Tenzen Gyatso, the Dalai Lama XIV, was a great human being with a deep understanding of human nature. He made every effort to encourage the full development of the positive aspects of the human potential and to reduce the negative. The act of violence reveals one aspect of the human personality, but it must be remembered that human mind has a most remarkable potential, the ability to develop infinite altruism and compassion and a brain capable of unlimited knowledge and understanding. This needs to be used in the right way, for it is also capable of unlimited destruction.

The Dalai Lama, believes that human beings are not violent by nature and human beings become violent in large part as a result of their environment and circumstances. He says that acceptance of violence as a means of reacting to violent and other crimes can have the opposite impact to what is intended. Killing offenders, however grave the crime they may have committed, may serve the short term goal of removing a potential threat to others.
But it does not serve the long term and much more important goal of reducing crime and violence. In a number of countries people are killed for political "crimes", also. That is especially harmful in society. Capital punishment is not the solution to the problems of crimes and in many cases capital punishment contributes to the notion that revenge and killing people is justified. He is very much firm in concluding the nature of violence that, Violence breeds more violence and capital punishment is a form of violence.  

Human happiness is interdependent. One's own successful or happy future is related to that of others. Therefore, helping others or having consideration of their rights and needs is actually not only one's own responsibility but a matter of one's own happiness. The Dalai Lama felt that no matter how powerful or how intelligent we are, it is virtually impossible to survive without an other human being. He says that, "we need


others for our very existence. The practice of compassion and non-violence is in one's own self interest"\(^3\).

Dalai Lama considers the cultivation of non-violence and comparison as part of his daily practice. He does not consider this as something that is holy or sacred but of practical benefit to himself. He felt that the practice gives him satisfaction, it gives him a peace that is very helpful to have sincere, genuine relationships with other people. As a human being he loves friends, he loves their smiles. He says that human happiness is interdependent. One's own successful or happy future is related to that of others. Therefore helping others or having consideration of their rights and needs is actually not only one's own responsibility but a matter of one's own happiness, the Dalai Lama feels. So he often tells people that, "if we have to be really selfish then let us be wisely selfish. If we are warm-hearted we automatically receive more smiles and make more genuine friends. We human beings are social animals\(^4\).

Commenting on the present problems faced by Modern Society, the Dalai Lama says that everyday people face

\(^3\) Ibid.,  
\(^4\) Ibid.,
with sad news: violence, crime, wars and disasters. And there cannot be a single day without a report of something terrible happening somewhere. Even in these modern times it is clear that one's precious life is not safe, he feels. He opined that, no former generation had to experience so much bad news as we face today; this constant awareness of fear and tension should make any sensitive and compassionate person question seriously the progress of our modern world.

The Dalai Lama felt that it is ironic that the more serious problems emanate from the more industrially advanced societies. He says, "Science and technology have worked wonders in many fields, but the basic human problems remain. There is unprecedented literacy, yet this universal education does not seem to have fostered goodness, but only mental restlessness and discontent instead. There is no doubt about the increase in our material progress and technology, but somehow this is not sufficient as we have not yet succeeded in bringing about peace and happiness or in overcoming suffering."\(^5\)

So the Dalai Lama arrives to a conclusion that there must be something seriously wrong with our progress

and development, and he cautions that if this wrong would be not checked in time there could be disastrous consequences for the future of humanity. However, this does not mean that he is against science and technology. Indeed, he is of the opinion that, they have contributed immensely to the overall experience of human kind; and to our material comfort and well-being and to our greater understanding of the world we live in. But his caution is only not to give too much emphasis to science and technology, because he feels that they put us in danger of losing touch with those aspects of human knowledge and understanding that aspire towards honesty and altruism.

The Dalai Lama’s main objection to the modern society is that, neglect of spiritual and humanitarian values. Science and technology, though capable of creating immeasurable material comfort, he felt that they cannot replace the ‘age-old spiritual and humanitarian values’ that have largely shaped world civilization, in all its national forms, as we know it today. In the opinion of the Dalai Lama, “no one can deny the unprecedented material benefit of science and technology, but our basic human problems remain; we are still faced with the same, if not more, suffering, fear and tension”6.

6. Ibid., p. 4.
Thus, he feels that, it is logical to try to strike a balance between material development on the one hand and the development of spiritual, human values on the other. In order to bring about this great adjustment, he wants to revive humanitarian values.

He is sure that many people share his concern about the present world wide moral crisis and would join in his appeal to all humanitarians and religious practitioners who also share this concern to help make our societies more compassionate, just and equitable. He says that he does not speak this, as a Buddhist or even as a Tibetan. Nor as an expert on international politics. Rather, he speaks simply as a human being, as an upholder of the humanitarian values that are the bedrock not only of Mahayana Buddhism but of all the great world religions. From this perspective he shares with us his personal outlook that:

1. Universal humanitarianism is essential to solve global problems;
2. Compassion is the "pillar of world peace;
3. All world religions are already for world peace in this way, as are all humanitarians of whatever ideology;
4. Each individual has a universal responsibility to shape institutions to serve human needs.

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7. Ibid., pp. 4-5.

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How to solve human problems? The Dalai Lama suggests that through transforming human attitudes, human problems can be solved. He divides the problems which we face today into two types. Some are natural calamities and must be accepted and faced with equanimity. Others, however, are of our own making. This second type of problems i.e. man-made problems are created by misunderstanding, and he felt can be corrected. i.e., one such type arises from the conflict of ideologies, political or religious, when people fight each other for petty ends, losing sight of the basic humanity. In his own words, "we must remember that the different religions, ideologies and political systems of the world are meant for human beings to achieve happiness".  

The Dalai Lama sees the threat of nuclear destruction as the greatest single danger facing human kind, in fact, all living beings on our planet. So he appeals to all the leaders of the nuclear powers who literally hold the future of the world in their hands, to

8. Ibid., p. 5.
the scientists and technicians who continue to create these awesome weapons of destruction, and to all the people at large who are in a position to influence their leaders. He also appeals to them to exercise their sanity and begin to work at dismantling and destroying all nuclear weapons. He says, "We know that in the event of a nuclear war there will be no victors because there will be no survivors! Is it not frightening just to contemplate such inhuman and heartless destruction? And, is it not logical that we should remove the cause for our own destruction when we know the cause and have both the time and the means to do so? Often we cannot overcome our problems because we either do not know the cause or, if we understand it, do not have the means to remove it. This is not the case with the nuclear threat".

The Dalai Lama says, that all beings primarily seek peace, comfort and security. He speaks broadly two types of happiness and suffering, that are mental and physical. He believes that mental suffering and happiness are the more acute. Hence, he stresses the training of the mind to endure suffering and attain a more lasting state of happiness. However, he also have a more general and concrete idea of happiness: a combination of inner

peace, economic development and above all, world peace. To achieve such goals he feels it is necessary to develop a sense of universal responsibility, a deep concern for all irrespective of creed, colour, sex or nationality. He says that the premise behind this idea of universal responsibility is the simple fact that, every being wants happiness and does not want suffering.\(^\text{10}\)

The Dalai Lama does not want the people to exploit others. He says, "If we adopt a self-centred approach to life and constantly try to use others for our own self-interest, we may gain temporary benefits, but in the long run we will not succeed in achieving even personal happiness, and world peace will be completely out of the question".\(^\text{11}\) He request people to have proper perspective, that of the universal life process, so that the happiness or glory of one person or group is not sought at the expense of others. He wants a new approach to global problems. "In ancient times problems were mostly family-size, and they were naturally tackled at the family level, but the situation has changed. Today we are so interdependent, so closely interconnected with each other, that without a sense of universal responsibility, a

\(^{10}\) Ibid., pp. 7-8.

\(^{11}\) Ibid., p. 8.
feeling of a universal brotherhood and sisterhood, and an understanding and belief that we really one part of one big human family we cannot hope to overcome the dangers to our very existence - let alone bring about peace and happiness"12.

Increasing trans-national relations resulted into the world becoming smaller and smaller. So modern societies are more and more interdependent, now than earlier times. This need of dependency clearly shows that, one nation's problems can no longer be satisfactorily solved by itself alone. Rather by creating mutual interest, attitude and co-operation of other nations. In the words of the Dalai Lama, "A universal humanitarian approach to world problems seems the only sound basis for world peace"13. The Dalai Lama explains his concept of 'universal humanitarian approach', that, it is both morally wrong and pragmatically unwise to pursue only one's own happiness oblivious to the feelings and aspirations of all others who surround us as members of the same human family. The wiser course is to think of others also when pursuing our own happiness. This will lead to what the Dalai Lama calls "wise self-interest",14

12. Ibid., p. 8.
13. Ibid., p. 9.
which hopefully will transform itself into "compromised self-interest", or better still, "Mutual interest". This is what he meant of universal humanitarian approach.

The Dalai Lama propagate right approach to present problems, not just to help present society only, even to the future-generation. He says that we are facing problems because people are concentrating only on their short-term, selfish interests, not thinking of the entire human family. They are not thinking of the earth and the long-term effects on universal life as a whole. He also warns the people that if we of the present generation do not think about these now, future generations may not be able to cope with them. He does not have any doubt that a spiritual approach may not solve all the problems that have been caused by the existing self-centered approach, but in the long run it will overcome the very basis of the problems that we face today. He feels that if humankind continues to approach its problems considering only temporary expediency, future generations will have to face tremendous difficulties. Because the global population is increasing and our resources are being rapidly depleted. And also it is difficult to achieve a spirit of genuine cooperation as long as people remain indifferent to the feelings and happiness of others.

15. Ibid., p. 9.
Hence the Dalai Lama suggests that there is a strong need of transforming human attitudes to solve human problems. He wants human attitudes to be based on concept of non-violence, compassion and world peace, human rights and universal responsibility, value for democracy, above all commitment to ‘humanity’.

Commenting on the genuine non-violence the Dalai Lama XIV says that, it is related to one’s mental attitude. When anybody talk of peace, he says that must mean genuine peace, and not merely the absence of war. In this context the Dalai Lama feels that there is more relevance of non-violence and compassion in today’s world. He says that, the nature of non-violence should be something that is not passive but active in helping others. Non-violence means that, he adds, "if you can help and serve others you must do that. If you cannot, you must at least restrain yourself from harming others".16

The twentieth century, the Dalai Lama thinks, is the most important century in human history, since it has seen many outstanding scientific achievements and yet more human suffering than ever before. However, he feels that

the human being in this century is basically the same as 1,000 or 10,000 years ago. Because, in his opinion human community had the same negative feelings of anger and hatred but this century has seen an enormous increase in its destructive power. Keeping in mind the possibility of nuclear holocaust, he looks at the future so bleak and feels that it forced and helped the human kind to think of alternatives. And "this gives great hope" he says.

The Dalai Lama is of the opinion that today more and more people are realizing that the proper way of resolving differences is through dialogue, compromise, negations, through human understanding and humanity. He felt that it is a very great sign. This is true, if we look at the people of fifties and sixties. Many of them felt that ultimate decision in any disagreement or conflict could only come through war or weapons that were believed to deter war. The fact is that he events and developments in this century, have encouraged the human being to become more wiser and more mature. So the Dalai Lama says that people are developing a greater understanding of the meaning of non-violence and of compassion.

17. Ibid.,
"Compassion and love are not matters of religion, though many religions teach these things. When we are born, we do not have any religion but we are not free from human love and affection. This is not a matter of religion. I believe it is a separate thing. What religions do is try to strengthen these qualities which are already there in human nature from birth."¹⁸ the Dalai Lama says. He felt it is essential to make a distinction between religion and human nature, because of the five billion or so people on our planet not more than about one billion are "believes" or actively follow any organized religion. So he says that we are all members of the same human family. And he wants to find ways of cultivating a deeper awareness of love and compassion, with or without religion. And at the same time, there is need to understand the negative expressions of the human mind such as anger, hatred and attachment.

Explaining the nature of negative expressions, the Dalai Lama says that when we face some external problem, it is often possible to escape it and find a solution, but when the anger or the hatred is within, we cannot do so easily. He says that once we have an understanding or realization of the nature of our mind, then gradually it would change. As time goes on our attitude, even to the

¹⁸. Ibid.,
external enemy, would change. With understanding there would be forgiveness and an increase of our inner strength. As a result there would be less fear, less doubt and more self-confidence, tolerance and patience, he says. This is why he considers compassion to be the key. This is his belief and his daily practice. He finds that through his own little experience, through training, through analytical meditation, he says, he has changed. And feels that if one makes the attempt one can change.

He says that, since we are human beings, our basic nature is that of love and compassion, and in human nature there is a natural feeling for living things. He thinks that the time has come to think about the basic cause of suffering.

For centuries millions of individual followers have derived personal peace of mind and solace in times of suffering from their own particular religious traditions. It is evident too that society in general has derived much benefit from these traditions in terms of the inspiration to ensure social justice and provide help to the needy. Today, the world over, we can find followers of many faiths sacrificing their own welfare in the service of others. So the Dalai Lama believes that this development
of altruism is the most important goal of all religious practice.

The Dalai Lama adopts a very pragmatic approach in understanding diverse mental dispositions and interests. He feels that, it is inevitable that different religious traditions emphasize different philosophies and modes of practice, since human beings naturally possess diverse mental dispositions and interests. And he also feels that this diversity as an actual source of enrichment. Because of the astounding variety of human beings intellectual and emotional dispositions, he says that we need a variety of religious traditions and practices to meet our sundry needs and he feels that their very existence can be our strength.

History shows that coercion rarely yields positive results and in the present circumstances too no one will really triumph through adopting a belligerent and hostile approach. The Dalai Lama says that, since the essence of our diverse religious traditions is to achieve our individual and collective benefit, it is crucial that we are active in maintaining harmony and mutual respect between them. Concerted efforts to this end will benefit not only the followers of our own faith, but also create an atmosphere of peace in society as a whole. What the
Dalai Lama wants is that cultivating harmony, respect and tolerance. It is something that we can each start doing in our own lives and in our own actions. On the other hand, if we take the differences between us as grounds for fighting and argument, there will be no end to it. The Dalai Lama feels that all of us will be weakened and diminished, even if one side manages to impose its point of view by force.

Talking on the growing awareness of the meaning of non-violence today, the Dalai Lama says that, its application is not restricted merely to other human beings; it also has to do with ecology, the environment and our relations with all the other living beings with whom we share the planet. He also says that, non-violence can be applied in our day-to-day lives whatever our position or vocation. He feels that, although violence is still rife, the trend of world opinion is to recognize that the future lies in non-violence. He sees only one way to obtain real happiness, is that through a combination of philosophy of non-violence and promotion of science and technology. Because, non-violence develops mental peace, while science and technology are related to material progress. So the combination of these two obviously produce real human happiness, as he felt.
At the same time, he warns that, the more we pursue material improvement, ignoring the contentment that comes of inner growth, the quicker ethical values will disappear from our communities. Then we shall all experience unhappiness in the long run, for when there is no place for justice and honesty in people's hearts, the weak are the first to suffer, but the resentments resulting from such inequity ultimately affect everyone adversely. To avoid this situation, he suggests that to balance external material progress with the sense of responsibility that comes of inner development. "It is natural that we should face obstacles in pursuit of our goals. But if we remain passive, making no effort to solve the problems we meet, conflicts will arise and hindrances will grow. Transforming these obstacles into opportunities for positive growth is a challenge to our human ingenuity. To achieve this requires patience, compassion and the use of our intelligence. But to ignore such opportunities is to waste our human potential... it is extremely important to realize that the graver the crisis we encounter, the greater is our need for patience. Above all, we must not lose our tranquillity",19 the Dalai Lama explains the positive mental attitude to achieve positive goals.

As earlier mentioned, the Dalai Lama XIV's whole thought is based on two main purposes. One is universal responsibility and other compassion and world peace. He has been consistently pursuing the twin objects of world peace and human happiness with transparent sincerity and dedication. He feels one with those afflicted by strife and violence, for his concern knows no distinctions of race, religion or political affiliations. Being a Buddhist monk, he pleads for tolerance, wisdom and understanding to establish a just and peaceful world order. He has abiding faith in the values based fundamentally on his religious perceptions, spirituality and a sense of universal responsibility for the well being of all living and sentient beings. His thoughts flow from his philosophy of love and compassion. These and his insistence on peaceful and non-violent methods of solving human problems through dialogue as opposed to conflict and violence - from the under current of his message.

The Dalai Lama believes that there is a need for the development of greater sense of universal responsibility. He says that one must learn to work not just for one's own self or his family or nation, but for the benefit of all mankind. He feels that universal responsibility is the best foundation both for personal
happiness and for world peace, the equitable use of natural resources and, through a concern for future generations, the proper care for the environment. He believes that, whether a person is rich or poor, educated or uneducated, belonging to any one nation, religion, ideology or another, basically he is just a human being. He means that, one must treat other person just as a human being but not with any other identity. Here he stresses the importance of the one’s identity as a human being.

"Love and compassion are the ultimate source of human contentment. Our need for them lies at our very core. Yet, they are often omitted from many spheres of social interaction. Confined to family and home, their practice in public life is typically thought of as impractical even naive. This is tragic", 20 the Dalai Lama feels. He believes that, the practice of compassion is not a symptom of unrealistic idealism. It is the most effective and practical means to pursue one’s own interest as well as that of others. He says that, adopting an attitude of universal responsibility is, first, a matter of personal initiative.

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Love and compassion are the basis for harmony and growth. The Dalai Lama explains the meaning of compassion as: "when you have compassion for a very poor person, you are showing sympathy. Because he or she is poor—your compassion is based on altruism. On the other hand, love towards your wife, your husband, your children, or a close friend is usually based on attachment. When your attachment changes, your kindness also changes; it may even disappear. This is not true love. Real love is based not on attachment, but on altruism. In this case your compassion will remain a humane response to suffering as long as sentient beings continue to suffer." And also he continues to explain that undiscriminating, spontaneous, and unlimited compassion for all sentient beings is obviously not the usual love that one has for friends or family, which is alloyed with desire, attachment and ignorance. He says, "the kind of love we should advocate is this wider love that you can have even for some who has done you harm; your enemy."

Explaining the rationale for compassion, the Dalai Lama says that, everyone wants to avoid suffering and gain happiness. "This in turn, is based on the valid feeling of ‘I’, which determines the universal desire for

21. Ibid.,
22. Ibid.,
happiness. Indeed all beings are born with similar desires and have an equal right to fulfill them. If I compare myself with others, who are countless, I feel that others are more important because I am just one person whereas others are many"23. He even uses, the belief of re-incarnation to explain the rationale behind his belief of importance of compassion, saying that belief in reincarnation means, we are born and reborn countless number of times, and it is conceivable that each being has been our parent at one time or another. In this way, he feels that, all beings in the universe share a family relationship.

It is true to say that, whether one believes in religion or not, there is no one who does not appreciate love and compassion. The Dalai Lama says that the development of a kind heart (i.e., a feeling of closeness for all human beings) does not necessarily involve Conventional religious practice. According to him, it is for anyone who considers himself or herself, above all, a member of the human family. He says that this is a powerful feeling that one should consciously develop and apply. The Dalai Lama makes it clear that every human being wish to gain happiness and avoid suffering. So what

23. Ibid.
is the need of violence and feeling of hatred! What is needed is a true sense of compassion - a true sense of love and respect for others. In this direction, one needs get trained one's mental attitude. In the words of the Dalai Lama, "a useful result of training ourselves to cultivate altruism is that it diminishes the magnitude of our own problems. When faced with a calm and clear mind, problems can be successfully resolved. On the other hand, when our minds are filled with hatred, selfishness, jealousy, and anger, we lose our sense of judgement. We become blind and can make serious errors of judgement. To be happy oneself, one must help others and to do this, a genuine feeling of compassion must be developed." 24.

The Dalai Lama does not believe in creating movements or organisations to promote an idea. He feels that, doing so implies that only one group of people have responsibility for achieving the goal - the rest are exempt. He says that in the present circumstances no one can afford to assume that someone else will solve our problems. In other words, each of us must really take on his or her own share of universal responsibility. He feels that positive changes cannot come quickly. And he says that we need an ongoing effort for determined

24. Ibid.,
application which can accomplish even the most difficult objectives. "When we transform ourselves it affects those whom we come in contact with in positive ways, they in turn influence others and so on. Each action that each of us take makes a difference even though we cannot always obviously see or understand the consequences" the Dalai Lama says.

Today even though great economic and material progress is taking place, there seems to be growing violence and discord between people. There appears to be less tolerance, less-compassion and less concern for others. People are more concerned about asserting their rights and perceived needs. Sadly, much of this is in the name of religion. The Dalai Lama believes that the leaders of different religious traditions and those who give people spiritual guidance have a special responsibility, when they explain their own traditions to the public. They should do so explicitly in a context that acknowledges that all religious traditions have the same essential function of giving advice to human beings that would bring them happiness. He says further that all the different religious traditions are useful to their followers. He feels that it is very important to consider

25. Ibid.

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this when sometimes in praising one’s own tradition. He sees this as a crucial point all religious leaders must keep in mind, to avoid the danger of misunderstanding and which might lead to intolerance.

The Dalai Lama gives a suggestion to all religious leaders to overcome the problem of misunderstanding in dealing with multi-religious traditions and beliefs. For this, he suggests that religious leaders and practitioners should occasionally meet, sit together and get acquainted on a personal level. Then, as problems crop up, they can discuss them freely and intervene quickly. He views that the establishment of such personal relations based on a close personal acquaintance to be of profound significance. He says, "religious leaders need to affirm that although different religious traditions contain fundamental differences, they all have the same noble objective of enabling their followers to be happy and good human beings. Frequently this message can be corrupted by those who wish to exploit religion not for the benefit of their followers but their own political or personal needs and power. What is of greatest significance for today’s religious leaders is that their followers are above to live together harmoniously and amicably, desiring new
experiences and insights from people of all faiths even on matters crucial or exclusive to their own faith".26

In the present modern society one thing is sure, regarding the practice of religion is that, no religious system can be imposed by the force over a period of time. It is true to say that, it is impossible to make everyone accept the same religion and indeed there would be no point in doing so. It is more beneficial to have a variety of religions to suit the range of human interests and dispositions. In fact, co-existence is no longer merely desirable but imperative. What we need to day is that the initiative, which must come from the religious leadership. And the Dali Lama’s Mission is very much a head in this direction to achieve common minimum programme for religious leadership of various religious streams. The Dali Lama believes that the protection of religious freedoms and the diversity of human different faiths is a matter of Fundamental Human Rights. He does not find any other alternative but to live in religious harmony. He requests the proponents of different religious systems at least to observe mutual tolerance, if they are unable to show each other respect.

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The Dalai Lama says, "We Buddhists have a concept of 'dependant arising' whereby all events are analysed to have causes and effects which function in a chain reaction. Subsequent causes and conditions derive their power from preceding causes and conditions. In this way, the fruit or the result, whether positive or negative, occurs"27. On the basis of this Buddhist principle (i.e., the theory of dependent origination or universal law casuation) he says that if one is cautious about results of one's own action, one can avoid all the problems, which human community is facing today. In other words, he feels that generally, we start responding to events the take place only after things have come to a head and the causes have fructified.

Many of our human problems are a result of lack of genuine concern and indifferences when things are still at a casual or formative stage. Therefore, to prevent resentment and outbursts of violence that occur over differences of faith, it is essential to be alert when things are still on a casual level - to contain the causes of religious dissension and encourage the causes of religious harmony. The Dalai Lama have the conviction and

27. Ibid.
the faith that by a close look at the abiding message of all faiths, the highest good could be find out and could work for the cultivation of altruism and a firm active commitment for the welfare and happiness of others. Hence, he proposes, "Let us all, those who have the responsibility of being regarding as leaders of different religions, and followers, work closely together in a spirit of universal responsibility for the future we share together on this planet."28

Universal responsibility which the Dalai Lama envisages is also based on the purpose of protecting human rights. The fact is that brute force, no matter how strongly applied, can never subdue the basic human desire for freedom and dignity. The modern society witnessing a tremendous and popular movement for the advancement of human rights and democratic freedoms in the world. Indeed, day by day the world is becoming one community. So there is a growing awareness of people's responsibilities. Even though so much suffering continues to be inflicted in the name of nationalism, race, religion, ideology and history, there is a new hope is emerging for the downtrodden, since people everywhere displaying their willingness to champion and defend the

28. Ibid.,
rights and freedoms of their fellow human beings. The Dalai Lama undoubtedly stands first among the people who are putting all their efforts for the cause of suppressed humanity.

The Dalai Lama feels that, "no matter what country or continent we come from we have common human needs and concerns. We all seek happiness and try to avoid suffering regardless of our race, religion, sex or political status. Human beings, indeed all sentient beings, have a right to pursue happiness and live in peace and freedom". So in the present society there is need for outrightly protecting human rights, since the problem is not confined to any one single group or community or for that matter nation. It is the problem, whole human community is facing. There is need to early realisation that the political, social, cultural and economic development of a society are obstructed by the violation of human rights. Due to all these losses which human community has to face, if it lost its rights, the protection of these are immense value and importance.

The Dalai Lama’s belief that the lack of understanding of the true nature of happiness, is the principal reason why people inflict suffering on others. And that the people either think that the suffering of others can somehow be a source of happiness for themselves or that their own happiness is of such importance that the pain of others is of no significance. He believes that this is clearly short sighted. He says, "when we demand the rights and freedoms we so cherish, we should also be aware of our responsibilities. If we accept that others have an equal right to peace and happiness as ourselves, do we not have a responsibility to help those in the need? All human beings, whatever their cultural or historic background, suffer when they are intimidated, imprisoned or tortured" 30.

The forces of liberty and oppression have been in continuous conflict throughout history. But because of people’s innate desire for freedom, the forces that represent tyranny, dictatorship and violence have been at receiving end. The emergence of people’s power movements, has shown indisputably that the human race can neither tolerate nor function properly under tyranny. This resulted into emergence of modern democracy, which is

30. Ibid., pp. 194-95.
based on the principle that all human beings are essentially equal, that everybody has an equal right to life, liberty, and happiness. The political, social and cultural freedom that democracy entails is of immense value and importance. When democracy and human rights are under attack it is often proved that, it is because of, the lack of understanding regarding the universal responsibility. So the values of democracy and human rights interlinked with the idea of universal responsibility.

The Dalai Lama says that the idea of democracy is closer to essential human nature. "We all want to live a good life, but that does not mean just having good food, clothes and shelter. These are not sufficient we need a good motivation. Compassion without dogmatism, without complicated philosophy. Just understanding that others are our brothers and sisters and respecting their rights and human dignity. That we humans can help each other is one of our unique human characteristics", the Dalai Lama says31.

If human society loses the value of justice, compassion and honesty, it will face greater difficulties

in future. Some people may think that these ethical attitudes are not much needed in the areas of business or politics. But the Dalai Lama strongly disagree with it, because he feels that the quality of all our actions depends on our motivation. He gives example from the field of politics. He says that, a good and honest politician must have a good motivation and seek a better human society. He opines that, politics itself is not bad and it is mistake to say that politics being dirty. He feels that politics is a necessary instrument to solve human problems, the problems of human society. He is of the firm view that politics is not bad in itself. However, he says that if politics is practised by people lacking a good motivation, who only have selfish and short-term ends, then of course it becomes bad32.

From the Buddhist viewpoint all things originate in the mind. Actions and events depend heavily on motivation. A real sense of appreciation of humanity, compassion and love, are the key points. The Dalai Lama says, "if we develop a good heart, then whether the field is science, agriculture or politics, since the motivation is so very important, the result will be more beneficial. With proper motivation these activities can help humanity; 32. Ibid., p. 239.
without it they go the other way. This is why the compassionate thought is so very important for human kind. Although it is difficult to bring about the inner change that gives rise to it, it is absolutely worth while to try\textsuperscript{33}.

Commenting on communism, he felt that although communism espoused many noble ideals, it failed utterly because it relied on force to promote its beliefs. It is proved that, brute force, not matter how strongly applied, can never sub due the basic human desire for freedom. What happen in the Eastern Europe was not the people's desire for new ideology or anything else, it is just for freedom. The people who led the movement in these countries simply expressed the human need for freedom and democracy. The Dalai Lama feels that it is not enough, as communist systems have assumed, merely to provide people with food, shelter and clothing. What human society desires constantly is space for freedom, democracy and peaceful living.

The Dalai Lama feels that, the peaceful revolutions in the former Soviet Union and Easter Europe have taught us many great lessons. One is the value of \textsuperscript{33} Ibid.,
truth. He says that people do not like to be bullied, cheated or lied to by either an individual or a system. He feels that such acts are contrary to the essential human spirit. Therefore, he says that, those who practice deception and use force may achieve considerable short term success, but eventually they would be overthrown.

The Dalai Lama does not see any contradiction between the need for economic development and the need for respect of human rights. Similarly, he feels that, the rich diversity of cultures and religions should help strengthen rather than obstruct fundamental human rights in all communities. "Underlying this diversity are fundamental human principles that bind every human being as a member of the same human family. Maintaining old traditions can never justify the violations of human rights. It may be the custom to discriminate against people of different race, against women, and against weaker sections of society, but as this is inconsistent with universally recognized human rights, these forms of behaviour should change. The universal principles of equality of all human beings must take precedence" 34 the Dalai Lama feels.

34. Ibid., pp. 240-241.
It is not enough to merely state that all human beings must enjoy equal dignity. This must be translated into action. There is need of serious commitment to the fundamental principles of equality, which the Dalai Lama believes that lie at the heart of the concept of human rights and democracy. His vision of a democratic future is global de-militarization; although it sounds bit idealistic, he believes it is most important to re-evaluate the present concept of military establishment. It is not only during times of war that military establishments are destructive. By their very design, they are the single greatest violations of human rights and most regularly the opponents of democracy. Hence, the Dalai Lama envisages de-militarized society. Though it looks an unrealistic idea, at least at idealistic level, if all nations decide this as their goal to achieve, in reality something in this direction can be materialised in future.

The Dalai Lama opines that, once an army has become a powerful force, there is every risk that it would destroy the happiness of its own country. He feels that as long as there are powerful armies there would always be the risk of dictatorship. He says, "if we really believe dictatorship to be a despicable and destructive form of
government, the antithesis of democracy, we must recognise that the existence of a powerful military establishment is one of its main causes. National forces should be gradually disbanded and replaced by collective regional forces.35

Today, the world has become smaller. The revolution in the field of information has brought for away nations, to more closer. This paved the way for the emergence of global village and world's people have become almost one community. Now, local problems also are assuming global character, influencing the people across the continents. We find reaction and support from all the quarters of the world, to the black community in U.S.A, when they are discriminated racially. we have seen the sympathy of Americans to Tibetan people who are fighting for their rights against Chinese oppression. When the so-called upper castes in India massacred more than thirty unarmed Dalits36 in Tsundur, a small village in the coastal belt of Andhra Pradesh in 1991, we have seen the support and sympathy to them from the people belong to far away nations. This clearly shows that due to the

35. Ibid., p. 243.

36. Ex-untouchables who acquired the New Identity Called as DALITS in recent times, and it "Symbolises" their self-respect and militancy.
development in the modern communications all over world, people from far away nations started reacting to local issues of far away countries.

In a way the modern technological developments by bringing world communities more closer, helped to strengthen the feeling for humanity among people. By reacting to the issues, even though which are not directly related to them, people are reimposing their faith in the humanity. In fact, it can be clearly observed that, no ideology, or regional affiliation (ethnic identity), or any other dominant factors are becoming hurdles, to support any issue which related to the suppression of humanity. However, it can be found that still the modern society is not altogether stand by humanity. There are nations, communities or groups, still under the colonial or feudal dominance, where abuse of human rights is common practice. Be it at nation level or be it at community or caste level, this is the common phenomenon, which questions the very foundation of human society. And the modern society, even after making so much development at the scientific and technological level, it seems to be that it failed utterly in countering the forces which are making headway against 'Humanity'. The Dalai Lama believes that, to meet these challenges, human beings
would have to develop a greater sense of universal responsibility.

The Dalai Lama, truly believes that individuals could make a difference in society. As a Buddhist monk, he tries to develop compassion himself not just from a religious point of view, but from a humanitarian one as well. For him, the propagation of compassion, and thus peace through it, is part of his daily practice. His humble appeal to human world is that to understand each other through the development of compassion. If a greater sense of universal responsibility joins along with the development of science and technology, he feels that individuals can create more peaceful world.

There is a need to realise the importance of compassion in human life. "Non-violence does not mean the mere absence of violence. It is something more positive, more meaningful than that. True expression of non-violence is compassion. Some people seem to think that compassion is just a passive emotional response instead of a rational stimulus to action. To experience genuine compassion is to develop a feeling of closeness to others combined with a sense of responsibility for their welfare. True compassion develops when we accept that other people are just like ourselves in wanting happiness and not
wanting suffering and that they have every right to pursue these.\textsuperscript{37} the Dalai Lama gives the meaning of compassion. He further explains that true compassion is universal in scope, and it is accompanied by a feeling of responsibility. He says that, to act altruistically, concerned only for the welfare of others, with no selfish or ulterior motive, is to affirm a sense of universal responsibility.

For the Dalai Lama, the true aim of cultivating compassion is to develop the courage to think of others and to do something for them. One of the most powerful emotions disturbing our mental tranquility is hatred. The Dalai Lama feels that the antidote for hatred is compassion. He says, "we should not think of compassion as being only the preserve of the sacred and religious. It is one of our basic human qualities. Human nature is essentially loving and gentle.\textsuperscript{38} He does not agree with the people who assert that human beings are innately aggressive, despite the apparent prevalence of anger and hatred in the world. He feels that, right from the moment of birth, a human being requires love and affection. He

\textsuperscript{37} Dalai Lama XIV, "Importance of Compassion in Human Life", The Spirit of Tibet, op.cit., p. 252.

\textsuperscript{38} Ibid., p. 253.
says that without love one could not survive, and human beings are social creatures and concern for each other is the very basis of human's life.

The Dalai Lama believes that a positive outlook could affect an individual. Anger may seem to offer an energetic way of getting things done, but such a perception of the world is misguided. The only certainty about anger and hatred is that they are destructive, no good ever comes of them. The Dalai Lama says, "if we live our lives continually motivated by anger and hatred, even our physical health deteriorates. On the other hand people who remain calm and open-minded, motivated by compassion are mentally free of anxiety and physically healthy" 39. He says that at a time when people are so conscious of maintaining their physical health by controlling their diets, exercising and so forth, it makes sens to try to cultivate the corresponding positive mental attitudes too40.

The development of human society is based entirely on people helping each other. Every individual has a responsibility to help guide the community in the right

39. Ibid., p. 254.
40. Ibid.
direction. If society loses this essential humanity, which is its foundation, society as a whole will collapse. The Dalai Lama questions that, What point would there then be in pursuing material improvement? He feels that, action motivated by compassion and responsibility would ultimately bring good results, and that, anger and jealousy might be effective in the short term, but would ultimately bring only trouble. According to him, fear is another major obstacle to individual's inner development. Suspicion brings fear. It is compassion that creates the sense of trust, without it one cannot communicate with other honestly and openly. Therefore, the Dalai Lama says that, developing compassion is one of the most effective ways of reducing fear. Compassion is fundamentally a human quality so its development is not restricted to those who practise religion. Nevertheless, religious traditions have a special role to play in encouraging its development.

It is the Dalai Lama's belief that, for the world in general, that compassion is more important than 'religion'. Because, he believes that the common factor among all religions is that, whatever the philosophical differences between them, they are primarily concerned with helping their followers become better human beings.
He says that consequently, all religions - encourage the practice of kindness, generosity and concern for others, in other words compassion. This is why he finds conflicts based on religious differences to be so sad and futile. This can be explained in another way, that the Dalai Lama prefers compassion instead of religion, if it is not based on compassion. So it is for the people to decide whether all religions preach compassion or any, based on violence and social inequality. And it is for the people to decide whether all religions are accepting compassion as a whole or partly as their base.

Probably, the Dalai Lama allows individual's rational to prevail in selecting the religion wholly based on compassion. Here, doubt may arise to many that, is there any religion not based on compassion. Probable answer is, must be; otherwise how can there be religious conflicts. Either all these religions accept compassion partly or reject outrightly. This may because for religious conflicts. If religions are really based on compassion, the believers or followers of all the religions should not accept the means of hatred, anger, violence as their option to revolve their differences.

41. Ibid., pp. 254-255.
History, showed that with exception to Buddhism, no other religion adopted pragmatic approach towards human society. This acted as major hindrance in the growth of scienticism in those religious thoughts. Because, they may have adapted compassion but in practice they never insisted. This is so because of the lack of realistic approach in the application of their philosophy. For example, Jainism adopted extreme non-violence, and human society has proved that it is not feasible in day-to-day life. Hinduism, is the best example of 'religions contradiction'. In another words, Hindu scriptures contradicts with their own-preachings. Hindu Law books talk of love and compassion but they prefer social system based on inequity and inhuman treatment to their own Hindu followers in the name of caste - sacredness. But Buddhism adopts Madhya-Marga (i.e., Middle Path), stands for Pragmatism.

Hence, for, Buddhism, compassion is its foundation, and violence is recognised as part of human nature, but not preferred as means to resolve human problems. That is why, the Dalai Lama on the one hand says that all religions are same and on the other hand he claims as Buddhist monk; And believes that compassion is more important than religion.
Among the world population (say over five billion), perhaps one billion actively and sincerely follow a formal religion. The remaining over four billion are not believers in the true sense. If it is regarded that the development of compassion and other good qualities as the business only of religion, the majority people would be excluded. But this could not be in any way criteria to decide relation between compassion and human society. The Dalai Lama says that as members of human family, everyone of these people (who are not attached to any religion) has the potential to be inspired by the need for compassion. So he concludes that compassion could be developed and nurtured without following of practising a particular religion.

The conflicts arise from a failure to understand one another's humanness. The answer is not the development and use of greater military force, nor arms race to solve the problems and to avoid conflicts faced by modern nations. The Dalai Lama feels that, the spiritual growth can only help humankind, in the sense that what is required is a sensitive understanding of common human situation. Hatred and fighting cannot bring happiness to any one, even to the winners of battles. Violence always produces misery and thus is essentially counter-productive. Therefore, the Dalai Lama says that, it is
time for World leaders to learn to transcend the differences of race, culture, and ideology and to regard one another through the common human situation. He feels that, to do so would benefit individuals, communities, nations, and the world at large.

The Dalai Lama questions the popular assumption that religion and ethics have no place in politics and that religious persons should seclude themselves as hermits. He feels that such view of religion is too one-sided; it lacks a proper perspective on the individual's relation to society and role of religion in individuals' life. He says that, ethics is as crucial to a politician as it is to a religious practitioner. He explains that dangerous consequences would follow when politicians and rulers forget moral principles. Whether the religion is based on the belief in God or Karma, the Dalai Lama feels that, ethics is the foundation of every religion.42

Human qualities, such as, morality, compassion, decency, wisdom and so forth have been the foundations of all civilizations. These qualities must be cultivated and sustained through systematic moral education in a

conducive social environment so that a more humane world may emerge. He says that the qualities required to create such a world must be inculcated right from the beginning, from childhood. He does not want to wait for the next generation to make this change. He wants the present generation to attempt a renewal of basic human values. "If there is any hope, it is in the future generations, but not unless we institute major change on a world wide scale in our present educational system. We need a revolution in our commitment to and practice of universal humanitarian values".43

The Dalai Lama wants humanitarian and religious leaders to strengthen the existing civic, social, cultural, educational, and religious organizations to revive human and spiritual values, since present-day governments do not shoulder such religious responsibilities. So he feels that, where necessary, the new organizations must be created to achieve these goals. He hopes that, by doing so only, a more suitable base could be created for world peace. He says"Living in society, we should share the sufferings of our fellow citizens and practise compassion and tolerance not only towards our loved ones but also towards our enemies. This

43. Ibid., p. 21.
is the test of our moral strength".  

So one needs to set an example by one's own practice, for one cannot hope to convince others of the value of religion by mere words. One must live up to the same high standards of integrity and sacrifice that one asks of others. To cultivate this sort of high moral atmosphere, even at the individual level, there is need of some effort towards this direction not just depending on only religious leaders.

It is true to say that the ultimate purpose of religion is to serve and benefit humanity. This is why it is so important that religion should always be used to effect the happiness and peace of all beings and not merely to convert others. So, there is no national boundaries. A religion can and should be used by any people or person who finds it beneficial. What is important for each seeker is to choose a religion that is most suitable to himself or herself. But, the embracing of a particular religion does not mean the rejection of another religion or one's own community.

In fact, it is important that those who embrace a religion should not cut themselves off from their own

44. Dalai Lama, IXV, "Individual Power to Shape Institutions", The Spirit of Tibet, op.cit., p. 272.
society; they should continue to live within their own community and in harmony with its members. The best example is that Christian community in India. They, even call themselves, Indian Christians. They adopted almost all their own Indian customs and formalised them in the Christianity. They use Mangala Sutra\textsuperscript{45} as well as marriage-ring. This clearly shows that religion really does not have any national boundary. Hence, any body can adopt any religion, irrespective of its place of origin.

If any one doubts the credentials of any religion, just because it born in foreign land, the intention must be based on communal overtones. For example, Indian society have seen recently many communal outbursts, due to the false assumption of Hindu communalists that the presence of religions of foreign origin is dangerous to the growth of Hindu institutions, traditions and customs. But, the history of India stands as witness, to say that Indian society could accommodate any foreign element in its fold. For that matter, not only India, even American society allows Hinduism, Islam to grow. This proves that human society in general is same everywhere be it in Asian continent or American continent. Hence, the growth of human society depends, on its capability to adopt foreign elements in its indigenous system.

\textsuperscript{45} It is to tie the neck of bride by bride groom and it symbolises married women.
The Dalai Lama explains that conversion to another religion doesn't mean escaping from one's own community, but benefiting his community by being a member of it, with newly adopted religious faith. In this regard there are two things important to keep in mind; self-examination and self-correction. "We should constantly check our attitude towards others, examining ourselves carefully, and we should correct ourselves immediately when we find we are in the wrong".46

Hence, what to-day needed is that, a human approach to all the problems; Since just material growth cannot solve the problems of modern society, spiritual sense should be developed. The Dalai Lama sees nothing wrong with material progress per se, provided people are always given precedence. It is his firm belief that inorder to solve human problems in all their dimensions, there is need to combine and harmonize economic development with spiritual growth.47 Although materialistic knowledge in the form of science and technology has contributed enormously to human welfare, it is not capable of creating lasting happiness. In the views of the Dalai Lama, 

47. Ibid., pp. 22-24.
materialistic knowledge could only provide a type of happiness that is dependent upon physical conditions and it cannot happiness that springs from inner development independent of external factors.48

What is religion to the Dalai Lama XIV? "Religion is not to be found in temples", he said, "religion is to be found in people's hearts. If people are really practicing religion properly, if they have religion in their hearts, conflicts can be avoided. But when you keep religion in the temple and not in your heart, that is when conflict begins. One day, perhaps we will have to begin destroying temples in order to save religion".49 Hence, it can be said that, he differs with the traditionalists' view of religion, who find religion in the places of worship only. In fact, the Dalai Lama's views echo the words of Gautama Buddha who broke away from traditional religion to a more humanistic philosophy, teaching that man must look not to temples but within himself to find his salvation.50


The Dharma, for Dalai Lama, is Buddhism. He defines it as, "A word with many meanings. From the root 'dhr' which has the sense of upholding, Dharma is, therefore, that which upholds one's efforts when one practices in accordance with it. Dharma is law, that is the law governing the arising, existence and passing away of all physical and psychological phenomena. The Dharma is also the traditional way naming the teaching of Lord Buddha".51 And he says that the teachings of Buddha could be used without any contradiction, whether one practices the way of the sutra, or that of the Tantra or both together. Though he believes that the practices of all the schools of Buddhism are the same,52 he finds differences and variations in the methods of practices and conducts.

The Dalai Lama says, "Methods employed for the practice of Buddha dharma are diverse, depending upon the capacity and inclination of the individual mind. This is because those to be trained are not endowed with the same, uniform standard of intelligence, while others are of mediocre intelligence. As such, Lord Buddha has delivered his teachings in accordance with the intelligence and

51. Dalai Lama, the XIV, The Opening of the Wisdom Eye, Madras, 1972, p. 142.
52. Ibid., p. 9.
capacity of the people". But inspite of all these, the Dalai Lama still finds a possibility to give a description of the general method of practising Buddha dharma as a whole.

From the doctrine's stand point, the Buddha dharma according to the Dalai Lama consist of four school of thought. They are: (1) Vaibhasika, (2) Sautrantika, (3) Vijñānadvipa and (4) Sunyavāda. From the view point of practice, he classified Buddha dhrama into three vehicles. They are: 1) Caravakayana or Hinayana, (2) Pratyeka Buddhayana, and (3) Bodhisattvavāna or Mahayana. However, he combines both caravakayana and pratyeka Buddhayana, since both are according to him, basically of the same form'. So he calls both of them as Hinayana. Finally he finds only two major vehicles. They are Hinayana and Mahayana. He further subdivided Mahayana into the vehicle of Prajñāpara Mithayana or the 'cause vehicle of perfection' and the vajrayana or the 'effective vehicle of the Adamantine wheel' or the 'Great Secret'. And he also includes, the 'vehicle of Esoteric teachings' in Mahayana.

The present day circumstances are entirely different from past. The new scientific developments made man to live in easy way of life. However, he could not

overcome from the self created troubles and conflicts. Almost all religions and cultures have originated almost two thousand years back but still these spiritual ways have the significance in making human life towards "Sukhada" (happiness). The Dalai Lama finds that in ancient times problems were mostly family size and were, therefore, tackled at family level, but now the situation is no longer the same. What he meant is that the people are today became so interdependent and so closely interconnected with each other that without a sense of universal responsibility, existence or survival would be difficult. So he feels that, natural heart to heart human relationship, transcending all artificial barriers like colour and creed, can solve many of the problems that plague our society. In this context he finds Mahayana Buddhism is very much helpful.

The Dalai Lama believes that compassion for others (as opposite to self) is one of the central teachings of Mahayana Buddhism. In his words, "In Mahayana Buddhism, you sacrifice yourself in order to attain salvation for the sake of other beings". He disassociates humanity from any sort of race, religion or of any political

affiliation. For him humanity could be found in any body who considers himself first and foremost a member of the human family and who sees things in terms of humanity.\textsuperscript{55}

With this sort of understanding regarding human role in scientific society, the Dalai Lama opines that material progress is certainly necessary and is a good thing, as it is of benefit to mankind. Hence he suggests that the essential and more beneficial is that "we should be able to balance material progress with mental development."\textsuperscript{56} For the mental development he feels religion is necessary for human society.

The behaviour of true individual, in his opinion, must be, "... respecting others, having compassion for others, such an attitude will not only give happiness to yourself but it also creates a better atmosphere for others, both on the smallest level of individuals or on a national level."\textsuperscript{57} Therefore, he believes that, having a sympathetic heart, a warm heart, a kind heart, is the essence or the most important thing. Irrespective of whether one believes in a religion or not, or no matter

\textsuperscript{55} Ibid., p.11.
\textsuperscript{56} Ibid., p. 12.
\textsuperscript{57} Dalai Lama the XIV, "Universal Responsibility", Tibetan Review, New Delhi, April, 1976, p. 21.
what religion or ideology one follows, if one has the kind
heart, the good heart, the feeling of respect for others -
if one has such an attitude or motive, then even such a
violent act as killing some one, the Dalai Lama feels, "if
it is done with a really good motive, could go beyond the
usual level of killing".58 But on the other hand, if one
has very selfish interests, very egoistic feelings, then
even if he is externally preaching religion he would, in
the Dalai Lama words, "basically have wrong attitude".59

The Dalai Lama's philosophy finds human society as
a community in which every individual is interdependent.
It further says, that is almost impossible to live
independently of each other. Since the natural
circumstances are such, it is extremely unfortunate when
we have to live under suspicion or when people try to fool
one another. "If we have to live under such conditions,
then no matter what facilitates we enjoy"60, the Dalai
Lama explodes the myth of happiness and says "we will not
have inner peace".61 But if we have love for others, a
sense of brotherhood, if we have compassion and respect

58. Ibid.,
59. Ibid.,
60. Ibid., P.21.
61. Ibid.,
for others, the Dalai Lama feels, "then even if we are angry we may have this warm feeling or this feeling of trust and of satisfaction at being in this human society". And he claims, "I myself personally try to practice this philosophy as much as possible".

The core principle in his teaching to his followers today is that, the importance of love, compassion, altruistic attitude. Whether some one believes something or not, believer or non-believer, he says, "so long as you are a member of the human family you need warm human feeling, warm-hearted feeling". The question of world peace, the question of family peace, the question of peace between wife and husband, or peace between parents and children, in his opinion, everything is dependent on that feeling of love and warm heartedness. He feels that, "we are trying to get peace or happiness from outside, from money or power. But real peace, tranquility, should come from within. A basic factor is warm-hearted feeling. Wherever I go, I stress the importance of this thing. Compassion or love is universal religion".

62. Ibid.
63. Ibid.
65. Ibid.
He emphasizes on human qualities, which are love, compassion, tolerance, and will. For him, a true human being is to be warm-hearted. He even to further saying that, not to have warm feeling in the heart, that is almost not to have fully the nature of a human being.

The importance thing in the Buddhist philosophy, the Dalai Lama feels interdependence. The main purpose of the Buddha’s teaching is according to him, for temporary benefit as well as long term benefit. The long-term benefit he meant Buddhahood or enlightenment and nirvana, temporary benefit is a happy life.

This is what the Dalai Lama, says about the relevance and significance of the Buddha "Dharma", in the present day society. So preserving the Dharma means preserving the culture. For this purpose the Dalai Lama and his followers are making efforts with hope, aspirations and faith in future.

The Dalai Lama’s whole philosophy of compassion and universal responsibility; Humanitarian path and single Human family, could be summed up by quoting his feeling:
"Whenever I meet even a 'foreigner' I have always
the same feelings:

'I am meeting another member of the human family'.
This attitude has deepended My affection and
respect for all beings. May this natural wish be
My small contribution to world peace. I pray for
a more friendly, more caring, and more
understanding, Human family on this planet. To
all who dislike suffering, who cherish lasting
happiness -- This is my heart felt appeal."66

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66. Dalai Lama, "Individual Power to Shape Institutions",
The Spirit of Tibet, op.cit., p. 273.