

The Achievements of the Fourteenth Dalai Lama

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[XXI] IT IS WORTHWHILE and relevant to recall just a few of the accomplishments of His Holiness the Fourteenth Dalai Lama, the great teacher for the beings of this world.

The way in which he is unrivaled by the line of the previous Dalai Lamas, his birth, his recognition and enthronement as the incarnation of the previous Dalai Lama, how he persevered and completed his course of study, contemplation and meditation, how he took upon himself the secular and religious rule of Tibet, his advice and instruction for the protection of Tibet during its times of trouble, his ability to escape without being discovered and to find refuge in India without mishap—accomplished by the good merit of living beings—have all been described in great detail, by year, month, date, and so on, in the many published biographies that list the achievements of the great waves of activities that continue to bring benefit to the religions, politics and economy, and people of this world. The above events can be known from the many such books that continue to be published.

Here, the intention is to present just a fraction of the physical, verbal, and mental activities of this great being in the way that they commonly appear to ordinary beings such as me. All exaggeration and underestimation are abandoned, and it is a natural and uncontrived presentation that even a child could understand. However, even if I had no intention of praising him, there is no way I could have prevented it from becoming praise. As a result, this is a wonderful situation

hosting a limitless wealth of wonderful qualities, in which there is no chance of anyone of intelligence and impartiality not having their minds captivated.

[xxii] I have had no need to employ modes of praise such as using those great beings of unrivaled fame within his past incarnations as a support and adornment of his greatness, as is traditionally done; or proclaiming scripture, reasoning, and pure view perceptions, and highlighting various common and exclusive qualities of inconceivable mystery in order to declare supreme spiritual states; or even extolling how his religious and secular status was so esteemed, thereby attempting to eclipse all the great beings of the religious and secular traditions, and so on. All of these are methods of praise assisted by an elaborate compositional style and adorned by devices such as the hyperbole of poetry. Instead, I will speak of the salient points in a natural and informal way.

THE GREATNESS OF HIS DEEDS, WORDS, AND MENTAL QUALITIES

All-knowing and all-seeing conqueror, you took an appropriate birth in a critical and dangerous time so that those disciples who, through the power of karma and prayer, had formed a strong bond with you and would never be apart from such a protector and refuge. You are a ruler revered by all, who had abandoned the jeweled crown⁴ but was enthroned as a peerless crown jewel of those who preserve the teachings of the Buddha. However, if there were no vast lotus grove of teaching, composition, and debate flowering in the ground of learning, contemplation, and meditation, then a vital component of a great being—as in the meaning of “guru” being “heavy with excellent qualities”—would be incomplete, and would therefore be compared to a stone covered in brocade.

Therefore, you devoted yourself to incomparable and genuine

tutors such as Reting Rinpoché, Tadrak Rinpoché, Kyabjé Ling Vajradhara and Kyabjé Trijang Vajradhara, and became rich with a wealth of learning in sutra, tantra, and the sciences. [xxiii] Not only did you become an incomparable disciple of excellent lamas, but you took on the actuality of “the grandson being more resplendent than the son, the great-grandson being more resplendent than the grandson, and the great-great-grandson being more resplendent than the great-grandson,” and in doing so, you became truly a great leader of living beings without discrimination.

Moreover, because of your learning and experience in the religious and secular fields, when irreversible changes occurred in Tibet, it coincided well with you being able to assume the responsibility for the religious and secular rule of Tibet. Consequently, the purpose of the reincarnation of a Dalai Lama appearing, which was to nurture the legacy of the former Dalai Lama, was fulfilled. That such an unrivaled being is alive and with our bulging eyes of hope is the sole focus for we Tibetans, is a glorious fortune for living beings.

Although there is no great lama above you, you are the king who assumes a low standing as if there were no one beneath you. Not even aware of how you have been raised up to high status, you hold to the simple conduct of an ordinary spiritual seeker, clothed in saffron-colored cloth, practicing the four bare necessities,⁵ and of a temperament that is serene, tempered, and modest. Yet you outshine those of great power who go to great efforts to pose amid the finery and brocade of gold thrones raised on high. There is no trace of arrogance or fear of losing your reserve, and so whether you are with one person or among many, you talk at ease with a carefree smile, and engage everyone with the relaxed expression of meeting old friends. As a result, even the pompous in high places lose their reserve and their mountain of pride comes crashing to the ground.

Those who have faith in religion, those with no faith, those who hold perverse views toward religion, those of various views and

philosophies, politicians, scientists, and so on, whether they are educated or uneducated, high or low, of whatever skin color, [xxiv] as soon as they meet you they are put at ease and experience feelings of closeness. For several days, as many have attested, a joy beyond words naturally arises. Everyone declares unanimously that you possess a splendor and radiance, engendering respect in those who previously had no thought of respect for you, and devotion in those who had no thought of devotion. Others, who by their affection for the Tibetan people and their faith in the teachings of the Buddha, experience a feeling of rapturous joy merely on meeting you, and by their faith the hairs of their body stand on end. Merely seeing, hearing, remembering, and touching you becomes meaningful. How can these deeds of yours ever be measured in this world?

Your activities are many, but without allowing one to interfere with another, you choose whichever is appropriate in a cheerful and easy-going way, and unlike ordinary beings in their hurried and frenzied way, carry them out in a relaxed and unhurried manner. If we look at your activities of a single day, from one point of view it seems as if you spend it solely in a detailed study of sutra and tantra and apply it to your mind. From another perspective it seems that you repeatedly give private audiences to lamas of all traditions, abbots and their students, geshés, monks and nuns, yogis, laymen and laywomen, finding the time to engage in full and meaningful discussions based upon your religious experience.

Similarly, seekers of liberation, those whose minds have been captivated by Buddhism, those who have affection for Tibet and Tibetans, those with an interest in culture, politics, and so on, countless people from the five continents of the world of all walks of life, local and visitors, united by faith, regularly come to meet you in ever-increasing numbers. [xxv] And yet willingly and without fatigue you take on the task of fulfilling the hopes of each of them, showing a special compassion for those in a pitiful state, like a mother toward her only child, car-

ing for them profoundly with the practice of the six perfections such as the giving of the Dharma and the giving of material things, and the practice of the four ways of gathering disciples.⁶ This is truly a wonder.

Also, through Indian, Tibetan, and English radio, television, and daily newspapers, you do not miss the opportunity to regularly peruse current events occurring in the world. Thus, you pursue all your everyday and extra activities appropriately and within a timely manner.

For the sake of your health, you are diligent never to neglect dietary rules, walking, exercise, physical activities of gardening, and so on. The way you wear the robes and engage in other everyday essential routines is well-ordered and in a scrupulously clean manner. The care you take in these things is inspiring. You are an incomparable field of merit.

In order to follow an exemplary pursuit of learning without feeling sated, which is the foundation for preserving, nourishing, and disseminating the teachings of the Buddha through the means of speech, you sat in the presence of various spiritual teachers across all traditions and received countless gifts of the precious Dharma. [xxvi] Moreover, in order to stabilize your familiarity with the types of explanation in the literature of the Buddhist traditions of India and Tibet, you made great efforts day and night in the “wheel of learning and contemplation through study.”⁷ In this way, you became a powerful master of scripture, with a great learning that understands perfectly the vast and profound Dharma. How is it possible not to see you as someone who takes “all the teachings of the Buddha to be without contradiction whereby all four corners can be brought into the path.”⁸

With determination and great effort, you engaged in contemplating and meditating upon what you had learned, and you absorbed yourself into the “wheel of the meditative concentration by way of abandoning.” As a result, you saw that the individual experiences of the Buddha, his disciples, and the lineage of scholars and practitioners, and the way they taught in accordance with the many dispositions of

their disciples, even to the point of bearing the heavy load of seeming contradictions, were actually core instructions and adornments that developed the quintessence of the profound and vast teachings. If this is not a case of “all the teachings of Buddha arising as advice,” then what is?

You do not rely merely on the evidence of a particular scripture but will examine the Kangyur and Tengyur of sutra and tantra and come to a determination based on whether or not it withstands reasoning, thereby revealing the very essence of the Buddha's thought clearly and without blemish. If this is not evidence of “being able easily to find the thinking of the Buddha,” then what is?

Devoting yourself to the familiarization of experience and practice of that which is to be developed and abandoned, as taught in the literature of the three vehicles, at about the age of fifteen you remarked that, remembering the kindness of Śākyamuni Buddha, a deep faith and respect arose within you. Your bodhicitta and understanding of the correct view gradually increased. and by seeing signs of “the great fault naturally disappearing”⁹ you stated that the insights of the Vajra Vehicle increased greatly. Thus, we can infer an experience of secret qualities of body, speech, and mind. If this is not the quality of realization that knows proper practice, then what is?

[xxvii] Although you possess such qualities of wisdom, you consider it improper to be satisfied with your learning, and you studied in detail several works of the seventeen pandits, from Nāgārjuna (c. 150–c. 250), and his main disciple up to the great master, Atiśa (982–1054),¹⁰ thereby opening wide your eyes of wisdom and developing a profound acquaintance with these works. With a complete comprehension of their meanings you put them into practice. Furthermore, all the Buddhas and his disciples agree that of all the deeds of the great beings, those of speech are preeminent. Heeding this, you have reformed the teachings and have appeared as a second Buddha, teaching the excellent path without error.

In order to show the way to practice the points commentated on in the works of many Indian and Tibetan masters, you have mastered the refutation of others' position, the establishment of one's own position, and the dispelling of disputes, by way of the four critiques.¹¹ In this way, you teach extensively the scriptures of sutra and tantra in general, and in particular, the mind-training topics of love, compassion, and bodhicitta, as well as emptiness as dependent origination showing how mental afflictions and their dormant seeds are to be uprooted, and so on, while emphasizing repeatedly the maxim "I am my own guide."

In your teaching of the tantras also, there are clear signs of your inner proficiency when with just a few words you summarize precisely their profound meanings. No matter how difficult a point may be, the very essence of its meaning is brought out with corresponding ease, and you teach with a clarity that produces an understanding of the synthesis or structure of the scripture. This gives me the certainty that such and such a point could not be other than this.

The profound meanings of sutra and tantra are your own domain, and in places where even the lions of great scholars and practitioners are on shaky legs, [xxviii] you maintain the position of a powerful and mighty lion who quickly finds his feet with a subtle, profound, wide discernment and teaches without any difficulty.

Moreover, lacking the meaningless babble of the arrogant scholar, you are unhindered in explaining to perfection the meanings of the scriptures. Therefore, you follow the Kadampa tradition of engaging simultaneously in the scriptures of all vehicles, high or low. As in the Kadampa saying, "I am the slayer of the great yak of the Dharma,"¹² you explain the many scriptural traditions as all coming down to the same intent of the Buddha. Everyone has witnessed that you possess the incomparable, astonishing, and extraordinary quality of being the only one who can do this.

Over the past thirty years, in the great monastic institutions, scholars capable of propounding hundreds of texts have become great geshés

through their efforts in sincere study and contemplation. They have nurtured disciples and are alike in becoming objects of respect and devotion. However, they all lack any comparison to the way that you are able to explain the vast and profound message of the Buddha in such an accessible manner. When it comes to explaining the Dharma, you render the highly capable beings of this world embarrassed to even open their mouths. It is common knowledge to Tibetans, foreigners, the wise and the foolish alike, that there is no greater teacher than you on this earth. These are not just my flattering words.

To sum up, you have vast knowledge of the literature belonging to all the Buddhist traditions of Tibet, and you constantly emphasize the importance of a comparative study in order to understand what these texts teach. You are unhindered in bestowing the gift of wonderfully explained teachings on the meanings of these texts, in which the thinking of the Buddha found in the various sutras and tantras is of one intent. [xxix] This great kindness that makes it easy to develop a pure view across all traditions is something rarely seen in the past and rarely seen these days. Thinking on these great qualities, if this is not a case of the Buddha, the lord of the doctrine, appearing again in human form to flawlessly clarify his own teachings, then what is it?

In particular, you have taught thoroughly, again and again, the topics of the eighteen volumes of the works of Jé Tsongkhapa, who clarified the thought of the Buddha with scripture and reasoning, and you explain how they relate to the thinking of Indian works, such as the tantras. Without a doubt you are the Mañjunātha Lama¹³ come again in the form of our spiritual teacher to clarify your tenets and compositions. Moreover, you have emphasized that this Tibetan Buddhist tradition, with its three vehicles and the four classes of tantra, contains the entire thinking of the Buddha, like a hundred rivers converging under one bridge, and is the pure tradition of the pandits of Nālandā Monastery, such as Nāgārjuna and his disciples. Thinking about this, who could possibly deny that this great being is fully entitled to be

enthroned as the eighteenth pandit of Nālandā, who has taken birth in the land of Tibet?

In particular, you never dogmatically adhere to traditional assertions and ways of explaining propounded by any particular scriptural tradition where the thinking of the author is distinct from that presented in the text. With a profound intellect you dissect and examine the teachings like gold that has been burned, cut, and rubbed, to remove all superimposition. This Dharma of the Buddha is one that withstands reasoning and one where reasoning is more important than scripture. [xxx] Therefore you teach that not accepting scripture which contradicts pure reasoning opens up great opportunities for his followers and was granted by the Buddha himself.

You put this teaching into practice yourself. Some ways of explaining found in the teachings of Buddha and the later commentaries that are contradicted by the developed elements of direct perception found in modern science, and those that should be repudiated because of time and place, you have kindly taught as being open to dispute and not to be taken literally. Your profound teachings, in which the excellent path of seeking truth from facts is meaningfully explained, uproot wrong ideas and destroy any lack of belief, thereby displaying in all its glory the magnificence of the Buddha and his teachings. You are a peerless object of praise for all who possess wisdom and intelligence. This is a wonder beyond wonder. Emaho!¹⁴

You deliberately seek out renowned scholars in the fields of modern science, psychology, religion, politics, and so on, from various countries, in order to listen to and learn the ancient and modern wisdom of the world. You also continually peruse texts, articles, compositions, journals, newspapers, and so on, on the major issues in the world, and become aware of changes and developments. You maintain an up-to-date understanding of world affairs, such as those of religion, culture, politics, and economy, thereby possessing laudatory confidence and assurance to converse on equal terms with

knowledgeable people from all over the world. More than that, you have gained the reputation for engaging in profound discussions that steal the thunder of those speakers. Also, to those who desire the wonderful gift of teachings that relate to views found in Buddhist scriptural traditions, [xxxix] you show joyful interest and attention, thus clearly illustrating the maxim “scholars are beautiful among scholars.”¹⁵

However, the wishes of the living beings of this world with their varying dispositions will not be fulfilled by a single religion. You urge those whose country is not ethnically Buddhist to adhere to the religion of their parents' generation, saying that such a path will be more stable. Never do you zealously promote Buddhism. You say that for certain people, such as we Tibetans, Buddhism is the best, but in general we cannot say that Buddhism is better than all other religions. This is wonderful!

In your discourses and advice, whether in Tibetan or English, you speak appropriately, from the heart, with words that are connected and coherent. The content is free from overcomplication, with one point supporting another, profound yet clear and easy to grasp, like the current of a river flowing gently downstream. It is evident to all that you are unrivaled in the power of speech. When those from other countries talk to you directly in English, you fulfill the hopes of each of them, and without differentiating them as being important or ordinary, intelligent or stupid, you captivate their minds. This too is a powerful act of working for others.

Though you possess confidence in your words, you realize that having skillful means in what you say is indispensable. You are acutely aware of the varying dispositions, attitudes, faculties, and dormant potentials, the changes of time and place, the extra difficulties that arise from a general degeneration, and the various ideas and perceptions brought on by perverse ideas and a lack of faith, and so on. [xxxii] You are extraordinarily wise in focusing on a way of explaining that

is to the point and to their liking. For the countless living beings on this planet, you have the power to provide a festival of teachings to please the discerning, the methods to relieve the immediate sufferings of body and mind, and methods for finally reaching the great city of enlightenment. Because of this, the number of foreign disciples that specifically come to Dharamsala in their thousands is always increasing. Also, wherever you give religious teachings, thousands of faithful devotees attend from all over the world.

In the works that you have composed, each word teaches a profound point and there is not a trace of “the leaves hiding the fruit.” Using the essence of the deep and vast tenets found in Buddhist works, your compositions are written with an unflagging sense of responsibility based on your experience, faith, and practice, to advise and encourage others to work for others, to bring benefit to society by peaceful means, for a prosperous future, and for stable politics to be of service in this world.

Up to the present time there are about a hundred and ten works published in English that you have composed with the help of others. I have seen about eighty-six books published in Tibetan that compile your teachings and discourses. Together with the many compilations that are yet to be published, this is a powerful literary achievement, as can be understood by browsing bookshops in countries all over the world.

[xxxiii] This way of nurturing disciples through teaching, discussion, and composition is not a case of having to follow the glittering name of “Dalai Lama.” Even though you are a simple monk, there is no one who could say that you are not a spiritual teacher whose learning is focused inwardly, whose thinking is to the point, who demonstrates experiences that are signs of accomplishment in meditation, who among a host of pandits with mastery over thousands of texts is a great pandit, a courageous adept in charge of a treasury containing teachings of high attainments.

The praises bestowed upon the peerless Buddha by Jé Tsongkhapa in his *Praise of Dependent Origination* are the very same praises to be bestowed upon you:

It is said, "Others may attack what you teach
but they will never find any weakness."
Such a statement is validated by this.¹⁶

What need to talk of many teachings.
The simplest conviction in just a single part
brings on the greatest of joy!¹⁷

From such a perspective, if I were to speak of the wonder and marvel of you standing in the midst of a crowd proclaiming again and again with the roar of the fearless lion, how could that be false praise?

You primarily adhere to a mental application of working for others. This is always timely, and focused on vast love and compassion, which is the foundation of the Great Vehicle principle of a peaceful and non-harming attitude, as well as an open mind, great patience, and so on. With these, you carry out your activities with honesty and independence, and in keeping with the spirit of democracy.

Previously, when you were engaged in political activity, you would peruse official petitions requiring approval, and so on, with great scrutiny to see if there should be any amendments. [xxxiv] When engaged in consultations with members of staff, you did so with intelligence and great analysis. As soon as something occurred to you that could be beneficial or harmful, you went to great lengths to investigate every possible avenue. Therefore, officials, whether locally based or coming from afar, would come before you nervous and cowed, with hearts pounding. They would suddenly become unfamiliar with their own duties. Often they could say nothing at all. Those who had neglected or contravened their duties, you subjected to heavy scolding and pun-

ishment. To those who had been bearing heavy burdens of hardship and troubles for long periods, and had been without food and sleep, you gave advice that was easy to implement, in a manner of “seeing all with just a glance,” where just one word had the ability to gladden the heart.

Such wonderful examples of a vast and profound mind with a wonderful mastery over religious and secular activities are so numerous that they cannot be mentioned here.

A SUMMARY OF HIS HOLINESS’S KIND ACTIVITIES

1. In order to bring immediate and long-term benefit to the beings of this world through deeds born from these excellent physical, mental, and verbal qualities, His Holiness the Dalai Lama has divided the themes of Buddhist literature into three categories: science, philosophy, and Buddhist practice. The contents of the first two categories are important for everyone regardless of their philosophy, their race, whether they are religious or not, and whether they are monastics, laity, old, or young.

[xxxv] The third category is only for those who have faith in Buddhism. His Holiness has many times given introductory discourses on Buddhism, which begin with the need for Buddhists to know the scriptures well; to practice from a faith that is built on knowledge to ensure that it is a sincere practice and that the Dharma does not succumb to meaningless talk and mere gesture; and to become “twenty-first-century Buddhists,” which means to become educated Buddhists.

Because of his kindness in creating the various stages of these introductory practices, these days everyone is familiar with the term “introduction to Buddhism.” By establishing a tradition for the practice of these stages, together with their evident results, he has opened

a great door to short and long-term happiness in this and future lives, accessible to all beings regardless of their dispositions and beliefs. This is his kindness of creating a glorious and unmatched legacy.

2. His Holiness, with no regard for any physical hardship, has visited sixty-five countries on the five continents of this world—some more than once—promoting the three responsibilities that he has committed to: the promotion of human values, working for religious harmony, and the welfare of the Tibetan religious culture and its environment.

The first of these, the promotion of human values, has as its basis “ethics not depending upon religion” or “ethics that transcend religion”—that is, secular ethics. This is said to be like water, whereas religion is like tea. People can live without tea, but they cannot live without water. He stresses this with great open-mindedness and great kindness. [xxxvi] He gives introductory discourses that stress the importance of putting into practice methods of training in ethical behavior, such as loving kindness, tolerance, and so on, which are values common to the Buddhist scriptural tradition. Through practices found in the Buddhist mind-training tradition, he teaches the methods of developing precious human values. Moreover, he has given wide-ranging guidance for the benefit of the whole of humanity and the environment. This is the kindness of bringing out the positive potential for a new future for the world.

3. In his discourses he has repeatedly emphasized how important it is that the religions of this world forge deep and firm mutual relationships by willingly exchanging the experiences of the valuable elements found within their various philosophies, meditations, and modes of conduct. Specifically, he urges again and again that those who practice Buddhism, and particularly those who follow the Tibetan Buddhist tradition, should work hard to abandon sectarianism and look upon the various traditions as complementary and

not contradictory in order that we all become followers of the same Buddha in name and practice. Moreover, he sets a good example by clearly engaging in activities that bring harmony between religious traditions. This is the second responsibility of promoting harmony between religions.

In connection with this responsibility, he has held a series of discussions on modern science and Buddhist science, or the presentation of basic phenomena, which has proved to be a beneficial exchange, and has even brought about some shift in the positions found in the scientific tradition. This is a remarkable achievement. Moreover, a valuable book, *Compendium of Philosophy*¹⁸—in which Buddhist science and philosophy have been extracted from Buddhist literature—has been published in Tibetan. His Holiness has advised that this be translated in other languages. [xxxvii] Such ongoing enterprises are also connected with this second responsibility, and the counsel that Buddhism and modern science can be brought together is a kindness that benefits the world in general.

4. The preservation, development, and dissemination of the Buddhist culture, which illustrates the nature of Tibet, together with a Tibetan political system based on nonviolence and honesty, a good economy, and other necessary elements of Tibetan society, has been his third responsibility: the welfare of the Tibetan religious traditions, culture, and environment.

The response to the changes that Tibet has undergone recently has been provided solely by the kindness of His Holiness with his appropriate “hundred ways and a thousand policies” and guidance. In particular, in India many important Tibetan institutions have been set up afresh. Across India, with assistance from private individuals, the government, and the community, schools, children’s villages, hospitals and clinics, settlements, homes for the elderly, employment for craft workers, arable and dairy farmers, cultural centers, monasteries, and

so on have been set up. These activities, as well as the vast opportunities created by the recent institution of the practices of democratic principles into Tibetan society, are a kindness beyond words.

In 2011 His Holiness freely and magnanimously handed over all political responsibility to a new elected leadership. In doing so, he irreversibly and willingly brought to an end the four-hundred-year-old tradition of successive Dalai Lamas ruling over secular and religious affairs. [xxxviii] The Gaden Phodrang, which had been the labrang¹⁹ of successive Dalai Lamas as well as the seat of government at the time of the Fifth Dalai Lama, was separated from the government and restored to its position at the times of the Dalai Lamas preceding the Fifth. These are excellent and effective deeds completely in tune with modern times and worthy of praise by everyone in the world today.

Nevertheless, governments, individuals, organizations, and countless people in the world today recognize that His Holiness is inescapably revered as “the sole and peerless leader of Tibetans.” Indirectly this contributes to the increasing signs of improvement in the welfare of Tibet and again is due to the kindness of this unparalleled leader.

5. Holding firm his attitude of working for happiness of others, he has long cast away any thought that the Gaden Phodrang Labrang is a place of rest and relaxation. When invitations arrive from institutions in the Tibetan exile community and from various countries, whether connected with their governments or not, he responds accordingly and visits them successively. In these places—at conference centers, religious and political functions, education forums, important meetings, Dharma centers—and on topics such as the promotion of human values, religion, the sciences, economy, politics, and so on, he gives suitable speeches, advice, reassurance, praise, [xxxix] opinions, interviews, discussions, and Buddhist teachings. This is a kindness of effortlessly accomplishing the needs of self and others.

6. Following the excellent practice of the Buddha in regarding all beings as equal, irrespective of class and race, he has repeatedly instructed that we should give up the ingrained view and custom that holds men to be superior to women. In particular, he has deemed that the tradition of rewarding those who have completed a study of the great classical texts in the Tibetan Buddhist tradition with the title of “*geshé*”²⁰ should not be strictly the preserve of male monastics, and has thereby graciously initiated the wonderful tradition of awarding the title and status of “*geshé-ma*” to worthy female monastics. Moreover, he is actively pursuing the means by which the lineage of a fully ordained nun will be included in the Tibetan Buddhist tradition. This is the kindness of a great pioneer who illuminates the wonderful path of truth and sincerity.

7. His Holiness urged the thousands of male and female monastics from the Himalayan regions, Tibet, and Mongolia that constitute the monastic communities of the Tibetan Buddhist traditions in the settlements in South India to make efforts to master study, contemplation, and meditation by the learning and practice of the Buddha’s words. Also, he has advised that modern science and other subjects be added to the curriculum and stressed the importance of monasteries and nunneries becoming recognized as exceptional centers of learning for Buddhist and non-Buddhist forms of the five classic sciences²¹ replete with ancient and modern education. Moreover, monastic communities should see that practice exists in teaching centers and that teaching exists in practice centers, thereby ensuring that study, contemplation, and meditation are inclusive of each other.

[xl] Generally, in the past the qualities of preserving, developing, and disseminating the teachings of the Buddha, as well as those of Buddhist scholarship, ethics, and compassion, were regarded as being those of lamas and *geshés*. It is His Holiness’s position that this is not sufficient, and that these qualities should not be considered to be the

responsibilities of male and female monastics alone. Instead, he has given guidance, urging that this should be the enthusiastic duty of all lay people, young and old, male and female, who have taken an interest in the Dharma. Therefore, irrespective of race, gender, and ordination status, everyone should be able to enter the tradition of study, contemplation, and meditation within the great ocean of the scriptural tradition. The evident results of such compassionate guidance these days can be clearly witnessed, and the ever-expanding arena of knowledge within the Tibetan community is solely due to his kindness.

Similarly, in schools he has introduced the practice of debating various topics, such as modern mathematics and science, that are unconnected with the Dharma. This has increased the overall level of discernment, and consequently even the number of older-generation Tibetans in settlements, for example, discussing logic and taking an interest in debating is increasing. This is his kindness of providing wonderful guidance for eliminating the darkness of ignorance.

8. In gatherings of the Tibetan community, and particularly to monastic assemblies, His Holiness regularly encourages giving up meat and partaking solely of vegetarian food, thereby practicing the peerless giving by which the lives of countless creatures are saved and freed from fear. Such a diet is also good for the health. [xli] Thus, in keeping with time, place, and situation, he has begun a new and accessible custom, properly fulfilling the Buddhist practice of abandoning harm to any sentient being. This is his kindness of setting a peerless example.

9. When giving Buddhist teachings, His Holiness encourages the declaration of any donations given, and always insists that it is improper to accumulate wealth through Dharma. He himself never takes any offerings made for teachings. Moreover, those offerings made by the faithful, whether through a will or by the living, he does not use only for constructing statues, and so on, or for monastic donations. They are

primarily designated toward alleviating disasters in the world, benefiting the poor and deprived, and the effective welfare of the secular and religious communities. This is his kindness of performing wonderful deeds that should be practiced by everyone.

10. If His Holiness held only the banner of practice, the actual practice of working for the many lost beings would be minimal indeed. Therefore, without wavering from the bodhicitta pledge he made at a young age, he understands that the constant application of the bodhisattva practices is of real significance, and through his own and other languages, and with a wisdom that pervades the wisdoms of the past and present, he unceasingly engages in physical, verbal, and mental activities in order to set into motion a vast wheel of activity that promotes this great bodhisattva lifestyle of working for others in keeping with both secular and religious attitudes. Such activities were never undertaken by the Dalai Lamas of the past, nor by the great pandits of India and Tibet. He lives among us in the form of one who in reality is a master of the whole doctrine without distinction, rarely seen these days. This is surely our great good fortune. [xlii]

This has been realized by discerning individuals from Buddhist and non-Buddhist countries alike, and they have consequently bestowed upon him the Nobel Peace Prize, thereby crowning him as a great leader for world peace. Moreover, governments of many countries, educational institutions, and other organizations have commended him over two hundred times with honors, recognition, and awards. In particular, His Holiness has recently been honored as being among the twenty-five most renowned individuals on this planet. *Watkins Mind Body Spirit Magazine*, based in London, and which comes out annually in February, publishes the six hundred most-renowned politicians, religious people, authors, filmmakers, artists, and so on, followed by those voted as the hundred most powerful people in the world. In this category, from 2012 onward, His Holiness has been voted the number-one

religious leader of “the spiritually influential people” in the world today. In 2016, the year of this writing, he has again been voted to this position. Moreover, his teaching that if you want to bring happiness to yourself and others, you should practice love and compassion, has been published in the online version of this magazine. [xliiii]

With such accomplishments he stands tall like a great mountain in the midst of these great beings, and each of his wonderful and meaningful deeds exceeds by many times even the great deeds performed by previous Dalai Lamas in India, Tibet, China, and Mongolia. He is the medicine of happiness and joy for the teachings and living beings, whether as individuals or communities. Also, he has given the people of Tibet the glory of being able to hold their heads up high among all the peoples of this world. With this, the building of his legacy of wonderful deeds offered for the welfare of the Tibetan people is the greatest kindness.

In 1952 when Kyabjé Trijang Rinpoché gave a teaching on the stages of the path in Drepung Gomang Monastery to about four thousand monastics and laypeople, he predicted, “If it is made possible by the communal karma of Tibet, you should have no doubt that the deeds and qualities of this Fourteenth Dalai Lama will be greater than those of the omniscient First Dalai Lama Gendun Drup, the Great Fifth Ngawang Losang Gyatso, and the Seventh Dalai Lama Kelsang Gyatso combined.”

There is no one who can now deny that such a prophecy has not come true in the form of the all-knowing, mighty Fourteenth Dalai Lama, [xliv] a friend to all,²² who is unanimously revered with affection, faith, and respect by millions of discerning and open-minded people from all walks of life on the five continents of this world. With his teachings on love and compassion, he raises his wonderful activities to limitless heights, nourishing all beings equally like the sun. For Tibetans, whether in exile or in Tibet, he remains their peerless leader, a living symbol and independent spokesman. He is the great teacher

and with his qualities of scriptural knowledge and inner realization, he preserves, develops, and disseminates the teachings of the Buddha through teaching and practice, activities in which he is unrivaled.

The above joyful account of the qualities of his physical, verbal, and mental activities, his achievements and kindnesses, spoken truthfully and naturally, are but a drop from a great ocean.

The points of these deeds of His Holiness can be brought out as instructions for practice and concisely summarized into ten categories.

1. Love and compassion is the foundation of happiness for all beings in general and specifically for the long- and short-term happiness of oneself and others. Therefore, training the mind toward the welfare of others should be brought into our daily lives and practiced sincerely.
2. If we practice Buddhism, for the whole day from the morning onward, we should remember bodhicitta, and create its imprints, even in our dreams.
3. [xlv] We should give our attention, even if it is just fleeting, to those who explain directly and in an accessible manner how emptiness appears as dependent origination and dependent origination appears as emptiness, regardless of whether you practice Buddhism or not. Then, beginning with our own private life, we should work to help the community and the country.
4. We should become educated, twenty-first-century Buddhists.
5. We should not regard the teachings of the Buddha and their commentaries as merely objects of prostration and reverence but think of them as study books and learn their meanings.
6. Whatever type of religion they follow, monastics and lay practitioners, male or female, of all traditions, should sincerely practice their tradition in keeping with its precepts.

7. There are no pith or oral instructions separate from the teachings of the great classical Buddhist scriptures. Therefore, without wandering down the wrong path of discarding the trunk and looking for the branches, we should value and train ourselves in the flawless assertions and works of the Nalanda pandits.
8. With the understanding that the various tenets and thinking of the spiritual lineages of the Buddha found in the Tibetan Buddhist tradition ultimately come down to the same intent, we should develop a pure view of them all, and by understanding their different assertions, we should generate an understanding of the doctrine as a whole.
9. Without being distracted by elaborate recitations and making offerings and requests to gods and spirits, we should absorb ourselves correctly in the generation and completion stages of deity yoga embraced by emptiness and the precious bodhicitta.
10. [xlvi] On the foundations of Buddhist practice, we should train ourselves and bring to our experience the understanding of the close relationship between the present consciousness and its gradual progression from coarse to subtle up to the finality of the primordial body and mind, to transform into the four bodies of a buddha.²³

These ten pieces of valuable advice are just a fraction of the flawless views that arise from the extraordinary experience within the mind of this great protector. Therefore, they can be recognized as the orally transmitted pith instructions of the Fourteenth Dalai Lama. We who wish only good for ourselves should by all means integrate them as practices fit for disciples and followers of the way of the Buddha.

I pray that my longing still to be lovingly cared for by His Holiness for a long time to come, and to relish the wonderful fortune of the unending adornment of his words, is a hope that becomes meaningful, and I pray that through his activities all living beings of this world will enjoy, directly or indirectly, the glories of peace and happiness as they desire.