

HE WILL PUT THEM OUT.

Thus his great Mantra:

*Namah samanta vajranam chanda maharoshana Sphataya hum
traka ham mam*

"I DEDICATE MYSELF TO THE UNIVERSAL DIAMOND BE
THIS RAGING FURY BE DESTROYED"

And he will protect those who love the woods and rivers, Gods and animals, hobos and madmen, prisoners and sick people, musicians, playful women, and hopeful children:

And if anyone is threatened by advertising, air pollution, television, or the police, they should chant SMOKEY THE BEAR'S WAR SPELL:

DROWN THEIR BUTTS

CRUSH THEIR BUTTS

DROWN THEIR BUTTS

CRUSH THEIR BUTTS

And SMOKEY THE BEAR will surely appear to put the enemy out with his vajra-shovel.²

Now those who recite this Sutra and then try to put it in practice will accumulate merit as countless as the sands of Arizona and Nevada.

Will help save the planet Earth from total oil slick.

Will enter the age of harmony of man and nature.

Will win the tender love and caresses of men, women, and beasts.

Will always have ripened blackberries to eat and a sunny spot under a pine tree to sit at.

AND IN THE END WILL WIN HIGHEST PERFECT
ENLIGHTENMENT

. . . thus we have heard . . .

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2. A vajra is a kind of mythical thunderbolt, a weapon capable of cutting through anything.

BUDDHIST MONK WINS NOBEL PEACE PRIZE

THE NOBEL EVENING ADDRESS

THE DALAI LAMA

Among the Buddhist traditions of Asia, the institution of the incarnate lama is unique to Tibetan Buddhism. Yet it is a logical extension of a central tenet of Mahayana Buddhism: that buddhas and bodhisattvas appear in the world in order to benefit suffering sentient beings. Tibet developed systems for identifying such enlightened masters, finding the next incarnations of recently deceased teachers in young boys. Beginning perhaps in the eleventh century, this institution of the incarnate lama became the primary mechanism for passing the power and property, both real and symbolic, of a distinguished monk from one generation to the next. There were eventually several thousand incarnate lamas in Tibet, the most famous of whom is the Dalai Lama.

The first Dalai Lama was identified in the fifteenth century, a disciple of Tsong kha pa. The name *dalai*, a Mongolian word meaning "ocean," was not used until the sixteenth century, when a Tibetan lama named Sonam Gyatso ("Merit Ocean") was called "Dalai Lama" by a Mongol khan. The fifth Dalai Lama assumed political control of Tibet in 1642, with the help of his Mongol patrons, and from then until 1959 the Dalai Lama was the Tibetan head of state (during his minority, the nation was ruled by a regent). Also since that time, the Dalai Lama has been regarded as the human incarnation of the bodhisattva of compassion, Avalokiteshvara, who is said to have vowed to protect the Tibetan people throughout history.

The current Dalai Lama, the fourteenth, was born in 1935. Tibet was invaded by China in 1950 and the Dalai Lama fled to India following an uprising against the Chinese occupation in 1959. He has lived in exile in India ever since, gaining popularity as a Buddhist teacher while working for the freedom of Tibet. He made his first trip to the United States in 1979 and has become an increasingly important figure in Modern Buddhism, often discussing the importance of Buddhist principles for the modern world, exploring the compatibility of Buddhism and science, and working for world peace. In 1989 he was awarded the Nobel Peace Prize for his efforts.

In his Nobel lecture, delivered a day after he accepted the award, the term "Buddhism" rarely appears. Yet his words are imbued with Mahayana teachings of compassion and concern for the welfare of others. His starting point is the common Buddhist belief that all beings seek happiness and avoid suffering, and that all beings equally deserve to find happiness and avoid suffering. Compassion, defined as the wish that others be free from suffering, is therefore not only a requirement for the bodhisattva in his quest for the exalted state of buddhahood but also a real and universal human responsibility beyond any particular religious affiliation, or the lack of one. For the Dalai Lama, compassion is a quality that all humans possess, yet it must be transformed from ordinary affection if it is to form the foundation of human interaction and human society—in particular, policies of nonviolence.

The Dalai Lama closes his 1989 remarks with a discussion of his hopes for a resolution of the Tibetan crisis, envisioning Tibet as a "zone of peace" between India and China. As this anthology is printed, more than two decades later, the Tibetan crisis remains unresolved.

Oslo, Norway

Brothers and Sisters:

It is a great honor to come to this place and to share some of my thoughts with you. Although I have written a speech, it has already been circulated. You know, some of my friends told me it is better to speak in Tibetan and have it translated into English; some say it is better to read my English statement; and some say it is better to speak directly with my broken English. I don't know. Yesterday, I tried my best to be formal but today I feel more free, so I will speak informally. In any case, the main points of my speech are on paper for you to see.

I think it advisable to summarize some of the points that I will consider. I usually discuss three main topics. Firstly, as a human being, as a citizen of the world, every human being has a responsibility for the planet. Secondly, as a Buddhist monk, I have a special connection with the spiritual world. I try to contribute something in that field. Thirdly, as a Tibetan I have a responsibility to the fate of the Tibetan nation. On behalf of these unfortunate people, I will speak briefly about their concerns.

So now, firstly, what is the purpose of life for a human being? I believe that happiness is the purpose of life. Whether or not there is a purpose to the existence of the universe or galaxies, I don't know. In any case, the fact is that we are here on this planet with other human beings. Then, since every human being wants happiness and does not want suffering, it is clear that this desire does not come from training, or from some ideology. It is something natural. Therefore, I consider that the attainment of happiness, peace, and joy is the purpose of life. Therefore, it is very important to investigate what are happiness and satisfaction and what are their causes.

I think that there is a mental factor as well as a physical factor. Both are very important. If we compare these two things, the mental factor is more important, superior to the physical factor. This we can know through our daily life. Since the mental factor is more important, we have to give serious thought to inner qualities.

Then, I believe compassion and love are necessary in order for us to obtain happiness or tranquility. These mental factors are key. I think they are the best source. What is compassion? From the Buddhist viewpoint there are different varieties of compassion. The basic meaning of compassion is not just a feeling of closeness, or just a feeling of pity. Rather, I think that with genuine compassion we not only feel the pains and suffering of others but we also have a feeling of determination to overcome that suffering. One aspect of compassion is some kind of determination and responsibility. Therefore, compassion brings us tranquility and also inner strength. Inner strength is the ultimate source of success.

When we face some problem, a lot depends on the personal attitude towards that problem or tragedy. In some cases, when one faces the difficulty, one loses one's hope and becomes discouraged and then ends up depressed. On the other hand, if one has a certain mental attitude, then tragedy and suffering bring one more energy, more determination.

Usually, I tell our generation we are born during the darkest period in our long history. There is a big challenge. It is very unfortunate. But if there is a challenge then there is an opportunity to face it, an opportunity to demonstrate our will and our determination. So from that viewpoint I think that our generation is fortunate. These things depend on inner qualities, inner strength. Compassion is very gentle, very peaceful, and soft in nature, not harsh. You cannot destroy it easily as it is very powerful. Therefore, compassion is very important and useful.

Then, again, if we look at human nature, love and compassion are the foundation of human existence. According to some scientists, the foetus has feeling in the mother's womb and is affected by the mother's mental state. Then the few weeks after birth are crucial for the enlarging of the brain of the child. During that period, the mother's physical touch is the greatest factor for the healthy development of the brain. This shows that the physical needs some affection to develop properly.

When we are born, our first action is sucking milk from the mother. Of course, the child may not know about compassion and love, but the natural feeling is one of the closeness toward the object that gives milk. If the mother is angry or has ill feeling, the milk may not come fully. This shows that from our first day as human beings the effect of compassion is crucial.

If unpleasant things happen in our daily life, we immediately pay attention to them but do not notice other pleasant things. We experience these as normal or usual. This shows that compassion and affection are part of human nature.

Compassion or love has different levels; some are more mixed than others with desire or attachment. For example, parents' attitudes toward their children contain a mixture of desire and attachment with compassion. The love and compassion between husband and wife—especially at the beginning of marriage when they don't know the deep nature of each other—are on a superficial level. As soon as the attitude of one partner changes, the attitude of the other becomes opposite to what it was. That kind of love and compassion is more of the nature of attachment. Attachment means some kind of feeling of closeness projected by oneself. In reality, the other side may be very negative, but due to one's own mental attachment and projection, it appears as something nice. Furthermore, attachment causes one to exaggerate a small good quality and make it appear 100% beautiful or 100% positive. As soon as the mental attitudes change, that picture completely changes. Therefore, that kind of love and compassion is, rather, attachment.

Another kind of love and compassion is not based on something appearing beautiful or nice, but based on the fact that the other person, just like oneself, wants happiness and does not want suffering and indeed has every right to be happy and to overcome suffering. On such a basis, we feel a sense of responsibility, a sense of closeness towards that being. That is true compassion. This is because the compassion is based on reason, not just on emotional feeling. As a consequence, it does not matter what the other's attitude is, whether negative or positive. What matters is that it is a human being, a sentient being that has the experience of pain and pleasure. There is no reason not to feel compassion so long as it is a sentient being.

The kinds of compassion at the first level are mixed, interrelated. Some people have the view that some individuals have a very negative, cruel attitude

towards others. These kinds of individuals appear to have no compassion in their minds. But I feel that these people do have the seed of compassion. The reason for this is that even these people very much appreciate it when someone else shows them affection. A capacity to appreciate other people's affection means that in their deep mind there is the seed of compassion.

Compassion and love are not man-made. Ideology is man-made, but these things are produced by nature. It is important to recognize natural qualities, especially when we face a problem and fail to find a solution. For example, I feel that the Chinese leaders face a problem which is in part due to their own ideology, their own system. But when they try to solve that problem through their own ideology then they fail to tackle that problem. In religious business, sometimes even due to religion, we create a problem. If we try to solve that problem using religious methods, it is quite certain that we will not succeed. So I feel that when we face those kind of problems, it is important to return to our basic human quality. Then I think we will find that solutions come easier. Therefore, I usually say that the best way to solve human problems is with human understanding.

It is very important to recognize the basic nature of humanity and the value of human qualities. Whether one is educated or uneducated, rich or poor, or belongs to this nation or that nation, this religion or that religion, this ideology or that ideology, is secondary and doesn't matter. When we return to this basis, all people are the same. Then we can truly say the words *brother, sister*; then they are not just nice words—they have some meaning. That kind of motivation automatically builds the practice of kindness. This gives us inner strength.

What is my purpose in life, what is my responsibility? Whether I like it or not, I am on this planet, and it is far better to do something for humanity. So you see that compassion is the seed or basis. If we take care to foster compassion, we will see that it brings the other good human qualities. The topic of compassion is not at all religious business; it is very important to know that it is human business, that it is a question of human survival, that it is not a question of human luxury. I might say that religion is a kind of luxury. If you have religion, that is good. But it is clear that even without religion we can manage. However, without these basic human qualities we cannot survive. It is a question of our own peace and mental stability.

Next, let us talk about the human being as a social animal. Even if we do not like other people, we have to live together. Natural law is such that even bees and other animals have to live together in cooperation. I am attracted to bees because I like honey—it is really delicious. Their product is something that we cannot produce, very beautiful, isn't it? I exploit them too much, I think. Even these insects have certain responsibilities, they work together very nicely. They have no constitution, they have no law, no police, nothing, but they work together effectively. This is because of nature. Similarly, each part of a flower is not arranged by humans but by nature. The force of nature is something remarkable. We human beings, we have constitutions, we have law, we have a police force, we have religion, we have many things. But in actual practice, I think that we are behind those small insects.

Sometimes civilization brings good progress, but we become too involved with this progress and neglect or forget about our basic nature. Every development in human society should take place on the basis of the foundation

of the human nature. If we lost that basic foundation, there is no point in such developments taking place.

In cooperation, working together, the key thing is the sense of responsibility. But this cannot be developed by force as has been attempted in eastern Europe and in China. There a tremendous effort has to be made to develop in the mind of every individual human being a sense of responsibility, a concern for the common interest rather than the individual interest. They aim their education, their ideology, their efforts to brainwash, at this. But their means are abstract, and the sense of responsibility cannot develop. The genuine sense of responsibility will develop only through compassion and altruism.

The modern economy has no national boundaries. When we talk about ecology, the environment, when we are concerned about the ozone layer, one individual, one society, one country cannot solve these problems. We must work together. Humanity needs more genuine cooperation. The foundation for the development of good relations with one another is altruism, compassion, and forgiveness. For small arguments to remain limited, in the human circle the best method is forgiveness. Altruism and forgiveness are the basis for bringing humanity together. Then no conflict, no matter how serious, will go beyond the bounds of what is truly human.

I will tell you something. I love friends, I want more friends. I love smiles. That is a fact. How to develop smiles? There are a variety of smiles. Some smiles are sarcastic. Some smiles are artificial—diplomatic smiles. These smiles do not produce satisfaction, but rather fear or suspicion. But a genuine smile gives us hope, freshness. If we want a genuine smile, then first we produce the basis for a smile to come. On every level of human life, compassion is the key thing.

Now, on the question of violence and non-violence. There are many different levels of violence and non-violence. On the basis of external action, it is difficult to distinguish whether an action is violent or non-violent. Basically, it depends on the motivation behind the action. If the motivation is negative, even though the external appearance may be very smooth and gentle, in a deeper sense the action is very violent. On the contrary, harsh actions and words done with a sincere, positive motivation are essentially non-violent. In other words, violence is a destructive power. Non-violence is constructive.

When the days become longer and there is more sunshine, the grass becomes fresh and, consequently, we feel very happy. On the other hand, in autumn, one leaf falls down and another leaf falls down. These beautiful plants become as if dead and we do not feel very happy. Why? I think it is because deep down our human nature likes construction, and does not like destruction. Naturally, every action which is destructive is against human nature. Constructiveness is the human way. Therefore, I think that in terms of basic human feeling, violence is not good. Non-violence is the only way.

Practically speaking, through violence we may achieve something, but at the expense of someone else's welfare. That way although we may solve one problem, we simultaneously seed a new problem. The best way to solve problems is through human understanding, mutual respect. On one side make some concessions; on the other side take serious consideration about the problem. There may not be complete satisfaction, but something happens. At least future danger is avoided. Non-violence is very safe.

Before my first visit to Europe in 1973, I had felt the importance of compassion, altruism. On many occasions I expressed the importance of the sense of universal responsibility. Sometimes during this period, some people felt that the Dalai Lama's idea was a bit unrealistic. Unfortunately, in the Western world Gandhian non-violence is seen as passive resistance more suitable to the East. The Westerners are very active, demanding immediate results, even in the course of daily life. But today the actual situation teaches non-violence to people. The movement for freedom is non-violent. These recent events reconfirm to me that non-violence is much closer to human nature.

Again, if there are sound reasons or bases for the points you demand, then there is no need to use violence. On the other hand, when there is no sound reason that concessions should be made to you but mainly your own desire, then reason cannot work and you have to rely on force. Thus, using force is not a sign of strength but rather a sign of weakness. Even in daily human contact, if we talk seriously, using reasons, there is no need to feel anger. We can argue the points. When we fail to prove with reason, then anger comes. When reason ends, then anger begins. Therefore, anger is a sign of weakness.

In this, the second part of my talk, I speak as a Buddhist monk. As a result of more contact with people from other traditions, as time passes I have firmed my conviction that all religions can work together despite fundamental differences in philosophy. Every religion aims at serving humanity. Therefore, it is possible for the various religions to work together to serve humanity and contribute to world peace. So, during these last few years, at every opportunity I try to develop closer relations with other religions.

Buddhism does not accept a theory of god, or a Creator. According to Buddhism, one's own actions are the creator, ultimately. Some people say that, from a certain angle, Buddhism is not a religion but rather a science of mind. Religion has much involvement with faith. Sometimes it seems that there is quite a distance between a way of thinking based on faith and one entirely based on experiment, remaining sceptical. Unless you find something through investigation, you do not want to accept it as fact. From one viewpoint, Buddhism is a religion, from another viewpoint Buddhism is a science of mind and not a religion. Buddhism can be a bridge between these two sides. Therefore, with this conviction I try to have closer ties with scientists, mainly in the fields of cosmology, psychology, neurobiology, physics. In these fields there are insights to share, and to a certain extent we can work together.

Thirdly, I will speak on the Tibetan problem. One of the crucial, serious situations is the Chinese population transfer into Tibet. If the present situation continues for another ten or fifteen years, the Tibetans will be an insignificant minority in their own land, a situation similar to that in inner Mongolia. There the native population is around three million and the Chinese population is around ten million. In East Turkestan, the Chinese population is increasing daily. In Tibet, the native population is six million, whereas the Chinese population is already around seven and one-half million. This is really a serious matter.

In order to develop a closer understanding and harmony between the Chinese and Tibetan—the Chinese call it the unity of the motherland—the first thing necessary to provide the basis for the development of mutual respect is demilitarization, first to limit the number of Chinese soldiers and eventually to remove them altogether. This is crucial. Also, for the purposes

of peace in that region, peace and genuine friendship between India and China, the two most populated nations, it is very essential to reduce military forces on both sides of the Himalayan range. For this reason, one point that I have made is that eventually Tibet should be a zone of ahimsa,¹ a zone of non-violence.

Already there are clear indications of nuclear dumping in Tibet and of factories where nuclear weapons are produced. This is a serious matter. Also, there is deforestation, which is very dangerous for the environment. Respect for human rights is also necessary. These are the points I expressed in my Five-Point Peace Plan.² These are crucial matters.

We are passing through a most difficult period. I am very encouraged by your warm expression and by the Nobel Peace Prize. I thank you from the depth of my heart.

1. The doctrine of refraining from doing harm to any living being.

2. Proposed by the Dalai Lama in a 1987 address to the U.S. Congressional Human Rights Caucus.