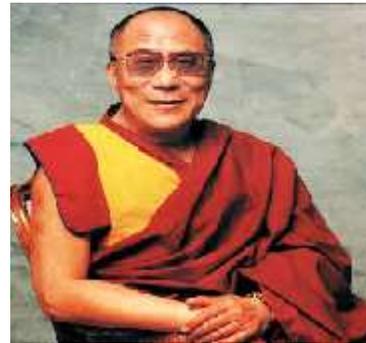


HIS HOLINESS 14TH DALAI LAMA



The Dalai Lama is a monk of the Gelug or "Yellow Hat" school of Tibetan Buddhism, the newest of the schools of Tibetan Buddhism founded by Je Tsongkhapa. The 14th and current Dalai Lama is Tenzin Gyatso. The Dalai Lama is considered to be the successor in a line of Tulkus who are believed to be incarnations of Avalokiteśvara, the Bodhisattva of Compassion. The name is a combination of the Mongolic word Dalai meaning "Ocean" and the Tibetan word (bla-ma) meaning "Guru, Teacher, Mentor". The Tibetan word "Lama" corresponds to the better known Sanskrit word "Guru". From 1642 until the 1950s (except for 1705 to 1750) the Dalai Lamas or their regents headed the Tibetan government or Ganden Phodrang which governed all or most of the Tibetan plateau from Lhasa with varying degrees of autonomy, being generally subject to the patronage and protection of firstly Mongol kings of the Khoshut and Dzungar Khanates (1642-1720) and then of the emperors of the Manchu-led Qing dynasty (1720-1912).

His Holiness 14th Dalai lama



When & Where Born

The 14th Dalai Lama (religious name: Tenzin Gyatso, shortened from Jetsun Jamphel Ngawang Lobsang Yeshe Tenzin Gyatso born Lhamo Döndrub or Thondup) was born on 6 July 1935 to a farming and horse trading family in the small hamlet of Taktser, at the edges of the traditional Tibetan region of Amdo, which was politically part of the Chinese province of Qinghai.

Personal Background

His family was of Monguor extraction. His mother, Diki Tsering, gave birth to him on the dirt floor of the family's stable for horses and mules. He was one of seven siblings to survive childhood. The eldest was his sister Tsering Dolma, eighteen years older. His eldest brother, Thupten Jigme Norbu, had been recognised at the age of eight as the reincarnation of the high Lama Taktser Rinpoche. His sister, Jetsun Pema, spent most of her adult life on the Tibetan Children's Villages project. The Dalai Lama's first language was, in his own words, "a broken Xining language which was (a dialect of) the Chinese language" as his family did not speak the Tibetan language.

When the boy who was to become the 14th Dalai Lama was about two years old, search parties were sent out to all three Tibetan regions to locate the new incarnation. It is said that, amongst other omens, the head of the embalmed body of the thirteenth Dalai Lama, at first facing south-east, had mysteriously turned to face the northeast—indicating the direction in which his successor would be found. The Regent, Reting Rinpoche, shortly afterwards had a vision at the sacred lake of Lhamo La-tso indicating Amdo as the region to search—specifically a one-story house with distinctive guttering and tiling. After extensive searching, the Thondup house, with its features resembling those in Reting's vision, was finally found.

Kewtsang Rinpoche, leader of the search team which came to Takster, on his third visit to the house revealed their purpose and declared their interest in Lhamo Thondup, asking permission to subject him to certain tests. One test consisted of showing him various pairs of objects, one of which had belonged to the 13th Dalai Lama and one which had not. He was asked to select one of each pair. It was reported that he had correctly identified all the items owned by the previous Dalai Lama, exclaiming, "It's mine! It's mine!"



His Holiness 14th Dalai lama

A few days after the team departed for nearby Kumbum Monastery, with their findings unannounced, 15 soldiers from the army of Ma Bufang (nominated by Chiang Kai-shek's as governor-general of Qinghai, but for the local Tibetans merely 'a notorious warlord') came to Takster, captured Lhamo Thondup and his parents and took them to the provincial capital Xining where they were held in a government guesthouse. Kewtsang Rinpoche, hearing this, rushed to Xining to negotiate their release. Ma Bufang demanded to know whether the boy was the Tulku of the Dalai Lama, and Rinpoche explained that he was only one candidate out of three; it would be decided only when they were brought to Lhasa. Eventually, against payment of 100,000 silver dollars ransom to Ma Bufang the family was released to stay at Kumbum Monastery under guarantee. After protracted negotiations the family was allowed to leave for Lhasa, almost two years after the search party first arrived, against payment of a further 300,000 silver dollars in ransom money to Ma Bufang. This sum was financed by a loan from a band of helpful Muslim merchants, who also would escort them all to Lhasa under the protection of their caravan. Lhamo Thondup was just 4 years old.

Lhamo Thondup was recognised formally as the reincarnated Dalai Lama and renamed Jetsun Jamphel Ngawang Lobsang Yeshe Tenzin Gyatso (Holy Lord, Gentle Glory, Compassionate, Defender of the Faith, Ocean of Wisdom) although he was not formally enthroned as the Dalai Lama until the age of 15; instead, the regent acted as the head of the Kashag until that time. Tibetan Buddhists normally refer to him as Yishin Norbu (Wish-Fulfilling Gem), Kyabgon (Saviour), or just Kundun (Presence). His devotees, as well as much of the Western world, often call him His Holiness the Dalai Lama, the style employed on the Dalai Lama's website.

According to the Dalai Lama, he had a succession of tutors in Tibet including Reting Rinpoche, Tathag Rinpoche, Ling Rinpoche and lastly Trijang Rinpoche, who became junior tutor when he was nineteen. At the age of 11 he met the Austrian mountaineer Heinrich Harrer, who became his videographer and tutor about the world outside Lhasa. The two remained friends until Harrer's death in 2006.

In 1959, at the age of 23, he took his final examination at Lhasa's Jokhang Temple during the annual Monlam or Prayer Festival. He passed with honours and was awarded the Lharampa degree, the highest-level geshe degree, roughly equivalent to a doctorate in Buddhist philosophy.

Historically the Dalai Lamas had political and religious influence in the Western Tibetan area of Ü-Tsang around Lhasa, where the Gelug school of Tibetan Buddhism was popular, and the Dalai Lamas held land under their jurisdiction. In 1939, at the age of four, the present Dalai Lama was taken in a procession of lamas to Lhasa. The Dalai Lama's childhood was spent between the Potala Palace and Norbulingka, his summer residence, both of which are now UNESCO World Heritage Sites.

China asserts that the [Kuomintang](#) government ratified the 14th Dalai Lama and that a Kuomintang representative, General Wu Zhongxin, presided over the ceremony. On 8 July 1949, the [Kashag](#) [Tibetan Parliament] called Chen Xizhang, the acting director of the [Mongolian and Tibetan Affairs Commission](#) office



His Holiness 14th Dalai lama

in Lhasa. He was informed that the Tibetan Government had decided to expel all Chinese connected with the [Nationalist Government](#). Fearing that the Chinese might organize protests in the streets of Lhasa, the Kashag imposed a curfew until all the Chinese had left. This they did on 14, 17 and 20 July 1949. At the same time the Tibetan Government sent a telegram to General Chiang Kai-shek and to President Li Zongren informing them of the decision.

During his reign, a border crisis erupted with the [Republic of China](#) in 1942. Under orders from the [Kuomintang](#) government of [Chiang Kai-shek](#), [Ma Bufang](#) repaired Yushu airport to prevent Tibetan separatists from seeking independence. Chiang also ordered Ma Bufang to put his Muslim soldiers on alert for an invasion of Tibet in 1942. Ma Bufang complied, and moved several thousand troops to the border with Tibet. Chiang also threatened the Tibetans with aerial bombardment if they worked with the Japanese. Ma Bufang attacked the Tibetan Buddhist Tsang monastery in 1941. He also constantly attacked the Labrang monastery.

In October 1950 the army of the [People's Republic of China](#) marched to the edge of the Dalai Lama's territory and sent a delegation after defeating a legion of the Tibetan army in [warlord](#)-controlled [Kham](#). On 17 November 1950, at the age of 15, the 14th Dalai Lama was enthroned formally as the temporal ruler of Tibet.

The Dalai Lama's formal rule was brief. He sent a delegation to Beijing, which ratified the [Seventeen Point Agreement for the Peaceful Liberation of Tibet](#). He worked with the Chinese government: in September 1954, together with the [10th Panchen Lama](#) he went to the Chinese capital to meet [Mao Zedong](#) and attend the first session of the [National People's Congress](#) as a delegate, primarily discussing [China's constitution](#). On 27 September 1954, the Dalai Lama was selected as a [Vice Chairman](#) of the [Standing Committee](#) of the [National People's Congress](#), a post he officially held until 1964.

In 1956, on a trip to India to celebrate the [Buddha's Birthday](#), the Dalai Lama asked the [Prime Minister of India](#), [Jawaharlal Nehru](#), if he would allow him [political asylum](#) should he choose to stay. Nehru discouraged this as a provocation against peace, and reminded him of the Indian Government's [non-interventionist](#) stance agreed upon with its [1954 treaty with China](#).

In 1959, with the brutal suppression of the Tibetan national uprising in Lhasa by Chinese troops, His Holiness was forced to escape into exile. Since then he has been living in Dharamsala, northern India.

In October 2008 in Japan, the Dalai Lama addressed the [2008 Tibetan violence](#) that had erupted and that the Chinese government accused him of fomenting. He responded that he had "lost faith" in efforts to negotiate with the Chinese government, and that it was "up to the Tibetan people" to decide what to do.

The Dalai Lama's lifelong interest in science and technology dates from his childhood in Lhasa, Tibet, when he was fascinated by mechanical objects like clocks, watches, telescopes, film projectors, clockwork



His Holiness 14th Dalai lama

soldiers and motor cars, and loved to repair, disassemble and reassemble them. Once, observing [the moon](#) through a [telescope](#) as a child, he realised it was a crater-pocked lump of rock and not a heavenly body emitting its own light as Tibetan [cosmologists](#) had taught him. He has also said that had he not been brought up as a monk he would probably have been an [engineer](#). On his first trip to the west in 1973 he asked to visit [Cambridge University's astrophysics](#) department in the UK and he sought out renowned scientists such as [Sir Karl Popper](#), [David Bohm](#) and [Carl Friedrich von Weizsäcker](#), who taught him the basics of science

Over the ensuing decades, as of 2014 at least 28 dialogues between the Dalai Lama and panels of various world-renowned scientists have followed, held in various countries and covering diverse themes, from the nature of [consciousness](#) to [cosmology](#) and from [quantum mechanics](#) to the [neuroplasticity](#) of the brain. Sponsors and partners in these dialogues have included the [Massachusetts Institute of Technology](#), [Johns Hopkins University](#), the [Mayo Clinic](#) and [Zurich University](#).

On 29 May 2011, the Dalai Lama retired from the [Central Tibetan Administration](#).

On 24 September 2011, the Dalai Lama issued the following statement concerning his reincarnation:

When I am about ninety I will consult the high Lamas of the Tibetan Buddhist traditions, the Tibetan public, and other concerned people who follow Tibetan Buddhism, and re-evaluate whether the institution of the Dalai Lama should continue or not. On that basis we will take a decision. If it is decided that the reincarnation of the Dalai Lama should continue and there is a need for the Fifteenth Dalai Lama to be recognized, responsibility for doing so will primarily rest on the concerned officers of the Dalai Lama's Gaden Phodrang Trust. They should consult the various heads of the Tibetan Buddhist traditions and the reliable oath-bound Dharma Protectors who are linked inseparably to the lineage of the Dalai Lamas. They should seek advice and direction from these concerned beings and carry out the procedures of search and recognition in accordance with past tradition. I shall leave clear written instructions about this. Bear in mind that, apart from the reincarnation recognized through such legitimate methods, no recognition or acceptance should be given to a candidate chosen for political ends by anyone, including those in the People's Republic of China

On 3 October 2011, the Dalai Lama added that Chinese laws banning the selection of successors based on reincarnation will not impact his decisions. "Naturally my next life is entirely up to me. No one else. And also this is not a political matter," he said in the interview. The Dalai Lama also added that he was not decided on whether he would reincarnate or if he would be the last Dalai Lama.

In an interview with the German newspaper *Welt am Sonntag* published on 7 September 2014 the Dalai Lama stated "the institution of the Dalai Lama has served its purpose", and that "We had a Dalai Lama for almost five centuries. The 14th Dalai Lama now is very popular. Let us then finish with a popular Dalai



His Holiness 14th Dalai lama

Lama." In response the Chinese government said they would select their own Dalai Lama regardless of his decision.

The Dalai Lama refers to himself as a follower of these Nalanda masters, in fact he often asserts that 'Tibetan Buddhism' is based on the Buddhist tradition of Nalanda monastery in ancient India, since the texts written by those 17 Nalanda pandits or masters, to whom he has composed a poem of invocation, were brought to Tibet and translated into Tibetan when Buddhism was first established there and have remained central to the teachings of Tibetan Buddhism ever since.

Principles & Practices in Spiritual Life

The Dalai Lama is an advocate for a world free of nuclear weapons, and currently serves on the Advisory Council of the [Nuclear Age Peace Foundation](#).

The Dalai Lama has demonstrated interfaith among various religions.

The Dalai Lama is active in spreading India's message of non-violence and religious harmony throughout the world.

He has said that democracy has deep roots in India that he is the messenger of India's ancient thoughts the world over.

The Dalai Lama considers India the master and Tibet its disciple, as great scholars like Nagarjuna went from Nalanda University to Tibet to preach Buddhism in the eighth century.

He emphasizes that all problems must be solved through dialogue, through talk. The use of violence is outdated, and never solves problems and further stresses that killing people in the name of religion is unthinkable, very sad.

The Dalai Lama advocates compassion for animals and frequently urges people to try [vegetarianism](#) or at least reduce their consumption of meat.

The Dalai Lama has referred to himself as a [Marxist](#) and has articulated [criticisms of capitalism](#). Moreover, he believes one flaw of historically "Marxist regimes" is that they place too much emphasis on destroying the ruling class, and not enough on compassion. Despite this, he finds Marxism superior to capitalism, believing the latter is only concerned with "how to make profits", whereas the former has "moral ethics".

He was quoted as saying "ecology should be part of our daily life. He has pointed out that many rivers in Asia [originate in Tibet](#), and that the [melting of Himalayan glaciers](#) could affect the countries in which the rivers flow.

Around 2005, he started campaigning for [wildlife conservation](#), including by issuing a religious ruling against wearing tiger and leopard skins as garments.



His Holiness 14th Dalai lama

Before the [2009 United Nations Climate Change Conference](#), he urged national leaders to put aside domestic concerns and take collective action against [climate change](#).

A monk since childhood, the Dalai Lama has said that sex offers fleeting satisfaction and leads to trouble later, while chastity offers a better life and "more independence, more freedom"

The Dalai Lama has expressed concern at "reports of violence and discrimination against gay, lesbian, bisexual, and transgender people" and "urges respect, tolerance and the full recognition of human rights for all.

The Dalai Lama also said that by nature, women were more compassionate "based on their biology and ability to nurture and birth children." He called on women to "lead and create a more compassionate world," citing the good works of nurses and mothers.

The Dalai Lama emphasizes, warm-heartedness is a key factor for healthy individuals, healthy families and healthy communities that can be achieved by taking most concern for inner peace of mind.

Spiritual Works

Giving [public talks](#) for non-Buddhist audiences and interviews and teaching Buddhism to large public audiences all over the world, as well as to private groups at his residence in India, appears to be the Dalai Lama's main activity.

His [public talks](#) and [teachings](#) are usually [webcast](#) live in multiple languages, via an inviting organisation's [website](#), or on the Dalai Lama's own website (<http://www.dalailama.com/>). Scores of his past teaching videos can be viewed there, as well as [public talks](#), [conferences](#), [interviews](#), [dialogues](#) and [panel discussions](#)

The Dalai Lama's best known teaching subject is the [Kalachakra tantra](#) which, as of 2014, he had conferred a total of 33 times, most often in India's upper Himalayan regions but also in western venues like [Madison Square Garden](#) in [New York](#), [Los Angeles](#), [Washington DC](#), [Barcelona](#), [Graz](#), [Sydney](#) and [Toronto](#). The [Kalachakra](#) (Wheel of Time) is one of the most complex teachings of Buddhism, sometimes taking two weeks to confer, and he often confers it on very large audiences, up to 200,000 students and disciples at a time.

He frequently accepts requests from students to visit various countries world-wide in order to give teachings to large Buddhist audiences, teachings that are usually based on classical Buddhist texts and commentaries, and most often those written by the 17 pandits or great masters of the [Nalanda](#) tradition, such as Nagarjuna, Kamalashila, Shantideva, Atisha, Ayradeva and so on.

In 1988 he was in London once more to give a series of lectures on Tibetan Buddhism in general, called 'A



His Holiness 14th Dalai lama

Survey of the Paths of Tibetan Buddhism'. Again in London in 1996 he taught the [Four Noble Truths](#), the basis and foundation of Buddhism accepted by all Buddhists, at the combined invitation of 27 different Buddhist organisations of all schools and traditions belonging to the Network of Buddhist Organisations UK.

In India, the Dalai Lama gives religious teachings and talks in Dharamsala and numerous other locations including the monasteries in the Tibetan refugee settlements.

Apart from time spent teaching Buddhism and fulfilling responsibilities to his Tibetan followers, the Dalai Lama has probably spent, and continues to spend, more of his time and resources investigating the interface between [Buddhism and science](#) through the ongoing series of [Mind and Life](#) dialogues and its spin-offs than on any other single activity. As the Institute's Cofounder and the Honorary Chairman he has personally presided over and participated in all its dialogues, which continue to expand world-wide.

Critical moments of life

In 1956, the [CIA](#), with the [Korean War](#) recently over, offered the Dalai Lama assistance. In 1956, a large rebellion broke out in eastern [Kham](#), an ethnically Tibetan region in [Sichuan](#) province. To support the rebels, the CIA launched a covert action campaign against the Communist Chinese. A secret military training camp for the Khampa guerrillas was established at [Camp Hale](#) near Leadville, Colorado, in the U.S. The guerrillas attacked Communist forces in [Amdo](#) and Kham but were gradually pushed into [Central Tibet](#).

At the outset of the [1959 Tibetan uprising](#), fearing for his life, the Dalai Lama and his retinue fled Tibet with the help of the CIA's [Special Activities Division](#), crossing into India on 30 March 1959, reaching [Tezpur](#) in [Assam](#) on 18 April. Sometime later he set up the [Government of Tibet in Exile](#) in [Dharamshala](#), India, which is often referred to as "[Little Lhasa](#)".

The Dalai Lama appealed to the [United Nations](#) on the rights of Tibetans. This appeal resulted in three resolutions adopted by the [General Assembly](#) in 1959, 1961, and 1965, all before the People's Republic [was allowed representation at the United Nations](#). The resolutions called on China to respect the human rights of [Tibetans](#). In 1963, he promulgated a democratic constitution which is based upon the [Universal Declaration of Human Rights](#), creating an elected [parliament](#) and an [administration](#) to champion his cause.

At the [Congressional Human Rights Caucus](#) in 1987 in [Washington, D.C.](#), the Dalai Lama gave a speech outlining his ideas for the future status of Tibet. The plan called for Tibet to become a democratic "zone of peace" without [nuclear weapons](#), and with support for [human rights](#), that barred the entry of [Han Chinese](#). The plan would come to be known as the "Strasbourg proposal", because the Dalai Lama expanded on the plan at [Strasbourg](#) on 15 June 1988. There, he proposed the creation of a self-governing Tibet "in association with the People's Republic of China." This would have been pursued by negotiations with the PRC government, but the plan was rejected by the Tibetan Government-in-Exile in 1991. The Dalai Lama has indicated that he wishes to return to Tibet only if the People's Republic of China agrees not to make any



His Holiness 14th Dalai lama

precondition for his return. In the 1970s, the then-[Paramount leader Deng Xiaoping](#) set China's sole return requirement to the Dalai Lama as that he "must [come back] as a Chinese citizen... that is, patriotism".

Philanthropic Works

After the founding of the government in exile he re-established the approximately 80,000 Tibetan refugees who followed him into exile in agricultural settlements. He created a Tibetan educational system in order to teach the Tibetan children the [language](#), [history](#), [religion](#), and [culture](#). The [Tibetan Institute of Performing Arts](#) was established in 1959 and the [Central Institute of Higher Tibetan Studies](#) became the primary university for Tibetans in India in 1967. He supported the re founding of 200 monasteries and nunneries in an attempt to preserve Tibetan Buddhist teachings and the Tibetan way of life.

In 1970, he opened the [Library of Tibetan Works and Archives](#) in Dharamshala which houses over 80,000 manuscripts and important knowledge resources related to Tibetan history, politics and culture. It is considered one of the most important institutions for [Tibetology](#) in the world.

Dozens of videos of recorded webcasts of the Dalai Lama's public talks on general subjects for non-Buddhists like peace, happiness and compassion, modern ethics, the environment, economic and social issues, gender, the empowerment of women and so forth can be viewed in his office's archive.

The Dalai Lama met [Pope Paul VI](#) at the [Vatican](#) in 1973. He met [Pope John Paul II](#) in 1980, 1982, 1986, 1988, 1990, and 2003. In 1990, he met a delegation of Jewish teachers in Dharamshala for an extensive interfaith dialogue

The Dalai Lama is also currently a member of the Board of World Religious Leaders as part of [The Elijah Interfaith Institute](#) and participated in the Third Meeting of the Board of World Religious Leaders in [Amritsar](#), India, on 26 November 2007 to discuss the topic of Love and Forgiveness

Awards/Writings / Celebrated books

His Holiness the Dalai Lama is a man of peace. In 1989 he was awarded the Nobel Peace Prize for his non-violent struggle for the liberation of Tibet. He has consistently advocated policies of non-violence, even in the face of extreme aggression. He also became the first Nobel Laureate to be recognized for his concern for global environmental problems.

The Dalai Lama has also authored or co-authored more than 110 books, many of them on general Buddhist subjects but also including books on particular topics like Dzogchen, a Nyingma practice.

He has authored dozens of DVD sets of the dialogues and books on 'Ethics for the New Millennium' and 'The Universe in a Single Atom', as well as scientific papers and university research programmes.

His Holiness has travelled to more than 67 countries spanning 6 continents. He has received over 150



His Holiness
14th Dalai lama

awards, honorary doctorates, prizes, etc., in recognition of his message of peace, non-violence, inter-religious understanding, universal responsibility and compassion.

Location

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