent of the thought of '*swaraj*'-not only academic or scholarly exponent but is struggling to realize the concept in life, in the life of the entire nation in this struggle, spiritually headed by His Holiness the Dalai Lama.

Nirmala Deshpande ji, who is also an inheritor of the great tradition of Mahatma Gandhi and Vinoba ji. She is the senior most Gandhian Sarvodaya, I would not say '*Neta*', but a person who has inspired a generation. She comes from a very scholarly Marathi family. So she inherits that scholarship as well as she inherits the Sarvodaya Gandhi movement.

Nirmal ji, is the speaker of India's soul. He is one of the leading writers of our times who is equally well-known in English; but

his language is Hindi and Hindi Region people look up to him as a source of inspiration and guidance. He has not really restricted to literary writings, but has involved himself also in understanding peoples struggles, young peoples' struggle, mass movement— grass root movement and has been with them many a time even when his health has not permitted. He has stood by those peoples. So with these eminent group of teachers, we will have a very inspiring two hours session with them. And I would now request Ramu ji to address us.

Prof. Ramchandra Gandhi is the grandson of Mahatma Gandhi and has been a professor of Philosophy. The central theme of his thought has been Modern Indian Spiritualism.

I have to say this in English, but I am in a real mess because for days and for hours, I have tried to think this subject in Hindi. I don't dislike English either and I wanted to be understood by all. So I will speak in English but if you find that I am often looking for appropriate words—the reason will be that I have to now translate much of what I have prepared in Hindi to English. But this doesn't matter. This is a minor question.

Yes indeed, I don't like to be introduced as Gandhi's grandson, not because I have any credentials or distinctions of my own to boast of, but because a saint has no special children of his own. Every one is his child. Yes, I am a grandson of Mr. Gandhi, but not of Mahatma Gandhi. I inherited from Mr. Gandhi, a fair degree of stubbornness, and it is with much stubbornness that I would like to support the cause of Tibet. The reason for that is simple. Sometimes children have to be taken away from their own parents to be looked after by somebody else if the parents are incompetent though they are the natural teachers, protectors, trustees of children as parents.

Today, Tibet is being sought to be taken away from its parents by the Han race. Its parents are competent -spiritually competent to look after their children. There is no need to deprive the people of Tibet of the maternal care-taking of their spiritual leader like His Holiness the Dalai Lama. This is absurd! Somebody ought to take this matter to a simple court to say that there is a case of abduction of children going on in Tibet. They are not being allowed to be brought up by their own parents. Is this '*swaraj*'?

People talk about "Hind Swaraj", the "Swaraj of India" and people talk about the "*Swaraj* of Tibet". I would also like to talk about '*Mahayana*' of Tibet (the Greater Vehicle), but in order to come close to the center of our scene today, "Swaraj, Ahimsa, Gandhi and Dalai Lama", let us reverse these terms a bit.

Let us do an experiment with truth. Let us talk not of the '*swaraj*' of India but of the India of '*swaraj*'. This is not to say '*Mahayana*' or the '*Sunyata*' of Tibet but the Tibet of *Sunyata* and *Mahayana*. Gandhi ji struggled for the India of '*swaraj*'. For India to be a luminous image of self-realization, there would be no one who is seen as another by anybody but as oneself. There is a great '*Vedantic*' tradition of this of which Gandhi ji was a '*satyagrahi*'. And in this, he had to struggle with those who wanted to

take away India from it's own parents- the British who wanted to look after India. They thought that Indian spirituality (by the way in the introduction a word "*Spiritualism*" is used), I have submitted an introduction of myself in Hindi and translation does terrible tricks. Spirituality has been made into spiritualism- '*Jadhutona*'. The spirituality is much higher. They thought that the European race was a better parent of India than the Indian civilization. There was again an assessment of children (of childhood) and a denial of the opportunities to bring up one's own children. There is no worse situation than cruel denial but in order to remain qualified to do this; parents have to be true to the trust of parenthood. India has to be true to the spirit of '*swaraj*'. Tibet has to remain true to the spirit of *Mahayana*, of *sunyata*. The "Sunyata of Tibet" is a profound notion-the not singleness. The teaching of the Buddha is such that you can't think of something here as being eternal as opposed to something rare. No, there is an interdependence of things. But this doesn't mean that instead of the very finite, '*nashwara*', the people of Tibet, some other group of people can come in and take over-no- they are also '*nashwara*'.

The impermanent people of Tibet are the best trustees of Tibet. Other people cannot because impermanence itself is an indication of emptiness. Already

impermanence is an emptiness. One doesn't have to wait for a process to come to an end- to glimpse the wider compassion encompassing truth of emptiness. This emptiness cannot be filled by some other race. That would be a fallacy, likewise the '*swat*', the '*atma*' of '*Bharata*' cannot be appropriated by the eagle of the British empire. So there is a similarity. The refusal to yield to this and the attempt to remain true to the spiritual obligation of India in the case of Gandhi and of Tibet in the case of Dalai Lama is what makes them too similar. This attempt is what '*ahimsa*' is? Anything else wouldn't be '*ahimsa*', if one stuck simply to the '*swaraj*' of India; there would be Ahimsa because India is worse to nothing else. If one stuck to the idea of "Mahayana of Tibet", there would be violence because surely Dalai Lama seeks '*Mahayana*'- the greater vehicle- for everybody, for every human being. So this is the root of '*ahimsa*',- universality of their devotion to their own lands.

The parents would truly love all children as their own child. There is a wonderful documentary footage when Gandhi was in England and somebody asked him, "Mr. Gandhi, do you have any message for these children", and he said, "I love them all as my own". The person who asked the question didn't hear it properly and said, "he loves all children". And he corrects him.

"No, I didn't say that" and said, "I love them all as my own". There is a big difference; you can't love all children. Sometimes they are terrible but it is important to love them all as ones own children. This is what Gandhi does and this is what the Dalai Lama does. This is '*ahimsa*'.

Nobody is somebody else's child. They are also their children. Let me tell a story, not a story exactly but a report that I witnessed. There was a conference on "Time", organized at the Indira Gandhi National Center for the Arts many years ago. One of speakers, the last speaker listed was His Holiness the Dalai Lama. This ensured that every one stayed till the end. He came with a group of people and I am going to try to imitate his voice if you permit me to do so because the gravity of that voice combined with the gentleness of that heart is what '*ahimsa*' is? So he came in and of course, he speaks perfect English as you know but he has a translator to make sure that he is being translated correctly and he corrects the translator each time. You know the book "A brief history of time, don't you"? This was an even briefer lecture on time. He began by saying, "Buddhism teaches that every thing is impermanent, everything dies, everything changes, disappears". Who could disagree with that? Yes, there was a flower in-front of him. "This flower will wilt,

this flower will fade, and this flower will die". He showed the viewers, and the lecture was about to close but he added, "this flower has not yet wilted, not yet faded. It is not yet dead. So let us study the subject of relative permanence". Oh yes! This is an extraordinary statement.

The subject of relative permanence sings in their own good time to come to an end. So where is the need for violence to push them into nothingness. They will become nothingness themselves, but they have not become nothingness yet. They breathe the spirit of nothingness like that flower.

The willingness of finite perishable goodness to sacrifice itself. There is a fragrance to that. The unwillingness of diminishing impermanence to sustain itself is not fragrant, is not '*ahimsa*'. It is the attempt to bring fragrance, the fragrance of the vastness of emptiness, on the path of His Holiness. The emptiness of '*atman*' of 'self', of '*swaraj*' on the path of Gandhi. Vastness and emptiness are one- what the Buddhist called '*Sunyata*'. There is no difference. The non-difference between vastness and emptiness between selfhood and all accommodatingness.

India and Tibet are trustees of this and no one else has the right to take our children away from our responsibility of trust and we will not let this thing happen. No

separatism in India or retaliatory hegemonism, no hegemonism against Tibet should be accepted as legitimate, because the responsibility of trusteeship cannot be abandoned. We only invite the vast kind of help and when we do that the teacher who abandons his/her responsibility for his children to parent is terrible. So it is a trusteeship, the legitimate natural aspiration to continue the task of parenting on the part of India. What makes India- the India of Swaraj- and a similar longing is what makes Tibet- Tibet of Sunyata. And this is what '*ahimsa*' is? This is what non-violence is? Respect for relative permanence, and the opportunity that gives to civilization- to love, to have compassion which brings special fragrance to the world and to our lives.

There is one more common factor between His Holiness and Mahatma Gandhi ji, which is worth mentioning. This is because this is one whole session which invited us to think of them together in a variety of ways and there is a time, and there is an ability to do so adequately. That is, neither of them has claimed to have achieved the spiritual goal of their religion. Gandhi sought "Moksha" but never claimed that he has attained it. No doubt, His Holiness the Dalai Lama seeks "Nirvana" but he has not claimed to have achieved it also. So these are '*bhaktas*', or devotees, we draw hope

from them. If you want to love Gandhi, love what Gandhi loves. Gandhi loved truth and *ahimsa*. If you love Dalai Lama, then love what he loves and that is '*Sunyata and Mahayana*'. They are meant to be brought together after a long thousand-years of separation in this sub-continent. Bringing together the spirit of '*ahimsa*' embedded in Buddhist tradition and the spirit of '*swaraj*' embedded in Indian and Hindu tradition is the spiritual way which alone will defeat the other way which threatens to destroy the world- the fission between self and non-self.

Thank you

Shri Nirmal Verma is a poet and an author. He was awarded the prestigious Bharatiya Jnanpith award. He was also awarded the Padma Bhushan.

Adharniya Rinpoche ji, Rajeev bhai ji, Nirmala ji and friends; I was told in the beginning and when I received the letter also it was mentioned that I am supposed to speak a few words on non-violence from Gandhi to His Holiness the Dalai Lama. The word '*swaraj*' was not there in the letter. Writing is my profession, that is just to reflect about human nature. Over the years I have realized that man is neither violent, nor can we say that he is not a violent person. When Einstein was asked a question, I was so surprised and shocked to hear his answer. It is very revealing- somebody had asked him-"do you think that the wars and the violence would ever come to an end on this earth?" He imagined his reply with a melancholic smile and said "So long as, there are human beings on this earth, we cannot hope for any possibility of peace". This statement may be too pessimistic but at least it should take away this sort of act or rather this very sentimental approach to human beings.

I being a Hindu have learnt from '*Mahabharata*' that how the dark depths to which he maintained his '*guru*' in order to realize what he considers to be his own possession, greed, rapacity. Can we imagine

his statement when Lord Krishna went to Duryodhan that you must have heard about it and read about it but just think for a moment. Duryodhan seemed to be in great anger and said “you speak about kingdom to the Pandavas. I am not willing to give even an eye of a needle”. From where does this malice, this anger, this dark depth of vengeance arise from a human being and to look for eternity. To overcome this darkness in man through any moral ethics of non-violence or ‘*ahimsa*’ from any ethical dictates from books of theologies or religion is hopeless. This is a hopeful thing as you know. Christ himself said in the New Testament, “Thou shall not kill”. Christians or rather Christianity in Europe has waged wars not only in Europe, but even the colonial powers of Europe like Portuguese, British, and Spaniards.

Don’t be so pessimistic about their religious moral teachings of not killing, non-violence etc. And yet the positive and hopeful thing is that because one is a human being—this human being is in doubt, in doubt with boon, with the ‘*vardhan*’, with the blessing of consciousness and or to be more precise with self-consciousness ‘*atmabooth*’. So the darkness about which we speak in terms of violence is again countered by this self-consciousness of me who is able to wake, who is able to see the futility, the temporary nature of any gain,

even false. This is the vicious cycle of violence and counter violence. This comes from what I could call, the conscious, consciousness, what ever you may like to use. This is also a human attribute.

In other words, man himself is dis-powered of consciousness to overcome ‘*lob, moh, krodh, himsa*’ and all negative aspects of his human being. Making important decisions, not to see any remedy, any salvation outside but within human beings themselves. A man who can say that ‘I will not give an eye of a needle of land’ that is the human nature which also goes to the highest ring of consciousness. (We see in Christ, in Buddha, in Gandhi.) For example they are basically human beings.

You see, human nature in a deep sense covers wide levels of emotions, impulses and also the powers to transcend, to overcome, to resist. This comes only from within. No change and no improvement in the social order, makes a new man. As you know the Soviet Revolution of 1917 and 1918. Soviet experiment is going to make new man after 70, 80 years of this revolution, (of this socialist regime). Then soviet man came out of this laboratory of socialism. He was even more brutal, more selfish. Today in Russia, you see the mafia is so terrible that people begin to think with a great longing about the “Stalin years”.

There was some peace. So oneness we derive, the change in the social orders, in social systems need to widen the possibilities of attaining self-consciousness. But these cannot change the basic structure of human psyche, human consciousness and human instincts.

Once I was attending a seminar in London and it was during the period of Cold War in 1970s. The scholars, professors, writers, artists had come from all over the world to resolve these problems of ecological crisis, violence and armaments. One sociologist stood up and said and I repeat the entire episode because I was present there at that seminar and I can remember it. I was thinking about this issue about non-violence and 'Dharma' and 'Swaraj'. This American sociologist said, "I feel that one of the reasons of violence is tremendous increase in population on this earth." And he deliberated upon it for sometime. There was a Catholic priest from Italy who was sitting beside me. Somehow, because of my sense of humor and wisdom he had become my friend. So he whispered in my ears, "Well, my friend, if population is the cause, the first murder according to Christian history was committed by one brother against the other, when the population was very small. It was a very humorous remark. So the increase in population is not the cause of violence.

Then we talk about guardianship and the trusteeship. This, feeling within man that he is the trustee of the other person, that there is no one other as Ramchandra Gandhi was saying is adverting approach to shuman beings. It is very good to hear but does it exist or have we really achieve it. Even in our own country that was related to philosophical movement like Buddhism and Advait. If anything what I would like to draw your attention to is, did India talk about victims? We should also think about the power or persons who are perpetrating this. Whether it is the Britishers in India or Portuguese in their colonies or China today in Tibet.

I am reminded of the essay by George Orwell. He wrote about Gandhi and said, "Could Gandhi be successful in his non violence struggle if he was struggling against Hitler. Would his voice have been heard"? Now this is an open question, perhaps a person like Gandhi could have evolved a different struggle of *Satyagraha*. I don't know. But the question that George Orwell was asking was important that Britishers listen to Gandhi because Gandhi was trying to prove their conscience in their own field. He said you have your freedom of speech; you have your democratic election in your own country. He was making a dig at the democratic nation. Gandhi said, "It is a moral hypocrisy to speak about democracy in one country and talk about slavery

and servitude in my country. So, don't have two standards and two moral standards". His speeches, which he made in the courtroom, are published in newspapers. There was a discussion in the British Parliament and the opposition members asked, "why so many people have been sent to jail and so much cruelties are being perpetrated". In other words, for a movement to be successful, like non-violence and *Satyagraha* in a country which was at that time dominated by the largest imperial power. We should also realize that the imperial power was also the first democratic nation which has tremendously important democratic traditions.

Now when I think of Tibet, I feel very strange that China came- the challenge that poses is much graver and more terrible than what Gandhi ji faced. This is the first thing that I would like to mention. No wonder there is still discontent amongst the Tibetan youth with this non-violent struggle or non-violent movement. It is not making any impact on China. And America may give some moral support to the Tibetans but for them, trade relation with China is more important than has been with Tibet. Unless, Tibet in some way makes its presence, its own resistance, its own agony held in the mind of people like Palestinians. I don't know, this questions trouble me. When I see thousands of Tibetans coming with

their religious faith in the Dalai Lama in the Tibetan tradition. And yet I feel that they are fighting their head against the wall. I don't know, how long this '*nitya*' or '*anitya*' but and how long this agony is going to last? It is true that if you imitate your enemy through violence then it does not solve the problem even if you are transformed. You bring the same repressive state apparatus against which you are opposing.

So '*swaraj*' becomes a solution as it has happened with many African and East European countries and I will give the example of Soviet Union. I have lived in Czechoslovakia for eight years. What is happening there? They are simply going back to the capitalistic system of consumerism and commercialism (gross commercialism). So, that has happened. Socialism was an oppressive thing but there was a certain humanist dimensions. I thought that in Czechoslovakia after they got rid of the totalitarian system, they would have at least gone a third way between Soviets oppressive missionary and capitalistic consumerism but they didn't. In this aspect, Dalai Lama ji has shown us tremendous path. After they were exiled they built democratic institutions of Tibetans in India which was not the case of 50 years or 60 years ago. It is not merely a negative thing to fight against an enemy- the Chinese or something by nonviolence but also to think

positively in terms like replacing the system of repression and Gandhi ji did the same.

Gandhi ji lost simply because I personally believe that the partition and violence in Pakistan's invasion and the thought that now we have to have a strong army and strong centralized government and the entire participatory 'panchayat' system of which Gandhi ji dreamt which will replace the imperial state structure of British, disappeared like a dream but the good thing is that Gandhi existed in this land. Today when consumerism and ecological crisis has reached its height, we are again proving and we can go back to that alternative he has shown to us and which we have failed to implement it.

Friends, I won't take much time as I have already taken much time. I have just put some issues but I have no resolutions. I don't have any solutions. I am only anguished and I don't know how far the anguish will go? Making speeches is not really my part as a writer. Tibet has been very close to my heart. I thought it is my obligation to put some thoughts before you all.

Thank you.

Sushree Nirmala Deshpandey is a former Member of Parliament and a noted Gandhian. At present she is the President of All India Harijan Sewak Sangh, founded by Mahatma Gandhi in 1932

Most respected Rinpoche ji, Chairman Rajiv Vora ji, Nirmal Verma ji and distinguished members of audience. After listening to many well-known scholars, I think you have to listen to an ordinary grassroots level Gandhian worker. One who is a devotee of Mahatma Gandhi and His Holiness the Dalai Lama.

Sometimes, I feel that His Holiness coming here may be a blessing in disguise for the whole world. If he had not come out of Tibet, the whole world would have missed this blessing of His wisdom, which is now available to the whole world. So when there is no way of providence and perhaps what China did was very very wrong to Tibet. But may be for the whole of humanity, it has proved to be a blessing, because we can see His Holiness in person, can listen to him and can benefit from His wisdom.

Today's subject of "Swaraj and Non-violence" are very dear to the heart of all of us who are sitting here. I take you way back to the 'Vedas'. There is a saying, "yete mahi swaraji"- let us all strive for swaraj. Well, that time, India was independent, and there was no foreign rule. So what did that sage of 'Vedas' meant when he said, "let us all strive for swaraj?" So, 'swaraj' doesn't

simply mean self-rule or freedom from foreign domination- it has a much more deeper connotation.

Who am I? To look for this answer, we will have to go into the depth of this question? And then we will be able to know what is 'swaraj'? My *guru* Vinoba Bhave, used to say, "swaraj means *atma raj*-rule of soul, soul over the body, the senses, the flesh". The rule of the soul '*atma*' at one level is a spiritual concept and at another level '*swaraj*' means independence, freedom, but the question is: freedom for whom? Freedom for what? These are the basic questions. '*Swaraj*' implies a rule by self, rule for self, rule over all the baser elements like body, flesh and senses but at the same time, it has something else to convey also.

Gandhi ji used to say, "my world is *Gram Swaraj*". We just translate it as something related to public but which means something much more. *Swaraj* is not possible without non-violence. *Swaraj* by violence is contradiction in terms, because non-violence is basically a spiritual concept, and without a spiritual base '*swaraj*' is not possible.

May I take you to the test of non-violence when Gandhi ji was fighting for freedom from the British rule? He had non-violence not only as a philosophical technique or as a strategy. For him non-violence had a deeper connotation. He said, "I am fighting

for India's *swaraj*, not only for the benefit of the Indians but for the benefit of the Britishers also, for the good of the whole of humanity", and what we call is '*sarvo bawenta sukhina*'. Let us all be happy. So, '*swaraj*' has got that connotation. '*Swaraj*' means happiness for the good of the whole of humanity or may I say of the whole of creation. And when Gandhi was fighting against the British rule, his colleagues and followers namely, Mira Behen, Sarla Behen, Marjari Saiks, who were British citizens and yet fighting against the British rule by the side of Mahatma Gandhi and this was the test of non-violence. And also, I am so happy to tell you when His Holiness the Dalai Lama says, "we want Tibet as a zone of peace, zone of non-violence not only for the good of Tibetan people, but for the good of the Chinese people and good for the people in the whole world". Again we get a test of non-violence here.

At the conference of "Tibet Support Groups" held in Germany where even Samdhong Rinpoche was there- the one who spoke best in favor of Tibet was a Chinese youth leader. His speech was the best because it was in the spirit of '*prashchit*' - atonement. He said, "I am sorry for what my government has done to the Tibetans. I would like to help them". This shows that the non-violence practised

by His Holiness and all followers is the most powerful weapon or strategy.

One Chinese author, who was in jail for ten years fighting for democracy, told me when he came to India; “I am very grateful to you “Indians” because I feel ashamed of what my government has done to the Tibetan people but you Indians have helped them in a big way. So I am very grateful and thankful to you”. This shows how non-violence works.

Non-violence again-I would like to tell you how powerful it is? When I along with my colleagues working for the so-called separatists, who wanted a separate state and who didn't want to live in India. I was talking to them and asking them to give up violence and take to Gandhi's path of non-violence. I told about this to the Army Chief, who was a great general and told him that we are working on this. He said, “thank God, that they are not responding to you”. I said "what do you mean"? "If they had responded to you and take to non-violence, it will be very difficult for us (the army) to deal with them". So long as they have weapons, we can deal with them. And then, I just asked him, “ that means you think non-violence is that much more powerful”. He said, “ of course”! This is coming from one of the greatest army Chiefs of India.

How does non-violence work? Mahatma Gandhi brought non-violence, which is a spiritual concept from the caves of high Himalayas to the battlefield of life. Gandhi tried to solve every problem that India was facing by non-violent means and to establish a society in which there is a real ‘*swaraj*’, and a non-violent polity and a non-violent economy, a non-violent social order that encompasses the whole world. ‘*Swaraj*’, has on the one end, a village republic, a small community managing their own affairs, a small community planning for itself, a small community working for itself and presenting a model of non-violent life but at the other end, it means that the whole world is our family. So on the one end there is a village republic, at the other end, a world community, a world family, but we can't call it a world government since that is, too gross a term but “world family” would be better term.

That's why Gandhi ji said, “my fight for independence is not for the freedom of India but of the whole world- freedom of every country”. That is what the compassion of His Holiness encompasses- not only the Tibetan people but the whole of humanity. We in India sometimes feel that we have almost forgotten Gandhi's non-violence but His Holiness is reminding us, what to do? Where to go? Where we have

gone wrong? How powerful non-violence is? What is the message of Gandhi? And we are extremely grateful to him.

For non-violent economy (which is the essence of Swaraj), means decentralized social order, decentralized economic order and technology that will be eco- friendly- a technology that will be pollution free. Today we can see that Delhi is one of the most polluted cities of the world. There is pollution of the air, the pollution of the water, the pollution of the land. Why all these? Gandhi ji, used to remind us that it is because our mind is polluted. Unless we remove, we cleanse the mind (the pollution of the mind), we won't be able to have a pollution free society. And so both spiritual and material objectives become one in the quest of bringing and establishing a non-violent society. Many of the intellectuals are coming to learn from Gandhi what he wrote hundred years ago. Gandhi's simple message is to live simply so as others can live. If we go on increasing our wants, others will not be able even to survive. So we should resort to voluntary limitations of wants, which is one of the basic principles of ecology, limitation, complexity and interdependences. All the resources are limited. If we want the whole world to survive, the whole world to live happily- we have to voluntarily limit our wants. As he used to say, mother earth has enough for

the need of all but not for the greed of few. So say yes to need and no to greed. That is the essence of '*swaraj*' or non-violence.

In today's world, so far as globalisation is concerned, the world is becoming one, which in a way is a blessing. They are all moving towards a one world family but at the same time globalisation today also means that the poor of the world, the downtrodden, those third world countries- their very survival has become a problem. So the big question is how to survive in this globalised world?

Again if we go to the concept of swaraj, let the people manage their affairs in their own small community-land for themselves, use their resources, and say no to all foreign goods. Let the multinationals spread their net. We will say no, we will purchase only what we produce in our small community. That's the answer to all the perils of what they say LPG. My communist friends think that it's some kind of cooking gas. But LPG is liberalization, privatization and globalization. So they think LPG is threatening their very survival. What's the answer? Organise communities locally. I came across an article in the "Ecologist" published from London. It says, "eat local, think global". Here beautiful arguments are given on how we can reduce pollution? How we can get rid of the empires of

multinational companies. Eat local- whatever you produce in your own area. Don't go in for food products coming from far-off countries. Stop all the wastages on transportations. It's so simple but sometimes simple things are very difficult to practice. And that is exactly what Gandhi wanted by saying that we must have '*swaraj*', meaning we should manage everything locally, produce locally, consume locally and that's how we become free. We will have the rule of self over by ourselves.

May I just take you to something of non-violence? In Yoga Darshana, violence and non-violence are explained in a beautiful way. Violence is of three types- '*Krita, Karita, and Anumodita*'. '*Krita*' is the violence that is committed by ourselves. Here everyone will know about the violence committed by us. Other kind of violence is '*Karita*', that is you get it done through others. Many of our politicians do indulge in that type of violence. They are not caught by the election commission but they manage that and at the same time, see to it that others commit violence. That is of second category. You get it done through others. And the third type of violence is '*Anumodita*'; when violence is going on, you keep quiet, don't do anything to stop that violence. That means you are a party to that violence. So, you are also responsible for that violence.

It is in this field that Gandhi had awakened the masses not to be a party to slavery. If you accept the British rule, you are a party to it but if you say no with non-cooperation, then you can become free. So for non-violence to become a force, this third type of violence needs to be addressed to, and people should be made to realise that if we don't do anything to stop violence, if we don't do any thing to create a non-violent social order, we are guilty for all the world wars that had taken place. This awakening in the common-man that Gandhi did has worked wonders in India.

I would just like to take you to Vinoba Bhave, when he was once asked which my very esteemed friend, Nirmal Verma ji has referred to also. Could Gandhi have succeeded in front of Hitler? So Vinoba Bhave replied, "when there is pitch darkness, even a small earthen lamp can shine brightly". So if pitch darkness is before you, if you really have the flame of non-violence in you, you can work wonders. So, non-violence is that powerful but the problem is whether we have that in us.

I am very grateful to Rinpoche ji, when I was trying to interview him few years back on the freedom movement of Tibet, and he said, "I call it *Mukti Sadhana, Tibbat Ki MuktiSadhana*". What a beautiful word! A spiritual pursuit for the liberation of Tibet.

It's entirely different from the freedom struggle and this is the essence of a non-violence pursuit. The very word "*Mukti Sadhana*" conveys a lot.

Last but not the least, I would like to request Rinpoche ji and all the Tibetan friends that His Holiness the Dalai Lama used to say, "India is our *Guru*", but this *Guru* has failed. So, let the disciples come forward to tell the *Guru* what needs to be done? How to practice non-violence? How to follow non-violence? And how to start taking the first steps towards the goal of final liberation? Liberation of the soul, liberation of human beings, liberation of the whole of humanity as Gandhi used to refer to in that song;

*Lead kindly light
And so clean gloom
Lead thou me on,
One-step enough for me.*

Thank you.

Jai Jagat

Prof. Samdhong Rinpoche is the Chairperson of Tibetan Cabinet. He was also the Chairman of Tibetan Parliament for two terms. He was Director of Central Institute for Higher Tibetan Studies, Varanasi and was the President of Association of all India Universities in 1998.

Shri Rajeev Vora ji, respected Nirmal Verma ji, Didi ji and friends; the problem, which was experienced by our earlier speaker Prof. Ramu Gandhi and I am also going through the same problem of language. This panel discussion is being organised in the capital of independent India. I presumed that the language to be used here would be '*Bharatiya Bhasha*', but I think, it may be due to the presence of certain international members in the audience here. We have to be considerate to them. For me both English and Hindi are foreign language. But the spiritual subject such as "swaraj", would be more easily expressible if we are able to use our own language. However, I will try my level best in my broken English. If I happen to commit any mistake, do forgive me.

The problem of humanity as experienced by Buddha, the reality of suffering, the truth of suffering, as one of the first truth among the "Four Noble Truths". These sufferings are neither created by some super-natural powers nor invited by sentient beings through their own willingness. But the misery, the suffering, the unhappiness are caused due to ignorance, illusions, and the

conditioning of mind. According to Buddhist philosophy, the nature of sentient beings are basically pure, good, and not violent.

I heard from some distinguished speakers in yesterday's symposium. There was a discussion on "whether human nature is violent or non-violent". Many scholars and many speakers were trying to argue that violence is of human nature. If that is so, then nature cannot be changed. Then humanity, sentient beings, shall have to be always negative or always violent.

The Buddhist point is that the "seed of enlightenment" and the potential of enlightenment '*tatha gadha garwa*' is present in every sentient beings' inner self and that is the potential which gives us hope, that gives possibility- the possibility of growing, the possibility of enlightenment and the possibility of becoming free. And, that is pure, that is not contaminated, that is not diluted. All the conditionings or all the defilements are of temporary nature. They are not from the nature itself- the nature of mind but these are created by external causes and external conditions. The conditioning of human mind which causes violence and all sort of misery for humanity comes from an enormous number of different external causes which includes: the society, the so called education, culture and the rest of the things and particularly it can be summed up in this so-called "civilization".

Civilization is the greatest cause of conditioning of mind. Particularly, human mind is always conditioned by a particular civilization. Until and unless we recognize that cause- the freedom, the realization of self as it is without distorting it to perceive the present as it exist in it's own nature. The human mind conditioned for thousands of years in continuum through various powerful external forces, which has almost destroyed the basic illuminating nature '*parwaswarta*' of the inner consciousness. The inner consciousness has been over-powered, has been buried under various thick covers of negative emotions, negative thoughts, negative actions and so many things. These things become in the name of the civilization of culture. Then, immunity to that, gets completely disappeared from our human mind- to resist that kind of condition is also destroyed.

We think, the civilization is a good thing and that we must adopt it, we must welcome it, we must nurture it and we must cultivate it in our mind. In this way, the recognition of self as it exist almost becomes impossible.

All the religious traditions or rather the entirety of religious tradition can be summed up in two categories such as- *amatmawadhin* and *niratamawadhin*. The Buddhist and Charwags and some other traditions of India are within the category of *amatmawadhin* and *niratamawadhin*- they

do not accept the independent existence of self. And the rest of the Indian tradition or non-Indian traditional religion believes in the “*self- atma*”, but the people don’t perceive it, or do not realize it.

All the great different traditions are different in expression, different in terminology and different in language. Both of these traditions come as the same meaning and same essence- that ignorance of the real-self is the root cause of all dependency. I am not talking of interdependency but void of freedom. As long as a person is under the influence of ignorance and delusion about the self- that person is not ‘*swatantra*’ rather he is a ‘*pratantra*’ because then, not seeing the self, how that person can act or think or see things without interference of the negative forces or the external causes. So therefore; that person is in bondage, in bondage in many ways: in the process of thinking, in the process of seeing the things, in the process of acting and ultimately that person doesn’t have control over self. The self is carried away by external forces. If we go into the depth- birth, decay, death and rebirth; all have been governed by external forces and self doesn’t have the freedom to choose, the freedom to act according to one’s own wishes.

Nobody has control over the time of one’s death. When death comes, nothing can be done. Similarly, anybody who believes in rebirth- that rebirth is also carried away by

the forces of ‘*karma*’ and there is no choice and there is no freedom. And this can be of dependence or control by something else which is in the real nature of suffering, the real nature of ‘*dhukha*’. The ‘*dhukha satya*’ is the void of freedom. Whosoever doesn’t have the freedom-that is living or dying within the limitation of suffering, pain, misery, freedom to perceive, freedom to realize, freedom to think, freedom to see. That person is free to choose anything and free to act at one’s own will. That person isn’t reborn, doesn’t die due to external forces, due to conditioning of other causes. And one has the freedom to act according to one’s own will.

Here is the basic essence of Indian tradition of ‘*swaraj*’. ‘*Swa*’, which I already mentioned refers to a particularity of consciousness (not the totality of consciousness but a particularity of consciousness). That particularity of consciousness sometimes operates under the control of external force. As long as it operates under the control of external forces we have no control over it. That is dependency. When that dependency ceases then we are able to have the recognition of that self itself (that particular consciousness). The perception of particular consciousness is the de-limitation of that particular consciousness. De-limitation of particular consciousness means transforming particular consciousness into pervasive

consciousness. That denies or that breaks all the boundaries and the self becomes non-self. Self merges into the totality, the pervasiveness or the '*sunyata*' or the voidness. The denial of self, the negation of self of the present status, or realization of self as the ultimate status- that is one and the same. That is the ultimate freedom, that is the ultimate '*Raj*' and that is the ultimate destruction of all conditioning, all limitation, and all boundaries. At that level, freedom will not be the opposite of bondage. This pervasive freedom of '*swaraj*' cannot be understood as an alternative. The human mind is conditioned to perceive everything into alternatives, into fragmentations or into parts. We have no language to convey this partlessness. The undivisiveness of the totality, that is not within the perception of our thought so we have to go beyond that. That limitation of thought which could only recognize the alternatives is the subtlest bondage.

Therefore; Jitu Krishmurthi, always talk of 'going beyond thoughts, going beyond conceptions'. The conceptions and thoughts can only think or can only recognize something, which is within the limitations. Going beyond those limitations is freedom- the freedom not as liberated from something, freedom which is re-discovered or re-established; which already exists but which is re-established when the darkness, and when the ignorance disappears. That is the ultimate '*swaraj*',

which we might look for but to achieve that kind of '*swaraj*', the negation of self and the other in our path or in our journey to that '*swaraj*' is essential. Without nonduality of self and non-self, it is not possible to implement our methods or our path-the Gandhi's concept of '*swaraj*' may not be possible to realize in totality. By doing so, here the opposite method is essential.

I don't know, how should I put it in appropriate words- the limitation of things in a reverse direction. Shall have to be able to put non-divisive self and the others. For that we have to eliminate certain basic criteria. The certain basic criteria is that "competition" has no place in the practice of freedom, '*muktisadhana*'. We shall have to eliminate "competition" and we shall have to eliminate desire, wants and selfishness. The self has to be substituted by all and competition has to be substituted by helping each other or by cooperation. And, the perception of non-interdependence, the self existence or conventional existence and inherent self has to be negated. If one is able to negate that, then the question of violence doesn't arise. Whatever action comes out of such a mind, that can be anything but it will definitely be not-violence.

I think that's all.

Thank you.



Discussion India and Tibet-What Bind them.

Chairperson: Mr. J.M. Mukhi is a barrister belonging to Lincoln's Inn and the middle temple and a Supreme Court Lawyer.

We are expecting Prof. Dawa Norbu to come and join us but there is apparently a three-wheeler and taxi strike going on, so we hope that he is able to get here. Friends, I am billed in the pamphlet, as Prof. Mukhi. Let me say a word on that. I was twenty-six years old when I returned to Mumbai, then

Bombay, after having studied a bit of international law under a redoubtable Prof. Lauter Patt of Cambridge University. When I came home; that was exactly what I wanted to become- 'a Professor of Law' and there was a post vacant in the Government Law College. The then Chief Justice of the Mumbai High Court, the late M.C. Chagla said, "why do you want to become a

Professor?” And then as it happened, I got to Hanoi and then to Hague. So I was sucked into the legal practice but now I am thankful to Tashi Wangdi and Miss Rebon Banerjee for prodding me to take up studies again and become a professor.

Now friends, we have gathered here to hear from very eminent speakers and distinguished scholars. We are gathered here to hear their ideas and philosophies, which have resulted in ties between India and Tibet. Now I am one of the many admirers of His Holiness the Dalai Lama. My wife who is a very strong person- modern, skeptical, very critical of her *Guru* hunters, once had a very weak moment (very rare weak moment). She confessed that if she ever has to have a *Guru* that would be H.H. the Dalai Lama. Now I told her that it's not you- who chooses the *Guru* rather it's the *Guru* who chooses you which is the ancient tradition we are all familiar with.

Indeed, the *Guru*, His Holiness, has chosen us. We, in India are fortunate that he is in our land and the world at large is fortunate that his teachings are available in books. In one book titled “The Art of Happiness”, he explains, that there are relationships and *karma* not only on an individual level but also between communities, between

nations. So, apart from the relationships between individual Indians and individual Tibetans; there is the relationship between the Tibetan people, the Tibetan nation and the Indian nation, between the two cultures, between the two civilizations.

As the speakers today will show; this has been a very happy relationship and it has been so over centuries. There has been a two-way traffic of art, culture, language and religion. His Holiness is very magnanimous and he keeps on reminding us that the teachings of Gautama Buddha came to Tibet from India and that Tibet looks to India eternally as the “Holy Land”, the Land of the Shakyamuni. But what I wish to say is that we have derived more from Tibet and particularly so in recent years, not only from the quite, unseen and the countless waves of peaceful benediction from across the Himalayan snows, but from the living example of the Tibetan people and the lessons we have received and are receiving on the art of non-violence and compassion. Gandhi's *ahimsa* and *sarvodaya* have taken on a new meaning for us. We have come to understand these life giving principles, as we had never understood them before. With this, may I now invite the distinguish speakers to come to the rostrum one by one.

Shri Vijay Kranti is a journalist by profession, as well as a Tibetologist and a photographer by interest. He has captured the life of Tibetans in exile through his camera lenses for over 30 years. Today, he has over 1 lakh pictures on the Tibetan communities in exile. I hope he has brought some of them. He is the author and photographer of the book "The Dalai Lama and the Noble Peace Laureate Speaks". He has written extensively in major newspapers on the Tibetan situation. He visited Tibet this year and is probably one of the few Indian journalists to have visited Tibet without any Chinese control.

Thank you Mukhi ji. As he explained, my profession is journalism. What I am going to talk to you is more of what comes from my observation and study of the current situations and I don't have the privilege of Prof. Samten, who is a scholar. You will be now listening to a person who is almost an illiterate and just an observer-a political observer.

I am surprised that somebody has very rightly put me on the very extreme right of the podium, where I rightly belong. I am not one of those who believe that left is right and right is wrong. You know the scope of what I am going to talk to you is very limited. I will be dealing with the political and the economic side of "what binds India and Tibet". So for very obvious reasons, I will be sticking more to what happens today and what has happened in the very recent past, and what might happen in the very near future. So you will be looking at a microscopic aspect of the whole issue.

But at the same time, very relevant to what it is today.

As I look at the whole issue of "what binds India and Tibet", I have to start from a very elementary thing- that is geography. We are next-door neighbours and when geography is the reason for the two countries to be neighbours; there has to be third neighbour also on the other side. In this game, I will discuss mainly the other neighbor- which is China.

In history, China has been or Tibet has been always a neighbor, but at most stages of history, India and China had not shared any common border (not even an inch). China was a distant neighbour. Tibet was always a neighbour and if I try to define in one sentence the nature of this relation of the common neighbour with the rest of neighbors; I think it depends on how Tibetans look at China and India, and how they name these countries and how they address it.

In Tibetan language, India is called 'Gyakar'- the white land (the land of white) which signifies purity whereas China is always addressed as 'Gyanak'- the land of black. That is quite sufficient, because it comes not from India and it doesn't come from China but this definition comes from Tibetan hearts, from Tibetan culture and from Tibetan history. So that defines

whatever has happened in the history of Tibet vis-à-vis with these two neighbours. Now I come to where we are today. We don't have to go far back to the history. Only 53 years, that is the year 1949; I think was a watershed year, when China or the new regime of China, under the Chairmanship of Mao, announced that he or his new government is going to liberate Tibet. This came from his basic political philosophy, which even today China is pursuing very religiously. He announced that Tibet is our palm- Ladakh, Nepal, Sikkim, Bhutan and NEFA are our fingers. That clearly define what was the political goal of China, which Mao Tse-Tung had evolved. Even today, this basic declaration or sentence of what they call *Lu-China* still dominates the agenda of China today. And that is what defines or rather what is responsible for what has happened to Tibet and what India is facing, and that is exactly what brings me to today's subject. This is exactly "what binds India and Tibet".

In my opinion, it is the "Chinese occupation of Tibet", which is binding Tibet with India politically, economically, culturally and even from the security point of view, ecological point of view, in the view of national aspirations of these two nations. When China occupied Tibet, a big geographical change happened which brought a much bigger political, economic, security and

environmental change in the whole region. It is the change of rule in Tibet from the end of 40's to early 50's, which decided the fate of not only Tibet and India but also the whole of South Asia, if not the whole Asia.

When China occupied Tibet whatever relations we had with Tibet were, at least till today, lost permanently. The undercurrents or the current which were binding these two nations through history, through culture because of the new political development got cut off and even today they remain cut off. If we see for the last few years, some economic relations existed, but it is not between Tibet and India rather it is between China and India. So today, the entire political and economic scene which dominates or which guides the interest of India and Tibet are being dominated by the Chinese interest, especially the Chinese interest in Tibet and the resultant Chinese interest in South Asia.

For Indians, what had happened to Tibet is very interesting. Tibet used to be a very happy, contented brother next door and by one stroke of fate, it was converted from a happy contented brother to a poor relative. From a friendship, which was an asset if I can use the term, got converted immediately into a liability. For Tibetans also, India which used to be a "Guru nation", (I don't go into the details of history). India has been historically

recognized as the Guru nation of Tibet. So for the Tibetans, the Guru nation has suddenly became a shelter and what we call, if you go into meaning of word “Dharamsala”, where His Holiness and his government lives. Dharamsala is not the word, which came after His Holiness went there, but is the name of that area even before people heard of Dalai Lama or Tibet. In India this was the name of the place, literally it means an abodh of Dharma and the other literal meaning for the common people is ‘inn’ or ‘shelter’. It’s a fate which I think was somewhere decided to be the destiny of Dharamsala town which was made to live up to its name today.

For Tibetans, India became ‘Dharamshala’, the spiritual guide, which has been dominating this relation, has suddenly converted into a relative, who has also become a donor. It’s a very strong conversion-India from a spiritual guide has suddenly becoming a donor. I think the level is going very very down. It’s not spiritually going high. India was the political friend for the Tibetans for over centuries and a friendly neighbor and suddenly it has been converted into a hesitant protector. It is a protector for some Tibetans or to some extent the interest of the Tibetan people living inside Tibet or outside Tibet. But still, politically speaking it is a hesitant friend’s reaction.

Coming to the aftermath of whatever has happened- the impact is binding on this region, especially on the two countries namely India and Tibet. I will look at it and devote a few minutes to whatever has happened to the political interest, the security interest, economic interest, cultural interest and the environmental interest of these two countries and which have brought further these two nations closer because of whatever has happened to Tibet under the Chinese occupation. These entire episodes of the last 50 years has very strongly brought these two nations closer as far as their national ambitions are concerned.

For Tibet, China in very clear terms is an enemy, a colonizing power and an occupier. For India, China from a distant neighbor has become a threatening neighbour who even if we use the best of political and diplomatic language today cannot go beyond a “competitor”. I will not use the term “enemy” because you know when you have to speak a politically correct language, we should not use these words. So I will not use this word but I will use the most respectable word which I can come close to is ‘competition’. India and China today are competitors, That’s all. Politically speaking, Tibet’s role is that of an occupied nation, the only aspiration or whatever the gap which has to be filled or whatever has to be undone in history is to free Tibet. That is,

what can be undone to whatever has been happening over the last 50 years as far as Tibetans are concerned.

As far as India is concerned, the impact is far more than that. In multi-lateral relations, India has become almost a big loser in the whole game because looking at it politically, China's political ambitions have played a very dominating role in the current situation. I will not go into the details of how India handles it but the result of how India handled it over the years has diminished only to that of reaction-undoing some part of the damage and nothing beyond that. We have ceased to be the master of the situation; the master of the situation is China today. Whatever China does today in Tibet, we can only react to it, we can only do something to protect our interest but we can't go beyond that. India plays only the second role and the first role is being played by China.

China's political ambitions as far as Tibet is concerned, has left no space for Tibetan culture or national aspirations to survive and China's political ambitions for India, as far as India is concerned, stands only as a hurdle in its way towards becoming either a super power or a dominant power in Asia. What has happened to the Indian interest (I cannot ignore) what happened to Nepal, to Pakistan, to Myanmar, to Bhutan in all these

years because of the Chinese occupation of Tibet. When China occupied Tibet, everybody was worried that it will now occupy Nepal or Sikkim or Bhutan. No, it didn't happen. China didn't think over it. Nepal government under the King even offered its willingness to assimilate with India. So it was India who refused. So now whatever has happened in the 50 years, we can find that the Chinese designs were far beyond occupying Nepal, Bhutan or Sikkim or Myanmar. What China has done very intelligently through these 50 years is that it has slowly worked in the direction which we see today and I would use a politically loaded term and I mean it. That Pakistan, Nepal, Bhutan and Myanmar have been reduced almost to the status of "satellite" nations of Chinese interest; at least it is through reservoir relations of China with India.

Today whatever is happening in Nepal, whether it is Maoist, or anti-India campaign through various organizations, or political parties there or government, or the bureaucracy there or the Nepalese police, it is the Chinese interest which are playing the real game. It is China practically working as the "pay-master".

Whatever has happened in Bhutan- I don't know, whether as a nation we have refused to see the reality. In Bhutan today, the ULFA terrorist camps are housed and I would say

protected and promoted by Bhutan government. It is on record that the king of Bhutan had paid a visit to one of their headquarters. It is in the knowledge of all our security agencies that all ULFA terrorist camps simply shifted because Bhutan government was worried about Indian action; so instead of disbanding ULFA or forcing ULFA to get out of Bhutan, they have shifted many of their terrorist camps towards the Tibetan borders so that the ULFA terrorists are safe. The reason (I won't say) Bhutan government is subservient as such to the Chinese interest and a very big, a dominating section of Bhutan's ruling class, (the official machinery) is if we can use a term almost on the "payroll" of Chinese. That's how they are functioning against Indian interest.

Look! what has happened to Pakistan? Nobody thinks in terms of Pakistan, nobody sympathizes Pakistan. When we look at India from the Indian side, we think of Kashmir and conclude that Pakistan is an "enemy state", it's a demon. Nobody thinks sympathetically about Pakistan. What has happened to Pakistan is because of China. China has in the last 50 years created with the help different Pakistani governments and puppet governments inside Pakistan, a network of roads, which can take Chinese army right up to the Arabian Sea. Recently when the whole of India was busy with

Gujarat and all other petty things, Pakistan handed over its Gwadar Port to China to develop it as a naval base. And the day it is over, India's dominance in the Arabian Sea is finished forever. In Pakistan, there is a very strong lobby of Chinese generals in the system. When Musharraf came to India to shake hands with Vajpayee in Agra, nobody discussed here what he did before coming. He removed some very key generals who were on the payrolls of China, because he was afraid that by the time, he comes back, he might be thrown out. So Pakistan is not a very happy state. They have been very badly affected by China's occupation of Tibet, but they don't talk about it. They are simply behaving like a prostitute nation. They have their own government and their government has handed over their interest to China simply because they are overwhelmed by their animosity to India. Unfortunately they are not bothered about the interest of Pakistan.

Same thing has happened in Myanmar. Today you see, China has developed; when the whole world including India, were treating Burmese junta as untouchables: China was helping them as a friend, and in return they got a road network which can bring the Chinese armies and navies right up to the Indian ocean. They have their "listening post" forty kilometers away from Andaman and Nicobar. We can't remove the

Chinese from there. Chinese are manning those posts.

In Nepal, a big network of roads donated by China has made China capable- the day they decide that Nepal is not big gun for China. When they decide, it will take them few hours to overrun Nepal and all these roads which they have constructed can bring China right up to our borders into the heartland of Bihar, West Bengal. They can cut off the entire northeast of India. So we see that the occupation of Tibet has not only helped, has not only affected the freedoms of Tibetans but also their national aspirations. It has far more affected the Indian interest. So today the situation binds these two nations much more strongly than it did before 1949.

The Chinese occupation of Tibet similarly affected the economic front. Tibet suffered not only economically, politically and otherwise but also China has flooded Tibet with the Chinese population to such an extent that Tibetans are reduced to a minority. I had the chance to visit Tibet very recently and as a journalist I went very quietly, and I was amazed to see that all big cities are more like Chinese towns. In Lhasa the only dominant structure alive is Potala palace, the rest are all Chinese- modern bazaar, modern roads, modern vehicles, everything, all the shops, all the houses, the

entire economic system is owned by the Chinese. Local Tibetans are a minority of an eye. If my eye is not wrong, Chinese say 1:1 is the proportion of the population but I don't think it is anywhere less than 1:10, (10 Chinese, 1 Tibetan in the cities like Lhasa). In the next few years by around 2007 when China finishes construction of railways which is going to connect Tibet with mainland China, it will change the entire economic, political, security scene in Tibet.

Today China needs 5 trucks on an average to reach 1 truck of Chinese army at the Indian border. Tanks or other things are brought; dismantled and brought in pieces and are reassembled in our borders. In 2007, when the Chinese railway line reaches Lhasa and beyond to our borders, their tanks can come in one piece and not as dismantled ones. In one train you can bring 50 tanks, may be more. Multiply this with as many numbers of trains as possible. Each train can bring thousands of Chinese to settle in Tibet. Tibet is going to be sinocised almost completely. It is not that Tibetans are going to lose whatever remaining hopes for freedom; India is going to lose Tibet permanently as a buffer nation between China and us.

Environmentally, the concerns of the two nations are nowhere apart. River "Tsangpo", which is known as Bhramaputra in India

brings havoc every year. Property worth billions of rupees lost, only because the mud brought in by Tsangpo has flattened the whole area, in Assam and in Bangladesh. Why it is so much muddy? Because China has removed jungles worth billions and billions of dollars in the last few years. They don't care for the Tibetan ecology. They have made billions of dollars by selling the Tibetan jungles to the Chinese peoples and abroad. So as a result, even the rain pattern has changed drastically in this region. It has not only affected Tibet because of deforestation but it has also affected India very badly- our glaciers have started receding. In some cases our glaciers, which were a permanent source of water for us for the whole year, have receded by kilometres.

So these are the few things, which I see as an observer of political developments. These two things are binding the two countries much more today than they ever did in the past. The last thing, which I would like to mention is on "Hope" as so far, I have only spoken of negative things.

At the end, a few words on "hope". What does the future hold for India and Tibet? There are people who very sincerely believe that Tibet will never be free because China is so big, its economy so big and also very powerful. China has so much dominance in the world market. China holds the ear and

neck of the MNC's of America and the West. Yes it is right, but what we are not seeing is that China is a highly corrupted nation and more over China has a very fragile political system. "China is not China". It is an artificial sinful nation made of 56 countries, which they say in their language as "56 sisters". It is only one big brother, the rest 55 are sisters in China and the way they have tried to destroy Tibetan culture likewise they have done worst with others- they have done with the Mongolians, they have done the worst with the Manchurians, they have done far worst with the Xingiang people, the 'Uighurs'.

So the national aspirations of those nations which were controlled very strongly by China until few years ago, is no more there. Now every other day there are some demands from somewhere in Uighur, in Inner Mongolia, among Manchurians, among many other communities who want to see their original nationality survive again.

So just wait- you saw erstwhile Soviet Union made of 15 nations breaking into 16. I don't think anyone of us sitting here have imagined, more than one year before that Soviet Union would collapse and break into more pieces than it was made of. I don't think anyones us imagined that it was going to happen. You know, we could not imagine

one year before what it is going to happen in that year. Today nobody can imagine, nobody thinks that China can break but China is a much potential candidate for breaking up into many more countries than the Soviet Union was. Soviet Union was a political creation, and China is a sinful creation. China as a nation was created on the blood and destruction of many cultures.

You cannot keep cultures under pressure or under wraps for a very long time. They have their own pressure and they come out into open one day, and I can see as an observer that in the next few years China is going to have its own trouble. It's going to come face to face with the reality of those 55 nationalities who have been denied their basic human rights, cultural rights and national ambitions, China will have to give in and then we will see. I don't know, I am not sure whether China will break into fifty-six pieces even six is enough.

And I see Tibet is the first candidate to win its freedom in that situation. So those who are working to see Tibet free, don't give in, don't surrender, just keep your pressure up, the day is not very far.

Thank you very much.

Dr. N. K. Trikha is a senior journalist and a media academic. He has been an editor of a leading national daily and Dean of faculty at India's only national university of journalism. He has awe-inspiring numbers of articles to his credit- 4500 articles, several books on media, press law and parliamentary studies. He has been a member of the statutory apex body of the press, the "Press Council of India" and the president of "National Union of Journalist", Office bearer of several government and non-government bodies, and received several awards and honors for his contributions to media, literature and journalism. As a supporter for the cause of Tibet, Dr. Trikha is a convener of "Core Group for the Tibetan Cause" and the central coordinating body of Tibet support groups in India. May I request him to address you, Dr. Trikha.

After two very brilliant presentations on practically all aspects of subjects, and since I have also been reminded that we are behind schedule, I will confine myself to a few suggestions that I would like to make. For a change, I would not like to speak on anything political but I will speak in the Tibetan spirit of compassion particularly towards China.

So, I will confine my remarks only to our common concerns in the fields of literature, environment, human rights and peace. As it has very effectively been drawn up, we had a very long history of co-operation in the field of literature, and as Acharya Samten has pointed out, the first alphabet of Tibet, infact, was a sort of gift from India, and no greater literary venture has taken place in the history of the world as it had happened during the last almost ten centuries

between 7th and 17th century in Tibet when a very large number of treatises on very large number of subjects were translated into Tibetan, and that all went from India. We are now proud that all these have been preserved by Tibetans whereas we have lost most of it. So we feel very grateful to Tibetans for having preserved our cultures, our traditions and text; and I think there is a need today for us to do something about it.

I am told something like two lakh five hundred works have been translated into Tibetan from original Sanskrit. These are scattered in various places. Much work is being done at the institute where Acharya Samten teaches. Some of these works are preserved at other places also but they are not being looked after. Some were collected and brought here but are lying somewhere in Patna and other places.

I think the time has come when we need to do something about it. One thing that the Tibetan scholars and the Indian scholars can together do is to prepare a catalogue of all such literatures, which is scattered all over the world. It has not been done as yet. So, that needs to be done in order to preserve it, not only to preserve but to study them further. More than that, what is required is, our universities should have in their general curriculum, study of all such literature, not at the classical level, not as a

very special subject, but it should be part of our curricular at higher secondary level.

That is very necessary in order to create a greater consciousness about oneness of Tibet and India- culturally, religiously and from other common interest.

As it was pointed out rightly, Ayurveda medicine went from here to Tibet and it was further developed and nobody knows about it. I think this knowledge for the further development of the system of medicine need to be brought back and popularized in this country. His Holiness has said somewhere that the Tibetan medical system is one of the means by which the Tibetans can contribute for the well being of others, even while they themselves live as refugees. And I think that there is a need for greater strength of the knowledge of the Tibetan medical system, which is a further improvement on the Ayurvedic system, which went from here.

Indians do not know that all these things have happened in Tibet. They feel emotionally one; they consider Tibet as a part of their own. Tibet and India are like one soul in two bodies but all this is on the emotional level. But I think this needs to be translated into more practical exchange of knowledge amongst the common Indians. Even scholarly Indians do not know much about Tibet, much less about knowing how

Tibetan literature had a beginning from here more than other countries. Such literary work took place over as long as one thousand years and it was further developed there.

I think we owe, a sense of gratitude to the Tibetans for having preserved our culture and cultural traditions which we have lost during the last about a thousand years due to our own historical vicissitudes.

Similarly, the Bhutia language needs to be preserved as its common heritage. The Tibetan language is spoken in various forms in practically the whole of northern region of India. In the entire Himalayan region from Ladakh to Arunachal Pradesh there is not much awareness about it. It's a matter of common concern for both Tibetans and Indians to preserve, to develop and to propagate this language, for it contains a treasure house of knowledge of various kinds. The knowledge that went from here through Kashmir, through Nalanda, and through other places needs to be preserved.

Similarly in Tibetan art- there were even treatises on architecture. I am told there were works, on how the horses are to be treated. Where are such books here in India, where are they? They are not left here. I think this is a great contribution that Tibet can make to India, and there should be a sense of great concern about it and I am

told that though, India is contributing something towards the development of an "Institute of Higher Tibetan Studies", much more needs to be done. What has been done in the various departments of the Indian universities by way of "Department of Buddhist Studies" is just a waste of time and money. Those who do not get admission into other departments, try to get into it and many of them just for the hostel accommodation (I am told). So I think, something serious needs to be done about it. There is a great scope to do much more than what is being done in this field.

Another area of very great concern is the way environmental ecology on the Tibetan plateau is being disturbed and destroyed. This is a matter of concern not only for the Tibetans, but it's a matter of great concern for a large part of humanity that lives on the low lands. Recently there was a conference; "The Global Mountain Summit" which was held in Kyrgistan on 1st November, 2002. They passed a resolution and I am surprised that nobody cared what was happening on the Tibetan plateau in this regard. Now, it says that something has been taken up by the United Nations Environmental Program, the organiser of that event. There is an agreement on action to clean up dangerous nuclear waste dumps in one of the most densely populated areas of Central Asia. We know

how much nuclear wastes have been dumped by China in Tibet and what effect it is going to have on the future of humanity. The international committee is worried about what will happen in Kyrgistan or in other parts of Central Asia. They just don't concern themselves with the most important part. The part, which has been mentioned where it said "what happens on the highest peak have effects on the lives of lower lands in the fresh waters and even in the seas". The highest stable land in the world, everybody knows is Tibet and what happens in Tibet effects the ecology of the entire region below it and that has been rightly pointed out by Mr. Vijay Kranti. What is happening in Tibet is effecting 47 percent of the population of the world and so far as the nuclear wastes is concerned they are worried only about 10 million peoples who are threatened because of the wastes stored in Kyrgistan and areas around it. They say it affects almost 20 percent of all Central Asia, but the entire South Asia, which is been affected or would be affected if these wastes is not removed from Tibet. Nobody seems to be concerned about it.

I think there is a need to create awareness about this and, India may not be able to work for the complete independence of Tibet from China, but India can suddenly work towards these objectives and in these fields. It is unfortunate that nobody has

given a thought to this. So I think this should be a part of our agenda. Whatever, we do, this also should be included.

At Beshkek, where the conference was held and also adopted- a platform and according to that described platform- climatic change, natural hazards and other forces threatening the complex way of life that maintain support were discussed. The platform aimed to improve the livelihood of the mountain people to protect the mountain's eco-system and optimize the use of mountain resources. Now all these resources are being diverted into wrong objectives and I think, something needs to be done- a very strong movement needs to be built to oppose this.

We know that the Tibetan plateau is the main source of Asia's 10 great rivers, which sustain 47 percent of the world's population. In 1949, the forest cover in Tibet was 2,21,000 square kilometres and it came down to less than 1,25,000 square kilometres by the 90's. It is much less today and the result is that India, Pakistan, Burma, Laos, Cambodia, Vietnam, are all being affected. There had been unprecedented floods in 1998 which devastated even large parts of China itself. In 2000, there were heavy floods in the Indus and other western rivers of India; now this was something new. It was a new phenomena, nobody knows what were the

causes of it and our researchers found out that the floods in Himachal Pradesh and Arunachal Pradesh which claimed so heavily in the year 2000 were caused by China unleashing excess water into Sutlej and Siang river basins.

So, China can manipulate your water system. On the one hand, the floods are being caused, on the other, China is trying to divert water sources from Tibet into the Chinese region to sustain their industries and other needs. It will be drying very soon and Indian rivers will have not much flow of water. The glaciers are also going to dry up and the result of it will be that the whole of this region of South Asia and parts of East Asia will be devastated. Now, this irresponsible act on the part of China cannot be allowed. So public awareness needs to be created on this very large field throughout the world and the governments in this regions. I think, there is a need to activate the public awareness and the people also need to be told these things. This is a matter of much concern for us.

Then, in the field of human rights also- China has a very poor record. India has all along believed in the dignity of human kind as the basis of human values, but this dignity of man is being much slighted and trampled upon in Tibet today. India has warned Tibetans living in mainland China to

allow its people to live in dignity and those forces to leave abroad to return home with dignity and honour. Tibetans too like this to happen. This is something of great concern to both Tibet and China. Tibet today is the worst example of the denial of human rights in the entire region. Tibetans in Tibet cannot pursue their religion freely, their monasteries have been destroyed, lamas and nuns have been arrested in large numbers, many including aged peoples and revered ones have been put to hard labour in the name of re-education. Far from breeding the mother of human right, the right to speech and expression; Tibetans are being denied even the right to life and liberty, right to educate children in their mother tongue, right to bear children, right to pursue cultural tradition its practices etc.

Recently, one teacher and another person have been sentenced to death for charges which are simply unbelievable- without any public trial and without any fair hearing and all that. So human rights in Tibet are being continuously trampled upon. This area is an area of the greatest concern to the people of India and the need to create awareness amongst the people of India.

Lastly I think, the way China is going about in building new railway lines, is going to create Tibet into an area of court and conflict. I think, as His Holiness has said

that Tibet should be declared or the region should be declared a 'Zone of Peace'. The way China is going about it, it will further escalate the situation and perhaps this region will be an area of conflict very soon unless the public awareness is created and something very serious is done about it. With these words I wish to conclude.

Thank you

Prof. Jampa Samten is the associate Professor in Tibetan History and Culture, Dean of Students' Welfare in "Central Institute of Higher Tibetan Studies". He has been teaching Tibetan history and culture at the "Central Institute" and he has also taught the history of Buddhism and Tibetan culture in United States at Hampshire college. He is author of five books on those subjects and I have been speaking to him before we entered the hall. He is a great patriot, a great humanist and a person dedicated to his vocation. May I request him to address us.

Honorable Chairperson Prof. J. M. Mukhi, distinguished scholar Dr. N. K. Trikha, Vijay Kranti ji, Tashi Wangdi La, brothers and sisters;

I was told to speak on the 'Religious and Cultural Link between India and Tibet'. Indeed it is very difficult because it is very difficult to summarize two thousand years of cultural link in a few minutes of speech. So I have prepared a small note that I can present as clear a picture of the cultural link between India and Tibet. So I will mainly stick to the paper because I have tried to summarize it and tried to highlight the important events touching different field of studies: Buddhism of course, Buddhist philosophy, medical science, art and iconography, architecture and so on. I will try to highlight everything to show that for the last two thousand years there was a very strong interaction between India and Tibet. According to Tibetan traditional historical sources the first cultural interaction

between India and Tibet occurred sometimes in the 4th century A.D. The origin of Tibetan medical science is attributed to two Indian doctors, Biji Gajed and Bilha Gaze, who came to Tibet during the reign of the Tibetan king Lha Thothori Nyentsan in 4th century. Previously, Tibetans had no medical knowledge beyond a few dietary rules and some simple expedients such as the application of hot butter in case of hemorrhage. It is said that the king gave one of his wives to Gajed in recognition of his accomplishment. From their marriage, a son was born named Dung Gi Thor cog Can, who became the first Tibetan doctor.

Buddhism was introduced in Tibet during the lifetime of King Songtsan Gampo (617-650), who unified the whole of Tibet under his rule in 7th century. His conversion to Buddhism was said to result from the influence of his two wives, a Nepalese Princess and Chinese Princess. The Chinese wife was said to have brought with her the image of Sakyamuni Buddha and to have installed it in the temple of Ramoche that she founded. To the Nepalese wife, is attributed the merit having brought in her dowry another Buddha image and of having erected the temple of Rasa Trulnang. After his conversion to Buddhism, the king dispatched talented young children to both India and China to study the religion and languages.

Among the many individuals who contributed most to the dissemination, assimilation and enrichment of Buddhism in Tibet, the following names deserved to be mentioned.

According to the available record, the first group of Tibetan under the leadership of Gar Yulzang set out for India during the reign of Songtsan Gampo (617-650 A.D). All members of the groups, except Gar Yulzang died of fever. The king dispatched the second group of sixteen young Tibetans to India, including Thonmi Sambhota who was only eight years old. Thonmi and his group stayed in Nepal for years learning Indian languages and customizing themselves with hot climatic conditions. The young Thonmi Sambhota became the first Tibetan to reach India. He studied the Indian languages and scripts with pandit Lha Rigpey Senge (Vidya Dev Singh) and became learned in all of them. Based on the Brahmi script of Gupta period, he devised the Tibetan alphabet, script and grammar that is in use till today. Ironically, one of Tibet's earliest and most comprehensive grammar text entitled "*smra sgo mtshon bya*" was written by the Indian scholar Smrti Jnanakirti in the 10th century. The Tibetan alphabet consists of thirty basic consonants including the vowel **a**, and four extra vowel-signs on the Indian model for **i, u, e, o**.

He was the first Tibetan who translated Buddhist scriptures from Indian language into Tibetan. Acharya Kusara, Shikara Brahmin, Tanu of Kashmir, Ananda are also recorded as having visited Tibet during the reign of Songstan Gampo. However, we do not know the details of their lives and activities.

Buddhaguhya and Buddhasanta are recorded as the first Indian pilgrims Mount Kailash in Tibetan chronological works. The Tibetan king, Mes Agtshom (705-755) having heard of their arrival at Mount Kailash, sent messengers to invite them to central Tibet. The messengers failed in their mission but nevertheless, they received the teaching of five Buddhist *Sutras* that were transcribed after their return to Central Tibet. The king built five temples to house these *Sutras*.

The history and development of Buddhism in Tibet can never be complete without the mention of Santaraksita, Padma Sambhava and Kamalasila who travelled to Tibet during the reign of Trisong Detsan (742-798 A.D) in 8th Century.

Santaraksita was forced with strong opposition from the adherers of native faith, and did not yield much fruit in propagating Buddhism during his first visit. He returned to Nepal after a short stay of three months

in Tibet. However, he had gained patronage and faith of the young Tibetan king, who was an enthusiast in Buddhism. On Santaraksita's recommendation, the king also invited Padmasambhava, one of the greatest Indian Tantric masters known in those days.

Their legacies for posterity.

After having subdued the Tibetan gods and demons and all other adverse elements for the propagation of Buddhism by the Tantric power of Padmasambhava, Samye Maha Vihara, the first monastic university was built under the patronage of the king.

Santaraksita, fashioned the construction of Samye Vihara, after the model of Otantapuri Maha Vihara, the ruins of which now remains in Bihar in northern India. This is the first Tibetan monastery built on the model of Indian monastic architecture. To this day it is one of the most important monasteries in Tibet. Samye Vihara has four cells. (1) Cell for translation of Buddhist texts. (2) Cell for study of Sanskrit language. (3) Cell for study of Buddhist teaching and (4) Meditation cell.

Samye Maha Vihara produced Tibet's best known translators and scholars of 8th century such as Kaba Paltseg, Cogro Luhi Gyaltsan and Zhang Yeshe De and many others.

The Ajanta Cave Viharas show the vivid evidence of the fact that Tibetan monastic architecture is reminiscent of the Indian model of Buddhist Viharas. In *Sayanasana vastu* chapter of *Vinaya vastu*, one of the basic texts of monastic discipline prescribes drawing of *Bhavacakra* on the front veranda well outside of main entrance. The painting of *Bhavacakra* on the front veranda wall outside the main entrance is a common feature of Tibetan monasteries. A painting of *Bhavacakra's* also clearly visible on the veranda wall of Ajanta cave No. 17 to the left of main entrance. Unfortunately the major part of the painting is destroyed.

Santaraksita's greatest contribution was introduction of Buddhist' *Sangha* (Monastic) community in Tibet for the first time. In 767, Santaraksita assisted by twelve *Bhikshus* invited from India ordained the first batch of seven Tibetans to *Sarvastivadin* tradition of *Vinaya* (monastic discipline) and admitted into the monastic order. He is, therefore remembered and honoured. In fact worshipped till today as the first *upadhyaya* (*Khenpo*) in Tibetan Buddhism. The teachings and practice of the *Vinaya* spread widely in Tibet, as a result of the untiring and life-long devotion of Santaraksita and his associate in propagating and translating the *Vinaya* scriptures.

Padmasambhava was inhabitant of a hill country, now known as Swat valley that lies between Kashmir and Afghanistan. He had studied in Bengal, which was then a centre of Tantrism. By his occult magical powers he subdued all the spirits and demons and bound them under a solemn oath to abstain from doing future harm to men or to Buddhism. It was he who introduced Buddhist Tantrism in Tibet.

Padmasambhava is also credited with many social and economic reforms such as converting sandy tracts into pastures, developing the canal system and water resources for irrigation.

Legacy of Kamalasila

At the same period of time, the Chinese teacher, Hwashang, imparted instructions in deep meditation that is now known as Zen Buddhism. He began to teach that: "A man will not attain *Nirvana* by religious observance of body and speech. It can only be obtained by remaining in a state of absolute inaction and thoughtlessness. They should follow the theory of non-existence and give up accumulating merits through religious devotion and works." His teachings differed both in theory and practice from that of Santaraksita and other Indian traditions.

Sharp disputes arose between these traditions. Eventually an Indian philosopher, Kamalasila, a disciple of Santaraksita, was brought from India to debate with the Chinese teacher. The Chinese master was defeated and returned to his own land in accordance with the conditions prescribed before the debate commenced.

The king proclaimed that henceforth all Tibetans shall follow the Madhyamika doctrines of great Indian teachers such as Nagarjuna and act on the ten religious practices and the six paramitas. Kamalasila thus strengthened and stabilised Buddhism as propounded by Santaraksita and Padmasambhava.

The king Ral Pa Chan (815-836) standardized Tibetan measures, weights and coins after the Indian pattern. The continuous flow of Indian cultural heritage enriched and developed the Tibetan culture, gaining new ideas and adaptations by 9th century.

With the collapse of the Tibetan kingdom in 841 A.D., the drive against Buddhism started. Indian pandits were expelled, most of the Tibetan translators fled and executioners killed many monks. The cultural interaction between the two nations came to a standstill for a short period time.

Revival of Cultural Ties

In 975 A.D, after a lapse of a century, Rinchen Zangpo (950-1055) a noted Tibetan scholar just turned eighteen, reached the city of Kalachagti in Kashmir, a journey that took more than a month from Tibet.

There he learnt Sanskrit from Pandit Gunamitra for seven months. He received the *Bhikshu* ordination from Kashmir Upadhyaya Dharmasanti. He studied and translated the *Vajradhatu Mandala* and many other tantric teachings from this master. He then travelled to the city of Tamala Sindha, having heard the fame of Pandit Sraddhakara Verma. He studied the complete circle of *yoga tantra*, *Cakrasamvara tantra*, and *Kriya Tantra* with their commentaries under Sraddhakara Verma and translated them into Tibetan. After ten years of extensive study and travel in Kashmir, he proceeded to eastern India.

There he studied the *Prajnaparamita sutras*, *Vinaya*, *Abhidharma* from many distinguished masters such as Jinamitra and Silendrabodhi in eastern India for three years. After thirteen years travelling and studying in India, he returned to Tibet via Kashmir in 987 A.D with many scriptures. Many of the scriptures which he could not

carry with him were left in the safe custody of Sraddharkara Verma.

In 996 A.D, ten years after he left Kashmir, he made a second visit there with 15 young boys. The second visit to India was arranged by Lha Lama Yeshe 'od, the king of western Tibet to summon Indian artists, for he had laid foundations of *Tholing*, *Khochar* and *Nyar-ma*, the three earliest temples built during the time of Yeshe'od. Having stayed there for six years, they finally returned back to Tibet in the year 1001 A.D with 32 Kashmiri artists.

The murals in Kashmiri style preserved at Alchi monastery in Ladakh till today is ample example of the work of Rinchen Zangpo and Kashmiri artists who travelled to Tibet in 1001 A.D.

He also established the most influential medical school in western Tibet based on the Indian medical tradition. He translated the most important treatise of the Indian medical system, "*Astangahridayasamhita*", whose authorship is attributed to Vagbhata and its comprehensive commentary by Candranandana for the first time in Tibetan.

In 841, King Langdharma began his persecutions dealing a severe blow to the Buddhist community, which not only lost the protection of the court, but was also

deprived of all its property. Its estates were confiscated and its possessions seized. The Buddhist religion was outlawed, and its entire organization shattered.

With Langdharma's death the political unity of Tibet began to crumble; an era of decay and dissolution commenced.

Buddhism survived this period of crisis in two forms, one lay and the other monastic, but in a very degenerated form. The lay form had a mainly magical orientation, and was characterised by a subjective reading of the text, particularly of the Tantric scriptures that were now taken literally, and not according to the esoteric tradition of interpretation established in India and later transmitted to Tibet. Along with this, old customs that had little or nothing to do with Buddhism were often put into circulation again in Buddhist dress. This brought about a growth of confusion among society about the so-called Buddhist practices. There were also sporadic cases where the gods were worshipped through offering of sperm, blood and excrement. Understandably, Lha Lama Yeshe'od, the king of western Tibet felt disgusted at practices of this kind, which offended both religious sentiment and morality.

He dispatched Gya Tsondu Senge and Nagtsho Lotsaba to India in search of a

scholar who could revive the deteriorated stage of Buddhism in Tibet. After long searches and repeated visit to India, the Tibetans finally realised Atisha was the right person who could solve the Tibetan religious crisis. At the repeated request of Lha Lama Yeshe'od and his nephew Jangchub'od, Atisha Dipankara reached Tibet in 1041 A.D.

Atisha emphasized the necessity of a solid tradition of teaching, which could remove the possibility of arbitrary interpretation of the sacred texts. The authority and validity of the doctrine had to be guaranteed through direct transmission from master to student. Direct instructions by the master to his disciples were held to guarantee both the correct interpretation of the scriptures and the right understanding of the spirit concealed behind their words, thus enabling the Buddha's word to fulfil its mission of salvation. The Kadampa school of Tibetan Buddhism in Tibet was thus founded which had its origin from Atisha. Atisha is therefore, credited with the legacy of reviving Buddhism in Tibet.

The period between the 10th to 12th centuries was a peak era for Tibetan travellers to India. These men visited the sacred places of Buddhist tradition to collect books, to study in the schools of Indian teachers, to be initiated by them into Tantric liturgy and

to be instructed in the oral tradition of the mystical and yogic texts and in tantric practice. Marpa Lotsaba, Nagtsho Lotsaba, Gya Tsondu Senge, Ngog Loden Sherab are the few examples of this period who contributed most to the propagation of Buddhist teachings and practices in Tibet.

Some of these Tibetans held responsible posts in the Maha Viharas of India. Tsami Lotsaba Sangye Dakpa became the leader and the teacher of the Sangha at Bodhgaya and Nalanda Maha Vihara. The basic account of Ga Lotsaba's first meeting with Tsami Lotsaba at Nalanda is given as follows:

“At the Vihara of Sri Nalanda there dwell many pandita; and among them also there dwell the one who has attained wisdom In the five major sciences and the siddhi of long life; The one called Tsami Sangye Dakpa.”

The cultural interaction did gradually reduce from mid 13th century after Buddhism in India was brutally destroyed by Mughal invaders. But it never discontinued. We find several Indian scholars visited Tibet and worked with Tibetans even after the 13th century.

In 1418, Sariputra, the abbot of Bodh Gaya visited Tibet and produced many imminent

scholars of Kalachakra Tantra such as Jangdakpa Namgyal Dakzang and Bodong Panchen Chogley Namgyal. He also became spiritual teacher of the king of Gyangtse principality.

In 1426, Pandit Vanaratna reached Tibet with a team of 14 masters. He master had earlier predicted that he would fulfil the wishes of many beings with the help of a king if he travelled to Tibet.

Rongton Sheja Kunrig (1367-1449) and Gos Lotsa Zhonnu Pal were the first Tibetans to meet Pandit Vanaratna. Rongtson studied *Kalapa Vyakrana* (Sanskrit Grammer) and some other tantras from Vanaratna. When Pandit Varnaratna realized that things were not going as returned to Nepal and re-turned for meditation.

Vanaratna's second trip to Tibet took place in 1453. This time the king of Gyantse and Ngari (Western Tibet) had sent their envoys to Nepal with official invitations. The Pandit chose Gyantse and set out on journey with a team of eight masters.

On receiving invitation from Dakpa Jungney, the king of Tibet, Pandit Vanratna met him and gave empowerment (Abhiseka) of Hevajra tantra and Amitayus deity of long-life. The Pandit also gave numerous teachings particularly the teaching of the highest yoga tantra at the

Tse-thang monastery. He thus became the spiritual master of the king of Tibet and many other high profile personalities.

Vanratna (-1468) in collaboration with imminent Tibetan scholar and translator such as Gos Lotsaba Zhonupal (1392-1481), Jampal Yeshe and Khrim Khang Lotsaba Sonam Gyaltso (1424-1482) translated texts into Tibetan.

Taranatha (1575-?) the imminent scholar and historian improved his knowledge of Sanskrit with Buddhaguptanatha (1514-1610) who reached Tibet in 1590. Tarantha's famous work entitled "*History of Buddhism in India*" was written on the basis of information and literary sources gained from Pandit Buddhaguptanatha. He also received wide range of teachings mainly related to Tantra.

He studied *Sarsvati Vyakrana* (Sanskrit Grammer) from Pandit Krishna, a great scholar of Sanskrit grammer and literature who reached Tibet in 1624. Taranatha was not only interested in grammer and Buddhist literature, he also translated two chapters from the "*Bhagvata Gita*" the teachings of Lord Kirshna and the benefits of one thousand names of Vishnu. He also listened to stories of *Mahabharata* and *Ramayana* from another Pandit named Purna Ananda from Bengal. This is not the first case of a Tibetan scholar working on

non-Buddhist texts. The stories of Ramayana are the center theme of most famous poetical works written by Zhang Zhung Choswang Dakpa in 1439. The vedic tales associated with *Amarkosa* and *Kavyadarsa* (poetic text written by Dandi of south India) are common in Tibetan literature.

Tarantha describes Buddhaguptanatha, Nirvanasripada and Purna Vajrapada as his main teacher. Tarantha became the greatest Indologist in 17th century Tibet without visiting India. He translated 20 texts with the above-mentioned Indian scholars. Buddhaguptanatha's biography written by Taranatha is preserved in his collected works.

It is interesting to point out the interaction of the 5th Dalai Lama (1617-1682) with Indian Pandits. Pandit Gokulnath Mishra from Banaras seem to be the first Pandit to have visited Tibet during this period on his way to China on a trade mission. In 1655, Pandit Gokulnath Mishra visited Tibet for a second time accompanied by his elder brother, Balabhadra on the request of 5th Dalai Lama. They brought with them a copy of *Panini Vyakrana* (Sanskrit grammar) probably as a gift for the Dalai Lama. Darpa Lotsaba later made a translation which was presented to the 5th Dalai Lama. Darpa Lotsaba also translated 8 grammatical texts with Balabhadra and Gokulmatha Mishra.

The autobiography of the 5th Dalai Lama mentions the names of many Indian pandits such as Brahmin Haribas and Jayadas (who brought waster of the Holy Ganga) from Banaras, Brahmin Namdo Danyi from Prayag near Allahabad, Sanyasi Khayemagiri and Nitakanda from Mathura and few others. We know nothing indetail about their activities in Tibet.

Buddhism returns to its original place:

In early 20th century Sarat Chandaras set for Tibet on a political mission. He was a pioneer Indian Tibetologist who wrote several books on religion, history and grammar of the Tibetan language. He also wrote a book on the life and activities of Indian scholars in Tibet entitled "*Indian Pandits in the Land of Snow.*"

In 1934, Pandit Rahul Sankrantyan came to Tibet to study Buddhism with Tibetan scholars and in search of Sanskrit manuscripts that had been taken from India since the 7th century. He returned to India with photo print copy of about 80 Sanskrit manuscripts and forty-horse loads of Tibetan texts.

With the coming of H.H the 14th Dalai Lama and Tibetan refugees in 1959, the Buddhist culture and values that had disappeared from India were again brought back to its original place.

Conclusion: As the result of Tibet's continuous cultural interactions with Indian scholars, Tibetans have produced the largest number of translations of Sanskrit texts.

Tibetan *Tripitaka*, known as

Kanjur and *Tanjur* preserves over five thousand titles translated from Indian languages, mainly Sanskrit, embracing treatises on grammar, poetry, rhetoric, logic (the fundamental works on Buddhist logic by Dignagha, Dharmakirti etc.), politics and social ethics (such as

Canakyanitisastra, Nagarjuna's three works on *Nitisastra* etc.), medicine (such as *Astangahrdayasamhita* by Vagbhata and its commentary by Candrananda, astrology (such as

Svarodayarthasamhita by Harivarma and *Ayurgranitaphalaprakasa* by Manapurusa), chemistry (such as *Rasasiddhisstra* by Vyadipada and *Rasayanasastroddhrti* by Ratnasri), art and iconography (*Pratibimbamanalaksana* by Atreya), biographies of saints and of course Buddhism.

Tibetans have maintained and nurtured the solid tradition of teaching through direct transmission from master to disciple, that guarantee the authority and validity of Buddhism doctrine and the correct interpretation of above scripture.

Tibetans have produced a highly complex

religious and philosophical vocabulary, capable of rendering the faithful translation of the whole vast range of Sanskrit literature and usually so accurate so accurate that modern European and Indian scholars are able to produce a reconstruction of any lost Indian Sanskrit work from its Tibetan translation. Scholars of CIHTS are working on the reconstruction of lost Sanskrit texts and editing rare Sanskrit texts with Tibetan translations. CIHTS has produced and published over hundred such titles.

Tibetans have proved good custodians of Indian cultural values, particularly Buddhism and Buddhist philosophy inherited and transmitted from India over the period of thousand years. H.H. the Dalai Lama and Tibetan scholars in exile have made remarkable contributions to the widespread of Buddhist values, particularly the Mahayana teachings and Buddhist philosophy in India and the world as a whole in the last four decades.



Discussion

Tibetan Medicine: A Holistic System of Healing

Chairman: Dr. Bhagwan Das is a leading authority on ancient system of medicine. He is an equally eminent scholar of Tibetan medicine. He has authored 72 books including 7 volumes on Tibetan System of Medicine.

Dr. Trehan, Dr. Triguna, Dr. Pema Dorjee, and friends; as the Chairman of this session I have been ordered by the organisers to speak in the beginning a few words about “Tibetan medicine” before requesting Dr. Triguna, Dr. Pema Dorjee and Dr. Trehan

who are coming now to speak. Most of you from your face, it appears that you are acquainted with Tibetan tradition, Tibetan culture and Tibetan medicine.

What is Tibetan medicine? How is it called in Tibetan? It is called ‘*Sowa Rigpa*’. In Ladakh, people call it “*Amji*”. *Amji* is not the name of the system. *Am* means medicine and *ji* means *Karnewala* (the one who practices medicine). We call it Tibetan

medicine because we can't remember 'Sowa Rigpa' or 'Sorig'. 'Chikitsa vidya' (the science of medicine) that is what Tibetan medicine originally means.

The question thus arises, when there is so much of modern science, modern medicines, so many institutes, so many colleges and so many doctors, what is the need for Tibetan medicine or for that matter, *Ayurveda* in this country and in taking it abroad? You must be thinking about this. Tibetan medicine is a unique combination of science, art, philosophy and religion. If you remove any one of them, for example, if you remove religion from Tibetan medicine, there will be no Tibetan medicine- it will become blind, it will become lame. So it is a unique combination of these aspects. Tibetan medicine is another system of medicine. If you are not getting cured by another system, then you can go for Tibetan medicine (Tibetan doctor).

According to the practice of Tibetan medicine, it is the system of good help and it teaches you how not to feel and how not to become ill. Of course; there are rules and regulations described in the classics of Tibetan medicine. If you follow them, you will not fall ill. If you don't obey the rules and regulations prescribed in there, then you may fall ill. And also there is a treatment for it. So treatment of the ailment

is not the primary aim of Tibetan medicine. How to maintain a positive health? How to improve positive health? How to prevent diseases? This is the primary aim of Tibetan medicine. When I tell you that it is a unique combination of science, art, philosophy and religion, I mean *Dharma*. Some of you might be wondering why in the field of medicine, the reasons for bringing religion? Why to bring *Dharma*? And how I can say that without this part, Tibetan medicine is blind and it will not be successful.

What is *Dharma*? What is religion? I was in Dharamsala. We had a meeting with the Chief doctor, who was sitting with us and he was very old but participated in our discussion like a young man. He told me and this is not what I am creating from my mind- he was diagnosed in a reputed institute in Delhi to be suffering from cancer of liver. He was subjected to some treatment but he refused to take the prescribed medicine. That was long ago. What he did was that he took some Tibetan medicine of a prayer with some mantras and till now he is speaking, he is working like a young man. He should have died long before according to the prediction given by one of the reputed institutions of Delhi that he was suffering from liver cancer

We always tend to misinterpret religion or *Dharma*. We use it only when we want to

fight with other people. We never understand the real implications of *Dharma*. It is a '*maitri*', '*karuna*', '*mudita*' and '*viksha*'. These are the four aspects of *Dharma*: passion, love, friendship and when you find the person is destined to die (*upeksha*). These are the four different aspects of *Dharma*.

Now what is happening when a person is destined to die, we artificially keep him alive by applying different gadgets. We prolong his span of life by few days or few months. Artificially, the quantity of life is increased but the qualities are not there (he is unconscious). Now therefore, there is a movement that there should be "mercy killing"- euthanasia which is a term used in the west. There cannot be mercy and killing, these two words can never go together. You use mercy for healing and you use cruelty for killing. Killing cannot be associated with mercy- anyway that is a different topic.

How is Tibetan medicine different from the conventional or the so called "modern medicine". Tibetan medicine is a "holistic" science of help. Now-a-days, there are different specialities for different parts of the body. There is a cardiologist, there is an oncologist and there is an oncologist for the cancer of the upper part of the body, there is a diabetic cardiologist. The day is not far-off when there will be an ophthalmologist. The

day is not far-off when there will be a specialist for right eye and there will be another specialist for the left eyebrow.

In that way, the individual is lost completely- we have only specialization. We don't consider the individual as a whole. According to Tibetan medicine, each part of the body, anatomically may be different but functionally they are interrelated. You can't treat a patient who is suffering from asthma if he is constipated. So the Tibetan physician will immediately ask the patient about his bowel movement. A patient may think, why is this fellow unnecessarily bothering about my private affairs, he should be treating my asthma and not bothering about my bowel movement. But unless, according to Tibetan medicine the bowel movement is clear, there cannot be any treatment of asthma. So the Tibetan physician takes lots of personal interest in making queries about your personal life.

I would like to tell you, in Ramayana, when Sita was kidnapped- the monkeys and different devotees of Rama were running here and there. Somebody was jumping in the sky, going over the tree just to locate Sita. Then there was a vulture sitting at the top of the tree, he said, "what are you monkeys and men jumping? What are you jumping for?". "No sir, we are looking for a lady who has been kidnapped and who is

missing.” “So tell me what is the characteristic of that lady?” “She is so beautiful and she had a ring and only few hours back she has been kidnapped.” The monkey said. “Wait, wait”, and the vulture looked from the top of the tree. “Oh! It is after so many *yojanas*, one lady of your description is sitting, she is surrounded by some other women, she is crying and she is Sita.” All the monkeys and the devotees of Sri Rama were surprised and said, “we are all young people and we could not see anything despite our best effort and you say you see the lady crying, how is it possible old vulture, what is the secret of your eyesight?” He said, “my dear friends, you monkeys and human beings need a private place for your toilet. If there is a meeting or if there is a seminar going on and you feel like going to bathroom, you try to resist it because that will be discourteous to the speaker and more discourteous to the Chairman. So, you will prefer to resist from going to the toilet in one form or the other to suppress the natural urge for going to urination or for going to toilet. But I am a vulture, whenever I feel the need for it I immediately pass out whether there is somebody sitting below the tree. This is the secret of my eye sight”. The moral of this story is that good bowel movement is very essential for maintaining a perfect eyesight.

Now a days, our children right from childhood are using spectacles because their bowel movement is very erratic. So, bowels are connected with your eye sight. This is what Ramayana says. This is what is emphasised in Tibetan medicine. So each part of the body is interconnected. There cannot be any cardiologist or oncologist in Tibetan medicine. In Tibetan medicine the disease is not treated. There is no treatment in Tibetan medicine for a disease. You must be feeling a little awkward to hear this statement. There is a treatment in Tibetan medicine for the patient suffering from disease not the disease. Two patients having the same disease may receive two different types of Tibetan medicine. So it is the patient who is being treated and not the disease. Of course, simultaneously the disease is getting treated but patient is always more important.

Each individual according to Tibetan medicine is different. So the treatment according to his psychic condition, according to his bowel movement and according to his eating habit may be different. Now this is about the body: Tibetan doctors do not keep it simply limited to the treatment of the body of an individual. Simultaneously, it treats the mind of the patient as well. When a patient comes to a doctor (Tibetan doctor), he will

ask, “did you sleep well at night, are you having fever or are you having pain?” A patient may think why is this fellow asking if I have slept well or I have quarreled with my wife last night? But this factor is very important for Tibetan medicine. The treatment has to be done for the mind in addition to the body and even the spirit. If a person is not spiritually elevated (according to Tibetan medicine) he is not a healthy person. He should be physically fit, mentally happy and spiritually elevated then only he can be called a “healthy person”, according to Tibetan medicine. That’s why in Tibetan medicinal classics, you will find lots of descriptions of different *mantras*, different *tantras* and different *mandalas* and the prescription may be that you may be asked go to a temple for circumambulation because it is a holistic system not only considering the whole body, but also the body, mind and spirit (all together).

Now, according to the Tibetan medicine, an individual is composed of five basic elements . These are *Sa*, *Chu*, *Me*, *Lung* and *ether*. These terms are wrongly translated as earth, water, fire, air and *ether*. It should not be translated in this way because water and *Chu*, are entirely different concept. The entire universe according to Tibetan medicine is composed of these five elements. I would like to mention here,

Buddhism (which is Mahayana Buddhism) which is the main religion practiced in Tibet- does not accept ‘*Namkha*’ as one of the basic elements but when it comes to medicine, this has been taken into account. This is the basic difference between traditional religion and traditional medicine of Tibet. The entire universe is composed of these five basic elements. So also the body of the individual is composed of these five basic elements.

Our body, according to Tibetan medicine is a microcosm. It represent every part of the microcosm of the universe. You must have seen *Mandalas* - Buddhist *Mandalas*, Buddhist *Thangkas*. These *Mandalas* represent the entire universe in different ways and with the help of these *Mandalas* and *Mantras* you can cure your disease, you can make your mind happier, you can get spiritually elevated. So this is a very unique feature of microcosm and macrocosm and the inter-relationship is very much emphasised in Tibetan medicine.

In Tibetan medicine, we use lot of herbs. I came from ‘Chengdu’ recently. There a big movement to export Chinese medicine is underway and two years back I was in Lhasa and I have observed the same effort to export Tibetan medicine. Big manufacturing units are established and the doctors, foreign, scientists who are assembled there wanted to know the alkaloidal content of it.

What is alkaloid, and which is the active principal. I told them that if you isolate the active principal, it will cease to remain Tibetan medicine or Chinese medicine or for that matter Ayurvedic medicine.

Dr. Kidwai of the Ayurvedic and Humanitarian College under the guidance of Hakim Ajmal Khan isolated several alkaloids of *Raul*, *Phiya*, *surphaganda*, *pagalgootti*, *pagaljari*. This is the local name of that plant and he found some of these alkaloids are good for reducing hypertension, blood pressure. This was immediately patented by a foreign multinational company. They marketed it and there was a time when there was no medicine for hypertension and high blood pressures. This was the only medicine but now it has been rejected. They found that it causes depression. Now there are different other medicines - calcium, and other medicines but these medicines has been rejected. Once it was the only medicine and only herb. What were the mistakes? We are now using a particular root for patients of heart diseases, to patients who are not getting good sleep, to patients having depression, to person having high blood pressure without any adverse effects. So what is the difference? Once you extract alkaloids from every plant, there are several active principals, some of these active principals are toxic, but there are other

principals in the same plant, which counteract with toxic effect of the most important active principal.

In Ayurveda, we use the whole root of *Surphoganda* but we never use the fraction of these. Same thing is with Tibetan medicine- the whole plant is used, the plants are collected on an auspicious day. Some rituals are also performed. The plants according to Tibetan medicine have life, and you have no right to destroy another life so they do rituals and offer prayer to him. As a saint, as a *lama*, he sacrifices his worldly desire for the welfare of humanity. So also all the plants you sacrifice yourself. I am taking you to use for the welfare of the suffering of all humanity. This in essence is the attitude of a Tibetan physician.

In Tibetan medicine, a lot of emphasis is given on diet. Now in these two meetings (international conferences), which I attended in Lhasa and Chengdu, everybody was worried. Oh! what about the toxicity? It should be studied otherwise, how can we use it in America. To study the toxicity of one plant it takes years and years together and you need billions and billions of dollars. Fine, if you don't believe, you can see from the toxicity study but these plants are in use in Tibet for thousands of years. If they have any toxicity they would have been rejected by now.

Rinchen Rilbu, which contains metals, minerals, costly stones is still being used as it was used in the 7th or 8th century after Christ. If it had any toxicity then nobody would have used that medicine till now. This is proof that these medicines are free from toxicity. If you are so conscious about this and wish to study and spend billions of dollars then why should we make Tibetan doctors to spend millions of dollars to prove that this medicine has no toxicity.

The same studies were carried out. Other toxicity like sabhaku toxicity, tobaccogenic effect on Theladomite and it was found absolutely safe. It was used by thousands of women (pregnant women), and at the end, what happened was that thousands of monsters were born. The “Tobaccogenic effect” of this medicine, which was tested to be free from any bad effect created thousand of monsters. Ultimately that company had to windup by paying compensation. As there was no money to pay as compensation to the ladies, it had to wind up.

This is a very significant feature of Tibetan medicine. I think, I have to speak few things for a few minutes at the end. Now I must leave the podium to my friend Dr. Devendra Triguna.

To introduce him, if you have not known him, you have got to go to his clinic. You

will find a kilometer long queue in his clinic (you have to take your turn). I have seen once our minister Raj Narayan ji. He was in his ante room sitting on a bench like this. He was our minister (I wondered why here). He likes to speak in Hindi and never likes to speak in English. So I spoke in Hindi. Yes, I am waiting for my turn and even Minister of Health has to wait for his turn to meet Dr. Triguna-ji to be examined by him. He has been awarded “Padmashri” by the ‘Government of India’. I think I don’t have to give any further introduction about him. I will now request him to speak a few words.

Dr. Devendra Triguna has been awarded
"Padmashri" by the Government of India.

आदरणीय श्री वैद्य भगवान दास जी, डॉ० पेमा दोरजे जी, श्री
त्रेहान जी, श्री नन्दकिशोर त्रिखा जी।

में हिन्दी और अंग्रेजी दोनो भाषाओं में बोलूंगा। तिब्बत को
त्रिविष्टप भी कहा गया है जिसको हम स्वर्ग के रूप में जानते
हैं। कहा जाता था कि तिब्बत के लोगो की जिन्दगी एक सौ
दर्शों का होता था। लोगो के रहन सहन का स्तर अच्छा था।
बहुत कम लोग बीमारियों से ग्रस्त होते थे। भारत में कल्पना
थी कि अगर स्वर्ग हैं, तो तिब्बत में है।

तिब्बत चिकित्सा और आयुर्वेद में बहुत अधिक फर्क नहीं है।
भगवान बुद्ध के वैद्य जीवक ने इस चिकित्सा विद्या का
अनुवाद किया। पड़ोसी देशों विशेषकर इंडोनेशिया, मलेशिया,
थाईलैण्ड, चीन और जापान में तिब्बती चिकित्सा पद्धति और
आयुर्वेद का प्रचार हुआ। उसका कारण था कि भगवान बुद्ध
के कारण इन देशों की संस्कृति में तिब्बति चिकित्सा व्यवस्था
और आयुर्वेद गया।

The science of healing known as *Sowa Rigpa*
in Tibetan language, is generally attributed
to the Buddha who is said to have taught
the root of this tradition-the manifestation
of which is the medicinal Buddha. The
essential aspects of his teachings are
touched upon widely in the Gyushi, four
Tantras.

It is said that the original Sanskrit version of
this *Tantra* was written during 4th century
AD and translated into Tibetan by
Vairochana and Pandit Chandra Dev. And
then they gave the Gyushi to King Tri-Tsong
De Tsen (1730 to 1786 AD) and the royal

court physician, the Yu Thog Yonten
Gompo. After the famous international
medicine conference of Samye, they
synthesised the best of the medical system
and they wrote Gyushi. The text was finally
written by his most famous descendent the
younger Yothok Yonten in 1126 to 1202 AD.

It is very clear from the above factor that
Tibetan system of medicine is based on the
foundation of Ayurveda translated from
Sanskrit to Tibetan history. If we examine
the basis of this system we will find that the
Ayurveda system is also divided into eight
branches and that the same thing is like in
the Tibetan system. So those theories of
Ayurveda has been described as *Lung*,
Trippa and *Bhakkan* and they are based on
the five basic elements like Paanch
Mahaboudh. The whole universe is made of
these five elements. That's the same thing
in the Tibetan system of medicine.

The same method is done in the pulse
diagnosis. We have seen that. They also do
pulse diagnosis in the same way by using
three fingers. Hygiene described in this
system is identical to Ayurveda, digestive
principles based on the six varieties of taste
and the three varieties of past digestive
taste are identical with Ayurvedic principles.
Doses form such as powder, pills and
medicated water, medicinal ash is same in
the Tibetan medicine just like in Ayurveda.

So in my opinion there is not much difference between the Tibetan system of medicine and the Ayurveda. But what I would like to highlight here is that there is not much difference between the Siddha medicinal system and Ayurveda.

We should try to make some protocol and request the government of India that Tibetan medicine should also be recognised as part of or a branch of Ayurveda or a system of medicine, so that Tibetan doctors should also have the legal right to practice in India. At the moment, I think there is no legality in India to practice Tibetan system of medicine. So people like Trikha ji and all others and we should also request the Dalai Lama ji to request the Health Minister and the Prime Minister of India through our Ayurveda conference. After that some course can be framed so that the colleges of Tibetan medicine which are either in Dharamsala or Darjeeling or even in Ladakh can have some basic principles, basic structures of Tibetan medicine-anatomy or the physiology. In these colleges, they can teach about the new things which are coming in these scientific system so that all our students in Tibetan medicine should know about the latest developments in the field of medicine because these things never ends.

But in the Tibetan system of medicine there are lots of minerals and herbs of

Himalayan origin. These can also be added. In this way Ayurveda can be also benefited from that and Tibetan system is also benefited by having lots of things from Ayurveda. So some course can be framed. This course can be framed by the practitioners of Ayurveda and some basic things of Ayurveda can be incorporated into the Tibetan system of medicine. And this will prove to be a good model so that this authentic medical knowledge of Tibet should not only be limited to the people here but it can be benefited by all. As of now, as a medicine (Tibetan medicine) you can't export it, as a medicine. You can not practice it since it is against the law of the country. So legality should be given to this, which is a major issue. Otherwise the system is very popular, we all know that. You can see in Nizamuddin, the clinic there is doing very well. They have branches and clinics not only in India but in many other places also. Tibetan system is working very well. So, in this direction we should together do something so that this system can have legality.

With these words, I thank the organizers; especially Dr. Trikha ji that such dialogues has been taken up. Something will emerge out of this and we will try to get help from our government side, from our organization side, that they should get something out of this conference. Thank you.

Dr. Pema Dorjee was nine years old when he and his family fled into exile to India. He was awarded the Gold Medal and twice awarded the “Gem of Alternative Medicine Excellence”, in the year 1995, 1996, 1997 by the Indian Board of Alternative Medicine, in recognition of his dedicated service in the field of Tibetan Medicine. He is Secretary to the Tibetan Medical Astro. Institute, Dharamsala.

Respected Dr. Bhagwan Das ji, Dr. Triguna ji, Trikha ji, Didi Nirmala ji and ladies and gentleman. Dr. Bhagwan Das has already spoken about the basic concept of Tibetan medicine. Since this festival is specially concerned with “compassion”, I would like to expand upon the basic idea and the approach of healing. First topic of discussion would thus be “love and compassion in Tibetan medicine”. Before treating a patient, one should have a proper understanding of the underlying principles of “love and compassion” in order to treat a patient sincerely or to be of the greatest possible benefit to him. To communicate this idea further I’ll quote from our medical sutra.

*Dhug-ngel thong thang phen-thok
dhey-pa thang.*

Su-nye jam tang she-nay nyam yin.

Nyinajay jampa gawa tanayom she.

Mon-pa jangchup chok tu sam kye-to.

Which means - by seeing suffering of the being and invoking love and compassion towards it followed by concrete action to

helping them with your utmost faith without any exception to anyone. With these four virtues of love, compassion, empathetic joy and impartiality and engagement in these aspirations will lead to the path of Buddhahood.

So, the first and most important thing is to see and feel the pain and suffering of the patient, without which it is very difficult to develop genuine love and compassion in your heart. Tibetan science of healing therefore stresses the importance of recognizing suffering as a disease and to develop compassion and help the patient by correct diagnosis and giving him the suitable treatment (without all this, there is always a chance of negligence while giving the treatment). Once you are able to make him feel better, you will rejoice in the well being of the patient and in his/her freedom from the illness. So these four important attitudes are to be kept in mind while treating a patient.

In the same way, Dr. Bhagwan ji has explained the theory of *Jungwa nga* or the five elements. From Tibetan medical point of view, everything in the universe including the living being is made up of 5 elements, the *panch mahabhut*. We say that :

Dro-way lue de Jungwa She lay Drup

It means that our physical form or body is made up of four elements. When we say four elements we omitted the space

element since it is intrinsic to all the other four elements. All diseases are the manifestations of the disruption of these five elements. And the remedy we are prescribing are in the form of medicines or diet, also in the form of hyperemic. So our body and the five elements are intimately inter-related or inter-connected. When we enjoy good health, we say that the three humors or three principle energies, which are the biological representatives of the five elements, is in dynamic equilibrium but when it is disturbed we feel ill and diseased.

Next we probe the main causes of such imbalances. Of the many factors contributing to it, the two major factors are lifestyle and diet.

Nay – lhong kyen-nyi dran—pe tak tu pang. which says, the most important cause of a disease is the harmful pattern of lifestyle and unwholesome diet. When we say lifestyle, we are referring not only to the physical form of body but also inclusive are mind and speech. In order to free oneself from disease, one needs to abandon or transcend the two extremes of lifestyle or conduct i.e. over exertion and idleness.

Likewise the foods we consume are also based on the five elements. Any misappropriation of diet can cause disorder in our system. When I say misappropriation, I am talking about the three factors -

Men, Lhak, log sum, which I think corresponds to Ayurveda's *Atiyog, Hinayog* and *Mithayog*, which in turn means - while choosing a 'wholesome diet' we should avoid the three disturbing factors of excesses, abuses and unsuitable diet.

Lhakpa means taking anything in excess. Take sugar for example. As sweets are normally formed by earth and water elements, which are inherently cool in nature. The excess intake of sugar will destroy or reduce the digestive heat or *Agg, the Pachan Shakti*, which is indispensable for proper digestion of essential nutrient from the food we take. Once this digestive fire weakens the body cannot digest the foods properly and the undigested substances in our body become toxic materials, like impurity in blood or accumulation of toxin in our system. According to Tibetan medicine these impurities and toxin are the results of undigested particle and not of foreign origin. So we can say that ninety percent of abdominal diseases originate from undigested substance in our body. Therefore, we lay great stress on foods and beverages that we take. The healthy person needs it for sustaining the balance and the ill person for realigning the imbalances to regain the state of health.

Likewise alcohol, if taken in moderation is good for health and we sometime call it *Amrit*. But when someone takes it regularly and in excess, not only does he become alcoholic and nuisance to the society but also damages his liver etc. So this is what we call, misuse, disuse and overuse of food.

Similarly, one's lifestyle is affected with improper use of one's mind. Too much thinking causes overuse of mind and results in anxiety, depression and stress. As a result, 'Pranavayu and toxin within the system gets disturbed and control of one's mind becomes difficult. Over thinking and over use of mind leads to stress, anxiety, and depression. In the same way if one uses too much verbal speech or talks too much , it leads to physical exertion of the body.

At the same time, if there is absolutely no kind of exercise for the whole day will results in gradual accumulation of fluids in the body. Such a fluid in Tibetan medicine is called *Kafar* or void. Thus not only is there a lethargy in the body, it also affects the mind. So it is very important that one avoids the defects of excess, misuse or disuse. It is also mentioned in Tibetan medicine that:

Kyetse Thongtse Mhendhu Makhoengna

Nondhen Koepe Sardhu Ghala Nye

-if every thing that exists in this universe is not used as a medicine, then from where

are we going to get the substance called effective medicine.

According to Tibetan medicine, everything that exists in the universe can be used as a medicine. However just because a substance comprises of the five elements does not qualify them as medicine. For instance, these days, people use cobra's poison as medicine. Therefore in some cases, we are required to convert materials into medicines. This is the way to in the field of medicine.

The factor of 'taste' in Rasayana Ayurveda is also very important in Tibetan medicine. Normally there are six different types of tastes. Tastes are representative of five elements within the surrounding environment. So the balanced diet for example doesn't mean that we just have to take the right quantity of taste. But according to Tibetan medicine, a balanced diet includes all six tastes. In many cases, people reject bitter taste. But the best medicine for *Pitta* and liver should always have a bitter taste. Without using this bitter taste, I am sure nobody can really make a medicine for the liver and *Pitta*. Therefore taste is very important.

Now we are talking about the three *Nyepas* or the three *Dhosh* in Tibetan medicine. As I earlier said, the main cause of suffering is ignorance which normally develops into

selfishness and ego. From this particular selfishness develops the three mental poisons- desire, anger, and absurdness and close mindedness. Desire gives rise to *Lung*, the *Vada*. From anger and hatred, develops *Pitta* or *Tripa* and close mindedness develops *Kaffar*, *Bhakkan*. These three *Nyepas* or *Doechas* is the real energy that connects our body and mind. It is said in Tibetan medicine that *Kaffar* and *Bhakan* reside in the head depending on the brain and it is developed by close mindedness. So whenever we think or sometimes feel dullness or ignorance, our hand directly goes to the head.

Similarly anger develops *Pitta*, the *Thripa*, and it depends on the liver and blood and resides in the middle part of our body. Whenever a person gets angry, his/her body temperature goes up which results in immense perspiration, and a kind of heat is generated from the middle part of the body. The *Lung* and *Vada* remains at the lower part of the body and is connected to desire, especially with reproductive seeds. So you can notice that most desires like attachment and lust are generally felt from the lower part of the body.

Tension and depression, are all caused by desire. For instance, if somebody has the idea of a latest car, it means that the person has the desire, and attachment towards the

car. However, a poor bank balance discourages him from buying it. Gradually, the person is always thinking of the car even while sleeping and rolling in the bed. The person is stressed and then he slowly loses his appetite, his sleep; slowly you can find him unfriendly towards his surroundings. This means that the *Lung*, *Vada* or desire has developed, in fact, overdeveloped and is thus disturbed. So that movement has caused, you can say, restlessness in such a person's body and mind. He is indecisive and not at ease with his body, mind and speech. This instability is nothing but too much of disturbed *Lung* in his body.

So in this way, we can prove that desire, anger, and close-mindedness, are three minded poisons. They affect the physical systems and disturb the conditions of the three *Nyepa*. For this, we may reiterate Dr Bhagwant ji's theory that we are not treating any disease, rather correcting an imbalance. If *Lung*, *Vada* is lacking in the system, we give the treatment to bring it up. Or if something is overdeveloped within the system, then we just bring it down. This is called- specifying the eliminative therapy. We can give medicine to specify if something has overdeveloped. Something is going wrong within the system, we expel it from the body, which we call *Jhongwa*.

So in this, like emitives, we have purgatives, and physical therapy and *Panch Karma* in

Ayurveda. In Tibetan medicine it is called *Le Nga*, the five therapists. In this way, we can treat the patients but the basic thing is that we have to understand, what are the five elements and how important they are within our body.

Now the diagnostic methods in Tibetan medicines:

Like *Darshanam*, *Sparshanam* and *Parshanam* in Ayurveda, we have in Tibetan medicines-Tawa, *Rekpa* and *Duwa*.

The *Tawa* means visually seeing the patients. In most cases, when the patient enters your chamber, you can see the physical behaviors of the patient from which we can learn something. Some patients are very restless and very talkative, which results in lots of movements in body, mind and speech. Immediately, we can get an idea that he is affected with *Lung*, the *Vada*. Some patients while they enter the chambers, appear very angry and so on. Then immediately, you can say that he is affected with *Thripa*, the *Pitta*. When some patients enter like elephants, disinterestingly and take longer to answer your questions then it shows that the person is lazy or lethargic. Thus, you can understand that the person is affected with *Kafar*, void.

Then after *Tawa*, we check the tongue of the patient. If you check the tongue of three

persons, you can find different effects. So from tongue, you can derive lots of information. Urine examination, *Jal Pariksha* in Tibetan medicine, is also very important as it reveals condition of the patient as clear as mirror for Tibetan doctors. You can just check the color, bubbles and sediments of urine. There are lots of things to be learn from urine. So urine examination is very important. The practice is alive even today.

In *Rekpa*- the *Spayshanam*, the patient's body is examined physically- temperature, the softness of the body and many external points of the body. The body is like a house with many windows. So each of these points will give you lots of information. As Dr. Bhagwant Das has clearly mentioned - all the pains and aches in our body are not diseases. Some are very good for us. As I usually used to tell the patients of Arthritis to avoid painkillers. Pain is very useful to you as it makes you to seek treatment from the doctor. Suppression of pain will lead to the internal development of the disease.

Some pains, especially at some points there are many points on the chest and the back are directly connected to the internal organs. Whenever we have a problem with heart, we can feel this point (gesture) is very sensitive. Some person might go to the doctor complaining that they have very bad pain. People might take it as a local

problem but in Tibetan medicine, we consider most cases as symptoms and not a disease. So the sensitivity of that point tells that your heart is not healthy. In many cases, you put cauterizations, or motorizations, and people get okay. I think there is no system in the world, which can count the symptoms, as there are innumerable symptoms. Nobody can count how many diseases are there. For example, if one were to ask how many books (dictionaries) are there? I don't think anybody can count. If you just go to the root, there are just 26 alphabets in English. If you knows these alphabets, one can read and write many books . Similarly, if we don't know the real cause of the disease, means we will not be able to treat the disease and uproot the disease. There is a saying, that a doctor, who is just suppressing the symptoms can do so only for a short while but he will not be able to treat the disease. Therefore, it is very important to know the real cause of the disease in order to uproot it.

In Ayurveda, there is no disease which is not included in *Tridosha*. Similarly, in Tibetan medicine, there are many symptoms. But it goes to the three *Nyepas-Lung, Thripa* and *Bhakkan*, the *Vada, Pitta* and *Kaffar*. Some people think that *Vada, Pitta* and *Kaffar* are very easy things in Tibetan medicine. When I was in medical

college, my friend used to tell me that Tibetan medicine is very easy which is wrong infact. It is important to know the normal functions and characteristics of *Lung, Thripa*, and *Bhakkan* as they multiply when combined with other *Jhungwa*, the five elements. So it is very important to know the real cause of disease in order to uproot the disease. It is said in our medicine text that:

Gyu ma-cho pay dra-pu so-dho-pa

Dhug-tsa ma-chung loma cheg-yur da.

Without treating the real cause of the disease and suppressing the disease is like a person having a poisonous tree in his garden and him wanting to throw it away. What he is doing is that he is cutting the tree's leaves and trunks which in the next season, grows again. In this system of Tibetan medicine, what we are concerned with is neither the leaves, nor the trunks of the tree, but the root of the tree. So it is very important to go to the cause, not the symptoms.

Treatment, as I mentioned earlier is also dependant upon the five elements. The most important factors are behavior, food, medicine and therapy. Minor diseases can be corrected by changes in one's lifestyle, food and if required, one can take medicines too. At the same time in the

initial stage of the disease, one must not take strong medicine. One can take it according to the strength of the disease. External therapy like massage, oilation and fermentation are very good and can be used externally to expel the internal diseases.

Now the final question is- why do we want to live a long life and why do we want to be in good health? Same thing is said in Ayurveda:

Changi dondue soewa lue

For what purpose are we treating this body? It derves into the real essence of what a human being wants to achieve in his life. Tibetan medicine derives its essence from Buddha's wisdom. First thing a person wants to achieve is to be able to practice Dharma; to collect' *Artha*, the wealth. Wealth doesn't signify the material wealth only it also means intellectual wealth. Second, he wants to achieve happiness, not just for himself but for others too. For instance, when a doctor is able to treat a patient at a very critical stage the happiness that the patient derives from the treatment is the real wealth the doctor achieves. This happiness is considered as an act of accumulating 'Good Karma' which will reflect in one's next life. And finally, with a good health and a long life, a person can achieve Nirvana, Enlightenment if he does not disuse or abuse his good health. So this

is what is mentioned in Tibetan medicine. The medicine Buddha himself clearly says at the end of our medical text that:

*Thar-thuk day-bu yo-gyu dhopa nam
Phang-ne nay-pa sowa la jugpa
Lamey sangey sala doe-gyur shey
Tso-zey men-ki gyalpo shey-pa yen*

Without deceiving the patient, without being very greedy, if you sincerely treat the patient, you are surely on the path of Buddhahood. Otherwise, the misuse of a physicians' body, mind, and speech results in bad Karma.

*Dhue nyi mhenpe cha-chen chin
Shingjay shaapa thok-pa yi
Sok ki du-va yinpay cher
Dral-wa mey-ja kor nam phung*

A very greedy and deceitful doctor is like the demon himself in the form of a physician. The precious life of a patient is solely in his hands and therefore, it is very important for the doctor to really respect the title that he holds. That is why Tibetans call doctors as *Mhenpa*. *Mhen* means medicine, *pa* means the benefit. Therefore *Mhenpa* means- the benefactor. So I am here as a benefactor. If, I am otherwise, then I will only be degrading the name of this noble profession.

Lastly, I am honored to be here.

So thank you very much.

Dr. Naresh Trehan is senior cardiologist at the Escorts Heart Institute. He is a recipient of Padma Bhushan for his distinguished service in the field of medicine in 2001. He has also received the Padmashree Award from the Government of India for his distinguished service in the field of surgery.

Good afternoon. I am not sure, as to how qualified I am to deliver this lecture. Some may be wondering as to where does compassion figure in my talk since being a doctor, I basically deal with the physical body. Nevertheless, I feel that we (doctors) also should work with compassion just as anybody else. So I just want to share some thoughts as to what doctors go through and what they should be going through. We shall discuss the title first- 'Compassion' and 'Kam-Passion' (in Hindi-less passion in medicine).

We, as well as the patients have always been afraid of a situation when a man is going through the critical test, we call stress test. At that moment, the nurse seems to be doing cross work, like talking to her boyfriend while the doctor is taking a nap. I am ashamed to say that this happens often, and which is why one can't talk too much upon how a physician is expected to behave. Rather, after analysis we have come to agree that we must instead focus on where we go wrong and also where we do things right. For instance, although the doctor may feel, that he has given a patient a lot of time, in actuality, it may not be so. On an average, a

doctor allows a patient only 18 seconds to present his story before interrupting. So I think this is the one big disaster which we get trapped into as we get busier. A doctor usually overestimates the time spent on a patient and thinks he has spent 10 minutes when he has actually only spent a minute. Therefore, these are entrapments that doctors are lured into by misconceiving one's supposed behavior towards patients.

So how can we overcome this? First factor is personality. For example, some doctors are overconfident and feel their word is the ultimate truth and there is nothing above it. The second is when you don't actually care for the patient that you save. Since you are so good at your work, you are only interested in getting through with treatment of the disease without actually taking time out for the patient, like communicating. You are not concerned about the patient's feelings. You are just concerned about your own knowledge which you want to aggrandize by treating the disease.

The third is the failure to appreciate a patient by not being aware of their anxiety and vulnerability on entering a doctor's chamber. Such attitudes are manifestations of the doctor's self and contributes to how a patient reacts to the doctor. Some patients are so nervous that they can't explain what their anxieties are. There are some who are so anxious that they don't want to let go. So

there are many varieties of patients. However, you can never actually reach out to a patient without showing appreciation towards the patient. Such attitudes reveal your own inadequacy. When you are inexperienced, you tend to cover it through arrogance. There are different varieties of doctors, some who have just completed their training and are new into the profession. Inexperience shows in one form or another and in the process acts as a wall between patients and doctors.

When it is only the doctor who is doing the talking then it is called having a 'tunnel vision'. Instead one must look at the whole picture which will present the patient in many forms and manifestations. He may have had several bad experiences previously with other doctors. Some come with hostility, some with apprehension, and some with total surrender. So it's up to the doctor to really understand the patient's previous experiences and locate his problems.

A patient has an apprehension as he is afraid of the unknown. He doesn't know how nasty the disease is and how the treatment is going to be? Especially when one is the bread earner, he has the maximum anxiety. The education background of a patient is also important. The patient must be dealt with according to his level of comprehension.

The most important thing is that education has not taken place until the patient has learned something. When a patient walks into your office, his retention power is only 30%. And this is not because he is an idiot but because he is preoccupied with other thoughts and emotions. This is also the case with intelligent people as the patient's fear of the unknown and apprehension is so overbearing. These are the things that one must know. Knowledge of medicine only is not enough. If you go back to the early days of history, there weren't any medications. They would just go, sit by the bedside, hold the patient's hand, and console them.

The earliest medicine that came out was in morphine, the kind of stuff discovered in plants. When there was famine, doctors could only offer primitive and limited therapy. At the same time, it is also true that 90% of the diseases cured by themselves, especially the kind which existed those days. Despite not having much to offer, the doctors played a positive role in the recovery of the patient. Today, science has brought us to a level, where we can offer treatment of many varieties for various diseases and be able to deal with the whole syndrome much better than we were able to do before. However the danger of modern medicine is that in the hub of technology, we have forgotten the real art of medicine. While teaching my students I tell them to

remind themselves the importance of having physical contact with a patient. With X-ray, CAT scan, MRI and blood test you just go through the file and try to make a diagnosis, however forgetting the most important thing- physical examination. And you will see that many patients say that when they went to see the doctor, he didn't even examine me and he gave me a diagnosis. That may be so, as when you see the X-ray, you see something in X-ray. And unless you won't examine the patients, you won't find any problems there. Thus you make an incomplete diagnosis which may not be wrong, but is incomplete.

Another behavior is called 'the one foot out of the door syndrome'. The most frequently done thing is that when we make rounds, everybody rushes to their office and to the operating room and which ever place possible. It's like a brisk round. You rush in and out of the patient's room within a few minutes when the patient has been waiting there for hours to know the update on his problem from the doctor who is supposed to come and explain to him. What the doctor says to him impacts on him for the rest of the day. The biggest disservice you can do to the patient is to neglect the patient's feelings, the most terrible thing to do is to walk out without even completing your sentence, which is as equal to not doing the examination at all. And that's what is actually widening the gap between

patients and doctors. As now you will find more and more people saying that the doctors have lost all sympathy and compassion.

We should understand the difference between sympathy and empathy. Sympathy is when you tell the patient, I understand how you feel. However, he knows very well that you cannot understand what he is feeling. What the patient actually wants is empathy and not sympathy. Empathy is when you actually feel the way the patient feels. This gets reflected in the way you have started caring for the patient. Your sympathy and compassion for him becomes more apparent to the patient and his perception about you is changing. Unless the patient feels that you actually care, he will be dissatisfied by your treatment. I will give you an example, about what we did. 'Reiki' as you know is practiced and accepted in society as a form of treatment. I thought we should find out what role '*reiki*' can play in treatment or recovery of patients. So we took a '*reiki*' master along with one of our people who has no knowledge of '*reiki*' and did a double blind study, a prospect study. We pre-selected patients who had heart problems randomly. Three days before they entered the hospital, they were to receive '*reiki*' for 45 mins. Nobody knew who the master was, that this was being done by all outside independent agency. And what we did was,

we followed through the operation in the post parietal and patient went home. And then we recorded the different parameters of their recovery patterns, like their pain, mobility, return of their appetite; altogether about 50 different parameters that we had taken with the value of all the stuffs. Simultaneously, we had equal number of patients who received nothing, no 'reiki' and went through the normal course. So with relevant documentation, we were surprised with the outcome. The 'reiki' master was more surprised. The patients who received 'reiki' recovered or at least felt much better in their recovery than the ones who didn't get any 'reiki' treatment at all. But the interesting thing is that there is no difference between the real 'reiki' master and the ignorant administrator who pretended like a 'reiki' master. That meant attention and good will that the patient receive, results in them experiencing more optimism and sort of more reconciled to their disease and thus able to recover faster. And it was doubtful that the 'reiki' master made any difference, rather it is the fact that attention made the difference. And there was the study in California some years ago where they showed even remote praying for patients. The patients who were prayed for recovered faster. Now it has yet to be duplicated and I think that the validity of every study must be duplicated by the people. If you communicate good will,

sympathy, and empathy, be it in any form, it will always have a positive effect for the recovery of the patient.

A doctor should be like a half- psychologist. He should be able to locate the vulnerable points of the patient in a second through, healing, touch, transfer, faith, power and confidence. There is a way of communicating with a patient. If you say- did you enjoy the game, I mean yesterday or what ever? This query does not expect any answer and is better to not speak at all. When you say hi, how are you? This is also totally meaningless connection, like whole evening when you are in the party everybody say these things. It is a greeting but it has no meaning to the person who is saying it nor does it have any meaning to the person who is addressed here. But if you say a shorter sentence, like, how are you today? How have you been as I haven't seen you for so many days? You already made a connection. With just a change or twist in the length, though the sentence is the same, the time is same but one is more directive than other. It has a deeper meaning to the recipient.

And in our hospital surroundings or our medical surroundings, it is not only the physicians or the doctors who have to practice this kind of sensitivity. It must go seamlessly across the whole process. So you have the nurses who are spending

hundred of times more with the patients than the doctors with the patients. So they must be sensitized with this very fact. They are really healing angels as they are the ones who actually communicate good and bad, the sense of anxiety or indifference to the patients and that's one of the things that is really very important in any of the given institutions if you want to make a successful system. Sensitization of your workers is important; the nurses being the most important lot. The small and short encounters the patients have with the other people like social workers, the nutritionist or the physiotherapist are directed encounters; not 24 hours encounters. On the other hand a nurse gives 24 hours healing touch during which time the doctor visits only once. A combination of this can work miracles towards how a patient feels about himself, and how his recovery is going to be.

I'd like to explain here about compassion where one must learn to differentiate between situations when one has to express happiness or sadness. You empathize, you educate and you have supportive attitude. You should react in this way instantly to the patient as he is in anxiety and apprehension. If the patient was up all night in pain and you walk out and say, it's nothing, and it's all right. It shows insensitivity to what he said to you and is not desirable. So you must have access to

his feelings. If he says he is feeling great then you should express happiness on his way to recovery. This may act as a cause for him to have a good sleep. So these are the things which in the spurt of a moment's communication, adds to the great satisfaction of a patient.

One must know the difference between giving support and dependence. You should show support but you are not at any point to encourage dependence of the patients on the doctor. That's why you have mental switch as to be able to be sensitive when to draw the line, because it can be misunderstood and then again cause betrayal. If the patient feels too much dependence on you and then you may not be able to handle it. Such situations should be avoided as no doctor can afford to give too much time and involvement to a patient and this in turn will result in a sense of betrayal and disappointment. So this can be avoided very easily by being gracious and by gracefully explaining your situation to the patient on your inability to give too much time and attention to him. This should not be too abruptly or rudely conveyed and thus the message will get across to the patient.

There's another challenge that you face all the time which is how much truth to tell the patient because, if it is devastating, it can demoralize the patient. How much ever devastating the disease, there should

always be a sense of optimism. However you have the obligation to tell the family the truth. A little sugarcoating of the bad news is not a bad idea while divulging the news to the patient. I think it's not immoral, I think it's morally right not to transfer any information to the patient which can actually take away their will to live. Because the moment you lose the will to live, half the battle is already lost.

Now we have this other thing what we basically call the longest work. The longest work is actually related to the family also, we say the longest work for the physician is the work from the backside of patient who did not make it to the patient's family where you are going to break the news, that the patient didn't make it. Similarly, when you are signing a sort of a closure on a disease the patient has, it should not be like death warrant. A patient should not be given the red flag. This is something I learnt personally in my life very early. We were visiting a place named Kunoor, which is in Southern India. We were staying at a tea estate with a relative of ours. I was ten-eleven years old by that time and there was a man who used to live in the same tea estate who was known to the relative of ours, and used to drink all day. That night when he went to his cottage, he consumed six bottles of soda and a bottle of whiskey. So I asked my uncle, "hey what's wrong with him that he drinks all day?" And then

he told me this story. Four years ago, when this man used to be the owner of the neighboring tea estate, he developed scirrosis of the liver from drinking. The doctor told him at that time that, he had only six months to live, because his liver was totally short. So he decided if I have only six months to live, why should I stop drinking. So he has been drinking for the last four years trying to kill himself but he is still not dead. He sold his tea estate and all his belongings and it is just because of the neighbour that for twenty years he has been living in the house free and giving him whisky. But his death warrant was signed for six months four years ago. We just concluded a conference where I was invited by my guru from America who is a famous heart surgeon. He said one of the first things in our training; he told us that on any given day your patient and their families will make you feel like god and you are safe as long as you don't believe it. Because the moment you start believing it then you feel you have the wisdom or knowledge to predict things to this definite timetable. I think that's the beginning of the end of a physician. So this poor man who could have lived possibly many many years if he had stopped drinking four years ago and still had his tea estate, is totally destroyed today. That's one of the things that we need to know when to say what, and how definitely. There should always be hope and optimism

rather than pessimism while conveying disastrous news to a patient.

You people are all familiar with euthanasia. That's another issue, that, when do you stop life support systems that are giving diminishing return or are painful or torturous to the patient. Technology is such that it can drag things out for many days and months. It's a dilemma to the doctors because we also say never be smart enough to quit because miracles happen. I still see it everyday, the very people who you think will not make it, actually walk out of the hospital fit and fine. So never be smart enough to pull the plug but again one should be smart enough to discern when you have actually reached a stage where you are torturing the patients with the technology. It is through experience that a physician is able to discern that the time has come to call it over and it is judgment day for the doctor. Experience is necessary to decide who is to die and who is to live. There can be other influences-like relatives, children who are in hurry to pull the plug as the patient has become a burden to them. Some of them want us to remove the tube from the throat as they have a question to ask. I presume they want to know the bank account number in Switzerland or something like that. There are many influences and demands on a physician pulling him in different directions. But that's where I think a physician's maturity

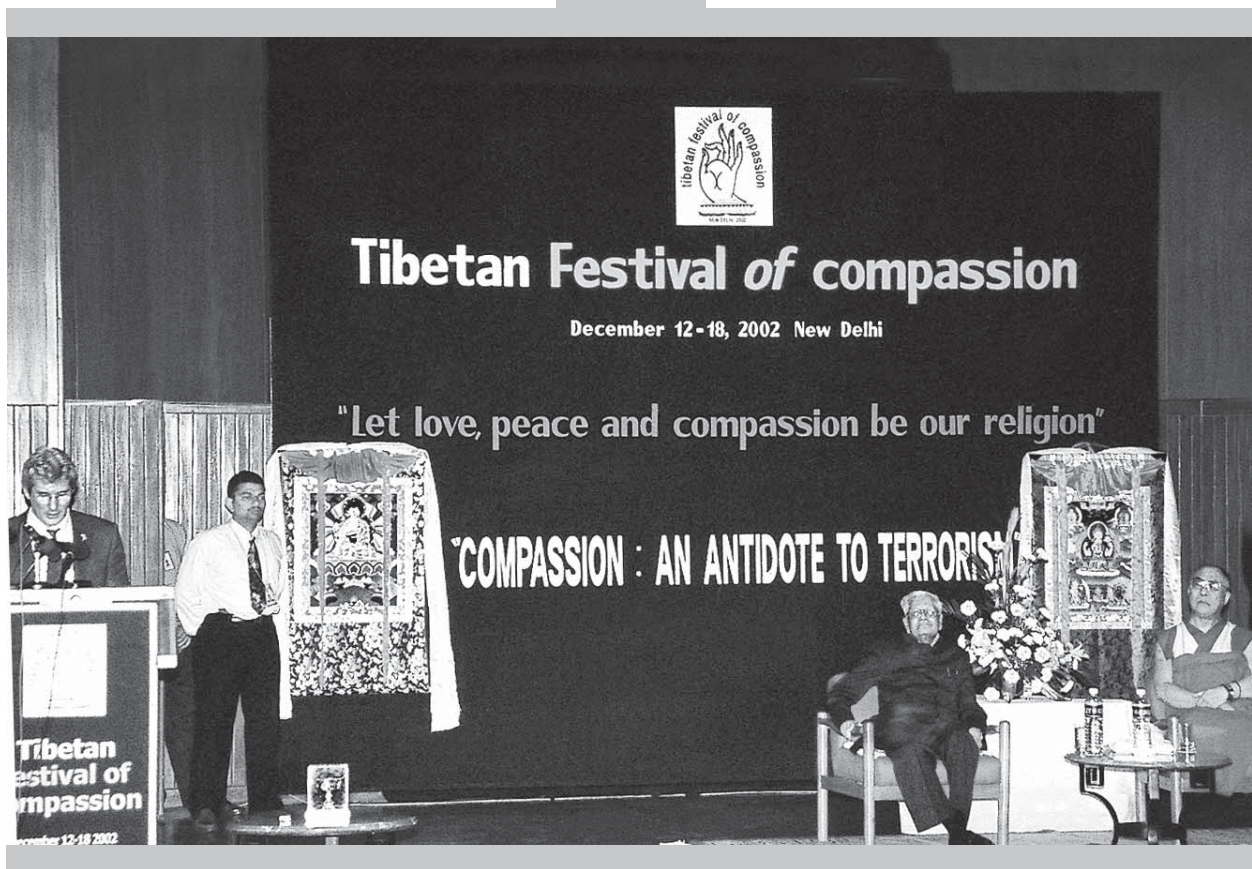
and experience is necessary, to protect your patients from all these vagaries.

To sum it out, I would say that when choosing a career you must go for something that you would do free of cost if life afforded you that opportunity. This means that you actually enjoy your work so much that you would do it for pleasure if it didn't necessitate making a living out of it. I say to most people who ever asked me including my children that it's the biggest tragedy to human being to do a job which you don't like. It is a tragedy to get out of bed every morning and say I hate this job but I have to do it. The real wealth is when you derive joy from your work and at the same time you earn your living from it. Specially when you choose a career in medicine, you must really love the profession before joining it and more so after joining it because the number of hours we work and the demands that are made on us is so much that if we calculate per hour reimbursement then it probably is even less than what a taxi driver earns. So that's why I think it's important to really love the profession before one decides to go for it.

So I will end this speech here with a phrase from His Holiness the Dalai Lama which I am sure all of you are familiar with:

“Let love peace and compassion, be our religion”

Thank you very much.



Tibetan Festival of compassion

December 12-18, 2002 New Delhi

"Let love, peace and compassion be our religion"

COMPASSION : AN ANTIDOTE TO TERRORISM

Closing ceremony

(18th December)

Address by H.E. Shri. R. Venkataraman (Former-President of India)

His Holiness the Dalai Lama and dear friends; I have been announced to introduce the speaker on this occasion as the

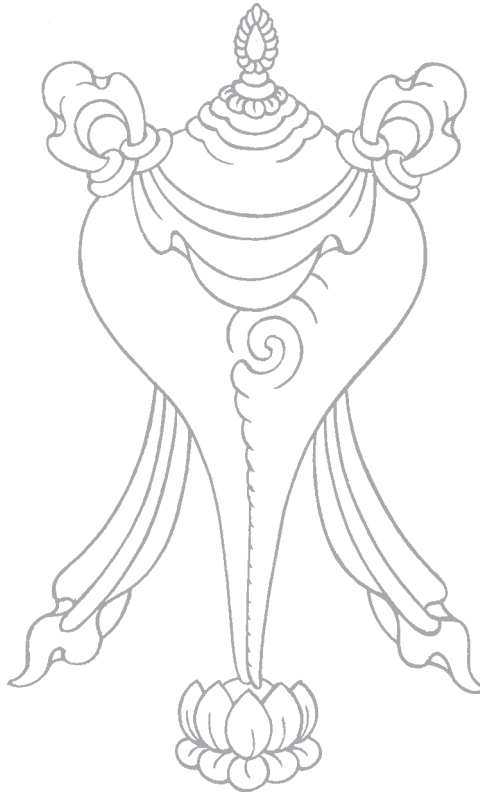
Chairman of this meeting. It is ridiculous for me to introduce His Holiness the Dalai Lama. The Dalai Lama is the

embodiment of peace, compassion, non-violence and kindness.

In fact, today, He is the best representative of the “principle of compassion” which is the fundamental core of Buddhism. The Dalai Lama has been going almost all around the world trying to inculcate in people the cult of non-violence. Well; Buddhism stands foremost for peace, love, compassion and nonviolence. Therefore, His personal dedication and wisdom are in fact one of the reasons why he is

considered as one of the great leaders of today. The Dalai Lama has been organization every year a kind of festival that has been able to strengthen the message of peace and love. Recently, he has taken the opportunity to organize the “Festival of Compassion”, which is the root of all the virtues of life. As I have said in my initial speech, “Compassion is the root of kindness, sympathy, love, affection and all other virtues that man should possess”.

It is a great pleasure to have His Holiness to deliver his speech.





Keynote Address on “Compassion: An Antidote to Terrorism”

by His Holiness the Dalai Lama:

Your Excellency Mr. R. Venkataraman, my friend of many years and also a great supporter of Tibet and as well as my friend and supporter of Tibet Your Excellency Mr. George Fernandes and other friends and all those who are gathered here this evening; I am happy to be here at the “Tibetan Festival of Compassion”. I would also like to thank Smt. Sonal Mansingh who has also

been a friend of Tibet for many years and I especially thank you for the beautiful presentation of the classical Indian dance that has been presented this evening. And I also like to thank all those who have been associated with the preparation and organizing of this festival for the effort and hard work you have gone through to make this festival a great success.

It is my joy that through this festival many of our friends will be able to learn more about Tibet and Tibetans.

Actually I think, compassion is a kind of human emotion, since human beings form this world, compassion is a part of human beings. Among the many emotions such as hatred and jealousy which are a part of our mind or emotions, these emotions bring only temporary satisfaction. That is the satisfaction on the basis of ignorance.

The compassion and all other altruistic emotions always bring deeper satisfaction. Compassion and affection is the basis of not only of our happiness but even for our very survival. These are very important for the simple reason that we are a social animal. So for our survival we need a sense of community, a sense of caring for another. So taking care and concern for others with respect is compassion.

Compassion is not something special for the Tibetans alone, but I think all religions certainly take care of all humanity. All religious institutions give the teaching of compassion. All religious associations talk about compassion, forgiveness, tolerance, self-discipline and contentment. These are the essence of all major religious institutions in spite of different philosophies. These virtues are very

important for human being. These are the basis of human happiness, meaningful life and meaningful society. Hence, on this matter there is no disagreement and everyone agrees on the importance of these virtues. I am trying to teach this message to everybody.

I am quite sure even before Buddhism came into Tibet, the Tibetans in a way were more or less like warriors. Even then, Tibetans did practice compassion because that is a nature of human mind. Since Buddhism flourished in Tibet, Tibetans not only followed Buddhism but the entire Tibetan way of life got changed. Buddhism came to Tibet from India. The Buddha Dharma's '*Aryabhumi*' is this country.

I think many intelligent Indians further put efforts for the development of Buddha Dharma or in other words gave more clarity to the Buddha's messages. Eventually the famous Nalanda University was started. I think for two centuries, Nalanda Buddhist Monastic Institution produced the best thinkers of that time. So their writings even today are very interesting, not only interesting but very relevant to this world. We Tibetans, from our ancestors more than thousand years ago sincerely practised and studied these texts and also implemented as much as possible these teachings up to my generation.

In my own case also, since from a very young age when I was seven years old, started learning the text by heart. These texts were written by the Nalanda masters such as Nagarjuna, Chandrakirti, Dharma Kirti, Shantideva, These are some of the greatest Indian philosophers and thinkers. So, since Buddha Dharma came to Tibet, I think our own Tibetan thinkers and intellectuals really developed in that direction. By comparison, it is quite encouraging among Tibetans that in the last more than one thousand years, a wide number of top scholars were Tibetans. So the common religious philosophy or rather the main aim or main purpose is to transform the human mind. Not just praying or not just devotion, but using the maximum human intelligence to transform our emotions. That's why in Buddhism, philosophy or theory is very important. Now I think the essence of Buddhist theory is the theory of inter-dependence. This is the key point. So, according to that viewpoint, you should think, your future depend on others. Your children's future depend on others. From that philosophical point of view everything is inter-dependent. For each of the events, there are multiplicity of causes and conditions, which are inter-related. That gives us a complete picture about humanity and about the world. Even I

think other galaxies also have some specific root or conditions of some kind. That's the reality.

I think many philosophers are actually trying to know the reality. In the process they commit many mistakes because of the lack of understanding of reality. I give you one example; when there is a violence, there are in reality many complex causes and conditions. In reality most of the time, we pick up one cause and then we think that all these things are happening because of this reason and then accordingly we act.

Sometimes we try to eliminate that through force. In reality they don't know that there are many other factors. Because of the lack of knowledge about all sorts of complicated situations, we just simplify that problem. So through that way we use means according to that view. That is wrong because that is not realistic since actual situation is not that simple- things are inter-related.

So in our daily life, even for our health care we usually think, just good food, good rest, good medicine is okay. In reality, the "peace of mind" is something very important factor for a healthy life. We neglect our mind or rather peace of mind. So even if we have the best food and the best medicine still our human race is undergoing problem after problem and many may not get a peaceful sleep. Then you rely on sleeping pills or

some sleep tranquilizer. It means that the person does not know the whole thing about the health of our body.

Many of the problems we are facing today are due to the lack of awareness of reality. Under such situations, Buddhist philosophy is very helpful, I think. The main Buddhist approach of the importance of compassion is this. We do not practice compassion forcefully, because we think it is a Buddhist teaching. Compassion brings us inner peace, peaceful family, happy family, healthy progeny and peaceful society therefore we have to consider compassion as important.

The Buddhist approach or practice, is that we often think that since Buddha taught it, we must follow it as we are Buddhists, but we have liberty to analyze. Some Nalanda thinkers' description about the world if compared with today's knowledge, we may think these are rather silly. So we have the liberty to say that and in Buddha's own words, "if some sort of concept goes against the reality according to our finding or experiment, we have full liberty to accept or reject that".

However, Buddha's message of compassion and love is very powerful. If we think more and investigate more things, then more compassion may develop within us, so this is the best part of emotion. This

brings inner happiness, this brings strength, this brings determination, enthusiasm and also brings happiness for all society. It brings the concept of taking care of environment, all sentient beings except mosquitoes (laughs). That's an exception (laughter from the audience). This is especially so for the mosquitoes causing malaria. So that's the Buddhist way.

I think therefore, in Tibet because of its geographical position, having a small population and huge area, there is a need or effort to develop new friends. If we have more friends our life become easier. May be that's the reason for this message of love and compassion. Perhaps may be also the reason of this "Tibetan Festival of Compassion". (laughter again)

In that way, for developing the realization for a happy life, compassion is important not as a religion but as some important benefactor. So, irrespective of whether one is a believer or non-believer of religion, whether Buddhist or non-Buddhist or even anti-Buddhist everyone needs compassion and affection. Therefore, concern for others (sense of caring) is very important part of our human emotions or human mind, and also one of the most important part of our life. This is also true for those animals, who have limited altruistic mind. Very often, they

are neglected of compassion. The fact is that our altruistic mind can develop infinitely due to our better intelligence.

From the Buddhist viewpoint, Buddhist faith of compassion must be combined with human intelligence which will bring warm hearts to human beings. I also think, in order to promote secular ethics- these two things must go together.

So including myself, let us try to practice to be a good human being, a happy human being and bring more smiles in our daily lives and at least we should make some kind of pledge in our life. If not then don't make trouble for others. That's important. And through this way we should try to promote human values in the name of secular ethics. Don't try to convert, don't try to spread religious faith and instead try to promote the basic human value. I think that is very important.

Thank you very much....

Presentation of the “Light of Truth” Award.

Address by Ms. Mary Beth Markey,

Executive Director of International Campaign for Tibet.

Namaskar, Your Holiness, distinguished guests, friends and the honored people of India; I am privileged and blessed to join this gathering as a representative of the ‘International Campaign of Tibet’. Before I introduce our Chairman Richard Gere, I would like to thank His Excellency Shri. Venkataraman, Kasur Tashi Wangdi, for inviting International Campaign for Tibet to present the “Light of Truth Award” at the “Tibetan Festival of Compassion”. I would also like to thank the festival coordinators for every assistance provided to our staffs in New Delhi.

An advocate around the world for the Tibetan people, the leadership, staff and membership of the International Campaign for Tibet attach great significance to the selection each year of the Light of Truth award recipient, as the people selected embody the very mission of our organization. In generosity of spirit and resources and profound sympathy for the circumstances that have brought so many Tibetans to seek refuge here. The people of India have a critical role, recognize and supported internationally in sustaining the Tibetan diaspora, until such a time when Tibetans can return home.

Certainly, the scope of Indian help to the Tibetan people is unmatched. The question which arises as to why the International Campaign for Tibet is only now recognizing the contribution of the Indian people? It is simply that our organization was established in the United States and our primary goal was to build support there and our focus was somewhat limited. Now, with the additional offices in Amsterdam and Berlin we are working consciously, we hope more attentively of reaching internationally. Then of course, the people of India became our first and obvious international choice for the Light of Truth award- recognizing the long over due.

The International Campaign for Tibet is especially honoured to have Shri. Rabi Ray, a long serving member of our international council of advisers and the President of the Indo-Tibetan Friendship Society. He will accept the Light of Truth Award on behalf of the people of India.

If I make a preface to Rabi Ray itself, there is no barrier between the peace loving people of India and peace loving people of Tibet. As the membership for the International Campaign for Tibet continuous to grow, we hope to embrace more and more Indian friends to move towards collaboration with our goal to the full measure of freedom for the Tibetan

people and genuine self-rule in Tibet.

Today, we are in a period of renewed hope. His Holiness the Dalai Lama's envoys have recently been to Beijing and Lhasa. Now we must seize the opportunity, we must all work together in our own unique capacities to create the causes and condition in India, in America and around the world to help achieve a peaceful solution for Tibet.

Again, let me express my sincere thanks to all of you for receiving the International Campaign for Tibet and our guest from United State Congress, so warmly received here in New Delhi. And special thank you to Your Holiness for extending through your presence here in India the opportunity for so many Americans to come to know and love the Indian people in their magnificent country as I have.

At this point, I happily exercise my responsibility to introduce the Chairman of the Board of the International Campaign for Tibet, Richard Gere. He is a strong and a resolute voice for the Tibetan people and the truth that their struggle represents.

Please join me and welcome our dear friend Richard Gere.



Address by Richard Gere

(Chairman of the International Campaign of Tibet)

Hello and Tashi Delek. Your Holiness, the former President of India and distinguished guests here; this is a really joyous moment and one that makes me really happy because I can talk about two great people that I have come to love very much. My Indian brothers and sisters and my Tibetan brothers and sisters. I'm so happy to see all of you here with smiling faces enjoying the glow of being in the same room with His Holiness the Dalai Lama.

It's been almost twenty-five years, since I first came to India and if I would have known what is going to happen to me I would have burst with expectations. Now my life has completely got transformed.

How I became a friend of the Tibetan people and a student of His Holiness the Dalai Lama is because of my Indian friends. The extraordinary energy of this wisdom and culture of the North was able to go

through India and then to the rest of the world. The enormous suffering that took place in Tibet became joy to the rest of this world who were able to find a great teacher of inspiration. The Tibetans are found all around the world.

The nomination of this award is for someone who has helped the Tibetan people in their hour of need. This award is for India and the people of India. Their assistance in supporting and help preserving Tibet's distinctive civilization and heritage is unparalleled. Under the leadership of His Holiness the Dalai Lama and with the unconditional and compassionate support of the people of India, the Tibetans have been able to rebuild both the secular and monastic institutions thus enabling them not only to survive but also to flourish in safety and freedom in India.

The "Light of Truth Award" was designed to recognize and honor those who have brought the most significant contributions for the public awareness of Tibet and the Tibetans in the 50 years of their struggle of survival and dignity. India is the source or the very strength of Tibet's spiritual and cultural heritage. Atisha, Guru Padmasambhava and many other Indian scholars have visited Tibet and brought to Tibet, the great teachings of Lord Buddha.

So, Buddhism not only enriched but flourished in Tibet but also became the foundation of Tibet's culture and civilization. Tibetan people have been greatly inspired by Gandhi's teaching of non-violence, genuine tolerance and genuine compassion. His Holiness the Dalai Lama very succinctly defines the nature of the relationship between India and Tibet as "*Guru and Chela*"-India being '*Guru*' and Tibet being '*Chela*'.

My personal concern for the political situation in Tibet brought many troubles all over the world, which I gladly take. I hope that the recent positive development of contacts between the representative of His Holiness and the government of China will lead to the starting of genuine talks and I mean that genuine talk to resolve the Tibetan problem. We look forward to future meaningful talks between His Holiness the Dalai Lama and the leadership in China. I think that will take place only if there is a vision on both sides that can bring positive result for both.

Some of the Indian leaders have realized that the Tibet question is not in the interest of India. In this context the first Deputy Prime Minister and Home Minister in his letter to the then Prime Minister Pandit Nehru in 1950 talking about the implication of countering Chinese invasion forces into

Tibet. Patel said,” in my judgment, this situation is one which we can’t afford either to be complacent or vacillating, faltering or lack of decisiveness in forming our objectives which leads to weakness or increase the threats which are so eminent”. Unfortunately the Chinese took Tibet and occupied it. But in a bold decision Pandit Nehru gave refuge to His Holiness and the Tibetan people giving unconditional support in order to preserve the Tibetan cultural identity. Then I was also told that Jaya Prakash Narayan who Indians fondly call Lok Nayak whose influence is not only on the political ground but in all the spirit of Tibetan experience and culture did contribute so much for the Tibetan cause. It is not for that significance that the honorable Mr. Rabi Ray is receiving the award on behalf of the Indian people. George Fernandes who is also my friend and the friend of Tibet is also with us here today.

I have been involved with the Tibetan issue over the last several decades. My friend Lodi Gyari tells me that it was obviously Dr. Lohia who introduced Tibet and Lodi speaks about Dr. Lohia in great reverence and common respect. These are some of the Indian leaders who have shown immense interest for Tibet. Otherwise, the list is very long and will go the whole night but I am not going to do that. But they are

good friends indeed. The power between the people of India and the people of Tibet, the relationship between His Holiness the Dalai Lama and the Indian leader is both moving and inspiring. As a disciple of His Holiness the Dalai Lama and a good friend of India, I want to express my gratitude to the people and the government of India for your assistance for the people of Tibet. Also on behalf of ‘International Campaign of Tibet’ and all the members around the world I urge you to continue to stand with His Holiness the Dalai Lama for his non-violent effort for freedom, democracy and the dignity of the Tibetan people.

I take this opportunity to thank His Excellency Shree. R. Venkataraman (former President). Nice to see you here sir. Then Kasur Tashi Wangdue, the representative of His Holiness for hosting the ceremony and for allowing us to be part of this “Tibetan Festival of Compassion” and the people of India. We love you so much. Thank you so much.

Namaste

Address by Shri. Rabi Ray (Former Lok Sabha Speaker)

Respected Venkataraman ji, former President of India, His Holiness the Dalai Lama, Mr. Richard Gere, Lodi Gyari, the Director of the International Campaign of Tibet, and ladies and Gentlemen.

Today is a very proud day of our life to receive the “Light of Truth Award” from His Holiness the Dalai Lama on behalf of the people of India. I am failing in my duty if I don’t mention here the great stalwarts and leaders of our country: the late Mr. Rajendra Prasad, the first President of India, Sardar Vallabhai Patel, the first deputy Prime Minister and the Home Minister of India, Loknayak Jayaprakash Narayan and Socialist leader Ram Manohar Lohia and great Jurist M.C. Chagla and host of other Indian leaders who have fought ceaselessly for the

cause of freedom of Tibet in their life time. All of them have been a great source of inspiration for us to carry on the fight through non-violence in a peaceful manner under the able leadership of His Holiness the Dalai Lama. I will assure His Holiness the Dalai Lama ji that the people of India would leave no stone unturned and to stand with its side under its unique leadership. We seek Tibetan freedom so that Tibet will be able to play the rightful role in the comity of nations.

I thank the honorees of the ‘International Campaign for Tibet’, Chairman Richard Gere and Executive Chairman Lodo Gyari and the other organizers for organizing this ceremony in the capital of India.

Thank you very much.

*Thank you Speech by **Shri. Tashi Wangdi** (The Representative of His Holiness the Dalai Lama.):*

Your Holiness, most respected Chairman of the organizing committee His Excellency Shri. Venkataraman, His excellency George Fernandes, various religious leaders, respected dignitaries, ladies and gentlemen and dear children who have come here to receive the prizes in the drawing competition;

It is my very pleasant duty to thank all of you who have been involved in organizing this festival for the last one week. I would like to start thanking our Chairman His Excellency Shri. R. Venkataraman for his guidance and wise counsel whenever we needed it and all the members of the organizing committee for their help and support. I would also like to thank the various religious leaders and for all those intellectuals who were made to draw on the various religious traditions on the theme of Compassion and we are very grateful to all the various religious leaders who have come here to address the various discourses. We are also very grateful to those who have participated. During the joint interfaith, we all have made efforts to send the message of closer understanding and unity between different religions. This morning as a part of that, many religious leaders have joined at various places of worship and prayed together. His Holiness always stands for interfaith unity and dialogue for the promotion of better understanding among various faiths. I would also like to thank

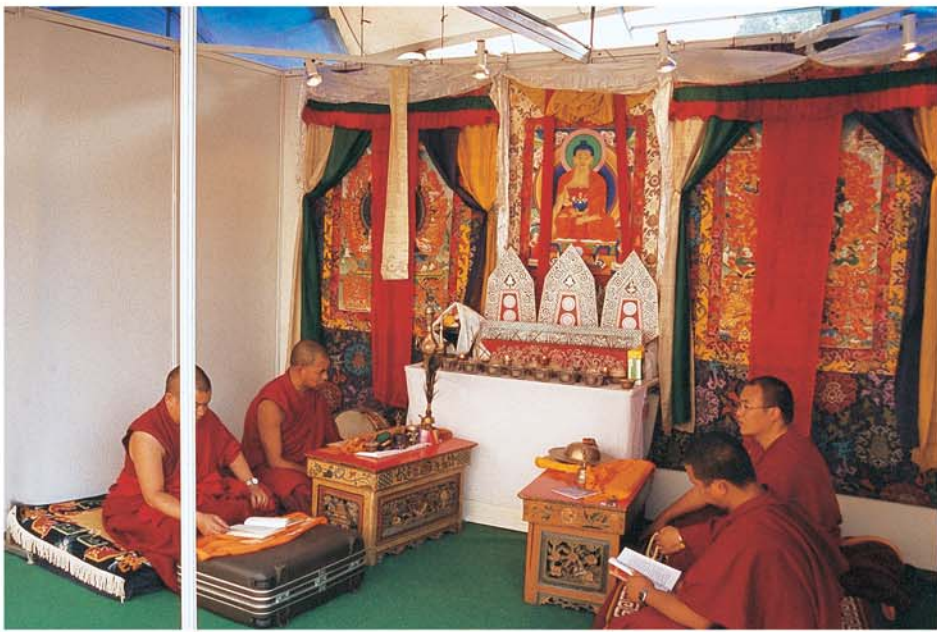
Smt. Sonal Mansingh for the dance presentation of offering. When she came to know about this festival she offered to present this very special dance and we are very thankful to her. I would also like to thank the organizers of children's painting competition that has helped us to organize the painting competition-Hemanshu, Delhi Police Public School, and the support that they have given us.

I would like to thank the following organizations for the financial support and assistance, Central Tibetan Administration, Friedrich Naumann Foundation, Foundation for Universal Responsibility, Tibetan Parliamentary and Policy Research Centre, International Campaign for Tibet. For their participation in the exhibition of the arts and crafts and other cultural programs. I would like to thank Norbulingka Institute, Tibetan Institute of Performing Arts, Tibetan Medical and Astrological Institute (which have been giving free medical consultation and concessions on medicines), Tibet House, Namgyal Monastery and Gyuto Monastery, and individual artists like Karma Phuntsok, Ngawang Dorjee and Lobsang Delek. I would like to thank you all.

On behalf of all in this auditorium and others who are watching on the screens specially provided outside, we are extremely grateful to Your Holiness for graciously consenting to be with us and to give the message of compassion.

Thank you.











PROGRAMME

December 12-18, 2002

11.00-21:00 hrs

Silver Oak Lawn, India Habitat Centre

Prayer for World Peace:

Gyutoe monastery monks prayed for word peace in a typical Tibetan Home

Painting Exhibition:

Paintings by Karma Phuntsok, Australia.

Unique and dynamic expression of contemporary Buddhist art using different technique and materials in his work creating futuristic expressions of time bound art.

Free Medical Camp

Tibetan Medical and Astrological Institute, Dharamsala.

It is a highly developed holistic system of medicine diagnosed through pulse reading and urine examination. The medicines are made from herbs and natural minerals. It is known to have no side effects. Consultation and a week's medicine free!

Construction of Sand Mandala

Namgyal Monastery, Dharamsala.

Mandala is an imaginary abode of deities, used for visualization during meditations. Sand Mandala is created from power coloured sand. It is highly intricate, requires artistic expertise and meticulous effort.

Butter Sculpture:

Dip Tsechokling Monastery, Dharamsala.

Traditionally in Tibet, butter sculptures are made from pure butter and in India because of the weather, it is mixed with ghee and wax.

It is a highly unique, visually attractive and intricate art, symbolizing religious offerings.

Art and Handicrafts (Live demonstration):

Norbulingka Institute, Dharamsala and Tibetan Womens Center, Rajpur.

Representative of varied aspects of unique tradition of Tibetan arts and crafts consisting of painted and appliqué Thangkas, metal crafts, wood carving, clay modeling, stone carving, carpet weaving will be on display with live demonstration by artist.

Exhibition

Tibet House, 1 Institutional Area, Lodhi Road, New Delhi

Compassion and Reincarnation in Tibetan Arts.

Exhibition specially designed under the theme compassion and reincarnation in Tibetan arts.

Book Exhibition:

Paljor Publications, New Delhi.

Exclusive books on Tibetan Language, Buddhism and History

Tibetan Food Festival

Variety of Tibetan delicacies on service at Silver Oak Lawn

Video Gallery

Screening of popular Documentaries and Films on Tibet.

Inaugural Ceremony- 12th December. 11.00-13.00 hrs

11.00-11.10 hrs.	Lighting of Lamp by Invited Dignitaries
11.00-11.10 hrs.	Invocation by Tibetan monks from Dip Tsechokling
11.10-11.20 hrs.	Mahatma Gandhi ji's favourite song on compassion " Vaishna Jan " by Raag group
11.20-11.35hrs.	Address by H.E. Shri. R. Venkataraman
11.35-11.50 hrs.	Address by Shri. Sunderlal Bahuguna
11.50-12.05 hrs.	Address by Shri. Sunil Dutt
12.05-12.10 hrs.	The song " Jyot se Jyot Jalate Chalo " by SOS children
12.10-12.25hrs.	Address by Prof. Samdhong Rinpoche
12.25-12.40 hrs	Address by His Holiness Sakya Trizin
12.40-12.55 hrs	Inaugural address by Chief Guest, Dr.L.M. Singhvi
12.55-13.00 hrs	Vote of thanks by Shri. Tashi Wangdi
14.00 hrs.	Film Show "Kundun"
16.30hrs.	Film Show " Himalaya "
18.30-20.30 hrs.	Lecture on Dalai Lama: Non-Violence and Universal Responsibility

13th December Friday, 2002

07.30-08.30 hrs.	Amaltas: Buddhist Meditation guided by Jetsun Chenmo
09.00-10.45hrs.	Casuarina: Interfaith Perspective on Compassion and Non-Violence: Hinduism Speaker: Mahamandaleshwar Swami Pragyanadji, Head of Sai Pragyanand, New Delhi
11.15-13.00 hrs.	Casuarina: Interfaith Perspective on Compassion and Non-Violence: Jainism Speaker: Acharya Dr. Sadhiv Sadhana, Chairman: Acharya Sushil Muni Memorial Trust, Ahimsa Vihar, New Delhi

14.00-16.00 hrs. Casuarina: Discussion on Non-Violent Movements Around the World.
Chair: Anand Sharma

Panelists:

- Rajiv Vora
- Prof. Ramu Manivannan
- Karma Monlam Acharya
- Dr. Tint Swe

16.00-17.00 hrs. Amphitheatre: Interfaith Meditation
Speaker: Father Justine Panakal

18.00-18.50 hrs. Basement Theatre: Film-Pillar of Faith: General Introduction of
Religions Around the World.

14th December Saturday, 2002

19.00-20.30 hrs. Basement Theatre: Houston Smith on Islamic Mysticism, Tibetan
Buddhism and India- the infinite.

07.30-08.30 hrs. Amaltas: Buddhist Meditation Guided by Jetsun Chinmo

09-10.45 hrs. Gulmohar: Interfaith Perspective on Compassion and Non-violence
Christianity:

Speaker: Rev. Patrick Motilal, Presbyterian in-charge of free Church,
Sansad Marg

11-15-13.00 hrs. Gulmohar: Interfaith Perspective on Compassion and Non-violence:
Baha'i

Speaker: Dr. A.K. Merchant, Vice-Chairman, National Spiritual
Assembly of Bahais of India

14.00-16.00 hrs. Gulmohar:
Discussion: Swaraj and Non-violence; Mahatma Gandhi to Dalai Lama
Chair: Rajiv Vora

Panelists:

- Sushree Nirmala Deshpande
 - Prof. Nirmal Verma
- Prof. Ram Chandra Gandhi
- Prof. Samdhong Rinpoche

- 16.00-17.00 hrs. Amphitheatre: Inter-faith Meditation: Jainism
Muni Darmesh Kumar Ji
- 16.05-18.00 hrs. Gulmohar: Film-Altars of the world:
An exploration of Eastern and Western religion
- 18.30-20.30 hrs. Chinmaya Mission Hall: Tibetan Cultural Show-Snow lion, Yak dance
and other performances by Gangjong Doegar, Kalimpong
- 19.00-21.00 hrs. Aruna Nagar, Majnu ka Tilla: Tibetan Cultural Show
Tibetan Institute of Performing Arts, Dharamsala.

15th December Sunday, 2002

- 07.30-08.30 hrs. Amaltas: Buddhist Meditation guided by Jetsun Chemo
- 09.00-12.00 hrs. Delhi Police Public School, Safdarjung Enclave:
Children's Painting Competition on Compassion
- 09-10.45hrs. Gulmohar: Interfaith Perspectives on Compassion and Non-Violence:
Judaism

Speaker: Mr. Ezekiel Isaac Malika Priest of Juda Hyan
Synagogue, New Delhi
- 11.15-13.00 hrs. Gulmohar: Interfaith Perspective on Compassion and Non- violence:
Zoroastrian

Speaker: Lt. Gen. (Rtd) A.M. Sethna
Member of National Committee of Minorities, Government of India.

14.00-16.00hrs. Gulmohar:
Discussion: India and Tibet-What binds them.
Chair: Mr. J.M.Mukhi

Panelist:

- Vijay Kranti
- Dr. N.K. Trikha
- Archarya Jampa Samten

16.00-17.00 hrs. Amphitheatre Interfaith Meditation: Judaism
Speaker: Mr. Ezekiel Isaac Malika Priest of Juda Hyan Synagogue,
New Delhi

16.05-18.00 hrs. Gulmohar:
Film Show: Biography of Mahatma Gandhi and Martin Luther King Jr

18.30-20.30 hrs. Chinmaya Mission: Tibetan Cultural Show Snowlion, Yak dance and
other performances by Gangjong Doegar, Kalimpong and Regional
Youth Congress, Delhi.

17.00-18.30 hrs. Delhi University: Tibetan Cultural Show by Tibetan Institute of
Performing Arts, Dharamsala

16th December, 2002

07.30-08.30 hrs. Amaltas: Buddhist Meditation guided by Jetsun Chemo

10.00-12.00 hrs. American School, Chanakyapuri
Tibetan Cultural Show-Tibetan Institute of Performing Arts,
Dharamsala.

09.00-11.00 hrs. Gulmohar: Interfaith Perspectives on Compassion and Non-violence:
Buddhism
Speaker: Jetsun Chenmo

14.00-16.00hrs. Gulmohar:
Discussion: Tibetan Medicine: A Holistic System of Healing
Chair: Dr. Bhagwan Das

Panelist:

- Dr. Pema Dorjee
- Dr. Devendra Triguna
- Dr. Naresh Trehan

16.00-17.00 hrs. Amphi Theatre:
Interfaith Meditation: Islam
Speaker: Maulana Athar Hussain Dehalvi

16.00-18.00 hrs. Auditorium:
Film Show: Biography of Mother Teresa

17th December, 2002

07.30-08.30 hrs. Amaltas: Buddhist Meditation
Guided by Jetsun Chenmo

09.00-10.45 hrs. Gulmohar: Interfaith Perspective on Compassion and Non-violence: Islam
Speaker: Maulana Abdul Karim Parekh, Islamic Scholar, Nagpur, Maharashtra.

11.15-13.00 hrs. Gulmohar: Interfaith Perspectives on Compassion and Non-violence Sikhism

14.00-16.00 hrs. Gulmohar:
Film Show: Meeting with Remarkable Men: On Gurdjieff's Search for Hidden Knowledge

16.00-17.00 hrs. Amphitheatre
Interfaith Meditation: Hinduism
Speaker: Swami Prabuddhanand

16.05-18.00 hrs. Gulmohar:
Women in Conflict Resolution and Peace Making. Presentation on Women building Peace by young scholars and students.

Facilitator: Divya Raina
18.30-20.30 hrs. Auditorium: Cultural Show –
Tibetan Institute of Performing Arts, Dharamsala

18th December, 2002

09.00-13.30 hrs. All Religion Peace Prayer
Joint prayers at places of worship of different faiths led by leaders of major religions.

15.30-16.00 hrs. Auditorium:
Film Show Ocean of Wisdom

16.30-19.00 hrs. Auditorium:
Closing Ceremony

Address by

H.E. Shri. R. Venkataraman

Dance of Compassion by

Sonal Mansingh

Presentation of painting competition prizes by

Shri. Amar Singh

Presentation of the “Light of Truth” award by

Richard Gere

(Chairman of International Campaign for Tibet)

Address by

Mary Beth Markey

(Executive Director)

Address by

Shri. Rabi Ray who received the “Light of Truth” award on behalf of the Government and people of India

Keynote Address on “Compassion: An antidote to Terrorism”:

His Holiness the Dalai Lama

Vote of thanks:

Shri. Tashi Wangdue

Compassion is a kind of human emotion that has been there since human beings formed on the planet. It is part of the human being.

It is part of the way his emotions are, like hatred and jealousy.

It is a part of the human mind, but unlike some emotions that are destructive, compassion and other altruistic emotions are the basis of survival.

We are all social animals.

We all need a sense of common unity, care and respect. And that is compassion.

It is not something special for Tibet or Tibetans. Since all major religions are taking care of humanity. So all major religions talk to us of compassion, tolerance and self-discipline in spite of different philosophies. The basis of human life is meaningful life, meaningful society. On this point there is no disagreement. Everyone tries to reach this state.

Before Buddhism, Tibetans were more like warriors, but they still practised compassion because it is, and I repeat, a part of the human mind. But with Buddhism, the Tibetan way of life also changed. And the message of the Buddha came from India. *Buddhadharma*, this *Aryadharma*, was made clear with the help of intellectuals and philosophical Indian masters. When Nalanda University was established, for several centuries it produced some of the best civilised thinkers of the time. Their writing is relevant even today.

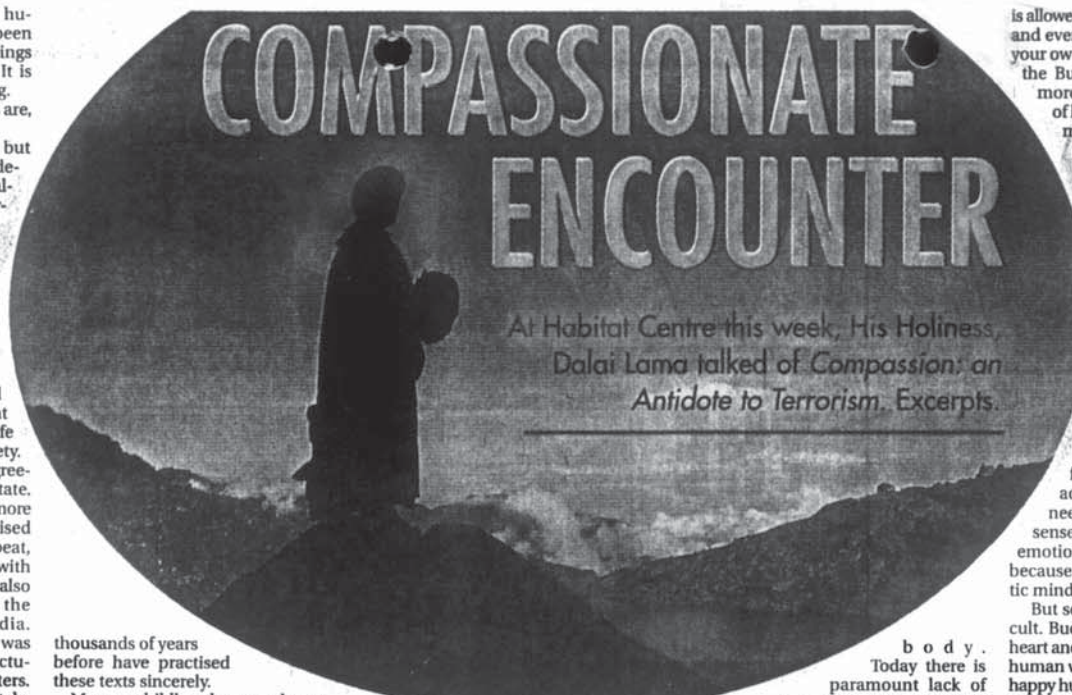
We Tibetans and our ancestors for

thousands of years before have practised these texts sincerely.

My own childhood saw me learn these texts by heart by the time I was aged 6-7 years. I read works by Nagarjuna, Digna, Shantikrit...all great thinkers. Since Buddhism came to Tibet, our own thinkers developed in

COMPASSIONATE ENCOUNTER

At Habitat Centre this week, His Holiness, Dalai Lama talked of *Compassion: an Antidote to Terrorism*. Excerpts.



is allowed to question the Buddha's words and even say it is silly if it goes against your own experiments. But if we follow the Buddha's path, we will develop more conviction. It is the best path of happiness, giving us self-determination. It will take care of problems like...insects (Laughs)...I for one have a problem with mosquitoes. Very difficult...I. But that's the Buddhist way. Tibet is a big area. Life is not easy and so various efforts are made at friendship. From that way, to develop compassion as an input involves mental factors irrespective of whether one is a non-believer, believer or anti-believer. And so this Festival of Compassion. Even someone who is anti-faith must know a calm mind to activate it against religion. He needs compassion. Therefore, the sense of caring is part of human emotion, mind and life. Especially because we are social animals, altruistic minds.

But sometimes compassion is difficult. Buddhist faith combines a warm heart and good brain. Secular ethics and human wisdom come together. So be a happy human being. Smile more on daily life. Pledge that even if my life is not useful for others, at least I must not make trouble for others. Try to promote human values. Don't try to convert or spread religious faith, but basic human beliefs.

b o d y .

Today there is paramount lack of awareness about reality and it is not healthy. We don't practise compassion forcefully, although it would bring inner peace to family, community and society. The Buddhist way, in one word, is having reality to analyse. One

that direction and modern years have produced top scholars among Tibetans. The main aim is to transform the human mind. So in the Buddhist philosophy, theory is important. The theory of interdependence. A view that *my future depends on others*. Hence the future depends on birth. From that view everything is interdependent. Many causes are inter-related forces. They give us a... The mo...

Compassion, A Tibet-Style Celebration



Meenakshi Kumar

THE INDIA Habitat Centre turned into a mini Tibet on Wednesday evening as hundreds of Tibetans in traditional attire thronged the venue. The occasion was the closing ceremony of the six-day Tibetan Festival of Compassion. But more importantly, it was the presence of



the Dalai Lama which brought out the crowds. Another big draw was Hollywood actor and long-time supporter of the Tibet cause, **Richard Gere**. It would do our stars a great deal of good if they took a lesson from Gere, who preferred to focus on ICT's role in the Tibetan cause, **Rabi Ray**, the winner of this year's Truth Award

Far left: Sonal Mansingh put up an enthralling Odissi performance; Centre: Former president R. Venkataraman, chairman of the Festival of Compassion and the Dalai Lama, have a good laugh; Left: The Dalai Lama greets the participants while Defence Minister George Fernandes looks on

PHOTOS: SUNIL SAXENA

and India's contribution to the cause. "It's really a joyous moment for me," he said, "to see the two people who matter the most - my Indian brothers and sisters and my Tibetan brothers and sisters." Much more informal

was the Dalai Lama. Whether it was his gesture of carrying the glass of water for former president R. Venkataraman, chairman of the Festival of Compassion, posing in a bright green turban tied by a Jewish priest or adjusting the shawl of honour for those who received it, the Dalai Lama left everybody charmed. "Compassion is nothing special for Tibetans, it's a way of life," he said.

The Light of Award of the Tibetan ment designed to honor ose who have made a cant contribution to the awareness of Tibet given to former Lok speaker Rabi Ray. Friend present inc **Sonal Mansingh** who sented a recital. **Mary Markey**, international rector of ICT, Defence **George Amar Singh** who gave prizes for the art con ion and **Kuldip Nayye**

and not only survive but also flourish in safety." Gere added: "India is the source of Tibetan spiritual, cultural and inspirational spirit. This award goes to the people of India for their unparalleled support." The award was received by former Speaker Rabi Ray, president of Indo-Tibetan Friendship Society.

respect and friendship is necessary to carry the world through."

He further said that compassion is also the basis for a

meaningful life and society helps transform human minds. He added: "This is why the theory of Buddhism is important. We must understand the principle of in-

ter-dependence and that everything in life is inter-related." The religious leader explained that problems of the contemporary world also stem from the lack of under-

Former Speaker Rabi Ray on Wednesday. Former President R. Venkataraman. **RAVI BATRA**

Festival of Compassion comes to an end

EXPRESS NEWS SERVICE
NEW DELHI, DECEMBER 18,

FOR those who missed rubbing shoulders with Hollywood star Richard Gere and the Dalai Lama, the India Habitat Centre had organised huge screens outside its auditorium to accommodate all those who wanted a look.

Late this evening, the IHC lawns abounded with people who had gathered to catch the two celebrities. The occasion: concluding the six-day-long Tibetan Festival of Compassion. The ceremony, featuring an address by the Dalai Lama, was followed by the lighting of the Light of Peace.



...Ray on Wednesday. ...BATRA

standing of this principle. Concluding his address, the Dalai Lama urged the gathering to practice compassion and promote secular ethics. Introducing the Light of Truth Award, instituted for the first time by the International Campaign for Tibet, its chairman Richard Gere said: "No nation has helped the cause of Tibet in its hour of need more than India. The support lent to Tibetans is unparalleled and it is only because of this support that Tibetans have been able to conserve their heritage and not only survive but also flourish in safety." Gere added: "India is the source of Tibetan spiritual, cultural and inspirational spirit. This award goes to the Government of India for their unshakable support of the Tibetan people." The

Tibet festival kicks off in Delhi

BY TSERING KYINZOM

New Delhi, Dec. 12: The week-long Tibetan Festival of Compassion starting from Thursday at India Habitat Centre gives a composite picture of two things: the rich and unique culture of Tibet and the essence of tranquillity that Tibet and its people uphold.

Tibetan art and craft like thangka painting, butter sculpture, sand dala, stone carving, wood and clay modelling and various interfaith dialogues are highlighted.

As a part of the commemorative 360th year of the Holiness the festival...

Themes Of Tibetan Culture In The City

Chenzo began learning dance when he was in a "refugee school" and since then has got hooked on to it as he enjoys it "immensely". "I love performing these various dances and it is a great pleasure to change into the traditional costumes."

says this graduate from Kalimpong. Religion permeates the dances of Tibet too, like any other activity associated with Tibetan life. Informs Chenzo, "these dances are associated with various phases of being and are in honour of God. They also derive from the common every day life." The Seng-Tse is about the snow lion, a mythological creature that is considered the symbol of the majesty of Dharma and freedom of Tibet. Similarly, the Yak-Tse celebrates one of the animals associated with Tibet, the yak, which is also beneficial to the Tibetans in more ways than one. This dance is an extract from a Tibetan folk opera, Achi Lhamo. But the dance that had the audience willing to get up and dance in step with those on stage was the Dranyen Shabdro, the dance of the lute players. The rapid catchy music on the Tibetan lute made the young dancers and lute players look absolutely charming.

"Compassion: An Antidote to Terrorism" during the closing ceremony. Actor Richard Gere, a Tibetan Buddhist and a supporter of the Tibetan cause, will also make his presence felt on the last day.

Those present at the inaugural function were Mr R. Venkataraman, former President of India, who is also chairman of celebration committee of Parliament, veteran actor Samdong Rinpoche, head of Cabinet in exile, Sakya Trizin and social activist...

its own way to spread happiness and well-being. But today wars are based on many ideological differences. His view is echoed by most speakers who believe that mutual understanding and solutions to end conflicts are needed in the world. Mr Sunil Dutt said, "I have not many books on religion. But the life we live in the villages where people live together is a religion. I am a victim of the Partition and I have seen children butchered and women raped. We have lost the basic values of harmony. So the festival comes at the right time."

HAVE N'T seen their motherland but are proud to be ambassadors of their land. And they are doing a good job of it. The Tibetan dancing group Gangyong Doeghar from Kalimpong, who performed at the Chinmaya Mission auditorium on Saturday, are bringing a slice of their culture to the city. As part of the ongoing Tibetan Festival of Compassion, the members of Gangyong Doeghar performed the Seng-Tse (The Snow-Lion Dance), Dranyen Shabdro (The dance of the lute players) and Yak-Tse (The Yak Dance) to an attentive and appreciative audience. Said Lopsung Chenzo, a member of the group, "we are trying to show the not-so-very-well-known culture of Tibet. Eleven boys have come to perform these dances. Even in West Bengal, where we were born and grew up, many pe...



Members of the Kalimpong-based Gangyong Doeghar performed the Snow-Lion, Yak and lute player's dances at the Chinmaya Mission recently as part of the Tibetan Festival of Compassion
PHOTO: MANOJ VERMA

...er Speaker Rabi Ray on Wednesday. ...R.Venkataraman. RAVI BATRA

ter-dependence and that everything in life is inter-related." The religious leader explained that problems of the contemporary world also stem from the lack of under-

India. Tibetans is only port th able to itage but als Ge source cultur spirit. people parall award mer presid Friend

COMPASSION AND THE INDIVIDUAL

H.H. The Dalai Lama

One great question underlies our experience, whether we think about it consciously or not: What is the purpose of life? I have considered this question and would like to share my thoughts in the hope that they may be of direct, practical benefit to those who read them.

I believe that the purpose of life is to be happy. From the moment of birth, every human being wants happiness and does not want suffering. Neither social conditioning nor education nor ideology affect this. From the very core of our being, we simply desire contentment. I don't know whether the universe, with its countless galaxies, stars and planets, has a deeper meaning or not, but at the very least, it is clear that we humans who live on this earth face the task of making a happy life for ourselves. Therefore, it is important to discover what will bring about the greatest degree of happiness.

How to achieve happiness

For a start, it is possible to divide every kind of happiness and suffering into two main categories: mental and physical. Of the two, it is the mind that exerts the greatest influence on most of us. Unless we are either gravely ill or deprived of basic necessities, our physical condition plays a secondary role in life. If the body is content, we virtually ignore it. The mind, however, registers every event, no matter how small. Hence we should devote our most serious efforts to bringing about mental peace.

From my own limited experience I have found that the greatest degree of inner tranquility comes from the development of love and compassion.

The more we care for the happiness of others, the greater our own sense of well-being becomes. Cultivating a close, warm-hearted feeling for others automatically puts the mind at ease. This helps remove whatever fears or insecurities we may have

and gives us the strength to cope with any obstacles we encounter. It is the ultimate source of success in life.

As long as we live in this world we are bound to encounter problems. If, at such times, we lose hope and become discouraged, we diminish our ability to face difficulties. If, on the other hand, we remember that it is not just ourselves but everyone who has to undergo suffering, this more realistic perspective will increase our determination and capacity to overcome troubles. Indeed, with this attitude, each new obstacle can be seen as yet another valuable opportunity to improve our mind!

Our need for love

Ultimately, the reason why love and compassion bring the greatest happiness is simply that our nature cherishes them above all else. The need for love lies at the very foundation of human existence. It results from the profound interdependence we all share with one another. However, capable and skillful an individual may be, left alone, he or she will not survive. However vigorous and independent one may feel during the most prosperous periods of life, when one is sick or very young or very old, one must depend on the support of others.

Interdependence, of course, is a fundamental law of nature. Not only higher forms of life but also many of the smallest insects are social beings who, without any religion, law or education, survive by mutual cooperation based on an innate recognition of their interconnectedness. The most subtle level of material phenomena is also governed by interdependence. All phenomena, from the planet we inhabit to the oceans, clouds, forests and flowers that surround us, arise in dependence upon subtle patterns of energy. Without their proper interaction, they dissolve and decay.

It is because our own human existence is so dependent on the help of others that our need for love lies at the very foundation of our existence. Therefore we need a genuine sense of responsibility and a sincere concern for the welfare of others.

We have to consider what we human beings really are. We are not like machine-made objects. If we were merely mechanical entities, then machines themselves could alleviate all of our sufferings and fulfill our needs. However, since we are not solely material creatures, it is a mistake to place all our hopes for happiness on external development alone. Instead, we should consider our origins and nature to discover what we require.

Leaving aside the complex question of the creation and evolution of our universe, we can at least agree that each of us is the product of our own parents. In general, our conception took place not just in the context of sexual desire but from our parents' decision to have a child. Such compassionate commitment to care for their child until it is able to take care of itself. Thus, from the very moment of our conception, our parents' love is directly involved in our creation.

Moreover, we are completely dependent upon our mother's care from the earliest stages of our growth. According to some scientists, a pregnant woman's mental state, be it calm or agitated, has a direct physical effect on her unborn child.

The expression of love is also very important at the time of birth. Since the very first thing we do is suck milk from our mother's breast, we naturally feel close to her, and she must feel love for us in order to feed us properly; if she feels anger or resentment her milk may not flow freely.

Then there is the critical period of brain development from the time of birth up to at least the age of three or four, during which time loving physical contact is the single

most important factor for the normal growth of the child. If the child is not held, hugged, cuddled or loved, its development will be impaired and its brain will not mature properly.

Since a child cannot survive without the care of others, love is its most important nourishment. The happiness of childhood, the allaying of the child's many fears and the healthy development of its self-confidence all depend directly upon love.

Nowadays, many children grow up in unhappy homes. If they do not receive proper affection, in later life they will rarely love their parents and not infrequently, will find it hard to love others. This is very sad.

As children grow older and enter school, their need for support must be met by their teachers. If a teacher not only imparts academic education but also assumes responsibility for preparing students for life, his or her pupils will feel trust and respect and what has been taught will leave an indelible impression on their minds. On the other hand, subjects taught by a teacher who does not show true concern for his or her students' overall well-being will be regarded as temporary and not retained for long.

Similarly, if one is sick and being treated in hospital by a doctor who evinces a warm human feeling, one feels at ease and the doctor's desire to give the best possible care is itself curative, irrespective of the degree of his or her technical skill. On the other hand, if one's doctor lacks human feeling and displays an unfriendly expression, impatience or casual disregard, one will feel anxious, even if he or she is the most highly qualified doctor and the disease has been correctly diagnosed and the right medication prescribed. Inevitably patients' feelings make a difference to the quality and completeness of their recovery.

Even when we engage in ordinary conversation in everyday life, if someone speaks with human feeling we enjoy listening, and respond accordingly; the whole conversation becomes interesting, however unimportant the topic may be. On the other hand, if a person speaks coldly or harshly, we feel uneasy and wish for a quick end to the interaction. From the least to the most important event, the affection and respect of others are vital for our happiness.

Recently I met a group of scientists in America who said that the rate of mental illness in their country was quite high—around twelve percent of the population. It

became clear during our discussion that the main cause of depression was not a lack of material necessities but a deprivation of the affection of others.

So, as you can see from everything I have written so far, one thing seems clear to me: whether or not we are consciously aware of it, from the day we are born, the need for human affection is in our very blood. Even if the affection comes from an animal or someone we would normally consider an enemy, both children and adults will naturally gravitate towards it.

I believe that no one is born free from the need for love. And this demonstrates that, although some modern schools of thought seek to do so, human beings cannot be defined as solely physical. No material object however beautiful or valuable, can make us feel loved, because our deeper identity and true character lie in the subjective nature of the mind.

Developing compassion

Some of my friends have told me that, while love and compassion are marvellous and good, they are not really very relevant. Our world, they say, is not a place where such beliefs have much influence or power. They claim that anger and hatred are so much a

part of human nature that humanity will always be dominated by them. I do not agree.

We humans have existed in our present form for about a hundred thousand years. I believe that if during this time the human mind had been primarily controlled by anger and hatred, our overall population would have decreased. But today, despite all our wars, we find that the human population is greater than ever. This clearly indicates to me that love and compassion predominate in the world. And this is why unpleasant events are “news”; compassionate activities are so much a part of daily life that they are taken for granted and, therefore, largely ignored.

So far, I have been discussing mainly the mental benefits of compassion, but its contribution to good physical well-being is directly related. Without question, anger and agitation make us more susceptible to illness. On the other hand, if the mind is tranquil and occupied with positive thoughts, the body will not easily fall prey to disease.

But of course, it is also true that we all have an innate self-centredness that inhibits our love for others. So, since we desire true happiness that is brought about by only a

calm mind, and since such peace of mind is brought about by only a compassionate attitude, how can we develop this?

Obviously, it is not enough for us simply to think about how nice compassion is! We need to make a concerted effort to develop it; we must use all the events of our daily life to transform our thoughts and behaviour.

First of all, we must be clear about what we mean by compassion. Many forms of compassionate feelings are mixed with desire and attachment. For instance, the love parents feel for their child is often strongly associated with their own emotional needs, so it is not fully compassionate. Again, in marriage, the love between husband and wife—particularly at the beginning, when each partner still may not know the other’s deeper character very well—depends more on attachment than genuine love. Our desire can be so strong that the person to whom we are attached appears to be good, when in fact he or she is very negative. In addition, we have a tendency to exaggerate small positive qualities. Thus when one partner’s attitude changes, the other partner is often disappointed and his or her attitude changes too. This is an

indication that love has been motivated more by personal need than by genuine care for the other individual.

True compassion is not just an emotional response but a firm commitment founded on reason. Therefore, a truly compassionate attitude towards others does not change even if they behave negatively.

Of course, developing this kind of compassion is not at all easy! As a start let us consider the following facts:

Whether people are beautiful and friendly or unattractive and disruptive, ultimately they are human beings, just like oneself. Like oneself, they want happiness and do not want suffering. Furthermore, their right to overcome suffering and be happy is equal to one's own. Now, when you recognize that all beings are equal in both their desire for happiness and their right to obtain it, you automatically feel empathy and closeness for them. Through accustoming your mind to this sense of universal altruism, you develop a feeling of responsibility for others: the wish to help them actively overcome their problems. Nor is this wish selective; it applies equally to all. As long as there are human beings experiencing pleasure and pain just as you do, there is no logical basis to discriminate between them

or to alter your concern for them if they behave negatively.

Let me emphasize that it is within our power, given patience and time, to develop this kind of compassion. Of course, our self-centredness, our distinctive attachment to the feeling of an independent, self-existent "I", works fundamentally to inhibit our compassion. Indeed, true compassion can be experienced only when this type of self-grasping is eliminated. But this does not mean that we cannot start and make progress now.

How we can start

We should begin by removing the greatest hindrances to compassion: anger and hatred. As we all know, these are extremely powerful emotions and they can overwhelm our entire mind. Nevertheless, they can be controlled. If, however, they are not, these negative emotions will plague us—with no extra effort on their part!—And impede our quest for the happiness of a loving mind.

So as a start, it is useful to investigate whether or not anger is of value.

Sometimes, when we are discouraged by a difficult situation, anger does seem helpful, appearing to bring with it more energy, confidence and determination.

Here, though, we must examine our mental state carefully. While it is true that anger brings extra energy, if we explore the nature of this energy, we discover that it is blind: we cannot be sure whether its result will be positive or negative. This is because anger eclipses the best part of our brain: its rationality. So the energy of anger is almost always unreliable. It can cause an immense amount of destructive, unfortunate behaviour. Moreover, if anger increases to the extreme, one becomes like a mad person, acting in ways that are as damaging to oneself as they are to others.

It is possible, however, to develop an equally forceful but far more controlled energy with which to handle difficult situations.

This controlled energy comes out not only from a compassionate attitude, but also from reason and patience. These are the most powerful antidotes to anger.

Unfortunately, many people misjudge these qualities as signs of weakness. I believe the opposite to be true: that they are the true signs of inner strength. Compassion is by nature gentle, peaceful and soft, but it is also very powerful. It is those who easily lose their patience who are insecure and unstable. Thus, to me, the arousal of anger is a direct sign of weakness.

So, when a problem first arises, try to remain humble and maintain a sincere attitude and be concerned that the outcome is fair. Of course, others may try to take advantage of you, and if your remaining detached only encourages unjust aggression, adapt a strong stand. This, however, should be done with compassion, and if it is necessary to express your views and take strong countermeasures, do so without anger or ill-intent.

You should realize that even though your opponents appear to be harming you, in the end, their destructive activity will damage only themselves. In order to check your own selfish impulse to retaliate, you should recall your desire to practice compassion and assume responsibility for helping prevent the other person from suffering the consequences of his or her acts.

Thus, because the measures you employ have been calmly chosen, they will be more effective, more accurate and more forceful. Retaliation based on the blind energy of anger seldom hits the target.

Friends and enemies

I must emphasize again that merely thinking that compassion and reason and patience are good will not be enough to develop them. We must wait for difficulties

to arise and then practice them.

And who creates such opportunities? Not our friends, of course, but our enemies. They are the ones who give us the most trouble. So if we truly wish to learn, we should consider enemies to be our best teachers!

For a person who cherishes compassion and love, the practice of tolerance is essential, and for that, an enemy is indispensable. So we should feel grateful to our enemies, for it is they who can best help us develop a tranquil mind! Also it is often the case in both personal and public life, that with a change in circumstances, enemies become friends.

So anger and hatred are always harmful, and unless we train, it our disturb us and disrupt our attempts to develop a calm mind. Anger and hatred are our real enemies. These are the forces we most need to confront and defeat, not the temporary “enemies” who appear intermittently throughout life.

Of course, it is natural and right that we all want friends. I often joke that if you really want to be selfish, you should very altruistic! You should take good care of others, be concerned for their more smiles.

The result? When you yourself need help, you find plenty of helpers! If, on the other hand, you neglect the happiness of others, in the long term you will be the loser. And is friendship produced through quarrels and anger, jealousy and intense competitiveness? I do not think so. Only affection brings us genuine close friends.

In today’s materialistic society, if you have money and power, you seem to have many friends. But they are not friends of yours; they are the friends of your money and power. When you lose your wealth and influence, you will find it very difficult to track these people down.

The trouble is that when things in the world go well for us, we become confident that we can manage by ourselves and feel we do not need friends, but as our status and health decline, we quickly realize how wrong we were. That is the moment when we learn who is really helpful and who is completely useless. So to prepare for that moment, to make genuine friends who will help us when the need arises, we ourselves must cultivate altruism!

Though sometimes people laugh when I say it, I myself always want more friends. I love smiles. Because of this I have the problem of knowing how to make more friends and

how to get more smiles, in particular, genuine smiles. For there are many kinds of smiles such as sarcastic, artificial or diplomatic smiles. Many smiles produce no feeling of satisfaction, and sometimes they can even create suspicion or fear, can't they? But genuine smile really gives us a feeling of freshness and is, I believe, unique to human beings. If these are the smiles we want, then we ourselves must create the reasons for them to appear.

Compassion and the world

In conclusion, I would like briefly to expand to my thoughts beyond the topic of this short piece and make a wider point: individual happiness can contribute in a profound and effective way to the overall improvement of our entire human community.

Because we all share an identical need for love, it is possible to feel that anybody we meet, in whatever circumstances, is a brother or sister. No matter how new the face or how different the dress and behaviour, there is not significant division between us and other people. It is foolish to dwell on external differences, because our basic natures are the same.

Ultimately, humanity is one and this small planet is our only home. If we are to protect this home of ours, each of us needs to experience a vivid sense of universal altruism. It is only this feeling that can remove the self-centred motives that cause people to deceive and misuse one another. If you have a sincere and open heart, you naturally feel self-worthy and confident, and there is no need to be fearful of others.

I believe that at every level of society—familial, tribal, national and international—the key to a happier and more successful world is the growth of compassion. We do not need to become religious, nor do we need to believe in an ideology. All that is necessary is for each of us to develop our good human qualities.

I try to treat whoever I meet as an old friend. This gives me a genuine feeling of happiness. It is the practice of compassion.

WHAT IS MORAL ACTION?

M. K. Gandhi

When can it be said that a particular action is moral? In asking this question, the intention is not to contrast moral with immoral actions, but to consider many of our everyday actions against which nothing can be said from the conventional standpoint and which some regard as moral. Most of our actions are probably non-moral; they do not necessarily involve morality. For the most part we act according to the prevailing conventions. Such conventional behaviour is often necessary. If no such rules are observed, anarchy would be the result, and society-social intercourse-would come to an end. Still the mere observance of custom and usage cannot properly be called morality.

A moral act must be our own act; it must spring from our own will. If we act mechanically, there is no moral content in our act. Such action would be immoral, if we think it proper to act like a machine and do so. For in doing so, we use our discrimination. We should bear in mind the distinction between acting mechanically and acting intentionally. It may be a moral

of a king to pardon a culprit. But the messenger bearing the order of pardon plays only a mechanical part in the king's moral act. But if the messenger were to bear the king's order, considering it to be his duty, his action would be a moral one. How can a man understand morality who does not use his own intelligence and power of thought, but lets himself be swept along like a log of wood by the current? Sometimes a man defies convention and acts on his own with a view to [doing] absolute good. Such a great hero was Wendell Phillips¹. Addressing an assembly of people, he once said, "Till you learn to form your own opinions and express them, I do not care much what you think of me." Thus when we all care only for what our conscience says, then alone can we be regarded to have stepped on to the moral road. We shall not reach this stage, as long as we do not believe-and experience the belief-that God within us, the God of all, is the ever present witness to all our acts.

It is not enough that an act done by us is in itself good; it should have been done with

the moral or otherwise depends upon the intention of the doer. Two men may have done exactly the same thing; but the act of one may be moral, and that of the other contrary. Take, for instance, a man who out of great pity feeds the poor and another who does the same, but with the motive of winning prestige or with some such selfish end. Though the action is the same, the act of the one is moral and that of the other non-moral. The reader here ought to remember the distinction between the two words, non-moral and immoral. It may be that we do not always see good results flowing from a moral act.

1 (1811-84); *American orator, social reformer and abolitionist*. While thinking of morality, all that we need to see is that the act is good and is done with a good intention. The result of an action is not within our control. God alone is the giver of fruit. Historians have called Emperor Alexander "great". Wherever he went [in the course of his conquests,] he took the Greek language and Greek culture, arts and manners, and today we enjoy the benefits of Greek civilization. But the intention of Alexander behind all this was only conquest and renown. Who can therefore say that his actions were moral? It was all right that he was termed "great", but moral he cannot be called.

These reflections prove that it is not enough for a moral act to have been done with a good compulsion. There is no morality wherever in my act, if I rise early out of the fear that, if I am late for my office, I may lose my situation. Similarly there is no morality in my living a simple and unpretentious life if I have not the means to live otherwise. But plain, simple living would be moral if, though wealthy, I think of all the want and misery in the world about me-and feel that I ought to live a plain, simple life and not one of ease and luxury. Likewise it is only selfish, and not moral, of an employer to sympathize with his employees or to pay them higher wages lest they leave him. It would be moral if the employer wished well of them and treated them kindly realizing how we owed his prosperity to them. This means that for an act to be moral it has to be free from fear and compulsion. When the peasants rose in revolt and with bloodshot eyes went to King Richard II of England demanding their rights, he granted them the rights under his own seal and signature. But when the danger was over, he forced them to surrender the letters. It would be a mistake for anyone to say that King Richard's first act was moral and the second immoral. For his first act was done only out of fear and had not an iota of morality about it.

Just as a moral action should be free from fear or compulsion so should there be no self-interest behind it. This is not to say that actions prompted by self-interest are all worthless, but only that to call them moral would detract from the dignity of the moral idea. That honestly cannot long endure which is practiced in the belief that it is the best policy. As Shakespeare says, love born out of the profit motive is no love.¹

*“Love is not love,
When it is mingled with respects that stand
Aloof from the entire point.”*
*“Then why, O blessed Jesus Christ,
Shall I not love thee well?
Not for the sake of winning heaven,
Or of escaping hell;
Not with the hope of gaining aught,
Not seeking a reward-
But as thyself hast loved me,
O everlasting Lord!”*

Just as an action prompted by the motive of material gain here on earth is non-moral. That action is moral which is done only for the sake of doing good. A great Christian, St. Francis Xavier, passionately prayed that his mind might always remain pure. ² for him devotion to God was not for enjoying a higher seat after death. He prayed because it was man’s duty to pray. The great saint Theresa wished to have a torch in her right

hand and a vessel of water in her left, so that with the one she might burn the glories of heaven and with the other extinguish the fires of hell, and men might learn to serve God from love alone-without fear from hell and without temptation of heavenly bliss. To preserve morality thus demands a brave man prepared to face even death. It is cowardice to be true to friends and to break faith with enemies. Those who do good out of fear and haltingly have no moral virtue. Henry Clay, known for his kindliness, sacrificed his convictions for his ambition. Daniel Webster, for all his great intellect and his sense of the heroic and the sublime, once sold his intellectual integrity for a price. By a single mean act he wiped out all his good deeds. This shows how difficult it is to judge the morality of a man’s action because we cannot penetrate the depths of his mind. We have also the answer to the question raised at the outset in this chapter: what is a moral action? Incidentally, we also say which kind of men could live up that morality.

¹ (1782-1852); *American statesman and lawyer; his “biographers insist that he was never personally dishonest.”*

***Source:- Encyclopedia Britannica*

Some interesting quotes about compassion

If you want others to be happy, practice compassion.
If you want to be happy, practice compassion.

The 14th Dalai Lama

It's really a wonder that I haven't dropped all my ideals, because they seem so absurd and impossible to carry out. Yet I keep them, because in spite of everything I still believe that people are really good at heart

Anne Frank

Tenderness and kindness are not signs of weakness and despair but manifestations of strength and resolution

Kahlil Gibran

Smile at each other, smile at your wife, smile at your husband, smile at your children, smile at each other - it doesn't matter who it is - and that will help you to grow up in greater love for each other.

Mother Teresa: Empathy Quotes

Thousands of candles can be lighted from a single candle,
and the life of the candle will not be shortened.
Happiness never decreases by being shared.

Buddha: Kindness Quote

You must be the change you wish to see in the world.

Mohandas K. Gandhi.

Nothing that I can do will change the structure of the universe. But maybe, by raising my voice I can help the greatest of all causes goodwill among men and peace on earth.

Albert Einstein.

If we have no peace, it is because we have forgotten that we belong to each other.

Mother Teresa.

The best way to destroy an enemy is to make him a friend.

Abraham Lincoln.

While you are proclaiming peace with your lips,
be careful to have it even more fully in your heart.

St. Francis of Assisi.

There is no way to peace. Peace is the way.

A.J. Muste.

Without inner peace, it is impossible to have world peace.

H.H. The Dalai Lama.

Peace is not a relationship of nations. It is a condition of mind brought about by a serenity of soul. Peace is not merely the absence of war. It is also a state of mind. Lasting peace can come only to peaceful people.

Jawaharlal Nehru.

Non-violence means avoiding not only external physical violence but also internal violence of spirit. You not only refuse to shoot a man, but you refuse to hate him.

Martin Luther King, Jr.

Instead of loving what you think is peace, love other men and women and love God above all else. Instead of hating all the people you think are warmongers, hate the appetites and disorders in your soul which are the causes of war.

Thomas Merton.

Observe good faith and justice toward all nations. Cultivate peace and harmony with all.

George Washington.

In peace, sons bury their father; in war, fathers bury their sons.

Herodotus.

Peace is more important than all justice; and peace was not made for the sake of justice, but justice for the sake of peace.

Martin Luther (1483-1546).

At some ideas you stand perplexed, especially at the sight of human sins, uncertain whether to combat it by force or by human love. Always decide, "I will combat it with human love." If you make up your mind about that once and for all, you can conquer the whole world. Loving humility is a terrible force; it is the strongest of all things and there is nothing like it.

Fyodor Dostoyevsky.

Mankind must remember that peace is not God's gift to his creatures, peace is our gift to each other.

Elie Wiesel.

All we are saying is give peace a chance.

John Lennon.

Films Screened

- Kundun
- Himalaya
- Pillar of faith: General introduction of religions around the world.Houston Smith on Islamic Mysticism, Tibetan Buddhism and India-The Infinite
- Altars of the world: An Exploration of Eastern and Western Religions
- Biography of Mahatma Gandhi and Martin Luther King Jr.
- Biography of Mother Teresa
- Meeting with Remarkable Men: On Gurdjieff's Search for Hidden Truth
- Ocean of Wisdom,
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- The Cup
- Heart of Compassion
- Last temptation of Christ
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- Seven Years in Tibet
- Little Buddha
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the polymerization of the monomers. The polymerization of the monomers was carried out in a 100 mL three-necked round-bottomed flask equipped with a mechanical stirrer, a nitrogen inlet, and a thermometer. The monomers were weighed and placed in the flask, and the initiator was added. The flask was sealed and placed in a water bath at the desired temperature. The reaction mixture was sampled at regular intervals and analyzed by ¹H NMR. The polymerization was stopped by adding methanol. The polymer was isolated by filtration and dried under vacuum.

The ¹H NMR spectra were recorded on a Bruker Avance DPX-300 NMR spectrometer. The samples were dissolved in CDCl₃ and the spectra were recorded at 300 K. The chemical shifts were reported in ppm relative to TMS. The integration of the peaks was used to determine the molar ratios of the monomers in the copolymer. The molecular weights of the copolymers were determined by gel permeation chromatography (GPC) using a Waters Styragel HR5E column and a Waters Styragel HR5E column. The mobile phase was THF and the flow rate was 1 mL/min. The detector was a Waters refractive index detector. The molecular weights were determined by comparing the retention times of the copolymers with those of the standards.

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