Origin of mahayana buddhism pdf



Branch of Buddhism An illustration in a manuscript of the Astasāhasrikā Prajñāpāramitā Sūtra from Nalanda, depicting the bodhisattva Maitreya, an important figure in Mahāyāna is the belief that there are multiple Buddhas which are currently teaching the Dharma. Part of a series on Mahāyāna Buddhism Unique doctrines Bodhisattva Mind of Awakening Buddha-nature Skillful Means Transcendent Wisdom The Buddha Non-abiding Nirvana One Vehicle Bodhisattva Precepts and Vows Pure Lands Buddhas & Bodhisattvas Shakyamuni Amitabha Akshobhya Bhaişajyaguru Vairocana Mañjuśrī Avalokiteśvara Vajrapāņi Maitreya Kşitigarbha Ākāśagarbha Sūtra Sūtra Lalitavistara Sūtra Lalitavistara Sūtra Vimalakirtinirdeśa Buddhāvatamsaka Sūtra Daśabhūmika Sūtra Samādhirāja Sūtra Samdhinirmocana Sūtra Tathāgatagarbha sūtras Sūrangama Samādhi Sūtra Lankāvatāra Sūtra Golden Light Sutra Mahāratnakūta Sūtra Major schools Mādhyamaka Yogācāra Tiantai Tendai Huayan Zen Shingon Pure Land Nichiren Vajrayāna Tibetan Buddhism Dzogchen Key historical figures Nāgārjuna Ashvaghosha Āryadeva Lokaksema Kumārajīva Vasubandhu Asanga Zhiyi Bodhidharma Buddhapālita Bhāvaviveka Dignāga Dharmakīrti Shāntideva Shāntarakshita Abhayākaragupta Atisha Regional traditions Han Chinese Japan Korea Vietnam Tibetan Nepal Newar Bhutan Mongolia vte Part of a series on Buddhism History Timeline Gautama Buddha Pre-sectarian Buddhism Councils Silk Road transmission of Buddhism Decline in the Indian subcontinent Later Buddhist modernism DharmaConcepts Four Noble Truths Noble Eightfold Path Dharma wheel Five Aggregates Impermanence Suffering Not-self Dependent Origination Middle Way Emptiness Morality Karma Rebirth Samsāra Cosmology Buddhist texts Buddhavacana Early Buddhist Texts Tripitaka Mahayana Sutras Pāli Canon Tibetan canon Chinese canon Practices Merit making Recollections Mindfulness Wisdom Sublime abidings Aids to Enlightenment Monasticism Lay life Buddhist chant Pilgrimage Vegetarianism Nirvāna Awakening Four Stages Arhat Pratyekabuddha Bodhisattva Buddha Traditions Theravāda Pāli Mahāyāna Hinayana Chinese Vajrayāna Tibetan Navayana Newar Buddhist chant Pilgrimage Vegetarianism Nirvāna Awakening Four Stages Arhat Pratyekabuddha Bodhisattva Buddha Traditions Theravāda Pāli Mahāyāna Hinayana Chinese Vajrayāna Tibetan Navayana Newar Buddhist chant Pilgrimage Vegetarianism Nirvāna Awakening Four Stages Arhat Pratyekabuddha Bodhisattva Buddha Traditions Theravāda Pāli Mahāyāna Hinayana Chinese Vajrayāna Tibetan Navayana Newar Buddhist chant Pilgrimage Vegetarianism Nirvāna Awakening Four Stages Arhat Pilgrimage Vegetarianism Nirvāna Awakening Japan Korea Laos Mongolia Myanmar Russia Sri Lanka Taiwan Thailand Tibet Vietnam Glossary Index Outline Religion portalvte Mahāyāna (/,ma:hə'ja:nə/; "Great Vehicle") is a term for a broad group of Buddhist traditions, texts, philosophies, and practices. Mahāyāna (/,ma:hə'ja:nə/; "Great Vehicle") is a term for a broad group of Buddhist traditions, texts, philosophies, and practices. of the two main existing branches of Buddhism (the other being Theravada).[1] Mahāyāna accepts the main scriptures and teachings of early Buddhism as original. These include the Mahāyāna Sūtras and its emphasis on the bodhisattva path and Prajñāpāramitā.[2] Vajrayāna or Mantra traditions are a subset of Mahāyāna, which make use of numerous tantric methods considered to be faster and more powerful at achieving Buddhahood by Vajrayānists.[1] "Mahāyāna" also refers to the path of the bonefit of all sentient beings, and is thus also called the "Bodhisattva Vehicle" (Bodhisattvayāna).[3][note 1] Mahāyāna Buddhas mercus Buddhas and bodhisattvas that are not found in Theravada (such as Amitābha and Vairocana).[5] Mahāyāna Buddhist philosophy also promotes unique theories, such as the Madhyamaka theory of emptiness (sūnyatā), the Vijñānavāda doctrine and the Buddha-nature teaching. Although it was initially a small movement in India, Mahāyāna eventually grew to become an influential force in Indian Buddhism.[6] Large scholastic centers associated with Mahāyāna such as Nalanda and Vikramashila thrived between the seventh and twelfth centuries.[6] In the course of its history, Mahāyāna Buddhism spread throughout South Asia, East Asia, and Southeast Asia. It remains influential today in China, Mongolia, Hong Kong, Korea, Japan, Singapore, Vietnam, Nepal, Malaysia, Taiwan and Bhutan.[7] The Mahāyāna tradition is the largest major tradition of Buddhist belonging to East Asian Mahāyāna and 6% to Vajrayāna), compared to 36% for Theravada (survey from 2010).[8] Etymology Original Sanskrit Mahāyāna Buddhist triad, including Bodhisattva Maitreya, the Buddha, and Bodhisattva Avalokiteśvara. 2nd-3rd century CE, Gandhāra According to Jan Nattier, the term Mahāyāna ("Great Vehicle"),[9] the vehicle of a bodhisattva seeking buddhahood for the benefit of all sentient beings.[3] The term Mahāyāna (which had earlier been used simply as an epithet for Buddhism itself) was therefore adopted at an early date as a synonym for the path and its application to Bodhisattvayāna, the adoption of the term Mahāyāna and its application to Bodhisattvayāna, the adopted at an early date as a synonym for the path and the teachings of the bodhisattvayāna, the adopted at an early date as a synonym for the path and the teachings of the bodhisattvayāna and its application to Bodhisattvayāna and its application to Bodhisattvayāna and its application to Bodhisattvayāna, the adopted at an early date as a synonym for the path and the teachings of the bodhisattvayāna and its application to Bodhisattvayāna and its applica turning point in the development of a Mahāyāna tradition.[9] The earliest Mahāyāna texts, such as the Lotus Sūtra, often use the term Hīnayāna is comparatively rare in the earliest sources. The presumed dichotomy between Mahāyāna and Hīnayāna can be deceptive, as the two terms were not actually formed in relation to one another in the same era.[10] Among the earliest and most important references to Mahāyāna are those that occur in the Lotus Sūtra (Skt. Saddharma Puṇḍarīka Sūtra) dating between the 1st century BCE and the 1 Prakrit version of the Lotus Sūtra was not the term mahājāna, being phonetically ambivalent, may have been converted into mahājāna, possibly because of what may have been a double meaning in the famous Parable of the Burning House, which talks of three vehicles or carts (Skt: yāna).[note 2][12][14] Chinese translation In Chinese, Mahāyāna is called 大乘 (dacheng), which is a calque of maha (great 大) yana (vehicle 乘). There is also the transliteration 摩诃衍那.[15][16] The term appeared in some of the earliest Mahāyāna texts, including Emperor Ling of Han's translation of the Lotus Sutra. [17] It also appears in the Chinese Agamas, though scholars like Yin Shun argue that the meaning of the term in these earlier texts is different than later ideas of Mahayana Buddhism. [21] History Seated Avalokiteshvara bodhisattva. Gandharan, from Loriyan Tangai. Kushan period, 1st – 3rd century CE. Indian Museum, Calcutta. Cave complex associated with the Mahāsāmghika sect. Karla Caves, Mahārāstra, India Origin The origins of Mahāyāna are still not completely understood and there are numerous competing theories. [22] The earliest Western views of Mahāyāna assumed that it existed as a separate school in competition with the so-called "Hīnayāna" schools. Some of the major theories about the origins theory was first proposed by Jean Przyluski and then defended by Étienne Lamotte and Akira Hirakawa. This view states that laypersons were particularly important in the development of Mahāyāna and is partly based on some texts like the Vimalakirti Sūtra, which praise lay figures at the expense of monasticism and asceticism. [24][25] The Mahāsāmghika origin theory, which argues that Mahāyāna developed within the Mahāsāmghika tradition.[24] This is defended by scholars such as Hendrik Kern, A.K. Warder and Paul Williams who argue that at least some Mahāsāmghika communities (from the 1st century BCE onwards), possibly in the area along the Krsna River in the Āndhra region of southern India.[26][27][28][29] The Mahāsāmghika doctrine of the supramundane (lokottara) nature of the Buddha is sometimes seen as a precursor to Mahāyāna figures like Nāgārjuna, Dignaga, Candrakīrti, Āryadeva, and Bhavaviveka as having ties to the Mahāsāmghika tradition of Andhra.[30] However, other scholars have also pointed to different regions as being important, such as Gandhara and northwest India.[31][note 3][32] The Mahāsāmghika origins theory has also slowly been shown to be problematic by scholarship that revealed how certain Mahāyāna sutras show traces of having developed among other nikāyas or monastic orders (such as the Dharmaguptaka).[33] Because of such evidence, scholars like Paul Harrison and Paul Williams argue that the movement was not sectarian and was possibly pan-buddhist.[24][34] There is no evidence that Mahāyāna ever referred to a separate formal school or sect of Buddhism, but rather that it existed as a certain set of ideals, and later doctrines, for aspiring bodhisattvas.[17] The "forest hypothesis" meanwhile states that Mahāyāna arose mainly among "hard-core ascetics, members of the forest dwelling (aranyavasin) wing of the Buddhist Order", who were attempting to imitate the Buddhist Order", who were attempting to imitate the Buddha's forest living.[35] This has been defended by Paul Harrison, Jan Nattier and Reginald Ray. This theory is based on certain sutras like the Ugrapariprechā Sūtra and the Mahāyāna Rāstrapālapariprechā Sūtra and the good men (2003) argues that this sutra represents the earliest form of Mahāyāna, which presents the bodhisattva path as a 'supremely difficult enterprise' of elite monastic forest asceticism. [24] Boucher's study on the Rāṣṭrapālaparipṛcchā-sūtra (2008) is another recent work on this subject. [38] The cult of the book theory, defended by Gregory Schopen, states that
Mahāyāna arose among a number of loosely connected book worshiping groups of monastics, who studied, memorized, copied and revered particular Mahāyāna sutras were kept. [24] Schopen also argued that these groups mostly rejected stupa worship, or worshiping holy relics. David Drewes has recently argued against all of the major theories outlined above. He points out that there is no actual evidence for the existence of book shrines, that the practice of sutra veneration was pan-Buddhist and not distinctly Mahāyāna. Furthermore, Drewes argues that "Mahāyāna sutras advocate mnemic/oral/aural practices" more frequently than they do written ones."[24] Regarding the forest hypothesis, he points out that only a few Mahāyāna sutras directly advocate forest dwelling, while the others either do not mention it or see it as unhelpful, promoting easier practices such as "merely listening to the sutra, or thinking of particular Buddhas, that they claim can enable one to be reborn in special, luxurious 'pure lands' where one will be able to make easy and rapid progress on the bodhisattva path and attain Buddhahood after as little as one lifetime."[24] Drewes states that the evidence merely shows that "Mahāyāna was primarily a textual movement, focused on the revelation, preaching, and dissemination of Mahāyāna sutras, that developed within, and never really departed from, traditional Buddhist social and institutional structures."[39] Drewes points out the importance of dharmabhanakas (preachers, reciters of these sutras) in the early Mahāyāna sutras. This figure is widely praised as someone who should be respected, obeyed ('as a slave serves his lord'), and donated to, and it is thus possible these people were the primary agents of the Mahāyāna movement.[39] Early Mahāyāna texts, such as the Ugrapariprecha Sūtra use the term "Mahāyāna", yet there is no doctrinal difference between Mahāyāna in this context and the early schools. Instead, Nattier writes that in the early schools. Instead, Nattier writes that in the early schools. comes from the texts translated by the Indoscythian monk Lokaksema in the 2nd century CE, who came to China from the kingdom of Gandhāra. These are some of the earliest known Mahāyāna texts. [40][41][note 4] Study of these texts by Paul Harrison and others show that they strongly promote monasticism (contra the lay origin theory), acknowledge the legitimacy of arhatship, do not recommend devotion towards 'celestial' bodhisattvas and do not show any attempt to establish a new sector order.[24] A few of these texts often emphasize ascetic practices, forest dwelling, and deep states of meditative concentration (samadhi).[42] Indian Mahāyāna never had nor ever attempted to have a separate Vinaya or ordination lineage from the early schools of Buddhism, and therefore each bhiksu or bhiksuni adhering to the Mahāyāna formally belonged to one of the early Buddhist schools. Membership in these nikāyas, or monastic orders, continues today, with the Dharmaguptaka nikāya being used in East Asia, and the Mulasarvastivada nikaya being used in Tibetan Buddhism. Therefore, Mahayana was never a separate monastic sect outside of the early schools.[43] Paul Harrison clarifies that while monastic Mahayanists belonged to a nikaya, not all members of a nikaya were Mahayanists.[44] From Chinese monks visiting India, we now know that both Mahayana and non-Mahāyāna monks in India often lived in the same monasteries side by side.[45] It is also possible that, formally, Mahāyāna would have been understood as a group of monks or nuns within a larger monastery taking a vow together (known as a "kriyākarma") to memorize and study a Mahāyāna text or texts.[46] Earliest Mahayana inscriptionInscribed pedestal with the first known occurrence of the name of "Amitabha Buddha" in the "year 26 of Huvishka" (153 CE)[47] In Brahmi scription containing a recognizably Mahāyāna formulation and a mention of the Buddha Amitabha (an important Mahāyāna figure) was found in the Indian subcontinent in Mathura, and dated to around 180 CE. Remains of a statue of a Buddha bear the Brāhmī inscription: "Made in the year 28 of the reign of King Huvişka, ... for the Blessed One, the Buddha Amitābha."[48] There is also some evidence that the Kushan Emperor Huvişka himself was a follower of Mahāyāna. A Sanskrit manuscript fragment in the Schøyen Collection describes Huvişka as having "set forth in the Mahāyāna" in Indian inscriptions in the period before the 5th century is very limited in comparison to the multiplicity of Mahāyāna writings transmitted from Central Asia to China at that time.[note 5][note 6][note 6][note 7] Based on archeological evidence, Gregory Schopen argues that Indian Mahāyāna remained at all - that attracted absolutely no documented public or popular support for at least two more centuries."[24] Likewise, Joseph Walser speaks of Mahāyāna's "virtual invisibility in the archaeological record until the fifth century."[50] Schopen also sees this movement as being in tension with other Buddhists, "struggling for recognition and acceptance".[51] Their "embattled mentality" may have led to certain elements found in Mahāyāna texts like Lotus sutra, such as a concern with preserving texts.[51] Schopen, Harrison and Nattier also argue that these communities were probably not a single unified movement, but scattered groups based on different practices and sutras.[24] One reason for this view is that Mahāyāna sources are extremely diverse, advocating many different, often conflicting doctrines and positions, as Jan Nattier writes:[52]Thus we find one scripture (the Aksobhya-vyuha) that advocates both srávaka and bodhisattva practices, propounds the possibility of rebirth in a pure land, and enthusiastically recommends the cult of the book, yet seems to know nothing) for the trikaya, while another (the P'u-sa pen-yeh ching) propounds the ten bhumis and focuses exclusively on the path of the bodhisattva, but never discusses the paramitas. A Madhyamika treatise (Nagarjuna's Mulamadhyamika treatise (Vasubandhu's Madhyanta-vibhaga-bhasya) may delve into the particulars of the trikaya doctrine while eschewing the doctrine of ekayana. We must be prepared, in other words, to encounter a multiplicity of Mahayanas flourishing even in India, not to mention those that developed in East Asia and Tibet. In spite of being a minority in India, Indian Mahāyāna was an intellectually vibrant movement, which developed various schools of thought during what Jan Westerhoff has been called "The Golden Age of Indian Buddhist Philosophy" (from the beginning of the first millennium CE up to the 7th century).[53] Some major Mahāyāna traditions are Prajñāpāramitā, Mādhyamaka, Yogācāra, Buddha-nature (Tathāgatagarbha), and the school of Dignaga and Dharmakirti as the last and most recent.[54] Major early figures include Nagarjuna, Āryadeva, Aśvaghoṣa, Asanga, Vasubandhu, and Dignaga. Mahāyāna Buddhists seem to have been active in the Kushan Empire (30-375 CE), a period that saw great missionary and literary activities by Buddhists. This is supported by the works of the historian Taranatha.[55] Growth Ruins of the Nalanda Mahavihara (Great Monastery) in Bihar, a major center for the study of Mahāyāna Buddhist heartland in northern India (dark orange) starting 5th century BCE, to Buddhist majority realm (orange), and historical extent of Buddhism influences (yellow). Mahāyāna (red arrow), Theravāda (green arrow), and Tantric-Vajrayāna (blue arrow). The overland and maritime "Silk Roads" were interlinked and complementary, forming what scholars have called the "great circle of Buddhism".[56] The Mahāyāna movement (or movements) remained quite small until it experienced much growth in the fifth century. Very few manuscripts have been found before the fifth century (the exceptions are from Bamiyan). According to Walser, "the fifth and sixth centuries appear to have been a watershed for the production of Mahāyāna manuscripts."[57] Likewise it is only in the 4th and 5th centuries CE that epigraphic evidence shows some kind of popular support for Mahāyāna, including some possible royal support at the kingdom of Shan shan as well as in Bamiyan and Mathura. [58] Still, even after the 5th century, the epigraphic evidence which uses the term Mahāyāna is still quite small and is notably mainly monastic, not lay. [58] By this time, Chinese pilgrims, such as Faxian (337-422 CE), Xuanzang (602-664), Yijing (635-713 CE) were traveling to India, and their writings do describe monasteries where both Mahāyāna monks and non-Mahāyāna monks and non-Mahāyāna monks lived together.[59] After the fifth century, Mahāyāna Buddhism and its institutions slowly grew in influence. Some of the most influential institutions became massive monastic university complexes such as Nalanda (established under Dharmapala c. 783 to 820) which were centers of scholarship, including Mahāyāna philosophy and vikramashila (established under Dharmapala c. 783 to 820) which were centers of scholarship, including Mahāyāna philosophy and vikramashila (established under Dharmapala c. 783 to 820) which were centers of scholarship, including Mahāyāna philosophy and vikramashila (established under Dharmapala c. 783 to 820) which were centers of scholarship, including Mahāyāna philosophy and vikramashila (established under Dharmapala c. 783 to 820) which were centers of scholarship, including Mahāyāna philosophy and vikramashila (established under Dharmapala c. 783 to 820) which were centers of scholarship, including Mahāyāna philosophy and vikramashila (established under Dharmapala c. 783 to 820) which were centers of scholarship, including Mahāyāna philosophy and vikramashila (established under Dharmapala c. 783 to 820) which were centers of scholarship, including Mahāyāna philosophy and vikramashila (established under Dharmapala c. 783 to 820) which were centers of scholarship, including Mahāyāna philosophy and vikramashila
(established under Dharmapala c. 783 to 820) which were centers of scholarship, including Mahāyāna philosophy and vikramashila (established under Dharmapala c. 783 to 820) which were centers of scholarship, including Mahāyāna philosophy a The Nalanda complex eventually became the largest and most influential Buddhist center in India for centuries.[60] Even so, as noted by Yaunzang (Hsüan-tsang; c. 600-664) on his visit to India actually were Mahayanists."[61] Expansion outside of India Over time Indian Mahāyāna texts and philosophy reached Central Asia and China through trade routes like the Silk Road, later spreading throughout East Asia. Over time, Central Asia and it was a major source for Chinese Buddhism. Mahāyāna works have also been found in Gandhāra, indicating the importance of this region for the spread of Mahāyāna. Central Asian Mahāyāna scholars were very important in the Silk Road Transmission of Buddhism.[62] They include translators like Lokaksema (c. 167–186), Dharmaraksa (c. 265–313), Kumārajīva (c. 401), and Dharmaksema (385–433). The site of Dunhuang seems to have been a particularly important place for the study of Mahāyāna Buddhism.[55] By the fourth century, Chinese monks like Faxian (c. 337-422 CE) had also begun to travel to India (now dominated by the Guptas) to bring back Buddhist teachings, especially Mahāyāna works.[63] These figures also wrote about their experiences in India and their work remains invaluable for Buddhism (Zen). These traditions would then spread to Korea, Vietnam and Japan. Forms of Mahāyāna Buddhism, which is mostly dominated by various branches of Mahāyāna Buddhism. Paul Williams has noted that in this tradition in the Fa East, primacy has always been given to the study of the Mahāyāna sūtras.[64] Later developments The use of mandalas was one new feature of Tantric Buddhism, which also adopted new deities such as Chakrasamvara (pictured). Beginning during the Gupta (c. 3rd century CE-575 CE) period a new movement began to develop which drew on previous Mahāyāna doctrine as well as new Pan-Indian tantric ideas. This came to be known by various names such as Vajrayāna, and Esoteric Buddhism or "Secret Mantray" (Guhyamantra). This new movement continued into the Pala era (8th century-12th century CE), during which it grew to dominate Indian Buddhism.[65] Possibly led by groups of wandering tantric yogis named mahasiddhas, this movement developed new tantric spiritual practices and also promoted new tantric spiritual practices and Buddhist thought remained grounded in the Mahāyāna Buddhist thought remained grounded in the Mahāyāna Buddhist thought remained grounded new tantric spiritual practices and Buddhist thought remained grounded in the Mahāyāna Buddhist thought remained grounded in the [67][68] Tantric Buddhism generally deals with new forms of meditation and ritual which often makes use of the visualization of Buddhist deities (including Buddhas, bodhisattvas, dakinis, and fierce deities) and the use of mantras. Most of these practices are esoteric and require ritual initiation or introduction by a tantric master (vajracarya) or guru [69] The source and early origins of Vajrayāna remain a subject of debate among scholars. Some scholars like Alexis Sanderson argue that Vajrayāna derives its tantric content from Shaivism and that it developed as a result of royal courts sponsoring both Buddhism and Saivism. Sanderson argues that Vajrayāna works like the Samvara and Guhyasamaja texts show direct borrowing from Shaiva tantric literature.[70][71] However, other scholars such as Ronald M. Davidson question the idea that Indian tantrism developed in Shaiva tantric literature and arguestion the idea that Indian tantrism developed in Shaiva tantric literature.[70][71] However, other scholars such as Ronald M. Davidson question the idea that Indian tantrism developed in Shaiva tantric literature.[70][71] However, other scholars such as Ronald M. Davidson question the idea that Indian tantrism developed in Shaiva tantric literature.[70][71] However, other scholars such as Ronald M. Davidson question the idea that Indian tantrism developed in Shaiva tantric literature.[70][71] However, other scholars such as Ronald M. Davidson question the idea that Indian tantrism developed in Shaiva tantric literature.[70][71] However, other scholars such as Ronald M. Davidson question the idea that Indian tantrism developed in Shaiva tantric literature.[70][71] However, other scholars such as Ronald M. Davidson question the idea that Indian tantrism developed in Shaiva tantric literature.[70][71] However, other scholars such as Ronald M. Davidson question the idea that Indian tantrism developed in Shaiva tantric literature.[70][71] However, other scholars such as Ronald M. Davidson question tantric literature.[70][71] However, other scholars such as Ronald M. Davidson question tantric literature.[70][71] However, other scholars such as Ronald M. Davidson question tantric literature.[70][71] However, other scholars such as Ronald M. Davidson question tantric literature.[70][71] However, other scholars such as Ronald M. Davidson question tantric literature.[70][71] However, other scholars such as Ronald M. Davidson question tantric literature.[70][71] However, other scholars such as Ronald M. Davidson question tantric literature.[70][71] However, other scholars such as Ronald M. Davidson question tantric literature.[70][71] However, other scholars such as Ronald M. Davidson question tantric litera that both traditions developed side by side, drawing on each other as well as on local Indian tribal religion.[72] Whatever the case, this new tantric form of Mahāyāna Buddhism became extremely influential in India, especially in Kashmir and to East Asia. Vajrayāna remains the dominant form of Buddhism in Tibet, in surrounding regions like Bhutan and in Mongolia. Esoteric elements are also an important part of East Asian Buddhism where it is referred to by various terms. These include: Zhēnyán (Chinese: 真言, literally "true word", referring to mantra), Mijiao (Chinese: 密教; Esoteric Teaching), Mìzōng (密宗; "Esoteric Tradition") or Tángmì (唐密; "Tang (Dynasty) Esoterica") in Chinese and Shingon, Tomitsu, Mikkyo, and Taimitsu in Japanese. Worldview A Ming bronze of the Buddha Mahāvairocana which depicts his body as being composed of numerous other Buddhas. The female bodhisattva Prajñaparamita. Few things can be said with certainty about Mahāyāna Buddhism in general other than that the Buddhism practiced in China, Indonesia, Vietnam, Korea, Tibet, Mongolia and Japan is Mahāyāna can be described as a loosely bound collection of many teachings and practices (some of which are seemingly contradictory).[note 9] Mahāyāna constitutes an inclusive and broad set of traditions characterized by plurality and the adoption of a vast number of new sutras, ideas and philosophical treatises in addition to the earlier Buddhist texts. Broadly speaking, Mahāyāna Buddhist accept the classic Buddhist doctrines found in early Buddhist (i.e. the Nikāya and Āgamas), such as the Middle Way, Dependent origination, the Four Noble Truths, the Noble Eightfold Path, the Three Jewels, the Three marks of existence and the bodhipakşadharmas (aids to awakening).[73] Mahāyāna Buddhism further accepts some of the ideas found in Buddhist Abhidharma thought. However, Mahāyāna also adds numerous Mahāyāna texts and doctrines, which are seen as definitive and in some cases superior teachings.[74][75] D.T. Suzuki described the broad range and doctrinal liberality of Mahāyāna as "a vast ocean where all kinds of living beings are allowed to thrive in a most generous manner, almost verging on a chaos."[76] Paul Williams refers to the main impulse behind Mahāyāna as the vision which sees the motivation to achieve Buddhahood for sake of other beings as being the supreme religious motivation. This is way that Atisha defines Mahāyāna in his Bodhipathapradipa.[77] As such, according to Williams, "Mahāyāna is not as such an institutional identity. Rather, it is inner motivation and vision, and this inner vision can be found in anyone regardless of their institutional position."[78] Thus, instead of a specific school or sect, Mahāyāna is a "family term" or a religious tendency, which is united by "a vision of the ultimate goal of attaining full Buddhahood for the benefit of all sentient beings (the 'bodhisattva ideal') and also (or eventually) a belief that Buddhas are stil around and can be contacted (hence the possibility of an ongoing revelation)."[79] The Buddhas and bodhisattvas (beings on their way to Buddhahood) are central elements of Mahāyāna. Mahāyāna has a vastly expanded cosmology and theology, with various Buddhas and powerful bodhisattvas residing in different worlds and buddha kshetra).[5] Buddhas unique to Mahāyāna include the Buddhas unique to Mahāyāna include the Buddhas anitābha ("Infinite Light"), Aksobhya ("the Illuminator"). In Mahāyāna, a Buddha is seen as a being that has achieved the highest kind of awakening due to his superior compassion and wish to help all beings. [80] An important feature of Mahāyāna is the way that it understandings. Mahāyāna texts not only often depict numerous Buddhas besides Sakyamuni, but see them as transcendental or supramundane (lokuttara) beings with great powers and huge lifetimes. The White Lotus Sutra famously describes the lifespan of the Buddha as immeasurable and states that he actually achieved Buddhahood countless of eons (kalpas) ago and has been teaching the Dharma through his numerous avatars for an unimaginable period of time.[81][82][83] Furthermore Buddhas are active in the world, constantly devising ways to teach and help all sentient beings. According to Paul Williams, in Mahāyāna, a Buddha is often seen as "a spiritual king, relating to and caring for the world", rather than simply a teacher who after his death "has completely 'gone beyond' the world and its cares". [84]
Buddha Sakyamuni's life and death on earth are then usually understood docetically as a "mere appearance", his death is a show, while in actuality he remains out of compassion to help all sentient beings. [84] Similarly, Guang Xing describes the Buddha in Mahāyāna as an omnipotent and almighty divinity "endowed with numerous supernatural attributes and qualities." [85] The idea that Buddhas remain accessible is extremely influential in Mahayana and also allows for the possibility of having a reciprocal relations. [86] Through the use of various practices, a Mahayana devotee can aspire to be reborn in a Buddha's pure land or buddha field (buddhaksetra), where they can strive towards Buddhahood in the best possible conditions. Depending on the sect, liberation into a buddha's name. Faith-based devotional practices focused on rebirth in pure lands are common in East Asia Pure Land Buddhism [87] The influential Mahāyāna concept of the three bodies (trikāya) of a Buddha developed to make sense of the transcendental nature of the Buddha. This doctrine holds that the "bodies" (sambhogakāya) are emanations from the ultimate Buddha body, the Dharmakaya, which is none other than the ultimate reality itself, i.e. emptiness or Thusness.[88] The Bodhisattva of compassion. Ajanțā Caves, Maharashtra, India. The Mahāyāna bodhisattva of compassion. Ajanțā Caves, Maharashtra, India. The Mahāyāna bodhisattva of compassion. Ajanțā Caves, Maharashtra, India. "solitary buddhahood" for their own sake (Srāvakayāna and Pratyekabuddhayāna).[89] Mahāyāna Buddhists generally hold that pursuing only the personal release from suffering i.e. nirvāņa is a smaller or inferior aspiration (called "hinayana"), because it lacks the wish and resolve to liberate all other sentient beings from samsāra (the round of rebirth) by becoming a Buddha.[90][91][92] This wish to help others is called bodhicitta. One who engages in this path to complete buddhahood is called a bodhisattvas are seen as extremely powerful supramundane beings which are objects of devotion and prayer throughout Mahāyāna lands.[93] Popular bodhisattvas which are revered across Mahāyāna include Avalokiteshvara, Manjushri, Tara and Maitreya. Bodhisattvas could reach the personal nirvana of the arhats, but they reject this goal and remain in samsāra to help others out of compassion.[94][95][93] According to eighth-century Mahāyāna philosopher Haribhadra, the term "bodhisattva" can technically refer to those who follow any of the three vehicles, since all are working towards bodhisattva is a mahāsattva (great being) bodhisattva (great being) bodhisattva is best defined as: that being who has taken the vow to be reborn, no matter how many times this may be necessary, in order to attain the highest possible goal, that of Complete and Perfect Buddhahood. This is for the benefit of all sentient beings. [96] There are two models for the benefit of all sentient beings. This could take eons and in the meantime, they will help countless beings. After reaching Buddhahood, they do pass on to nirvāna of an arhat and a superior type of nirvāna, the nirvāna of an arhat and a superior type of nirvāna. The second model is the idea that there are two kinds of nirvāna, the nirvāna of an arhat and a superior type of nirvāna. the world. As noted by Paul Williams, the idea of apratisthita nirvāna may have taken some time to develop and is not obvious in some of the Lotus Sutra, Goryeo Dynasty, c. 1340. The three carts at the top which are symbolic of the three vehicles. Guanyin (Avalokiteśvara) with multiple arms symbolizing upaya and great compassion, Leshan, China. The Lotus, especially the pundarika (white lotus), is used in Mahāyāna to symbolize the nature of bodhisattvas. The lotus is rooted in the earthly mud and yet flowers above the water in the open air. Bodhisattva Path In most classic Mahāyāna sources (as well as in non-Mahāyāna sources on the topic), the bodhisattva path is said to take three or four asamkheyyas ("incalculable eons"), requiring a huge number of lifetimes of practice.[98][99] However, certain practices are sometimes held to provide shortcuts to Buddhahood (these vary widely by tradition). According to the Bodhipathapradīpa (A Lamp for the Path to Awakening) by the Indian master Atiśa, the central defining feature of a bodhisattva's path is the universal aspiration to end suffering for themselves and all other beings, i.e. bodhicitta.[100] Part of a series on Buddhist philosophy Traditions Vibhajyavāda Theravāda Vaibhāşika Sautrantika Pudgalavada Prajñaptivāda Lokottaravāda Mahayana Madhyamaka Yogācāra Pramāņavāda Vajrayana Tiāntāi Huáyán Zen/Chán Dzogchen Themes Buddhist psychology Buddhist vegetarianism Abhidharma Ahimsa Not-self Interdependent origination Emptiness Karma Middle Way Two truths doctrine Dharma theory Svabhava Buddhist atomism Suffering Buddha-nature Nirvana Buddhist modernism Pre-modern philosophers Moggaliputta-Tissa Katyāyāniputra Nagasena Nagarjuna Aryadeva Harivarman Vasubandhu Samghabhadra Asanga Buddhaghosa Buddhadatta Dhammapala Dignaga Dharmakirti Buddhapālita Bhāviveka Dharmapala of Nalanda Chandrakirti Shantideva Sengzhao Jizang Xuanzang Zhiyi Fazang Guifeng Zongmi Wonhyo Jinul Kūkai Dogen Jñānagarbha Śāntaraksita Haribhadra Atiśa Jňanasrimitra Ratnakīrti Ratnākarasānti Abhayakaragupta Sakya Pandita Rongzom Acariya Anuruddha Dolpopa Tsongkhapa Longchenpa Gorampa Sakya Chokden Mikyö Dorje Modern philosophers Anagarika Dharmapala Ledi Sayadaw B. R. Ambedkar Taixu Yin Shun Kitaro Nishida Keiji Nishitani Hajime Tanabe Masao Abe D. T. Suzuki Mahasi Sayadaw K. N. Jayatilleke David Kalupahana Nananda Buddhadasa Prayudh Payutto Thich Nhat Hanh Jamyang Khyentse Wangpo Jamgon Kongtrul Ju Mipham Gendün Chöphel 14th Dalai Lama Religion portal Philosophy portalvte The bodhisattva's spiritual path is traditionally held to begin with the revolutionary event called the "arising of the Awakening Mind" (bodhicittotpada), which is the wish to become a Buddha in order to help all beings.[99] This is achieved in different ways, such as the meditation taught by the Indian master Shantideva in his Bodhicaryavatara called "equalising self and others." Other Indian masters like Atisha and Kamalashila also teach a meditation in which we contemplate how all beings have been our close relatives or friends in past lives. This contemplation leads to the arising of deep love (maitrī) and compassion (karunā) for others, and thus bodhicitta is generated.[101] According to the Indian philosopher Shantideva, when great compassion and become a "son or daughter of the Buddhas".[100] The idea of the bodhisattva is not unique to Mahāyāna Buddhism and it is found in Theravada and other early Buddhist schools. However, these schools held that becoming a bodhisattva is applicable to any person from the moment they intend to become a Buddha (i.e. the arising of bodhicitta) and without the requirement of a living Buddha.[102] Some Mahāyāna sūtras like the Lotus Sutra, promote the bodhisattva path as being universal and open to everyone. Other texts disagree with this.[103] The generation of bodhicitta may then be followed by the taking of the bodhisattva vows to "lead to Nirvana the whole immeasurable world of beings" as the Prajñaparamita sutras state. This compassionate commitment to help others is the central characteristic of the Mahāyāna bodhisattva precepts. Numerous sutras also state that a key part of the bodhisattva precepts. Numerous sutras also state that a key part of the bodhisattva precepts. (transcendent or supreme virtues). Sometimes six are outlined: giving, ethical discipline, patient endurance, diligence, meditation and transcendent wisdom.[105][5] Other sutras (like the Dasabhūmika) give a list of ten, with the addition of upāya (skillful means), pranidhāna (vow, resolution), Bala (spiritual power) and Jñāna (knowledge).[106] Prajñā (transcendent knowledge or wisdom) is arguably the most important virtue of the bodhisattva. This refers to an understanding of the emptiness of all phenomena, arising from study, deep consideration and meditation.[104] Bodhisattva levels Various texts associate the beginning of the bodhisattva practice with what is called the "path of accumulation" or equipment (sambhāra-mārga), which is the first path of the classic five paths schema.[107] The Daśabhūmika Sūtra as well as other texts also outline a series of bodhisattva levels or spiritual stages (bhūmis) on the path to Buddhahood. The various texts disagree on the number of stages however, the Daśabhūmika giving ten formation of stages (bhūmis) on the path to Buddhahood. example (and mapping each one to the ten paramitas), the Bodhisattvabhūmi giving seven and thirteen and the Avatamsaka outlining 40 stages.[106] In later Mahāyāna scholasticism, such as in the work of Kamalashila and Atiśa, the five paths and ten bhūmi systems are merged and this is the progressive path model that is used in Tibetan Buddhism According to Paul Williams, in these systems, the first bhumi is reached once one attains "direct, nonconceptual and nondual insight into emptiness in meditative absorption", which is associated with the path of seeing (darśana-mārga).[107] At this point, a bodhisattva is considered an ārya (a noble being).[108] Skillful means and the One Vehicle Main article: upāya Skillful means or Expedient techniques (Skt. upāya) is another important virtue and doctrine in Mahāyāna Buddhism.[109] The idea is most famously expounded in the White Lotus Sutra, and refers to any effective method or technique that is conducive to spiritual growth and leads beings to awakening and nirvana. This doctrine states that the Buddha adapts his teaching to out of compassion. Because of this, it's possible that the Buddha may teach seemingly contradictory things to different people. This idea is also used to explain the vast textual corpus found in Mahāyāna.[110] A closely related teaching is the doctrine of the
One Vehicle (ekayāna) This teaching states that even though the Buddha is said to have taught three vehicles (the disciples' vehicle, the vehicle of solitary Buddhist schools), these actually are all skillful means which lead to the same place: Buddhahood. Therefore, there really aren't three vehicles in an ultimate sense, but one vehicle, the supreme vehicle of the Buddhas, which is taught in different ways depending on the faculties of individuals. Even those beings who think they have finished the path (i.e. the arhats) are actually not done, and they will eventually reach Buddhahood.[110] This doctrine was not accepted in full by all Mahāyāna traditions. The Yogācāra school famously defended an alternative theory that held that not all beings could become Buddhas. This became a subject of much debate throughout Mahāyāna Buddhist art. Some of the key Mahāyāna teachings are found in the Prajñāpāramitā ("Transcendent Knowledge" or "Perfection of Wisdom") texts, which are some of the earliest Mahāyāna works.[112] Prajñāpāramitā is a deep knowledge of reality which Buddhas and bodhisattvas attain. It is a transcendent, non-conceptual and non-dual kind of knowledge into the true nature of things.[113] This wisdom is also associated with insight into the emptiness (sūnyatā) of dharmas (phenomena) and their illusory nature (māyā).[114] This amounts to the idea that all phenomena (dharmas) without exception have "no essential unchanging core" (i.e. they lack svabhāva, an essence or inherent nature), and therefore have "no fundamentally real existence."[115] These empty phenomena are also said to be conceptual constructions.[116] Because of this, all dharmas (things, phenomena), even the Buddha himself, Nirvāna and all living beings, are like "illusions" or "magic" (māyā) and "dreams" (svapna).[117][116] This emptiness or lack of real existence applies even to the apparent arising and ceasing of phenomena. Because of this, all phenomena are also described as unarisen (anutpāda), unborn (ajata), "beyond coming and going" in the Prajñāpāramitā literature.[118][119] Most famously, the Heart Sutra states that "all phenomena are empty, that is, without characteristic, unproduced, unceased, stainless, not stainless, undiminished, unfilled."[120] The Prajñāpāramitā texts also use various metaphors to describe the nature of things, for example, the Diamond Sutra compares phenomena to: "A shooting star, a clouding of the sight, a lamp, an illusion, a drop of dew, a bubble, a dream, a lightning's flash, a thunder cloud."[121] Prajñāpāramitā is also associated with not grasping, not taking up (aparigrhita) anything in the world. The Astasāhasrikā Prajñāpāramitā Sūtra explains it as "not grasping at form, not grasping at form, not grasping at sensation, perception, volitions and cognition." [122] This includes not grasping or taking up even correct Buddhist ideas or mental signs (such as "not self", "emptiness", bodhicitta, vows), since these things are ultimately all empty concepts as well.[123][116] Attaining a state of fearless receptivity (ksanti) through the insight into the true nature of reality (Dharmatā) in an intuitive, non-conceptual manner is said to be the prajñāpāramitā, the highest spiritual wisdom. According to Edward Conze, the "patient acceptance of the non-arising of dharmas" (anutpattika-dharmakshanti) is "one of the most distinctive virtues of the Mahāyānists, but for all Buddhists following any of the three vehicles.[125] Madhyamaka (Centrism) A statue of the Mahāyāna philosopher Nagarjuna, founder of the Madhyamaka school. Considered by some to be an Arya (noble) bodhisattva or even the "second Buddha".[126] The Mahāyāna philosophical school termed Madhyamaka (Middle theory or Centrism, also known as śūnyavāda, 'the emptiness theory') was founded by the second-century figure of Nagarjuna. This philosophical tradition focuses on refuting all theories which posit any kind of substance, inherent existence or intrinsic nature is contradicted by the Buddha's theory of dependent origination, since anything that has an independent existence cannot be dependently originated. The sūnyavāda philosophers were adamant that their denial of svabhāva is not a kind of nihilism (against protestations to the contrary by their opponents).[128] Using the two truths theory, Madhyamaka claims that while one can speak of things existing in a conventional, relative sense, they do not exist inherently in an ultimate sense. Madhyamaka also argues that emptiness itself is also not to be understood as a transcendental absolute reality. Instead, the emptiness theory is merely a useful concept that should not be clung to. In fact, for Madhyamaka, since everything is empty of true existence, all things are just conceptualizations (prajñapti-matra), including the theory of emptiness, and all concepts must ultimately be abandoned in order to truly understand the nature of things.[128] Vijñānavāda ("the doctrine) Vijñānav "mind only") is another important doctrine promoted by some Mahāyāna sutras which later became the central theory of a major philosophical movement which arose during the Gupta period called Yogācāra. The primary sutra associated with this school of thought is the Samdhinirmocana Sūtra, which claims that śūnyavāda is not the final definitive. teaching (nītārtha) of the Buddha. Instead, the ultimate truth (paramārtha-satya) is said to be the view that all things (dharmas) are only mind (citta), consciousness (vijñāna) or perceptions (vijñanti) and that seemingly "external" objects (or "internal" subjects) do not really exist apart from the dependently originated flow of mental experiences.[129] When this flow of mentality is seen as being empty of the subject-object duality we impose upon it, one reaches the non-dual cognition of "Thusness" (tathatā), which is nirvana. This doctrine is developed through various theories, the most important being the eight consciousnesses and the three natures.[130] The Samdhinirmocana calls its doctrine the 'third turning of the dharma wheel'. The Pratyutpanna sutra also mentions this doctrine, stating: "whatever belongs to this triple world is nothing but thought [citta-mātra]. Why is that? It is because however I imagine things, that is how they appear".[130] The most influential thinkers in this tradition were the Indian brothers Asanga and Vasubandhu, along with an obscure figure termed Maitreyanātha. Yogācāra philosophers developed their own interpretation of the doctrine of emptiness which also criticized Madhyamaka for falling into nihilism.[131] Buddha-nature A Kamakura period religuary topped with a cintamani (wish fulfilling jewel). Buddha nature texts often use the metaphor of a jewel (i.e. buddha-nature) which all beings have but are unaware of. Main article: Buddha-nature, matrix or principle (Skt: Buddha-dhātu) is important in all modern Mahāyāna traditions, though it is interpreted in many different ways. Broadly speaking, Buddha-nature is concerned with explaining what allows sentient beings to become Buddhas.[132] The earliest sources for this idea may include the Tathagatagarbha Sūtra and the Mahayana Mahaparinirvana Sūtra.[133][132] The earliest sources for this idea may include the Tathagatagarbha Sūtra and the Mahayana Mahaparinirvana Sūtra.[133][132] The earliest sources for this idea may include the Tathagatagarbha Sūtra and the Mahayana Mahaparinirvana Sūtra.[133][132] The earliest sources for this idea may include the Tathagatagarbha Sūtra.[133][132] The earliest sources for this idea may include the Tathagatagarbha Sūtra.[133][132] The earliest sources for this idea may include the Tathagatagarbha Sūtra.[133][132] The earliest sources for this idea may include the Tathagatagarbha Sūtra.[132] The earliest sources for this idea may include the Tathagatagarbha Sūtra.[132] The earliest sources for this idea may include the Tathagatagarbha Sūtra.[133][132] The earliest sources for this idea may include the Tathagatagarbha Sūtra.[133][132] The earliest sources for this idea may include the Tathagatagarbha Sūtra.[132] The earliest sources for this idea may include the Tathagatagarbha Sūtra.[132] The earliest sources for this idea may include the Tathagatagarbha Sūtra.[132] The earliest sources for this idea may include the Tathagatagarbha Sūtra.[132] The earliest sources for this idea may include the Tathagatagarbha Sūtra.[132] The earliest sources for this idea may include the Tathagatagarbha Sūtra.[132] The earliest sources for this idea may include the Tathagatagarbha Sūtra.[132] The earliest sources for this idea may include the Tathagatagarbha Sūtra.[132] The earliest sources for this idea may include the Tathagatagarbha Sūtra.[132] The earliest sources for the earliest source buddhas",[134] and it also describes it as the 'Self' (atman).[135] David Seyfort Ruegg explains this concept as the base or support for the practice of the path, and thus it is the "cause" (hetu) for the fruit of Buddhahood.[132] The Tathāgatagarbha Sūtra states that within the defilements is found "the tathagata's vision, and the tathagata's body...eternally unsullied, and ...replete with virtues no different from my own...the tathagatagarbhas of all beings are eternal and unchanging".[136] The ideas found in the Buddha-nature literature are a source of much debate and disagreement among Mahāyāna Buddhist philosophers as well as modern academics.[137] Some scholars have seen this as an influence from Brahmanic Hinduism, and some of these sutras admit that the use of the term 'Self' is partly done in order to win over non-Buddhist ascetics (in other words, it is a skillful means).[138][139] According to some scholars, the Buddha-nature discussed in some Mahāyāna sūtras does not represent a substantial self (ātman) which the Buddha critiqued; rather, it is a positive expression of emptiness (sūnyatā) and represents the potentiality to realize Buddhahood through Buddhist practices. [140]
Similarly, Williams thinks that this doctrine was not originally dealing with ontological issues, but with "religious issues of realising one's spiritual potential, exhortation and encouragement."[136] The Buddha-nature genre of sūtras can be seen as an attempt to state Buddhist teachings using positive language while also maintaining the middle way, to prevent people from being turned away from Buddhist teachings using positive language while also maintaining the middle way, to prevent people from being turned away from Buddhist teachings using positive language while also maintaining the middle way, to prevent people from being turned away from Buddhist teachings using positive language while also maintaining the middle way. arbha (which sounds similar to an atman) in order to help those beings who are attached to the idea of anatman. However, the sutra goes on to say that the tathagatagarbha is empty and is not actually a substantial self.[142][143] A different view is defended by various modern scholars like Michae Zimmermann. This view is the idea that Buddha-nature sutras such as the Mahāparinirvāṇa and the Tathāgatagarbha Sūtra teach an affirmative vision of an eternal, indestructible Buddha-nature as a True Self that is real and permanent.[144] Similarly, C. D. Sebastian understands the Ratnagotravibhāga's view of this topic as a transcendental self that is "the unique essence of the universe".[145] Arguments for authenticity of their teachings. The main critique they faced was that Mahāyāna teachings had not been taught by the Buddha, but were invented by later figures.[146][147] Numerous Mahāyāna texts discuss this issue and attempt to defend the truth and authenticity of Mahāyāna texts discuss this issue and attempt to defend the Mahāyāna texts discuss this issue and attempt to defend the truth and authenticity of Mahāyāna texts discuss this issue and attempt to defend the truth and authenticity of Mahāyāna texts discuss this issue and attempt to defend the truth and authenticity of Mahāyāna texts discuss this issue and attempt to defend the truth and authenticity of Mahāyāna texts discuss this issue and attempt to defend the truth and authenticity of Mahāyāna texts discuss this issue and attempt to defend the truth and authenticity of Mahāyāna texts discuss this issue and attempt to defend the truth and authenticity of Mahāyāna texts discuss this issue and attempt to defend the truth and authenticity of Mahāyāna texts discuss this issue and attempt to defend the truth attempt to defend sūtras at the time of the Buddha and that people were ready to hear the Mahāyāna only in later times. [149] Certain traditional accounts state that Mahāyāna sutras were hidden away or kept safe by divine beings like Nagas or bodhisattvas until the time came for their dissemination. [150][151] Similarly, some sources also state that Mahāyāna teachings were revealed by other Buddhas, bodhisattvas and devas to a select number of individuals (often through visions or dreams).[148] Some scholars have seen a connection between this idea and Mahāvāna meditation practices which involve the visualization of Buddhas and their Buddhas and their Buddhas. [152] Another argument that Indian Buddhists used in favor of the Mahāyāna is that its teachings are true and lead to awakening since they are in line with the Dharma. Because of this, they can be said to be the word of the Buddha in this sense. This idea that whatever is "well spoken" is the Buddha's word can be traced to the earliest Buddhist texts, but it is interpreted more widely in Mahāyāna.[153] From the Mahāyāna point of the Buddha" because it is in accord with the Dharma, not because it was spoken by a specific individual (i.e. Gautama).[154] This idea can be seen in the writings of Shantideva (8th century), who argues that an "inspired" texts. utterance" is the Buddha word if it is "connected with the truth", "connected with the Dharma", "brings about renunciation of kleshas, not their increase" and "it shows the laudable qualities of nirvana, not those of samsara."[155] The modern Japanese Zen Buddhist scholar D. T. Suzuki similarly argued that while the Mahāyāna sūtras may not have been directly taught by the historical Buddha, the "spirit and central ideas" of Mahāyāna derive from the Buddha. According to Suzuki, Mahāyāna evolved and adapted itself to suit the times by developing new teachings and texts, while maintaining the spirit of the Buddha. Itself to suit the times by developing new teachings and texts, while maintaining the spirit of the Buddha. and more profoundly into the Buddha's Dharma. An Indian commentary on the Mahāyānasamgraha, gives a classification of teachings according to the capabilities of the audience: [157] According to disciples' grades, the Dharma is classified as inferior and superior. For example, the inferior was taught to the merchants Trapusa and Ballika because they were ordinary men; the middle was taught to the group of five because they were at the stage of saints; the eightfold Prajñāpāramitās are superior in eliminating conceptually imagined forms. - Vivrtaguhyārthapindavyākhyā There is also a tendency in Mahāyāna sūtras to regard adherence to these sutras as generating spiritual benefits greater than those that arise from being a follower of the non-Mahāyāna approaches. Thus the Srīmālādevī Simhanāda Sutra claims that the Buddha said that devotion to Mahāyāna is inherently superior in its virtues to following the śrāvaka or pratyekabuddha paths. Abhidharmasamuccaya gives the following seven reasons for the "greatness" of the Mahayana: [159] Greatness of support (alambana): the path of the bodhisatva is supported by the limitless teachings of the Perfection of Wisdom in One Hundred Thousand Verses and other texts; Greatness of support (alambana): the path of the bodhisatva is supported by the limitless teachings of the Perfection of Wisdom in One Hundred Thousand Verses and other texts; Greatness of support (alambana): the path of the bodhisatva is supported by the limitless teachings of the Perfection of Wisdom in One Hundred Thousand Verses and other texts; Greatness of support (alambana): the path of the bodhisatva is supported by the limitless teachings of the Perfection of Wisdom in One Hundred Thousand Verses and other texts; Greatness of support (alambana): the path of the bodhisatva is supported by the limitless teachings of the Perfection of Wisdom in One Hundred Thousand Verses and other texts; Greatness of support (alambana): the path of the bodhisatva is supported by the limitless teachings of the Perfection of Wisdom in One Hundred Thousand Verses and other texts; Greatness of support (alambana): the path of the bodhisatva is supported by the limitless teachings of the Perfection of Wisdom in One Hundred Thousand Verses and other texts; Greatness of support (alambana): the path of the bodhisatva is supp benefit of self and others (sva-para-artha); Greatness of energy (vīrya): from devotion to many hundreds of thousands of difficult tasks during three incalculable great aeons (mahākalpa); Greatness of resourcefulness (upāyakauśalya): because of not taking a stand in Samsāra or Nirvāņa; Greatness of attainment (prāpti): because of the attainment of immeasurable and uncountable powers (bala), confidences (vaiśāradya), and dharmas unique to Buddhas (āveņika-buddhadharma); Greatness of deeds (karma): because of the deeds of a Buddha until the end of Samsāra by displaying awakening, etc. Practice Mahāyāna Buddhist practice is quite varied. A common set of virtues and practice is quite varied around "the acquisition of merit, the universal currency of the Buddhist world, a vast quantity of which was believed to be necessary for the attainment of Buddhist practices that deal with listening to, memorizing, reciting, preaching, worshiping and copying Mahāyāna sūtras.[161] Pāramitā Mahāyāna sūtras, especially those of the Prajñāpāramitā genre, teach the practice of the six transcendent virtues or perfections (pāramitā), which is seen as a primary virtue.[162] According to Donald S. Lopez Jr., the term pāramitā can mean "excellence" or "perfection" as well as "that which has gone beyond" or "transcendence".[163] The Prajñapāramitā: generosity, charity, giving Sīla pāramitā: virtue, discipline, proper conduct (see also: Bodhisattva precepts) Kṣānti pāramitā: patience, tolerance, forbearance, acceptance, endurance Virya pāramitā: energy, diligence, vigour, effort Dhyāna pāramitā: energy, diligence, vigour, effort Dh the same ten perfections of Theravada Buddhism. According to Dhammapala, Sacca is classified as both Sila and Prajñā, Mettā and Upekkhā are classified as Dhyāna, and Adhițthāna falls under all six.[165] Bhikkhu Bodhi states that the correlations between the two sets show there was a shared core before the Theravada and Mahayana schools split [166] In the Ten Stages Sutra and the Mahāratnakūta Sūtra, four more pāramitā; skillful means 8, Pranidhāna pāramitā; skillful means 8 nembutsu, depicted as six small Amida Buddha figures. Zen master Bodhidharma meditation, Ukiyo-e woodblock print by Tsukioka Yoshitoshi, 1887. Mahāyāna Buddhist traditions, including mindfulness of the unattractivenes of the body; loving-kindness; the contemplation of dependent origination; and mindfulness of the Buddha.[167][168] In Chinese Buddhism, these five practices are known as the "five methods for stilling or pacifying the mind" and support the development of the stages of dhyana.[169] The Yogācārabhūmi-Śāstra (compiled c. 4th century), which is the most comprehensive Indian treatise on Mahāyāna practice, discusses classic Buddhist numerous meditation methods and topics, including the four dhyānas, the different kinds of samādhi, the development of insight (vipaśyanā) and tranquility (śamatha), the four dhyānas, the different kinds of samādhi, the development of insight (vipaśyanā) and tranquility (samatha), the four dhyānas, the
different kinds of samādhi, the development of insight (vipaśyanā) and tranquility (samatha), the four dhyānas, the different kinds of samādhi, the development of insight (vipaśyanā) and tranquility (samatha), the four dhyānas, the different kinds of samādhi, the development of insight (vipaśyanā) and tranquility (samatha), the four dhyānas, the different kinds of samādhi, the development of insight (vipaśyanā) and tranquility (samatha), the four dhyānas, the different kinds of samādhi, the development of insight (vipaśyanā) and tranquility (samatha), the four dhyānas, the different kinds of samādhi, the development of insight (vipaśyanā) and tranquility (samatha), the four dhyānas, the different kinds of samādhi, the development of insight (vipaśyanā) and tranquility (samatha), the four dhyānas, the different kinds of samādhi, the development of insight (vipaśyanā) and tranquility (samatha), the four dhyānas, the different kinds of samādhi, the development of insight (vipaśyanā) and tranquility (samatha), the four dhyānas, the different kinds of samādhi, the development of insight (vipaśyanā) and tranquility (samatha), the four dhyānas, the different kinds of samādhi, the development of insight (vipaśyanā) and tranquility (samatha), the four dhyānas, the different kinds of samādhi, the development of insight (vipaśyanā) and tranquility (samatha), the different kinds of samādhi (nivarana), and classic Buddhist meditations such as the contemplation of unattractiveness, impermanence (anitya), suffering (duhkha), and contemplation death (maranasamiñā).[170] Other works of the Yogācāra school, such as Asanga's Abhidharmasamuccaya, and Vasubandhu's Madhyāntavibhāga-bhāsya also discuss meditation topics such as mindfulness, smrtyupasthana, the 37 wings to awakening, and samadhi.[171] A very popular Mahayana practice from very early times involved the visualization of a Buddha (buddhanusmrti) along with their Pure Land. This practice could lead the meditator to feel that they were in the presence of the Buddha and in some cases it was held that it could lead to visions of the Buddhas, through which one could receive teachings from them.[172] This meditation is taught in numerous Mahāyāna sūtras such as the Pure Land sutras, the Aksobhya-vyūha and the Pratyutpanna Samādhi.[173][174] The Pratyutpanna states that through mindfulness of the Buddha meditation one may be able to meet this Buddha in a vision or a dream and learn from them.[175] Similarly, the Samādhirāja Sūtra for states that:[176]Those who, while walking, sitting, standing, or sleeping, recollect the moon-like Buddha, will always be in Buddha's presence and will attain the vast nirvāṇa. His pure body is the colour of gold, beautiful is the Protector of the World. Whoever visualizes him like this practises the meditation of the bodhisattvas. An 18th century Mongolian miniature which depicts a monk generating a tantric visualization. In the case of Pure Land Buddhism, it is widely held that the practice of reciting the Buddha's name (called nianfo in Chinese and nembutsu in Japanese) can lead to rebirth in a Buddha's Pure Land, as well as other positive outcomes. In East Asian Mahāyāna Buddhism also developed numerous unique meditation methods, including the Chan (Zen) practices of huatou, koan meditation, and silent illumination (Jp. shikantaza). Tibetan Buddhism also includes numerous unique forms of contemplation, such as tonglen ("sending and receiving") and lojong ("mind training"). There are also numerous meditative practices that are generally considered to be part of a separate category rather than general or mainstream Mahāyāna meditation. These are the various practices associated with Vajravana (also termed Mantravana, Secret Mantra, and Esoteric Buddhist Tantra, and Esoteric Buddhist). This family of practices, which include such varied forms as Deity Yoga, Dzogchen, Mahamudra, the Six Dharmas of Naropa, the recitation of mantras and dharanis, and the use of mudras and mandalas, are very important in Tibetan Buddhism as well as in some forms of East Asian Buddhism (like Shingon and Tendai). Scripture Astasahasrika Prajñaparamita Manuscript. Prajňaparamita Manuscript. Prajňaparamita Sūtra, the oldest known dated printed book in the world. Mahāyāna Buddhism takes the basic teachings of the Buddha as recorded in early scriptures as the starting point of its teachings, such as those concerning karma and rebirth, anātman, emptiness, dependent origination, and the Four Noble Truths. studied these teachings in the Agamas preserved in the Chinese Buddhist canon. "Agama" is the term used by those traditional Buddhist schools in India who employed Sanskrit for their basic canon. These correspond to the Nikāyas used by the Theravāda school. The surviving Agamas in Chinese translation belong to at least two schools. Most of the Ågamas were never translated into the Tibetan canon, which according to Hirakawa, only contains a few translations of early sutras corresponding to the Nikāyas or Ågamas.[178] However, these basic doctrines are contained in Tibetan translations of later works such as the Abhidharmakośa and the Yogācārabhūmi-Śāstra. Mahāyāna sutras Main article: Mahayana sutras In addition to accepting the essential scriptures of the early Buddhist schools as valid, Mahāyāna Buddhism maintains large collections of sūtras that are not recognized as authentic by the modern Theravāda school. The early Buddhist schools as valid, Mahāyāna,' but use the terms vaipulya (extensive) sutras, or gambhira (profound) sutras.[39] These were also not recognized by some individuals in the early Buddhist schools. In other cases, Buddhist communities such as the Mahāsāmghika school were divided along these doctrinal lines.[146] In Mahāyāna Buddhist, the Mahāsāmghika school were also not recognized by some individuals in the early Buddhist communities such as the Mahāyāna Buddhist communities such as the Mahāyāna-specific writings were written probably around the 1st century BCE or 1st-century CE.[179][180] Some influential Mahāyāna sutras are the Prajñāpāramitā Sūtra, the Lotus Sutra, the Lotus Sutra, the Vimalakirti Sutra, the Golden Light Sutra, the Avatamsaka Sutra, the Sandhinirmocana Sutra and the Tathagatagarbha sutras. According to David Drewes, Mahayana sutras contain several elements besides the promotion of the bodhisattva ideal, including "expanded cosmologies and mythical histories, ideas of purelands and great, 'celestial' Buddhas and bodhisattvas, descriptions of powerful new religious practices, new ideas on the nature of the Buddha, and a range of new philosophical perspectives. "[39] These texts present stories of revelation in which the Buddha's death.[39] Regarding religious praxis, David Drewes outlines the most commonly promoted practices in Mahāyāna sutras were seen as means to achieve Buddhahood quickly and easily and included "hearing the names of certain Buddhas or bodhisattvas, maintaining Buddhas or bodhisa possible to easily acquire the merit and knowledge necessary to become a Buddhas and Bodhisattvas. The practice of meditation and visualization of Buddhas has been seen by some scholars as a possible explanation for the source of certain Mahāyāna sutras which are seen traditionally as direct visionary revelations in certain Mahāyāna sutras such as the Arya-svapna-nirdesa which lists and interprets 108 dream signs.[181] As noted by Paul Williams, one feature of Mahāyāna sutras (especially earlier ones) is "the phenomenon of laudatory self-reference – the lengthy praise of the sutra itself, the immense merits to be obtained from treating even a verse of it with reverence, and the nasty penalties which will accrue in accordance with karma to those who denigrate the scripture."[182] Some Mahāyāna sutras also warn against the accusation that they are not the word of the Buddha (buddhavacana), such as the Astasāhasrikā (8,000 verse) Prajñāpāramitā, which states that such claims come from Mara (the evil tempter).[183] Some of these Mahāyāna sutras also warn those who would denigrate Mahāyāna sutras or those who preach it (i.e. the dharmabhanaka) that this action can lead to rebirth in hell.[184] Another feature of some Mahāyāna sutras, especially later ones, is increasing sectarianism and animosity towards non-Mahāyāna practitioners (sometimes called sravakas, "hearers") which are sometimes depicted as being part of the 'hīnayāna' (the 'inferior way') who refuse to accept the 'superior way' of the Mahāyāna.[91][103] As noted by Paul Williams, earlier Mahāyāna sutras like the Ugrapariprechā Sūtra and the Ajitasena sutra do not present any antagonism towards the hearers or the ideal of arhatship like later sutras do.[103] Regarding the bodhisattva path, some Mahāyāna sutras promote it as a universal path for everyone, while others like the Ugrapariprocha see it as something for a small elite of hardcore ascetics.[103] In the 4th-century Mahāyāna Abhidharma work Abhidharma work Abhidharma as the Śrāvakapitaka and associates it with the śrāvakas and pratyekabuddhas.[185] Asanga classifies the Mahāyāna sūtras as belonging to the Bodhisattvapitaka, which is designated as the collection of teachings for bodhisattvas. [185] Other literature, many of which are called sastra (treatises) or vrittis (commentaries). Philosophical texts were also written in verse form (karikās), such as

in the case of the famous Mulamadhyamika-karikā (Root Verses on the Middle Way) by Nagarjuna, the foundational text of Madhyamika philosophy. Numerous later Madhyamika philosophy. Numerous later Madhyamika philosophy. Numerous later Madhyamika philosophy is non-Mahayana commentaries (śāstra), a very influential one being the Abhidharmakosha of Vasubandhu, which is written from a non-Mahayana Sarvastivada-Sautrantika perspective. Vasubandhu is also the author of various Mahāyāna Yogacara texts on the philosophical theory known as vijñapti-matra (conscious construction only). The Yogacara school philosophere Asanga is also credited with numerous highly influential commentaries. In East Asia, the Satyasiddhi sāstra was also influential. Another influential. Another influential commentary and reworking of the Dignaga text. Later Tibetan and Chinese Buddhists continued the tradition of writing commentaries. Classifications Dating back at least to the Samdhinirmocana Sutra is a classification of the Corpus of Buddhism into three categories, based on ways of understanding the nature of reality, known as the "Three Turnings of the Dharma Wheel". According to this view, there were three such "turnings":[186] In the first turning, the Buddha taught the Four Noble Truths at Varanasi for those in the sravaka vehicle. It is described as marvelous and wonderful, but requires interpretation and occasioning controversy.[187] The doctrines of the first turning are exemplified in the Dharmacakra Pravartana Sūtra. This turning represents the earliest phase of the Buddhist teachings and the earliest period in the history of Buddhism. In the second turning, the Buddha taught the Mahāyāna teachings to the bodhisattvas, teaching that all phenomena have no-essence, no arising, no passing away, are originally quiescent, and essentially in cessation. This turning is also described as marvelous and wonderful, but requiring interpretation and occasioning controversy.[187] Doctrine of the second turning is established in the Prajñāpāramitā teachings, first put into writing around 100 BCE. In Indian philosophical schools, it is exemplified by the Mādhyamaka school of Nāgārjuna. In the third turning, the Buddha taught similar teachings to the second turning, but for everyone in the three vehicles, including all the śravakas, pratyekabuddhas, and bodhisattvas. These were meant to be completely explicit teachings in their entire detail, for which interpretations would not be necessary, and controversy would not occur.[187] These teachings were established by the Samdhinirmocana Sūtra as early as the 1st or 2nd century CE.[188] In the Indian philosophical school of Asanga and Vasubandhu. Some traditions of Tibetan Buddhism consider the teachings of Esoteric Buddhism and Vajrayāna to be the third turning of the Dharma Wheel. [189] Tibetan teachers, particularly of the Gelugpa school, regard the second turning as the highest teachings are normally included in the third turning of the wheel. [citation needed] The different Chinese Buddhist traditions have different schemes of doctrinal periodization called panjiao which they use to organize the sometimes bewildering array of texts. Relationship with the early texts Scholars have noted that many key Mahāyāna ideas are closely connected to the early texts. Relationship with the early texts of Buddhism. The seminal work of Mahāyāna philosophy, Nāgārjuna's Mulamadhyamakakārikā, mentions the canon's Katyāyana Sūtra (SA 301) by name, and may be an extended commentary on that work.[190] Nāgārjuna systematized the Mādhyamaka school of Mahāyāna philosophy. He may have arrived at his positions from a desire to achieve a consistent exegesis of the Buddha's doctrine as recorded in the canon In his eyes, the Buddha was not merely a forerunner, but the very founder of the Mādhyamaka system.[191] Nāgārjuna also referred to a passage in the other prominent Mahāyāna school in dialectic with the Mādhyamaka school, gave a special significance to the canon's Lesser Discourse on Emptiness (MA 190).[193] A passage there (which the discourse itself emphasizes) is often quoted in later Yogācāra texts as a true definition of emptiness.[194] According to Walpola Rahula, the thought presented in the Yogācāra texts as a true definition of emptiness.[194] According to Walpola Rahula, the thought presented in the Yogācāra texts as a true definition of emptiness.[194] According to Walpola Rahula, the thought presented in the Yogācāra texts as a true definition of emptiness.[194] According to Walpola Rahula, the thought presented in the Yogācāra texts as a true definition of emptiness.[194] According to Walpola Rahula, the thought presented in the Yogācāra texts as a true definition of emptiness.[194] According to Walpola Rahula, the thought presented in the Yogācāra texts as a true definition of emptiness.[194] According to Walpola Rahula, the thought presented in the Yogācāra texts as a true definition of emptiness.[194] According to Walpola Rahula, the thought presented in the Yogācāra texts as a true definition of emptiness.[194] According to Walpola Rahula, the thought presented in the Yogācāra texts as a true definition of emptiness.[194] According to Walpola Rahula, the thought presented in the Yogācāra texts as a true definition of emptiness.[194] According to Walpola Rahula, the thought presented in the Yogācāra texts as a true definition of emptiness.[194] According to Walpola Rahula, the thought presented in the Yogācāra texts as a true definition of emptiness.[194] According texts as a true definition of emptines.[194] According texts as a true definition of emptines.[194] of the Theravadin Abhidhamma.[195] Both the Mādhyamikas and the Yogācārins saw themselves as preserving the Buddhist Middle Way between the extremes of nihilism (substantial ism, while the Mādhyamikas criticized the Mādhyamikas for tending towards nihilism, while the Mādhyamikas criticized the Mādhyamikas for tending towards nihilism. the Yogācārins for tending towards substantialism.[196] Key Mahāyāna texts introducing the concepts of bodhicitta and Buddha nature also use language parallel to passages in the canon containing the Buddha's description of "luminous mind" and appear to have evolved from this idea.[197][198] Contemporary Mahāyāna Buddhism Map showing the three major Buddhist divisions. The main contemporary traditions of Mahāyāna in Asia are: The East Asian Mahāyāna traditions of China, Korea, Japan and Vietnam, also known as "Eastern Buddhism". Peter Harvey estimates that there are about 360 million Eastern Buddhists in Asia. [199] The Indo-Tibetan tradition (mainly found in Tibet, Mongolia, Bhutan, parts of India and Nepal), also known as "Northern Buddhism". According to Harvey "the number of people belonging to Northern Buddhism totals only around 18.2 million."[200] There are also some minor Mahāyāna traditions practiced by minority groups, such as Newar Buddhism totals only around 18.2 million."[200] There are also some minor Mahāyāna traditions practiced by minority groups, such as Newar Buddhism totals only around 18.2 million."[200] There are also some minor Mahāyāna traditions practiced by minority groups, such as Newar Buddhism totals only around 18.2 million."[200] There are also some minor Mahāyāna traditions practiced by minority groups, such as Newar Buddhism totals only around 18.2 million."[200] There are also some minor Mahāyāna traditions practiced by the Newar Buddhism totals only around 18.2 million."[200] There are also some minor Mahāyāna traditions practiced by the Newar Buddhism totals only around 18.2 million."[200] There are also some minor Mahāyāna traditions practiced by the Newar Buddhism totals only around 18.2 million."[200] There are also some minor Mahāyāna traditions practiced by the Newar Buddhism totals only around 18.2 million."[200] There are also some minor Mahāyāna traditions practiced by the Newar Buddhism totals only around 18.2 million."[200] There are also some minor Mahāyāna traditions practiced by the Newar Buddhism totals only around 18.2 million."[200] There are also some minor Mahāyāna traditions practiced by the Newar Buddhism totals only around 18.2 million."[200] There are also some minor Mahāyāna traditions practiced by the Newar Buddhism totals only around 18.2 million."[200] There are also some minor Mahāyāna traditions practiced by the Newar Buddhism totals on the Newar Buddhism totals o practiced by the Bai people (Yunnan). Furthermore, there are also various new religious movements which either see themselves as Mahāyāna or are strongly influenced by Mahāyāna or are strongly influenced by Mahāyāna or are strongly influenced by Mahāyāna Buddhism. Shugendo are strongly influenced by Mahāyāna Buddhism, though they may not be considered as being "Buddhist" per se. Most of the major forms of contemporary Mahāyāna Buddhists. For more on this topic see: Buddhism in the West. Chinese Fo Guang Shan Buddha Museum, Taiwan. Contemporary Chinese Mahāyāna Buddhism) is practiced through many varied forms, such as Chan, Pure land, Tiantai, Huayan and mantra practices. This group is the largest population of Buddhists in the world. There are between 228 and 239 million Mahāyāna Buddhists in the People's Republic of China (this does not include the Tibetan and Mongolian Buddhists, 1.5 million; Hong Kong, 0.7 million; Malaysian Buddhists, 8 million; Malaysian Buddhists, 5.5 million; Singaporean Buddhists, 1.5 million; Hong Kong, 0.7 million; Indonesian Buddhists, 4 million, The Philippines: 2.3 million. [199] Most of these are Han Chinese populations. Chinese Buddhism can be divided into various different traditions (zong), such as Sanlun, Faxiang, Tiantai, Huayan, Pure Land, Chan, and Zhenyan. However, historically, most temples, institutions and Buddhist practitioners usually did not belong to any single "sect" (as is common in Japanese Buddhism), but draw from the various different elements
of Chinese Buddhism as a whole has persisted from its historical beginnings into its modern practice. [201][202] The modern development of an ideaology called Humanistic Buddhism (Chinese: 人間佛教; pinyin: rénjiān fójiào, more literally "Buddhists may also practice some form of religious syncretism with other Chinese Buddhists may also been influential on Chinese Buddhists may also practice some form of religious syncretism with other Chinese religions, such as Taoism.[204] In modern China, the reform and opening up period in the late 20th century saw a particularly significant increase in the number of converts to Chinese Buddhism, a growth which has been called "extraordinary".[205] Outside of mainland China, Chinese Buddhism, a growth which has been called "extraordinary".[205] Outside of mainland China, Chinese Buddhism, a growth which has been called "extraordinary".[205] Outside of mainland China, Chinese Buddhism, a growth which has been called "extraordinary".[205] Outside of mainland China, Chinese Buddhism, a growth which has been called "extraordinary".[205] Outside of mainland China, Chinese Buddhism, a growth which has been called "extraordinary".[205] Outside of mainland China, Chinese Buddhism, a growth which has been called "extraordinary".[205] Outside of mainland China, Chinese Buddhism, a growth which has been called "extraordinary".[205] Outside of mainland China, Chinese Buddhism, a growth which has been called "extraordinary".[205] Outside of mainland China, Chinese Buddhism, a growth which has been called "extraordinary".[205] Outside of mainland China, Chinese Buddhism, a growth which has been called "extraordinary".[205] Outside of mainland China, Chinese Buddhism, a growth which has been called "extraordinary".[205] Outside of mainland China, Chinese Buddhism, a growth which has been called "extraordinary".[205] Outside of mainland China, Chinese Buddhism, a growth which has been called "extraordinary".[205] Outside of mainland China, Chinese Buddhism, a growth which has been called "extraordinary".[205] Outside of mainland China, Chinese Buddhism, a growth which has been called "extraordinary".[205] Outside of mainland China, Chinese Buddhism, a growth which has been called "extraordinary".[205] Outside of mainland China, Chinese Buddhism, a growth which has been called "extraordinary".[205] Outside of mainland "extraordinary".[205] Outside of mainland "extraordinary".[205] Outside of mainland "extraordinary".[205] Outside of mainland "extraordinary".[205] Outside of mainlan consists mostly of the Korean Seon school (i.e. Zen), primarily represented by the Jogye Order and the Taego Order. Korean Seon also includes some Pure Land practice. [206] It is mainly practiced in South Korea, with a rough population of about 10.9 million Buddhists. [199] There are also some minor schools, such as the Cheontae (i.e. Korean Tiantai), and the esoteric Jingak and Chinon schools. While North Korea's totalitarian government remains repressive and ambivalent towards religion, at least 11 percent of the population is considered to be Buddhist according to Williams.[207] Japanese Buddhist according to Williams.[207] Japanese Japanese Buddhism is divided into numerous traditions which include various sects of Pure Land Buddhism, Tendai, Nichiren Buddhism, Shingon and Zen. There are also various Mahāyāna oriented Japanese new religions that arose in the post-war period. Many of these new religions are lay movements like Sōka Gakkai and Agon Shū. [208] An estimate of the Japanese Mahāyāna oriented Japanese new religions that arose in the post-war period. 2018 survey puts the number at 84 million.[199][209] It should also be noted that many Japanese Buddhists also participate in Shinto practices, such as visiting shrines, collecting amulets and attending festivals.[210] Vietnamese Buddhists also participate in Shinto practices and ideas. Vietnamese Mahāyāna draws practices from Vietnamese Thiền (Chan/Zen), Tịnh độ (Pure Land), and Mật Tông (Mantrayana) and its philosophy from Hoa Nghiêm (Huayan) and the modern era, perhaps the most influential of which has been Thích Nhất Hạnh's Plum Village Tradition, which also draws from Theravada Buddhism. Though Vietnamese Buddhism suffered extensively during the Vietnam war (1955-1975) and during subsequent communist takeover of the south, there has been a revival of the religion since the liberalization period following 1986. There are about 43 million Vietnamese Mahāyāna Buddhists. [199] Northern Buddhism The 14th Dalai Lama Tenzin Gyatso with Desmond Tutu in 2004. Due to his charisma, the Dalai Lama has become the international face of contemporary Tibetan Buddhism. [212] Indo-Tibetan Buddhism, Tibetan Buddhism or "Northern" Buddhism derives from the Indian Vajrayana Buddhism that was adopted in medieval Tibet. Though it includes numerous tantric Buddhist practices not found in East Asian Mahāyāna, Northern Buddhism still considers itself as part of Mahāyāna, Northern Buddhism (albeit as one which also contains a more effective and distinct vehicle or yana). some regions of Central Asia, including:[213] The Tibet autonomous region (PRC): 5.4 million North and North-east India (Sikkhim, Ladakh, West Bengal, Jammu and Kashmir): 0.4 million Buryatia, Tuva and Kalmykia (Russian Federation): 0.7 million As with Eastern Buddhism declined in Tibet, China and Mongolia during the communist takeover of these regions (Mongolia 1924, Tibet: 1959). Tibetan Buddhism continued to be practiced among the Tibetan diaspora population, as well as by other Himalayan peoples in Bhutan, Ladakh and Nepal. Post-1980s though, Northern Buddhism has seen a revival in both Tibet and Mongolia due to more liberal government policies towards religious freedom.[214] Northern Buddhists. Theravada Role of the Bodhisattva In the early Buddhist texts, and as taught by the modern Theravada school, the goal of becoming a teaching Buddha in a future life is viewed as the aim of a small group of individuals striving to benefit future generations after the current Buddha's teachings have been lost, but in the current Buddha's teachings have been lost. do, however, hold that this is a more perfectly virtuous goal.[215] Paul Williams writes that some modern Theravada meditation masters in Thailand are popularly regarded as bodhisattvas.[216] Cholvijarn observes that prominent figures associated with the Self perspective in Thailand have often been famous outside scholarly circles as well, among the wider populace, as Buddhist meditation masters and sources of miracles and sacred amulets. Like perhaps some of the early Mahāyāna forest hermit monks, or the later Buddhist Tantrics, they have become people of power through their meditative achievements. They are widely revered, worshipped, and held to be arhats or (note!) bodhisattvas. Theravāda and Hīnavāna In the 7th century, the Chinese Buddhist monk Xuanzang describes the concurrent existence of the Mahāvihara as the "Hīnavāna Sthaviras". [217] Xuanzang further writes:[218] The Mahāvihāravāsins reject the Māhāyāna and propagate the Tripiţaka. The modern Theravāda school is usually described as belonging to Hīnayāna.[219][220][221][222][223] Some authors have argued that it should not be considered such from the Mahāyāna perspective. Their view is based on a different understanding of the concept of Hīnayāna. Rather than regarding the term as referring to any school of Buddhism that has not accepted the Mahāyāna canon and doctrines, such as those pertaining to the role of the bodhisattva,[220][222] these authors argue that the classification of a school as "Hīnayāna" should be crucially dependent on the adherence to a specific phenomenological position. They point out that unlike the now-extinct Sarvāstivāda school, which was the primary object of Mahāyāna criticism, the Theravāda does not claim the existence of independent entities (dharmas); in this it maintains the attitude of early Buddhism.[224][225][226] Adherents of Mahāyāna Buddhism disagreed with the substantialist thought of the Sarvāstivādins and Sautrāntikas, and in emphasizing the doctrine of emptiness, Kalupahana holds that they endeavored to preserve the early teaching.[227] The Theravādins and Sautrāntikas, and in emphasizing the doctrine of emptiness, Kalupahana holds that they endeavored to preserve the early teaching.[227] The Theravādins and Sautrāntikas, and in emphasizing the doctrine of emptiness, Kalupahana holds that they endeavored to preserve the early teaching.[227] The Theravādins and Sautrāntikas, and in emphasizing the doctrine of emptiness, Kalupahana holds that they endeavored to preserve the early teaching.[227] The Theravādins and Sautrāntikas, and in emphasizing the doctrine of emptiness, Kalupahana holds that they endeavored to preserve the early teaching.[227] The Theravādins and Sautrāntikas, and in emphasizing the doctrine of emptiness, Kalupahana holds that they endeavored to preserve the early teaching.[227] The Theravādins and Sautrāntikas, and in emphasizing the doctrine of emptiness, Kalupahana holds that they endeavored to preserve the early teaching.[227] The Theravādins and Sautrāntikas, and in emphasizing the doctrine of emptiness. (and other schools) on the grounds that their theories were in conflict with the non-substantialism of the canon. The Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda
arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Theravāda arguments are preserved in the Kathāvatthu.[228] Some contemporary Hrdaya) and Nāgārjuna's Fundamental Stanzas on the Middle Way (Skt. Mūlamadhyamakakārikā).[229][230] See also Buddhism Golden Light Sutra History of Buddhism Index of Buddhism Index of Buddhism Index of Buddhism Solden Light Sutra Mahayana sutras Mahāyāna Mahāparinirvāņa Sūtra Pure land Rebirth Schools of Buddhism Secular Buddhism Secular Buddhism Secular Buddhism Zen Notes ^ "The Mahayana, 'Great Carriage' (for carrying all beings to nirvana), is also, and perhaps more correctly and accurately, known as the Bodhisattvayana, the bodhisattva's vehicle." Warder, A.K. (3rd edn. 1999). Indian Buddhism: p. 338 ^ Karashima: "I have assumed that, in the earliest stage of the transmission of the Lotus Sūtra, the Middle Indic forn jāņa or *jāna (Pkt < Skt jñāna, yāna) had stood in these places ... I have assumed, further, that the Mahāyānist terms buddha-yānā ("the Buddha-vehicle"), mahāyāna ("the great vehicle"), hīnayāna ("the inferior vehicle"), hīnayāna ("the inferior vehicle"), nahājnāna ("great knowledge")." Karashima, Seishi (2001). Some features of the Language of the Saddharma-puņdarīka-sūtra, Indo-Iranian Journal 44: 207–230 ^ Warder: "The sudden appearance of large numbers of (Mahayana) teachers and texts (in North India in the second century AD) would seem to require some previous preparation and development, and this we can look for in the South." Warder, A.K. (3rd edn. 1999). Indian Buddhism: p. 335. "The most important evidence - in fact the only evidenc for situating the emergence of the Mahayana around the beginning of the common era was not Indian evidence at all, but came from China. Already by the last quarter of the 2nd century CE, there was a small, seemingly idiosyncratic collection of substantial Mahayana sutras translated into what Erik Zürcher calls 'broken Chinese' by an Indoscythian, whose Indian name has been reconstructed as Lokaksema." Macmillan Encyclopedia of Buddhism (2004): p. 492 ^ "Certainly, we have for this period an extensive body of material is there any reference, prior to the fifth century, to a named Mahāyāna.", Macmillan Encyclopedia of Buddhism (2004): p. 493 ^ "What is particularly disconcerting here is the disconnect between expectation and reality: We know from Chinese translations that large numbers of Mahāyāna sutras were being composed in the period between the beginning of the common era and the fifth century. But outside of texts, at least in India, at exactly the same period, very different - in fact seemingly older - ideas and aspirations appear to be the only ones that are patronized and supported., Macmillan Encyclopedia of Buddhism (2004): p. 494 ^ "In other words, once nontextual evidence is taken into account the picture changes dramatically. Rather than being datable to the beginning of the common era, this strand of Mahayana Buddhist cult practice until the 2nd century, and even then what impact it had was extremely isolated and marginal, and had no lasting or long-term consequences – there were no further references to Amitabha in Indian image inscriptions. Almost exactly the same pattern occurs (concerning Mahayana) on an even broader scale when nontextual evidence is considered." Macmillan Encyclopedia of Buddhism (2004): p. 493 ^ "There are, it seems, very few things that can be said with certainty about Mahayana Buddhism ...But apart from the fact that it can be said with some certainty that the Buddhism embedded in China, Korea, Tibet, and Japan is Mahayana Buddhism, it is no longer clear what else can be said with certainty about Mahayana Buddhism itself, and especially about its earlier, and presumably formative, period in India." Macmillan Encyclopedia of Buddhism (2004): p. 492 ^ "It has become increasingly clear that Mahayana Buddhism was never one thing, but rather, it seems, a loosely bound bundle of many, and – like Walt Whitman – was large and could contain, in both senses of the term, contradictions, or at least antipodal elements." Macmillan Encyclopedia of Buddhism (2004): p. 492 References ^ a b Harvey (2013), p. 118. ^ a b c d Williams, Paul, Mahayana Buddhism: The Doctrinal Foundations, Routledge, 2008, p. 21. ^ a b Woodhead, Linda; Partridge, Christopher Hugh; Kawanami, Hiroko, eds. (2016). Religions in the modern world : traditions and transformations (Third ed.). Abingdon, Oxon: Routledge. ISBN 978-0415858809. OCLC 916409066. ^ Foltz, Richard (2013). Religions of Iran:From Prehistory to the Present. p. 95. ISBN 978-1780743097. Retrieved 2017-12-18. In the centuries before the Arab conquests Buddhism was spread throughout the eastern Iranian world. Buddhist sites have been found in Afghanistan, Turkmenistan, Uzbekistan, and Tajikistan, as well as within Iran itself. ^ Johnson, Todd M.; Grim, Brian J. (2013). The World's Religious Demography (PDF). Hoboken, NJ: Wiley-Blackwell. p. 36. Archived from the original (PDF) on 20 October 2013. Retrieved 2 September 2013. A b Nattier, Jan (2003), A few good men: the Bodhisattva path according to the Inquiry of Ugra: p. 174 Nattier, Jan (2003), A few good men: the Bodhisattva path according to the Inquiry of Ugra: p. 172 W. Rahula, (1996). Theravada – Mahayana Buddhism; in: "Gems of Buddhist Wissionary Society, Kuala Lumpur, Malaysia ^ a b Williams, Paul. Buddhism. Vol. 3. The origins and nature of Mahāyāna Buddhism. Vol. 3. The origins and nature of Mahāyāna Buddhism. Vol. 3. The origins and nature of Mahāyāna Buddhism. Vol. 3. The origins and nature of Mahāyāna Buddhism. Vol. 3. The origins and nature of Mahāyāna Buddhism. Vol. 3. The origins and nature of Mahāyāna Buddhism. Vol. 3. 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"長阿含2經". 南傳對應經文「凡越渡海洋、湖泊者, 他們造橋離沼澤, 人們綁桴, 有智慧的人已橫渡。」 个《增一阿含經·勸請品·八經》:「爾時, 尊者拘絺羅便說此 偈:『種種果不同,眾生趣亦然,自覺覺人者,我無此辯說。禪智解脫辯,憶本天眼通,能盡苦原本,我無此辯說。』爾時,須深女人便說此偈:『善逝有此智,質直無瑕穢,勇猛有所伏,求於大乘行。』」 ^ 印順雜阿含經部類之整編:「宋譯《雜阿含經》,譯出的時代遲了些,而譯者求那跋陀羅,是 – 位唯心大乘師,所以譯文中偶有大乘的名義。……「菩薩摩訶薩」的稱呼,受到了大乘的影響。不過,每成立 – 部派,就有 部派所審定集成的經典,在傳承的同 – 宗派中,是不可能大事更張的。《雜阿含經》的「修多羅」部分,與『攝事分』所依經本 – 致,即可以證明。當然,經典在長期流傳中,會因時因地而有多少差別的。求那跋陀羅為唯心大乘師,所譯《雜阿含經》,就偶有 – 二大乘名義,然如依此而說宋譯《雜阿含經》,是大乘佛教時代所完成的,那就誤謬不經了!」 ^ 吳汝鈞《印度大乘佛教思想的特色》:「『阿含經』用「大 乘」之名,大抵指佛的教法,而含有尊崇之意。這「大乘」自不同於爾後大乘佛教的「大乘」,但亦非全不相通。大乘佛教自有其發展,但其基本教理,並不遠離佛的本意。」 へ Akira, Hirakawa (translated and edited by Paul Groner) (1993. A History of Indian Buddhism. Delhi: Motilal Banarsidass: p. 260. 个 Hirakawa 1990, p. 271. sfn error: no target: CITEREFHirakawa1990 (help) ^ a b c d e f g h i j Drewes, David, Early Indian Mahayana Buddhism I: Recent Scholarship, Religion Compass 4/2 (2010): 55–65, doi:10.1111/j.1749-8171.2009.00195.x ^ "One of the most frequent assertions about the Mahayana is that it was a lay-influenced, or even lay-inspired and dominated, movement that arose in response to the increasingly closed, cold, and scholastic character of monastic Buddhism. This, however, now appears to be wrong on all counts...much of its [Hinayana's] program being in fact intended and designed to allow laymen and women and donors the opportunity and means to make religious merit." Macmillan Encyclopedia of Buddhism (2004): p. 494 Guang Xing. The Concept of the Buddha: Its Evolution from Early Buddhism to the
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Digital Dictionary of Buddhist Traditions (Mahayana – Therevada – Tibetan) Introduction to Mahayana on Kagyu Samye Ling's website The Mahayana Sutra: complete text and analysis Buddhas and Bodhisattvas in Mahayana Buddhism Arahants, Buddhas and Bodhisattvas by Bhikkhu Bodhi The Bodhisattva Ideal in Theravāda Theory and Practice by Jeffrey Samuel Retrieved from " 2Current foremost spiritual leader of Tibet Tenzin GyatsoDalai LamaThe Dalai LamaReign22 February 1940 – presentPredecessorThubten GyatsoRegent 5th Reting Rinpoche (1934–1941) 3rd Taktra Rinpoche (1941–1950) Head of the Tibetans-in-exile[1]In office14 June 1991–2011PredecessorPosition establishedDirector of the Preparatory Committee for the Tibet Autonomous RegionIn office1956–1959PredecessorOffice establishedSuccessor10th Panchen Lama (acting)1st, 2nd Vice Chairman of the Standing Committee of the National People's Congress of the People's Republic of ChinaIn office15 September 1964[3]Exile to India in March 1959BornLhamo Thondup (1935-07-06) 6 July 1935 (age 87)Taktser, Amdo, Tibet[4][5]FatherChoekyong TseringMotherDiki TseringReligionTibetan Buddhism (Gelug school)Signature Part of a series onTibetan Buddhism Sects Nyingma Kadam Sakya Bodong Kagyu Jonang Gelug Rimé Key personalities First dissemination Padmasambhāva Śāntaraksita Kamalaśīla Songtsen Gampo Trisong Detsen Ralpacan Second dissemination Atiśa Talika Abhayakirti Niguma Sukhasiddhi Milarepa Nyingma Yeshe Tsogyal Longchenpa Jigme Lingpa Patrul Rinpoche Dudjom Lingpa Mipham Kagyu Marpa Rangjung Dorje Jonang Dolpopa Taranatha Sakya Pandita Gorampa Bodongpa Samding Dorje Phagmo Gelugpa Je Tsongkhapa 5th Dalai Lama 13th Dalai Lama 14th Dalai Lama 10th Panchen Lama Teachings General Buddhist Three marks of existence Skandha Cosmology Samsāra Rebirth Bodhisattva Dharma Dependent origination Karma Tibetan Four Tenets system Rangtong-Shentong Svatantrika-Prasangika distinction Nyingma Dzogchen Pointing-out instruction Practices and attainment Lamrim Pāramitās Bodhicitta Avalokiteśvara Meditation Laity Vajrayana Tantra techniques Deity yoga Guru yoga Buddhahood Major monasteries Tradruk Drepung Dzogchen Ganden Jokhang Kumbum Labrang Mindrolling Namgyal Narthang Nechung Pabonka Palcho Ralung Ramoche Rato Sakya Sanga Sera Shalu Tashi Lhunpo Tsurphu Yerpa Institutional roles Dalai Lama Panchen Lama Karmapa Rinpoche Geshe Tertön Tulku Festivals Chotrul Duchen Dajyur Galdan Namchot Losar Dosmoche Monlam Sho Dun Losoong Texts Kangyur Tibetan Buddhist canon Mahayana sutras Nyingma Gyubum Art Sand mandala Thangka Wall paintings Ashtamangala Tree of physiology Festival thangka History and overview History Timeline Outline Culture Index of articles vte The 14th Dalai Lama[a] (spiritual name Jetsun Jamphel Ngawang Lobsang Yeshe Tenzin Gyatso, known as Tenzin Gyatso (Tibetan: []]]]]]], Wylie: bsTan-vdzin rgya-mtsho); né Lhamc Thondup),[b] known as Gyalwa Rinpoche to the Tibetan people, is the current Dalai Lama. He is the highest spiritual leader and former head of state of Tibet.[6] Born on 6 July 1935, or in the Tibetan calendar, in the Wood-Pig Year, 5th month, 5th day.[7] He is considered a living Bodhisattva; specifically, an emanation of Avalokiteśvara in Sanskrit and Chenrezig in Tibetan. He is also the leader and an ordained monk of the Gelug school, the newest school of Tibetan Buddhism,[8] formally headed by the Ganden Phodrang, invested the Dalai Lama established the independent Tibetan government in exile in the north Indian hill station of Mussoorie, which then moved in May 1960 to Dharamshala, where he resides. He retired as political head in 2011 to make way for a democratic government, the Central Tibetan Administration.[11][12][13] The 14th Dalai Lama was born to a farming family in Taktser (Hongya Village), in the traditional Tibetan region of Amdo (administratively Qinghai Province, Republic of China).[4][5] He was selected as the 14th Dalai Lama in a public declaration near the town of Bumchen in 1937 and formally recognized as the 14th Dalai Lama in a public declaration near the town of Bumchen in 1937 and formally recognized as the 14th Dalai Lama in a public declaration near the town of Bumchen in 1937 and formally recognized as the 14th Dalai Lama in a public declaration near the town of Bumchen in 1937 and formally recognized as the 14th Dalai Lama in a public declaration near the town of Bumchen in 1937 and formally recognized as the 14th Dalai Lama in a public declaration near the town of Bumchen in 1937 and formally recognized as the 14th Dalai Lama in a public declaration near the town of Bumchen in 1937 and formally recognized as the 14th Dalai Lama in a public declaration near the town of Bumchen in 1937 and formally recognized as the 14th Dalai Lama in a public declaration near the town of Bumchen in 1939.[14] As with the recognized as the 14th Dalai Lama in a public declaration near the town of Bumchen in 1939.[14] As with the recognized as the 14th Dalai Lama in a public declaration near the town of Bumchen in 1939.[14] As with the recognized as the 14th Dalai Lama in 1937 and formally recognized as the 14th Dalai Lama in 1937 and formally recognized as the 14th Dalai Lama in 1937 and formally recognized as the 14th Dalai Lama in 1937 and formally recognized as the 14th Dalai Lama in 1937 and formally recognized as the 14th Dalai Lama in 1937 and formally recognized as the 14th Dalai Lama in 1937 and formally recognized as the 14th Dalai Lama in 1937 and formally recognized as the 14th Dalai Lama in 1937 and formally recognized as the 14th Dalai Lama Golden Urn selection process was not used.[15][16][17][18] His enthronement ceremony was held in Lhasa on 22 February 1940 and he eventually assumed full temporal (political) duties on 17 November 1950, at the age of 15, after the People's Republic of China's occupation of Tibet.[14] The Tibetan government administered the historic Tibetan regions of U-Tsang, Kham and Amdo.[19] Subsequent to the Annexation of Tibet by the People's Republic of China, during the 1959 Tibetan uprising, the Dalai Lama escaped to India, where he currently lives in exile while remaining the most important spiritual leader of Tibet. The Dalai Lama advocates for the welfare of Tibetans while continuing to call for the Middle Way Approach with China to peacefully resolve the issue of Tibet, "The Tibetan people do not accept the present status of Tibet, which is a historical fact. Treading a middle path in between these two lies the policy and means to achieve for all Tibetans living in the three traditional provinces of Tibet within the framework of the People's Republic of China. This is called the Widdle-Way Approach, a non-partisan and moderate position that safeguards the vital interests of all concerned parties-for Tibetans: the protection and preservation of their culture, religion and national identity; for the Chinese: the security and territorial integrity of the motherland; and for neighbours and other third parties: peaceful borders and international relations."[20] The Dalai Lama travels worldwide to give Tibetan Mahayana and Vajrayana Buddhism teachings, and his Kalachakra teachings and initiations are international events. He also attends conferences on a wide range of subjects, including the relationship between religion and science, meets with other world leaders, religious leaders, and science, cognitive neuroscience, [21][22][23] reproductive health and sexuality. The Dalai Lama was awarded the Nobel Peace Prize in 1989, and the US Congressional Gold Medal in 2006. Time magazine named the Dalai Lama was awarded the Nobel Peace Prize in 1989, and the US congressional Gold Medal in 2006. Lhamo Thondup[26] was born on 6 July 1935 to a farming and horse trading family in the small hamlet of Taktser,[c] or Chija Tagtser[31] (Chinese: 红崖村; pinyin: Hóngyá Cūn; lit. 'Redcliff Village'), at the edge of the traditional Tibetan region of Amdo in Qinghai Province.[27] He was one of seven siblings to survive childhood and one of the three supposed reincarnated Rinpoches in the same family. His eldest sister Tsering Dolma, was sixteen years his senior and was midwife to his mother at his birth.[32] She would accompany him into exile and found Tibetan Children's Villages.[33] His eldest brother, Thupten Jigme Norbu, had been recognised at the age of three by the 13th Dalai Lama as the reincarnation of the high Lama, the 6th Taktser Rinpoche.[34] His fifth brother, Tendzin Choegyal, had been recognised as the 16th Ngari Rinpoche.[citation needed]
The Dalai Lama has said that his first language was "a broken Xining language which was (a dialect of) the Chinese language", a form of Central Plains Mandarin, and his family speak neither Amdo Tibetan nor Lhasa Tibetan.[35][36][37] The Dalai Lama as a child After the demise of the 13th Dalai Lama, in 1935, the Ordinance of Lama Temple Management (Chinese: 管理喇嘛寺廟條例)[38][39] was published by the Central Government. In 1936, the Method of Reincarnation of Lamas (Chinese: 喇嘛轉世辦法)[40][41] was published by the Mongolian and Tibetan Affairs Commission, soul boys should be located and checked by the commission, and a lot-drawing ceremony with the Golden Urn system should be held. Article 6 states that local governments should invite officials from the central Government to take care of the sitting-in-the-bed ceremony. Article 7 states that soul boys should not be sought from current lama families. Article 7 echoes what the Qianlong Emperor described in The Discourse of Lama to eliminate greedy families with multiple reincarnated rinpoches, lamas.[42] Based on custom and regulation, the regent was actively involved in the search for the reincarnated rinpoches, lamas.[42] Based on custom and regulation, the regent was actively involved in the search for the reincarnated rinpoches, lamas.[42] Based on custom and regulation, the regent was actively involved in the search for the reincarnated rinpoches, lamas.[42] Based on custom and regulation, the regent was actively involved in the search for the reincarnated rinpoches, lamas.[42] Based on custom and regulation, the regent was actively involved in the search for the reincarnated rinpoches, lamas.[42] Based on custom and regulation, the regent was actively involved in the search for the reincarnated rinpoches, lamas.[42] Based on custom and regulation, the regent was actively involved in the search for the reincarnated rinpoches, lamas.[42] Based on custom and regulation, the regent was actively involved in the search for the reincarnated rinpoches, lamas.[42] Based on custom and regulation, the regent was actively involved in the search for the reincarnated rinpoches, lamas.[42] Based on custom and regulation, the regent was actively involved in the search for the reincarnated rinpoches, lamas.[42] Based on custom and regulation, the regent was actively involved in the search for the reincarnated rinpoches, lamas.[42] Based on custom and regulation, the regent was actively involved in the search for the reincarnated rinpoches, lamas.[42] Based on custom and regulation, the regent was actively involved in the regent was actively and the south-east to locate the new incarnation when the boy who was to become the 14th Dalai Lama was about two years old.[43] Sir Basil Gould, British delegate to Lhasa in 1936, related his account of the north-eastern team to Sir Charles Alfred Bell, former British resident in Lhasa and friend of the 13th Dalai Lama. Amongst other omens, the head of the embalmed body of the thirteenth Dalai Lama, at first facing south-east, had turned to face the north-east, indicating, it was interpreted as Amdo being the region to search. This vision was also interpreted to refer to a large monastery with a gilded roof and turquoise tiles, and a twisting path from there to a hill to the east, opposite which stood a small house with distinctive eaves. The team, led by Kewtsang Rinpoche, went first to meet the Panchen Lama, who had been stuck in Jyekundo, in northern Kham.[43] The Panchen Lama had been investigating births of unusual children in the area ever since the death of the 13th Dalai Lama.[44] He gave Kewtsang the names of three boys whom he had discovered and identified as candidates. Within a year the Panchen Lama had died. Two of his three candidates were crossed off the list but the third, a "fearless" child, the most promising, was from Taktser village, which, as in the vision, was on a hill, at the end of a trail leading to Taktser from the vision—the house where Lhamo Dhondup lived. [43][44] The 14th Dalai Lama claims that at the time, the village of Taktser stood right on the "real border" between the region of Amdo and China. [45] According to the search lore, when the team visited, posing as pilgrims, its leader, a Sera Lama, pretended to be the servant and sat separately in the kitchen. He held an old mala that had belonged to the 13th Dalai Lama, and the boy Lhamo Dhondup, aged two, approached and asked for it. The monk said "if you know who I am, you can have it." The child said "Sera Lama" and spoke with him in a Lhasa accent, in a dialect the boy's mother could not understand. The next time the party returned to the house, they revealed their real purpose and asked permission to subject the boy to certain tests. One test consisted of showing him various pairs of objects, one of which had belonged to the 13th Dalai Lama and one which had not. In every case, he chose the Dalai Lama was born in Taktser, Amdo From 1936 the Hui 'Ma Clique' Muslim warlord Ma Bufang ruled Qinghai as its governor under the nominal authority of the Republic of China central government. [47] According to an interview with the 14th Dalai Lama, in the 1930s, Ma Bufang had seized this north-east corner of Amdo in the name of Chinage to an interview with the 14th Dalai Lama, in the 1930s, Ma Bufang had seized this north-east corner of Amdo in the name of Chinage to an interview with the 14th Dalai Lama, in the 1930s, Ma Bufang had seized this north-east corner of Amdo in the name of Chinage to an interview with the 14th Dalai Lama, in the 1930s, Ma Bufang had seized this north-east corner of Amdo in the name of Chinage to an interview with the 14th Dalai Lama, in the 1930s, Ma Bufang had seized this north-east corner of Amdo in the name of Chinage to an interview with the 14th Dalai Lama, in the 1930s, Ma Bufang had seized this north-east corner of Amdo in the name of Chinage to an interview with the 14th Dalai Lama, in the 1930s, Ma Bufang had seized this north-east corner of Amdo in the name of Chinage to an interview with the 14th Dalai Lama, in the 1930s, Ma Bufang had seized this north-east corner of Amdo in the name of Chinage to an interview with the 14th Dalai Lama, in the 1930s, Ma Bufang had seized this north-east corner of Amdo in the name of Chinage to an interview with the 14th Dalai Lama, in the 1930s, Ma Bufang had seized this north-east corner of Amdo in the name of Chinage to an interview with the 14th Dalai Lama, in the 1930s, Ma Bufang had seized this north-east corner of Amdo in the name of Chinage to an interview with the 14th Dalai Lama, in the 1930s, Ma Bufang had seized this north-east corner of Amdo in the name of Chinage to an interview with the 14th Dalai Lama, in the 1930s, Ma Bufang had seized this north-east corner of Amdo in the name of Chinage to an interview with the 14th Dalai Lama, in the name of Chinage to an interview with the 14th Dalai Lama, in the name of Chinage to an interview with the 14th Dalai Lama, in the name of Chinage to an interview with the 14th Dalai Taktser, Kewtsang had gone to Ma Bufang to pay his respects.[44] When Ma Bufang heard a candidate had been found in Taktser, he had the family brought to him in Xining.[49] He first demanded proof that the boy was the Dalai Lama, but the Lhasa government, though informed by Kewtsang that this was the one, told Kewtsang to say he had to go to Lhasa for further tests with other candidates. They knew that if he was declared to be the Dalai Lama, the Chinese government would insist on sending a large army escort with him, which would then stay in Lhasa and refuse to budge.[50] Ma Bufang, together with Kumbum Monastery, then refused to allow him to depart unless he was declared to be the Dalai Lama, but withdrew this demand in return for 100,000 Chinese dollars ransom in silver to be shared amongst them, to let them go to Lhasa. [50][51] Kewtsang managed to raise this, but the family was only allowed to move from Xining to Kumbum when a further demand was made for another 330,000 dollars ransom: one hundred thousand each for government officials, the commander-in-chief, and the Kumbum Monastery; twenty thousand for the escort; and only ten thousand for Ma Bufang himself, he said.[52] Two years of diplomatic wrangling followed before it was accepted by Lhasa that the ransom had to be paid to avoid the Chinese getting involved and escorting him to Lhasa with a large army.[53] Meanwhile, the boy was kept at Kumbum where two of his brothers were already studying as monks and recognised incarnate lamas.[54] The payment of 300,000 silver dollars was then advanced by Muslim traders en route to Mecca in a large caravan via Lhasa. They paid Ma Bufang on behalf of the Tibetan government against promissory notes to be redeemed, with interest, in Lhasa.[54][55] The 20,000-dollar fee for an escort was dropped, since the Muslim merchants invited them to join their caravan for protection; Ma Bufang sent 20 of his soldiers with them and was paid from both sides since the Chinese government granted him another 50,000 dollars for the expenses of the journey. Furthermore, the Indian government helped the Tibetans raise the ransom funds by affording them import concessions.[55] On 22 September 1938, representatives of Tibet Office in Beijing informed Mongolian and Tibetan Affairs Commission that 3 candidates were found and ceremony of Golden Urn would be held in Tibet. [56] Released from Kumbum, on 21 July 1939 the party travelled across Tibet on a journey to Lhasa in the large Muslim caravan with Lhamo Dhondup, now 4 years old, riding with his brother Lobsang in a special palanquin carried by two mules, two years after being discovered. As soon as they were out of Ma Bufang's area, he was officially declared to be the 14th Dalai Lama by the Central Government of Tibet, and after ten weeks of travel he arrived in Lhasa on 8 October 1939.[57] The ordination (pabbajja) and giving of the
monastic name of Tenzin Gyatso were arranged by Reting Rinpoché in the Jokhang in Lhasa." [58] There was very limited Chinese involvement at this time. [59] The family of the 14th Dalai Lama was elevated to the highest stratum of the Tibetan aristocracy and acquired land and serf holdings, as with the families of previous Dalai Lamas. [60] In 1959, at the age of 23, he took his final examination at Lhasa's Jokhang Temple during the annual Monlam Prayer Festival.[d][62] He passed with honours and was awarded the Lharampa degree, the highest-level geshe degree, roughly equivalent to a doctorate in Buddhist philosophy.[63][64] The Dalai Lama, whose name means "Ocean of Wisdom," is known to Tibetans as Gyalwa Rinpoche, "The Precious Jewel-like Buddha-Master;" Kundun, "The Presence;" and Yizhin Norbu, "The Wish-Fulfilling Gem." His devotees, as well as much of the Dalai Lama, the style employed on the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama, the style employed on the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama (steps) as well as much of the Western world, often call him His Holiness the Dalai Lama (steps) as well as much of the Western world, of lastly Trijang Rinpoche, who became junior tutor when he was nineteen.[65] At the age of 11 he met the Austrian mountaineer Heinrich Harrer's death in 2006.[66] Life as the Dalai Lama See also: Dalai Lama Lhasa's Potala Palace, today a UNESCO World Heritage Site, pictured in 2019 Historically the Dalai Lamas or their regents held political and religious leadership over Tibet from Lhasa with the 5th Dalai Lama's rule in 1642 and lasted until the 1950s (except for 1705–1750), during which period the Dalai Lamas headed the Tibetan government or Ganden Phodrang. Until 1912 however, when the 13th Dalai Lama declared the complete independence of Tibet, their rule was generally subject to patronage and protection of firstly Mongol kings (1642–1720) and then the Manchu-led Qing dynasty (1720–1912).[67] During the Dalai Lama's recognition process, the cultural Anthropologist Goldstein writes: everything the Tibetans did during the selection process was designed to prevent China from playing any role.[15][68] This is in contradiction to contemporary newspaper reports; for example the Associated Press on Feb 22, 1940 writes: Lhasa, Tibet (Thursday) - (By Radio to Hong Kong) - [..] The Chinese government had worked for months to put the succession of Ling-ergh La-mu-tan-chu beyond the fortunes of the goldern urn from which the 14th Dalai Lama would normally be picked. Yet today, with true Oriental urbanity, the Regent of Tibet petitioned the Chungking government to authorized the abandonment of the traditional lot-drawing. This given, he wirelessed warm thanks to Chiang Kai-shek and other Chinese governmental leaders.[69] Afterwards in 1939, at the age of four, the Dalai Lama was taken in a procession of lamas to Lhasa. The traditional ceremony enthroning the 14th Dalai Lama was attended by observing Chinese and foreign dignitaries after a traditional Tibetan recognition processes. According to Associated Press reports dated Feb 23, 1940: Direct word from Lhasa arrived only today, telling of the lengthy rites in which Chinese officials took part. Chinese learned with satisfaction that Gen. Wu Chung Hsin, chairman of the Mongolian and Tibetan affairs commission at Chungking and chief of the Chinese delegation at the enthronement, sat at the Dalai Lama's left -- thus being accorded an equal status with the new ruler. Lhasa enjoyed a complete holiday. The populace was treated to devil dances, horse shows, wrestling contests and a fireworks display.[70] Likewise, according to United Press reports dated Feb 22, 1940: Lhasa, Tibet. Feb 22 - The fourteenth Dalai Lama, who will share spiritual and temporal leadership of Tibet, was enthroneed in a pompous elaborate ceremony today. The enthronement took place in Lhasa's leading monastery, "Potala". a Chinese delegation numbering 1,000 persons. A departure from ordinary procedure was marked by display of a huge portrait of Dr. Sun Yat-sen and a Kuomintang flag in the golden main hall of the monastery.[71] Sir Basil Gould, the British representative of the Government of India, has left a highly detailed account of the ceremonies surrounding the enthronement of the 14th Dalai Lama in Chapter 16 of his memoir, The Jewel in the Lotus.[72] Gould disputes the Chinese account as follows: The report was issued in the Chinese account as follows: The report was issued in the Dalai Lama to his throne and announced his installation, that the Dalai Lama had returned thanks, and prostrated himself in token of his gratitude. Every one of these Chinese claims was false. Mr Wu was merely a passive spectator. He did no more than present a ceremonial scarf, as was done by the others, including the British Representative. But the Chinese have the ear of the world, and can later refer to their press records and present an account of historical events that is wholly untrue. Tibet and approximate line of the Chinese Communist advance in 1950 Tibetan scholar Nyima Gyaincain wrote that based on Tibetan tradition, there was no such thing as presiding over an event, and wrote that the word "主持 (preside or organize)" was used in many places in communication documents. The meaning of the word was different than what we understand today. He added that Wu Zhongxin spent a lot of time and energy on the event, his effect of presiding over or organizing the event was very obvious.[clarification needed][74] After his enthronement, the Dalai Lama's childhood was then spent between the Potala Palace and Norbulingka, his summer residence, both of which are now UNESCO World Heritage sites. Chiang Kai Shek ordered Ma Bufang to put his Muslim soldiers on alert for an invasion of Tibet in 1942.[75] Ma Bufang complied, and moved several thousand troops to the border with Tibet.[76] Chiang also threatened the Tibetans with aerial bombardment if they worked with the Japanese. Ma Bufang attacked the Tibetans with aerial bombardment if they worked with the Japanese. Ma Bufang attacked the Tibetans with aerial bombardment if they worked with the Japanese. Ma Bufang attacked the Tibetans with aerial bombardment if they worked with the Japanese. of the People's Republic of China marched to the edge of the Dalai Lama's territory and sent a delegation after defeating a legion of the Tibetan army in warlord-controlled Kham. On 17 November 1950, at the age of 15, the 14th Dalai Lama assumed full temporal (political) power as ruler of Tibet.[14] Cooperation and conflicts with the People's Republic of China An iconic photo showing Panchen Lama (left), Mao and Dalai Lama (right) at Qinzheng Hall on 11 September 1954, four days before they attended the 1st National People's Congress. Mao Zedong and Zhou Enlai Lama (right) and Panchen Lama (left) without everylasses. 1954–1955. The Dalai Lama's formal rule as head of the government in Tibet was brief although he was enthroned as spiritual leader on February 22, 1940. When Chinese cadres entered Tibet in 1950, with a crisis looming, the Dalai Lama's formal rule as head of state at the age of 15, which he did on November 17, 1950. Customarily the Dalai Lama would typically assume control at about the age of 20.[79] He sent a delegation to Beijing, which ratified the Seventeen Point Agreement without his authorization in 1951.[80] The Dalai Lama believes the draft agreement was written by China. Tibetan representatives were not

allowed to suggest any alterations and China did not allow the Tibetan representatives to communicate with the Tibetan government in Lhasa. The Tibetan government in Lhasa. The Tibetan delegation was not authorized by Lhasa to sign, but ultimately submitted to pressure from the Chinese to sign anyway, using seals specifically made for the purpose.[81] The Seventeen Point Agreement recognized Chinese sovereignty over Tibet, but China allowed the Dalai Lama to continue to rule Tibet internally, and it allowed the system of feudalism existed in Tibet, this would be little different other than in technicalities from conditions in any other "premodern" peasant society, including most of China at that time. The power of the Chinese argument therefore lies in its implication that serfdom, it was not necessarily feudal, and [Goldstein] refutes any automatic link with extreme abuse." "Evidence to support this linkage has not been found by scholars other than those close to Chinese governmental circles."[83] The nineteen year old Dalai Lama toured Chinese and the top echelon of the revolutionary leaders and the top echelon of the revolutionary leaders and socialist ideals, as explained by his Chinese hosts, on a tour of China showcasing the benefits of socialism and the effective governance provided to turn the large, impoverished nation into a modern and egalitarian society, which impressed him.[84] In September 1954, he went to the Chinese capital to meet Chairman Mao Zedong with the 10th Panchen Lama and attend the first session of the National People's Congress as a delegate, primarily discussing China's constitution.[85][86] On 27 September 1954, the Dalai Lama was selected as a Vice chairman of the Standing to the Tibetan leader, treated him as a 'father would treat a son," "also showed Tibet's political leader and its foremost spiritual master its ambivalence to Tibetan Buddhism. The Dalai Lama recounts this episode in his autobiography, My Land and My People, 'A few days later I had a message from Mao Tse-tung to say that he was coming to see me in an hour's time. When he arrived he said he had merely come to call. Then something made him say that Buddhism was quite a good religion, and Lord Buddha, although he was a prince, had given a good deal of thought to the question of improving the conditions of the people. He also observed that the Goddess Tara was a kind-hearted woman. After a very few minutes, he left. I was quite bewildered by these remarks and did not know what to make of them.' The comments Mao made during their last meeting shocked the Dalai Lama beyond belief. 'My final interview with this remarkable man was toward the end of my visit to China. I was at a meeting of the Standing Committee of the National Assembly when I received a message asking me to go to see him at this house. By then, I had been able to complete a tour of the Chinese provinces, and I was able to tell him truthfully that I had been greatly impressed and interested by all the development projects I had seen. Then he started to give me a long lecture about the true form of democracy, and advised me how to become a leader of the people and how to take heed of their suggestions. And then he edged closer to me on his chair and whispered: 'I understand you very well. But of course, religion is poison. It has two great defects: It understand you very well. But of course, religion is poison. It has two great defects: It understand you very well. But of course, religion is poison. It has two great defects: It understand you very well. But of course, religion is poison. It has two great defects: It understand you very well. have both been poisoned by it."[90] In his autobiography, Freedom In Exile, the Dalai Lama recalls: "How could he have thought I was not religious to the core of my being?"[91] In 1956, on a trip to India to celebrate the Buddha's Birthday, the Dalai Lama asked the Prime Minister of India, Jawaharlal Nehru, if he would allow him political asylum should he choose to stay. Nehru discouraged this as a provocation against peace, and reminded him of the Indian Government's non-interventionist stance agreed upon with its 1954 treaty with China.[93] In 2019, after the United States passed a law requiring the US to deny visas to Chinese officials in charge of implementing policies that resolves to Tibet, the US Ambassador to China "encouraged the Chinese government to engage in substantive dialogue with the Dalai Lama or his representatives, without preconditions, to seek a settlement that resolves differences".[94] The Chinese Foreign Ministry has warned the US and other countries to "shun" the Dalai Lama during visits and often uses trade negotiations and human rights talks as an incentive to do so.[95][96][97][98][99][100][101][102][103] China sporadically bans images of the Dalai Lama during visits and often uses trade negotiations and human rights talks as an incentive to do so.[95][96][97][98][99][100][101][102][103] China sporadically bans images of the Dalai Lama and arrests citizens for owning photos of him in Tibet.[104][105][106] Tibet Autonomous Region government job candidates must strongly denounce the Dalai Lama, as announced on the Tibet Autonomous Region government's online education platform, "Support the (Communist) Party's leadership, resolutely implement the [Chinese Communist] Party's line, line of approach, policies, and the guiding ideology of Tibet work in the new era; align ideologically, politically, and in action with the Party Central Committee; oppose any splittist tendencies; expose and criticize the Dalai Lama; safeguard the unity of the motherland and ethnic unity and take a firm stand on political issues, taking a clear and distinct stand".[107] The Dalai Lama is a target of Chinese state sponsored hacking. Security experts claim "targeting Tibetan activists is a strong indicator of official Chinese hackers.[108] In 2009 the personal office of the Dalai Lama asked researchers at the Munk Center for International Studies at the University of Toronto to check its computers for malicious software. This led to uncovering GhostNet, a large-scale cyber spying operation which infiltrated at least 1,295 computers in 103 countries, including embassies, foreign ministries, other government offices, and organizations affiliated with the Dalai Lama in India, Brussels, London and New York, and believed to be focusing on the governments of South and Southeast Asia [109][110][111] A second cyberspy network, was discovered by the same researchers in 2010. Stolen documents included a years worth of the Dalai Lama's personal email, and classified government material relating to Indian, West Africa, the Russian Federation, the Middle East, and NATO. "Sophisticated" hackers were linked to universities in China, Beijing again denied involvement.[112][113] Chinese hackers posing as The New York Times, Amnesty International and other organization's reporters targeted the private office of the Dalai Lama, Tibetan Parliament members, and Tibetan nongovernmental organizations, among others, in 2019.[114] Exile to India Abandoned former quarters of the Dalai Lama was out of India for the first time since he resided there from 1959. The Japanese government granted him visa on the condition he would not attack PRC while in Japan.[115] At the outset of the 1959 Tibetan uprising, fearing for his life, the Dalai Lama and his retinue fled Tibet in Exile in Exile in Exile in Assam on 18 April.[117] Some time later he set up the Government of Tibet in Exile in Exil Dharamshala, India, [118] which is often referred to as "Little Lhasa". After the founding of the government in exile he re-established the approximately 80,000 Tibetan refugees who followed him into exile in agricultural settlements. [63] He created a Tibetan educational system in order to teach the Tibetan children the language, history, religion, and culture. The Tibetan Institute of Performing Arts was established[63] in 1959 and the Central Institute of Higher Tibetan Studies[63] became the primary university for Tibetan Studies[63] became the primary uni Lama appealed to the United Nations on the rights of Tibetans. This appeal resulted in three resolutions adopted by the General Assembly in 1959, 1961, and 1965, [63] all before the People's Republic was allowed representation at the United Nations. [119] The resolutions called on China to respect the human rights of Tibetans. [63] In 1963, he promulgated a democratic constitution which is based upon the Universal Declaration of Human Rights, creating an elected parliament and an administration to champion his cause. In 1970, he opened the Library of Tibetan Works and Archives in Dharamshala which houses over 80,000 manuscripts and important knowledge resources related to Tibetan history, politics and culture. It is considered one of the most important institutions for Tibetology in the world.[120] In 2016, there were demands from Indian citizens and politicians of different political parties to confer the Dalai Lama the prestigious Bharat Ratna, the highest civilian honour of India, which has only been awarded to a non-Indian citizen twice in its history.[121] In 2021, it was revealed that the Dalai Lama's inner circle were listed in the Pegasus project data as having been targeted with spyware on their phones. Analysis strongly indicates potential targets were selected by the 13th Dalai Lama) shares the stage with Gyatso on 10 April 2010 in Zurich, Switzerland At the Congressional Human Rights Caucus in 1987 in Washington, D.C., the Dalai Lama gave a speech outlining his ideas for the future status of Tibet. The plan called for Tibet to become a democratic "zone of peace" without nuclear weapons, and with support for human rights.[citation needed] The plan would come to be known as the "Strasbourg proposal", because the Dalai Lama expanded on the plan at Strasbourg on 15 June 1988. There, he proposed the
creation of a self-governing Tibet "in association with the PRC government, but the plan was rejected by the Tibetan Government-in-Exile in 1991.[citation needed] The Dalai Lama has indicated that he wishes to return to Tibet only if the People's Republic of China agrees not to make any precondition for his return.[124] In the 1970s, the Paramount leader Deng Xiaoping set China's sole return requirement to the Dalai Lama as that he "must [come back] as a Chinese citizen ... that is, patriotism".[125] The Dalai Lama celebrated his seventieth birthday on 6 July 2005. About 10,000 Tibetan refugees, monks and foreign tourists gathered outside his home. Patriarch Alexius II of the Russian Orthodox Church alleged positive relations with Buddhists. However later that year, the Russian state prevented the Dalai Lama from fulfilling an invitation to the traditionally Buddhist republic of Kalmykia. [126] The President of the Republic of China (Taiwan), Chen Shui-bian, attended an evening celebrating the Dalai Lama's birthday at the Chiang Kai-shek Memorial Hall in Taipei. [127] In October 2008 in Japan, the Dalai Lama addressed the 2008 Tibetan violence that had erupted and that the Chinese government, and that it was "up to the Tibetan people" to decide what to do.[128] Thirty Taiwanese indigenous peoples protested against the Dalai Lama during his visit to Taiwan after Typhoon Morakot and denounced it as politically motivated.[129][130][131][132] The Dalai Lama is an advocate for a world free of nuclear Means, and currently serves on the Advisory Council of the Nuclear Age Peace Foundation. The Dalai Lama has voiced his support for the Establishment of a United Nations Parliamentary Assembly, an organisation which campaigns for democratic reformation of the United Nations, and the creation of a more accountable international political system. [133] Teaching activities, public talks Gyatso during a visit to Washington, D.C. in 1997 Gyatso giving teachings at Sissu, Lahaul Despite becoming 80 years old in 2015, he maintains a busy international lecture and teaching schedule.[134] His public talks, conferences, interviews, dialogues and panel discussions.[135] The Dalai Lama's best known teaching subject is the Kalachakra (Wheel of Time) is one of the most complex teachings of Buddhism, sometimessions.[137] The Kalachakra (Wheel of Time) is one of the most complex teachings of Buddhism, sometimessions.[137] The Kalachakra (Wheel of Time) is one of the most complex teachings of Buddhism, sometimessions.[137] The Kalachakra (Wheel of Time) is one of the most complex teachings of Buddhism, sometimessions.[137] The Kalachakra (Wheel of Time) is one of the most complex teachings of Buddhism, sometimessions.[137] The Kalachakra (Wheel of Time) is one of the most complex teachings of Buddhism, sometimessions.[137] The Kalachakra (Wheel of Time) is one of the most complex teachings of Buddhism, sometimessions.[137] The Kalachakra (Wheel of Time) is one of the most complex teachings of Buddhism, sometimessions.[137] The Kalachakra (Wheel of Time) is one of the most complex teachings of Buddhism, sometimessions.[137] The Kalachakra (Wheel of Time) is one of the most complex teachings of Buddhism, sometimessions.[137] The Kalachakra (Wheel of Time) is one of the most complex teachings of Buddhism, sometimessions.[137] The Kalachakra (Wheel of Time) is one of the most complex teachings of Buddhism, sometimessions.[137] The Kalachakra (Wheel of Time) is one of the most complex teachings of Buddhism, sometimessions.[137] The Kalachakra (Wheel of Time) is one of the most complex teachings of Buddhism, sometimessions.[137] The Kalachakra (Wheel of Time) is one of the most complex teachings of Buddhism, sometimessions.[137] The Kalachakra (Wheel of Time) is one of the most complex teachings of Buddhism, sometimessions.[137] The Kalachakra (Wheel of Time) is one of the most complex teachings of Buddhism, sometimessi taking two weeks to confer, and he often confers it on very large audiences, up to 200,000 students and disciples at a time.[137][138] The Dalai Lama is the author of numerous books on Buddhism,[139] many of them on general Buddhist subjects but also including books on Buddhist subjects but also i Ethic of Compassion" (1999), the Dalai Lama expresses his belief that if we only reserve compassion for those that we love, we are ignoring the responsibility of sharing these characteristics of respect and empathy with those we do not have relationships with, which cannot allow us to "cultivate love." He elaborates upon this idea by writing that although it takes time to develop a higher level of compassion, eventually we will recognize that the quality of empathy will become a part of life and promote our quality as humans and inner strength.[141] He frequently accepts requests from students to visit various countries worldwide in order to give teachings to large Buddhist audiences, teachings that are usually based on classical Buddhist texts and commentaries, [142] and most often those written by the 17 pandits or great masters of the Nalanda tradition, such as Nagarjuna, [143][144] Kamalashila, [145][146] Shantideva, [147] Atisha, [147] Atisha, [147] Atisha, [148] Aryadeva [148] Aryadeva [148] Atisha, [148] Atisha conferring Kalachakra initiation at Bodh Gaya, India, December 1985 Overview of teaching venue at Bodh Gaya Kalachakra, 1985 The Dalai Lama refers to himself as a follower of these Nalanda mostery in ancient India,[151] since the texts written by those 17 Nalanda pandits or masters, to whom he has composed a poem of invocation, [152] were brought to Tibet and translated into Tibet teachings on the Twelve Links of Dependent Arising, and on Dzogchen, which he gave at Camden Town Hall; in 1988 he was in London once more to give a series of lectures on Tibetan Buddhism in general, called 'A Survey of the Paths of Tibetan Buddhism'.[154] Again in London in 1996 he taught the Four Noble Truths, the basis and foundation of Buddhism accepted by all Buddhists, at the combined invitation of 27 different Buddhist organisations uK.[155] In India, the Dalai Lama gives religious teachings and talks in Dharamsala[148] and numerous other locations including the monasteries in the Tibetan refugee settlements, [142] in response to specific requests from Tibetan monastic institutions, Indian academic, religious and business associations, groups of students and individual/private/lay devotees. [156] In India, no fees are charged to attend these teachings since costs are charged to a teachings there is usually a ticket fee calculated by the inviting organization to cover the costs involved[142] and any surplus is normally to be donated to recognised charities.[157] He has frequently visited and lectured at colleges and universities,[158][160] some of which have conferred honorary degrees upon him.[161][162] Dozens of videos of recorded webcasts of the Dalai Lama's public talks on general subjects for non-Buddhists like peace, happiness and compassion, modern ethics, the environment, economic and social issues, gender, the environment, economic and social issues, gender, the environment of women and so forth can be viewed in his office's archive.[163] Interfaith dialogue The Dalai Lama met Pope Paul VI at the Vatican in 1973. He met Pope John Paul II in 1980, 1982, 1986, 1988, 1990, and 2003. In 1990, he met a delegation of Jewish teachers in Dharamshala for an extensive interfaith dialogue. [164] He has met the Archbishop of Canterbury, Dr. Robert Runcie, and other leaders of the Anglican Church in London, Gordon B. Hinckley, who at the time was the president of The Church, Muslim, Hindu, Jewish, and Sikh officials. The Dalai Lama is also currently a member of the Board of World Religious Leaders as part of The Elijah Interfaith Institute[165] and participated in the Third Meeting of the Board of World Religious Leaders in Amritsar, India, on 26 November 2007 to discuss the topic of Love and Forgiveness.[166] In 2009, the Dalai Lama inaugurated an interfaith "World Religious Leaders in Amritsar, India, on 26 November 2007 to discuss the topic of Love and Forgiveness.[166] In 2009, the Dalai Lama inaugurated an interfaith "World Religious Leaders in Amritsar, India, on 26 November 2007 to discuss the topic of Love and Forgiveness.[166] In 2009, the Dalai Lama inaugurated an interfaith "World Religious Leaders in Amritsar, India, on 26 November 2007 to discuss the topic of Love and Forgiveness.[166] In 2009, the Dalai Lama inaugurated an interfaith "World Religious Leaders in Amritsar, India, on 26 November 2007 to discuss the topic of Love and Forgiveness.[166] In 2009, the Dalai Lama inaugurated an interfaith "World Religious Leaders in Amritsar, India, on 26 November 2007 to discuss the topic of Love and Forgiveness.[166] In 2009, the Dalai Lama inaugurated an interfaith "World Religious Leaders in Amritsar, India, on 26 November 2007 to discuss the topic of Love and Forgiveness.[166] In 2009, the Dalai Lama inaugurated an interfaith "World Religious Leaders in Amritsar, India, on 26 November 2007 to discuss the topic of Love and Forgiveness.[166] In 2009, the Dalai Lama inaugurated an interfaith "World Religious Leaders in Amritsar, India, on 26 November 2007 to discuss the topic of Love and Forgiveness.[166] In 2009, the Dalai Lama inaugurated an interfaith "World Religious Leaders in Amritsar, India, on 26 November 2007 to discuss the topic of Love and Forgiveness.[166] In 2009, the Dalai Lama inaugurated an interfaith "World Religious Leaders in Amritsar, India, on 26 November 2007 to discuss the topic of Love and November 2007 to discuss the topic of Love and November 2007 to discuss the topic of Love and November 2007 to discuss the topic of Love and November 2007 to discuss the Mahuva religions, according to Morari Bapu.[167][168] In 2010, the Dalai Lama, joined by a panel of scholars, launched the Common Ground Project,[169] in
Bloomington, Indiana (USA),[170] which was planned by himself and Prince Ghazi bin Muhammad of Jordan during several years of personal conversations. The project is based on the book Common Ground between Islam and Buddhism.[171] In 2019, the Dalai Lama fully-sponsored the first-ever 'Celebrating Diversity in the Muslims of Ladakh.[172] Interest in science, and Mind and Life Institute Remains of Dalai Lama's Baby Austin car. Lhasa, 1993 Remains of Dalai Lama's Dodge car. Lhasa, 1993 The Dalai Lama's lifelong interest in science[173][174] and technology[175] dates from his childhood in Lhasa, Tibet, when he was fascinated by mechanical objects like clocks, watches, telescopes, film projectors, clockwork soldiers[175] and motor cars,[176] and loved to repair, disassemble them.[173] Once, observing the Moon through a telescope as a child, he realised it was a crater-pocked lump of rock and not a heavenly body emitting its own light as Tibetan cosmologists had taught him.[173] He has also said that had he not been an engineer.[177] On his first trip to the west in 1973 he asked to visit Cambridge University's astrophysics department in the UK and he sought out renowned sciencists such as Sir Karl Popper, David Bohm and Carl Friedrich von Weizsäcker,[176] who taught him the basics of science. The Dalai Lama sees important common ground between science and Buddhism in having the same approach to challenge dogma on the basis of empirical evidence that comes from observation and analysis of phenomena.[178] His growing wish to develop meaningful scientific dialogue to explore the Buddhism and science interface led to invitations for him to attend relevant conferences on his visits to the west, including the Alpbach Symposia on Consciousness in 1983 where he met and had discussions with the late Chilean neuroscientist Francisco J. Varela.[176] Also in 1983, the American social entrepreneur and innovator R. Adam Engle,[179] who had become aware of the Dalai Lama's deep interest in science, was already considering the idea of facilitating for him a serious dialogue with a selection of appropriate scientists.[180] In 1984 Engle formally offered to the Dalai Lama would wish to fully participate in such a dialogue. Within 48 hours the Dalai Lama would wish to fully participating in something substantial about science" so Engle proceeded with launching the project.[181] Francisco Varela, having heard about Engle's proposal, then called him to tell him of his earlier discussions with the Dalai Lama and to offer his scientific collaboration to the project.[181] Francisco Varela, having heard about Engle's proposal, then called him to tell him of his earlier discussions with the Dalai Lama and to offer his scientific collaboration to the project.[181] Francisco Varela, having heard about Engle's proposal, then called him to tell him of his earlier discussions with the Dalai Lama and to offer his scientific collaboration to the project.[181] Francisco Varela, having heard about Engle's proposal, then called him to tell him of his earlier discussions with the Dalai Lama and to offer his scientific collaboration to the project.[181] Francisco Varela, having heard about Engle's proposal, then called him to tell him of his earlier discussions with the Dalai Lama and to offer his scientific collaboration to the project.[181] Francisco Varela, having heard about Engle's proposal, then called him to tell him of his earlier discussions with the Dalai Lama and to offer his scientific collaboration to the project.[181] Engle accepted, and Varela assisted him to tell him of his earlier discussions with the Dalai Lama and to offer his scientific collaboration to the project.[181] Engle accepted, and the project.[181] Engle accepted about Engle's proposal, then called him to tell him of his earlier discussions with the Dalai Lama and to offer his scientific collaboration to the project.[181] Engle accepted about Engle's proposal, then called him to tell him to te scientists for the first 'Mind and Life' dialogue on the cognitive sciences, [182] which was eventually held with the Dalai Lama at his residence in Dharamsala in 1987. [176] [181] This five-day event was so successful that at the end the Dalai Lama at his residence in Dharamsala in 1987. [176] [181] This five-day event was so successful that at the end the Dalai Lama at his residence in Dharamsala in 1987. [176] [181] This five-day event was so successful that at the end the Dalai Lama at his residence in Dharamsala in 1987. [176] [181] This five-day event was so successful that at the end the Dalai Lama at his residence in Dharamsala in 1987. [176] [181] This five-day event was so successful that at the end the Dalai Lama at his residence in Dharamsala in 1987. [176] [181] This five-day event was so successful that at the end the Dalai Lama at his residence in Dharamsala in 1987. [176] [181] This five-day event was so successful that at the end the Dalai Lama at his residence in Dharamsala in 1987. [176] [181] This five-day event was so successful that at the end the Dalai Lama at his residence in Dharamsala in 1987. [176] [181] This five-day event was so successful that at the end the Dalai Lama at his residence in Dharamsala in 1987. [176] [181] This five-day event was so successful that at the end the Dalai Lama at his residence in Dharamsala in 1987. [176] [181] This five-day event was so successful that at the end the Dalai Lama at his residence in Dharamsala in 1987. [176] [181] This five-day event was so successful that at the end the Dalai Lama at his residence in Dharamsala in 1987. [176] [181] This five-day event was so successful that at the end the Dalai Lama at his residence in Dharamsala in 1987. [181] This five-day event was so successful that at the end the Dalai arranging a second dialogue, this time with neuroscientists in California, and the discussions from the first event were edited and published as Mind and Life's first book, "Gentle Bridges: Conversations with the Dalai Lama on the Sciences of Mind".[184] As Mind and Life's first book, "Gentle Bridges: Conversations with the Dalai Lama on the Sciences of Mind".[184] As Mind and Life's first book, "Gentle Bridges: Conversations with the Dalai Lama on the Sciences of Mind".[184] As Mind and Life's first book, "Gentle Bridges: Conversations with the Dalai Lama on the Sciences of Mind".[184] As Mind and Life's first book, "Gentle Bridges: Conversations with the Dalai Lama on the Sciences of Mind".[184] As Mind and Life's first book, "Gentle Bridges: Conversations with the Dalai Lama on the Sciences of Mind".[184] As Mind and Life's first book, "Gentle Bridges: Conversations with the Dalai Lama on the Sciences of Mind".[184] As Mind and Life's first book, "Gentle Bridges: Conversations with the Dalai Lama on the Sciences of Mind".[184] As Mind and Life's first book, "Gentle Bridges: Conversations with the Dalai Lama on the Sciences of Mind".[184] As Mind and Life's first book, "Gentle Bridges: Conversations with the Dalai Lama on the Sciences of Mind".[184] As Mind and Life's first book, "Gentle Bridges: Conversations with the Dalai Lama on the Sciences of Mind".[184] As Mind and Life's first book, "Gentle Bridges: Conversations with the Dalai Lama on the Sciences of Mind".[184] As Mind and Life's first book, "Gentle Bridges: Conversations with the Dalai Lama on the Sciences of Mind".[184] As Mind and Life's first book, "Gentle Bridges: Conversations with the Dalai Lama on the Sciences of Mind".[184] As Mind and Life's first book, "Gentle Bridges: Conversations with the Dalai Lama on the Sciences of Mind".[184] As Mind and Life's first book, "Gentle Bridges: Conversations with the Dalai Lama on the Sciences of Mind".[184] As Mind and Life's first book, "Gentle Bridges: Conversations with the Dalai Lama on the Science foundation after the third dialogue, held in 1990, which initiated the undertaking of neurobiological research programmes in the United States under scientific conditions.[183] Over the following decades, as of 2014 at least 28 dialogues between the Dalai Lama and panels of various world-renowned scientific conditions.[183] Over the following decades, as of 2014 at least 28 dialogues between the Dalai Lama and panels of various world-renowned scientific conditions.[183] Over the following decades, as of 2014 at least 28 dialogues between the Dalai Lama and panels of various world-renowned scientific conditions.[183] Over the following decades, as of 2014 at least 28 dialogues between the Dalai Lama and panels of various world-renowned scientific conditions.[183] Over the following decades, as of 2014 at least 28 dialogues between the Dalai Lama and panels of various world-renowned scientific conditions.[183] Over the following decades, as of 2014 at least 28 dialogues between the Dalai Lama and panels of various world-renowned scientific conditions.[183] Over the following decades, as of 2014 at least 28 dialogues between the Dalai Lama and panels of various world-renowned scientific conditions.[183] Over the following decades, as of 2014 at least 28 dialogues between the Dalai Lama and panels of various world-renowned scientific conditions.[183] Over the following decades, as of 2014 at least 28 dialogues between the Dalai Lama and panels of various world-renowned scientific conditions.[183] Over the following decades, as of 2014 at least 28 dialogues between the Dalai Lama and panels of various world-renowned scientific conditions.[183] Over the following decades, as of 2014 at least 28 dialogues between the Dalai Lama and panels of various world-renowned scientific conditions.[183] Over the following decades, as of 2014 at least 28 dialogues between the Dalai Lama and panels of various world-renowned scientific conditions.[183] Over the following decades, as of 2014 at least 28 dialogues between the Dalai La and covering diverse themes, from the nature of consciousness to cosmology and from
quantum mechanics to the neuroplasticity of the brain.[185] Sponsors and partners in these dialogues have included the Massachusetts Institute of Technology,[186] Johns Hopkins University,[187] the Mayo Clinic,[188] and Zurich University,[189] Apart from time; and covering diverse themes, from the nature of consciousness to cosmology and from quantum mechanics to the neuroplasticity of the brain.[185] Sponsors and partners in these dialogues have included the Massachusetts Institute of Technology,[186] Johns Hopkins University,[187] the Mayo Clinic,[187] the Mayo Clinic spent teaching Buddhism and fulfilling responsibilities to his Tibetan followers, the Dalai Lama has probably spent, and continues to spend, more of his time and resources investigating the interface between Buddhism and science through the ongoing series of Mind and Life dialogues and its spin-offs than on any other single activity.[175] As the institute's Cofounder and the Honorary chairman he has personally presided over and participated in all its dialogues, which continue to expand worldwide.[190] These activities have given rise to dozens of DVD sets of the dialogues and books he has authored on them such as Ethics for the New Millennium and The Universe in a Single Atom, as well as scientific papers and university research programmes.[191] On the Tibetan and Buddhist side, science subjects have been added to the curriculum for Tibetan monastic educational institutions and scholarship.[192] On the Western side, university and research programmes.[191] On the Tibetan and Buddhist side, science subjects have been added to the curriculum for Tibetan monastic educational institutions and scholarship.[192] On the Western side, university and research programmes.[191] On the Tibetan and Buddhist side, science subjects have been added to the curriculum for Tibetan monastic educational institutions and scholarship.[192] On the Western side, university and research programmes.[191] On the Tibetan monastic educational institutions and scholarship.[192] On the Western side, university and research programmes.[191] On the Western side, univere from the Dalai Lama Trust include the Emory-Tibet Partnership,[193] Stanford School of Medicine's Centre for Compassion-Based Ethics, in 2019, Emory University's Center for Contemplative Sciences and Compassion-Based Ethics, in partnership with The Dalai Lama Trust and the Vana Foundation of India, launched an international SEE Learning (Social, Emotional and Ethical Learning) program in New Delhi, India, a school curriculum for all classes from kindergarten to Std XII that builds on psychologist Daniel Goleman's work on emotional intelligence in the early 1990s. SEE learning focuses on developing critical thinking, ethical reasoning and compassion and stresses on commonalities rather than on the differences. [196][197][198][199] In particular, the Mind and Life Education Humanities & Social Sciences initiatives have been instrumental in developing the emerging field of Contemplative Science, by researching, for example, the effects of contemplative practice on the human brain, behaviour and biology.[191] In his 2005 book The Universe in a Single Atom and elsewhere, and to mark his commitment to scientific truth and its ultimate ascendancy over religious belief, unusually for a major religious leader the Dalai Lama advises his Buddhist followers: "If scientific analysis were conclusively to demonstrate certain claims in Buddhism to be false, then we must accept the findings of science and abandoned himself on this basis.[173][201] These activities have even had an impact in the Chinese capital. In 2013 an 'academic dialogue' with a Chinese scientist, a Tibetan 'living Buddha' and a professor of Religion took place in Beijing. Entitled "High-end dialogue: ancient Buddhism and modern science". [202] Personal meditation practice The Dalai Lama uses various meditation techniques, including analytic meditation.[203] He has said that the aim of meditation is "to maintain a very full state of alertness and mindfulness, and then try to see the natural state of your consciousness."[204] Social stances Tibetan independence Despite initially advocating for Tibetan independence from 1961 to 1974, the Dalai Lama no longer supports it. Instead he advocates for more meaningful autonomy for Tibetans within the People's Republic of China. [205] This approach is known as the "Middle Way". In a speech at Kolkata in 2017, the Dalai Lama stated that Tibetans wanted to stay with China and they did not desire independence. He said that he believed that China after opening up, had changed 40 to 50 percent of what it was earlier, and that Tibetans wanted to get more development from China.[206] In October 2020, the Dalai Lama stated that he did not support Tibetan independence and hoped to visit China as a Nobel Prize winner. He said "I prefer the concept of a 'republic' in the People's Republic of China. In the concept of republic, ethnic minorities are like Tibetans, The Mongols, Manchus, and Xinjiang Uyghurs, we can live in harmony".[207] Abortion The Dalai Lama has said that, from the perspective of the Buddhist precepts, abortion is an act of killing.[208] He has also clarified that in certain cases abortion could be considered ethically acceptable "if the unborn child will be retarded or if the birth will create serious problems for the parent", which could only be determined on a case-by-case basis.[209] Death penalty. Buddhist philosophy of non-violence and that it expresses anger, not compassion.[210] During a 2005 visit to Japan, a country which has the death penalty, the Dalai Lama called for the abolition of the death penalty, the Dalai Lama called for the abolition of the death penalty and said in his address, "Criminals, people who commit crimes, usually society rejects these people. They are also part of society. Give in 2012 The Dalai Lama says that he is active in spreading India's message of nonviolence and religious harmony throughout the world. [213] "I am the messenger of India's message of nonviolence and religious harmony throughout the world. [213] "I am the messenger of India's message of nonviolence and religious harmony throughout the world. [213] "I am the messenger of India's message of nonviolence and religious harmony throughout the world. [213] "I am the messenger of India's message of nonviolence and religious harmony throughout the world. [213] "I am the messenger of India's message of nonviolence and religious harmony throughout the world. [213] "I am the messenger of India's message of nonviolence and religious harmony throughout the world. [213] "I am the messenger of India's message of nonviolence and religious harmony throughout the world. [213] "I am the messenger of India's message of nonviolence and religious harmony throughout the world. [213] "I am the messenger of India's message of nonviolence and religious harmony throughout the world. [213] "I am the messenger of India's message of nonviolence and religious harmony throughout the world. [213] "I am the messenger of India's message of nonviolence and religious harmony throughout the world. [213] "I am the message of nonviolence and religious harmony throughout the world. [213] "I am the message of nonviolence and religious harmony throughout the world. [213] "I am the message of nonviolence and religious harmony throughout the world. [213] "I am the message of nonviolence and religious harmony throughout the world. [213] "I am the message of nonviolence and religious harmony throughout the world. [213] "I am the message of nonviolence and religious harmony throughout the world. [213] "I am the message of nonviolence and religious harmony throughout the world. [213] "I am the message of nonviolence and religious harmony throughout the world. [213] "I am the message of nonviolence and religious harmony the world. [213] "I am the message of nonvi India to Tibet to teach Buddhism. He has noted that millions of people lost their lives in violence and the economies of many countries were ruined due to conflicts in the 20th century. "Let the 21st century be a century of tolerance and dialogue."[214] The Dalai Lama has also critiqued proselytization and certain types of conversion, believing the practices to be contrary to the fundamental ideas of religious harmony and spiritual practice.[215][216][217][218] He has stated that "It's very important that our religious traditions live in harmony with one another and I don't think proselytizing contributes to this. Just as fighting and killing in the name of religious harmony with one another and I don't think proselytizing contributes to this. use religion as a ground or a means for defeating others."[219] In particular, he has critiqued Christian approaches to conversion in Asia, stating that he has "come across situations where serving the people is a cover for proselytization."[220] The Dalai Lama has labeled such practices counter to the "message of Christ" and has emphasized that such individuals "practice conversion like a kind of war against peoples and cultures."[217] In a statement with Hindu religious tradition using various methods of enticement."[218] In 1993, the Dalai Lama attended the World Conference on Human Rights and made a speech titled "Human Rights and Universal Responsibility".[221] In 2001, in response to a question from a Seattle schoolgirl, the Dalai Lama said that it is permissible to shout someone in self-defense (if the person was "trying to kill you") and he emphasized that the shot should not be fatal.[222] In 2013, the Dalai Lama criticised Buddhist monks' attacks on Muslims in Myanmar and rejected violence by Buddhists, saying: "Buddha always teaches us about forgiveness, tolerance, compassion. If from one corner of your mind, some emotion makes you want to hit, or want to kill, then please remember Buddha's faith. ... All problems must be solved through dialogue,
through talk. The use of violence is outdated, and never solves problems."[223] In May 2013, he said "Really, killing people in the name of religion is unthinkable, very sad."[224] In May 2015, the Dalai Lama called on Myanmar's Nobel Peace Prize winner Aung San Suu Kyi to address the Rohingyas the Rohingy plight in two previous private meetings and had been rebuffed.[225] In 2017, after Chinese dissident and Nobel Peace Prize laureate Liu Xiaobo died of organ failure while in Chinese government custody, the Dalai Lama said he was "deeply saddened" and that he believed that Liu's "unceasing efforts in the cause of freedom will bear fruit before long."[226] The Dalai Lama has consistently praised India.[227][228] In December 2018, he said Muslim countries like Bangladesh, Pakistan and Syria should learn about religion from India including a recent one against a Muslim family in Gurgaon, he said: "There are always a few mischievous people, but that does not mean it a symbol of that nation".[231][232] He reiterated in December 2021 that India was a role model for religious harmony in the world.[233][234] Diet and animal welfare People think of animals as if they were vegetables, and that is not right. We have to change the way people think about animals. I encourage the Tibetan people and all people to move toward a vegetarian diet that doesn't cause suffering.— Dalai Lama[235] The Dala most common food, most monks historically have been omnivores, including the Dalai Lamas. The Fourteenth Dalai Lama was raised in a meat-eating family but converted to vegetarianism after arriving in India, where vegetables are much more easily available and vegetarianism is widespread. [236] He spent many years as a vegetarian, but after contracting hepatitis in India and suffering from weakness, his doctors told him to return to eating meat which he now does twice a week.[237] This attracted public attention when, during a visit to the White House, he was offered a vegetarian menu but declined by replying, as he is known to do on occasion when dining in the company of nonvegetarians, "I'm a Tibetan monk, not a vegetarian".[238] His own home kitchen, however, is completely vegetarian. As McCartney later told The Guardian, "He wrote back very kindly, saying, 'my doctors tell me that I must eat meat'. And I wrote back again, saying, you know, I don't think that's right. [...] I think now he's vegetarian most of the time. I think he's now being told, the more he meets doctors from the west, that he can get his protein somewhere else. [...] It just doesn't seem right – the Dalai Lama, on the one hand, saying, 'Hey guys, don't harm sentient beings. Oh, and by the way, I'm having a steak."[240] Economics and political stance The Dalai Lama has referred to himself as a Marxist and has articulated criticisms of capitalism. [241][242][243] I am not only a socialist but also a bit leftist, a communist. In terms of social economy theory, I am a Marxist. I think I am farther to the left than the Chinesee and political stance The Dalai Lama has referred to himself as a Marxist and has articulated criticisms of capitalism. [241][242][243] I am not only a social economy theory, I am a Marxist. leaders. [Bursts out laughing.] They are capitalists.[241] He reports hearing of communism when he was very young, but only in the context of the destruction of the Mongolian People's Republic. It was only when he went on his trip to Beijing that he learned about Marxist theory from his interpreter Baba Phuntsog Wangyal of the Tibetan Communist Party.[244] At that time, he reports, "I was so attracted to Marxism, I even expressed my wish to become a Communist Party member", citing his favorite concepts of self-sufficiency and equal distribution of wealth. He does not believe that China implemented "true Marxist policy",[245] and thinks the historical communist states such as the Soviet Union "were far more concerned with their narrow national interests than with the Workers' International".[246] Moreover, he believes one flaw of historically "Marxist regimes" is that they place too much emphasis on destroying the ruling class, and not enough on compassion.[246] He finds Marxist regimes" is that they place too much emphasis on destroying the ruling class, and not enough on compassion.[246] He finds Marxist regimes" is that they place too much emphasis on destroying the ruling class, and not enough on compassion.[246] He finds Marxist regimes" is that they place too much emphasis on destroying the ruling class, and not enough on compassion.[246] He finds Marxist regimes" is that they place too much emphasis on destroying the ruling class, and not enough on compassion.[246] He finds Marxist regimes" is that they place too much emphasis on destroying the ruling class, and not enough on compassion.[246] He finds Marxist regimes" is that they place too much emphasis on destroying the rule class. concerned with "how to make profits", whereas the former has "moral ethics". [247] Stating in 1993: Of all the modern economic system of Marxism is concerned only with gain and profitability. Marxism is concerned only with gain and profitability. equitable utilisation of the means of production. It is also concerned with the fate of the working classes—that is, the majority—as well as with the fate of those who are underprivileged and in need, and Marxism cares about the victims of minority-imposed exploitation. For those reasons the system appeals to me, and it seems fair. I just recently read an article in a paper where His Holiness the Pope also pointed out some positive aspects of Marxism. [242][246]On the relations between India and Pakistani, the Dalai Lama in October 2019 said: "There is a difference between India and Pakistani, the Dalai Lama in October 2019 said: "There is a difference between India and Pakistani, the Dalai Lama in October 2019 said: "There is a difference between India and Pakistani Prime Minister's speech at the UN. Indian prime prime minister talks about peace and you know what his Pakistan counterpart said. Getting China's political support is Pakistan's compulsion. But Pakistan also needs India. Pakistan leaders should calm down and think beyond emotions and should follow a realistic approach".[249][249] Environment The Dalai Lama is outspoken in his concerns about environmental problems, frequently giving public talks on themes related to the environment. He has pointed out that many rivers in Asia originate in Tibet, and that the melting of Himalayan glaciers could affect the countries in which the rivers flow. [250] He acknowledged official Chinese laws against deforestation in Tibet, but lamented they can be ignored due to possible corruption. [251] He was quoted as saying "ecology should be part of our daily life";[252] personally, he takes showers instead of baths, and turns lights off when he leaves a room.[250] Around 2005, he started campaigning for wildlife conservation, including by issuing a religious ruling against wearing tiger and leopard skins as garments.[253][254] The Dalai Lama supports the anti-whaling position in the whaling controversy, but has criticized the activities of groups such as the Sea Shepherd Conservation Society (which carries out acts of what it calls aggressive nonviolence against property).[255] Before the 2009 United Nations Climate Change Conference, he urged national leaders to put aside domestic concerns and take collective action against climate change. [256] Sexuality The Dalai Lama's stances on topics of sexuality have changed over time. A monk since childhood, the Dalai Lama has said that sex offers fleeting satisfaction and leads to trouble later, while changed over time. A monk since childhood, the Dalai Lama's stances on topics of sexuality have changed over time. problems arising from conjugal life sometimes even lead to suicide or murder.[258] He has asserted that all religions have the same view about adultery.[259] In his discussions of the traditional Buddhist view on appropriate sexual behavior, he explains the concept of "right organ in the right time", which historically has been interpreted as indicating that oral, manual and heterosexual) are not appropriate in Buddhists. However, he also says that in modern times all common, consensual sexual practices that do not cause harm to others are ethically acceptable and that society should accept and respect people who are gay or transgender from a secular point of view.[260] In a 1994 interview with OUT Magazine, the Dalai Lama clarified his personal opinion on the matter by saying, "If someone comes to me and asks whether homosexuality is okay or not, I will ask 'What is your companion's opinion?' If you both agree, then I think I would say, 'If two males or two females voluntarily agree to have mutual satisfaction without further implication of harming others, then it is okay."[261] However, when interviewed by Canadian TV news anchor Evan Solomon on CBC News: Sunday about whether homosexuality is acceptable in Buddhism, the Dalai Lama responded that "it is sexual misconduct".[262] In his 1996 book Beyond Dogma, he described a traditional Buddhist definition of an appropriate sexual act as follows: "A sexual act is deemed proper when the couples use the organs intended for sexual intercourse and nothing else ... Homosexuality, whether it is between men or between women, is not improper in itself. What is improper is the use of organs already defined as inappropriate for sexual contact."[263] He elaborated in 1997, conceding that the basis of that teachings may be specific to a particular cultural and historic context".[264] In 2006, the Dalai Lama has expressed concern at "reports of violence and discrimination against" LGBT people and urged "respect, tolerance and the full recognition of human rights for all".[265] Women in Buddhism In 2007, he said that the next Dalai Lama could possibly be a woman: "If a woman reveals herself as
more useful the lama could very well be reincarnated in this form."[266] In 2009, on gender equality and sexism, the Dalai Lama proclaimed at the National Civil Rights for women's rights?" He also said that by nature, women are more compassionate "based on their biology and ability to nurture and birth children". He called on women to "lead and create a more compassionate world", citing the good works of nurses and mothers. [267] At a 2014 appearance at the Tata Institute of Social Sciences in Mumbai, the Dalai Lama said, "Since women have been shown to be more sensitive to others' suffering, their leadership may be more effective."[268] In 2015, he said in a BBC interview that if a female succeeded him, "that female must be attractive, otherwise it is not much use," and when asked if he was joking, replied, "No. True!" He followed with a joke about his current success being due to his own appearance.[269] His office later released a statement of apology citing the interaction as a translation error.[270] Health In 2013, at the Culture of Compassion event in Derry, Northern Ireland, the Dalai Lama said that "Warm-heartedness is a key factor for healthy individuals, healthy families and healthy communities."[271] Response to COVID-19 In a 2020 statement in Time magazine on the COVID-19 pandemic, the Dalai Lama said that the pandemic must be combated with compassion, empirical science, prayer, and the courage of healthcare workers. He emphasized "emotional disarmament" (seeing things with a clear and realistic perspective, without fear or rage) and wrote: "The outbreak of this terrible coronavirus for the courage of healthcare workers. He emphasized "emotional disarmament" (seeing things with a clear and realistic perspective, without fear or rage) and wrote: "The outbreak of this terrible coronavirus for the courage of healthcare workers. He emphasized "emotional disarmament" (seeing things with a clear and realistic perspective, without fear or rage) and wrote: "The outbreak of this terrible coronavirus for the courage of healthcare workers. He emphasized "emotional disarmament" (seeing things with a clear and realistic perspective, without fear or rage) and wrote: "The outbreak of this terrible coronavirus for the courage of healthcare workers. He emphasized "emotional disarmament" (seeing things with a clear and realistic perspective, without fear or rage) and wrote: "The outbreak of this terrible coronavirus for the courage of healthcare workers. He emphasized "emotional disarmament" (seeing things with a clear and realistic perspective, without fear or rage) and wrote: "The outbreak of the courage of healthcare workers." has shown that what happens to one person can soon affect every other being. But it also reminds us that a compassionate or constructive act - whether working in hospitals or just observing social distancing - has the potential to help many."[272] Immigration In September 2018, speaking at a conference in Malmö, Sweden home to a large immigrant population, the Dalai Lama said "I think Europe belongs to the Europeans", but also that Europe was "morally responsibility to refugees to "receive them, help them, educate them", but that they should aim to return to their places of origin and that "they ultimately should rebuild their own country". [273][274] Speaking to Germany refugees in Europe, adding that "Europe, adding article: Succession of the 14th Dalai Lama In May 2011, the Dalai Lama retired from the Central Tibetan Administration. [277] In September 2011, the Dalai Lama issued the following statement concerning his succession and reincarnation: When I am about ninety I will consult the high Lamas of the Tibetan Buddhist traditions, the Tibetan public, and other concerned people who follow Tibetan Buddhism, and re-evaluate whether the institution of the Dalai Lama should continue or not. On that basis we will take a decision. If it is decided that the reincarnation of the Dalai Lama should continue or not. primarily rest on the concerned officers of the Dalai Lama's Gaden Phodrang Trust. They should consult the various heads of the Tibetan Buddhist traditions and the reliable oath-bound Dharma Protectors who are linked inseparably to the lineage of the Dalai Lamas. They should seek advice and direction from these concerned beings and carry out the procedures of search and recognition in accordance with past tradition. I shall leave clear written instructions about this. Bear in mind that, apart from the reincarnation recognized through such legitimate methods, no recognition or acceptance should be given to a candidate chosen for political ends by anyone, including those in the People's Republic of China.[278][279] In October 2011, the Dalai Lama repeated his statement in an interview with Canadian CTV News. He added that Chinese laws banning the selection of successors based on reincarnation will not impact his decisions. "Naturally my next life is entirely up to me. No one else. And also this is not a political matter", he said i the interview. The Dalai Lama also added that he has not decided on whether he would reincarnate or be the last Dalai Lama for almost do 7 September 2014 the Dalai Lama stated "the institution of the Dalai Lama also added that he has not decided on whether he would reincarnate or be the last Dalai Lama for almost five centuries. The 14th Dalai Lama now is very popular. Let us then finish with a popular Dalai Lama."[281] Gyatso has also expressed fear that the Chinese government would manipulate any reincarnation selection in order to choose a successor that would go along with their political goals.[282] In response the Chinese government implied that it would select another Dalai Lama regardless of his decision.[283] CIA Tibetan program Main article: CIA Tibetan program In October 1998, the Dalai Lama's administration acknowledged that it received \$1.7 million a year in the 1960s from the U.S. government through a Central Intelligence Agency program.[284] When asked by CIA officer John Kenneth Knaus in 1995 to comment on the CIA Tibetan program, the Dalai Lama replied that though it helped the morale of those resisting the Chinese, "thousands of lives were lost in the resistance" and further, that "the U.S. Government had involved itself in his country's affairs not to help Tibet but only as a Cold War tactic to challenge the Chinese."[285] His administration's reception of CIA funding has become one of the grounds for some state-run Chinese newspapers to discredit him along with the Tibetan independence movement. In his autobiography Freedom in Exile, the Dalai Lama criticized the CIA again for supporting the Tibetan independence movement. (the CIA) cared about Tibetan independence, but as part of their worldwide efforts to destabilize all communist governments".[286] In 1999, the Dalai Lama said that the CIA Tibetan program had been harmful for Tibet because it was primarily aimed at serving American interests, and "once the American policy toward China changed, they stopped their help."[287] Criticism Ties to India Stone Plaque at a plantation by Tenzin in Amaravathi The Chinese press has criticized the Dalai Lama for his close ties with India. His 2010 remarks at the International Buddhist Conference in Gujarat saying that he was India" in particular led the People's Daily to opine, "Since the Dalai Lama deems himself an India, and that Tibetan people?" [288] Dhundup Gyalpo of the Tibetan religion could be traced back to Nalanda in India, and that Tibetans have no connection to Chinese "apart ... from a handful of culinary dishes".[289] The People's Daily stressed the links between Chinese Buddhism and Tibetan Buddhism had accused the Dalai Lama of "betraying southern Tibet to India".[288] In 2008, the Dalai Lama of "betraying southern Tibet to India".[288] In 2008, the Dalai Lama said for the first time that the territory India claims and administers as part of Arunachal Pradesh is part of India citing the disputed 1914 Simla Accord.[290] Shugden controversy Main article: Dorje Shugden controversy The Dorje 14th Dalai Lama, a Gelugpa himself and advocate of an "inclusive" approach to the teachings of Tibetan Buddhism, [291][292] started to speak out against the practice of Dorje Shugden in 1978. [293] The controversy has attracted attention in the West because of demonstrations held in 2008 and 2014 by Dorje Shugden practitioners. A 2015 Reuters investigation determined "that the religious sect behind the protests has the backing of the Communist Party" and that the "group has emerged as an instrument in Beijing's long campaign to undermine support for the Dalai Lama".[294] After the Reuters investigation revealed that China backs it, the Shugden group halted operations and disbanded. [295] Sexism The Dalai Lama made repeated comments throughout his life about how a female replacement, though the apology did nothing to address his repeated similar comments throughout the leader's life.[270][297] Gedhun Choekyi Nyima In April 2018, the Dalai Lama confirmed the official Chinese claims about Gedhun Choekyi Nyima by saying that he knew from "reliable sources" that the Panchen Lama he had receiving normal education. He said he hoped that the Chinese-recognised Panchen Lama (Gyaincain Norbu) studied well under the guidance of a good teacher, adding that there were instances in Tibetan Buddhist tradition, of a reincarnated lama taking more than one manifestation. [298][299] Public image The Dalai Lama meeting with U.S. President Barack Obama in 2016 Buddhist temple in Kalmykia, Russia The Dalai Lama places highly in global surveys of the world's most admired men, ranking with Pope Francis as among the world's religious leaders cited as the most admired. [300][301] The Dalai Lama's appeal is variously ascribed to his charismatic personality, international fascination with Buddhism, his universalist values, and international sympathy for the Tibetans.[302]
In the 1990s, many films were released by the American film industry about Tibet, including biopics of the Dalai Lama. This is attributed to both the Dalai Lama's 1989 Nobel Peace Prize as well as to the euphoria following the Fall of Communism. The most notable films, Kundun and Seven Years in Tibet (both released in 1997), portrayed "an idyllic pre-1950 Tibet, with a smiling, soft-spoken Dalai Lama at the helm – a Dalai Lama has his own pages on Twitter, [304] Facebook, [305] and Instagram. [306] The Dalai Lama meeting with Congressional leaders Nancy Pelosi and John Boehner in 2011 The Dalai Lama has tried to mobilize international support for Tibetan activities. [307] The Dalai Lama has been successful in gaining Western support for himself and the cause of greater Tibetan activities. Gere and Steven Seagal, as well as lawmakers from several major countries.[308] Photos of the Dalai Lama. According to the Tibet Information Network, "authorities in Tibet have begun banning photographs of the exiled Dalai Lama in monasteries and public places, according to reports from a monitoring group and a Tibetan to remove pictures of the Dalai Lama ..."[309] The ban continues in many locations throughout Tibet today. In the media The 14th Dalai Lama (2006, documentary) Dalai Lama Renaissance (2007, documentary) The Sun Behind the Clouds (2010) Bringing Tibet Home (2013) Monk with a Camera (2014, documentary) Dalai Lama Awakening (2014) Compassion in Action (2014) He has been depicted as a character in various other movies and television programs including: Kundun, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, 1997 film directed by Martin Scorsese Seven Years in Tibet, Red Dwarf episode "Meltdown" (1991)[310] Song of Tibet, 2000 film directed by Xie Fei. The Great Escape "14th Dalai Lama", episode of the Indian television series Mega Icons (2019–20) on National Geographic.[311] The Dalai Lama was featured on 5 March 2017, episode of the HBO late-night talk show Last Week Tonight, in which host John Oliver conducted a comedic interview with the Dalai Lama, focusing on the topics of Tibetan sovereignty, Ti Extraordinary Life of His Holiness the Fourteenth Dalai Lama. An Illuminated Journey, illustrations and text by artist Rima Fujita, narrated by the Dalai Lama, was published by Simon and Schuster in 2021.[315] Awards and honours The Congressional Gold Medal was awarded to Tenzin Gyatso in 2007 The Dalai Lama receiving a Congressional Gold Medal in 2007. From left: Speaker of the United States House of Representatives Nancy Pelosi, Senate President pro tempore Robert Byrd and U.S. President George W. Bush The Dalai Lama has received numerous awards and honors presented to the 14th Dalai Lama. After the 1989 Tiananmen Square protests and massacre, the Norwegian Nobel Committee officially gave the prize to the Dalai Lama for "the struggle of the liberation of Tibet and the efforts for a peaceful resolution" [320] and "in part a tribute to the memory of Mahatma Gandhi".[321] He has also been awarded the: 1959 Ramon Magsaysay Award for Community Leadership;[322] 1994 Freedom Medal from the Buddhist Society in the United Kingdom; 2007 Congressional Gold Medal, the highest civilian award bestowed by the American Congress and President.[324] The Chinese government declared this would have "an extremely serious impact" on relations with the United States;[325] 2006 Order of the Republic.[326] 2007 Ahimsa Award from the Institute of Jainology in recognition of the contribution to the upbringing of high spiritual and cultural tolerance, strengthening interreligious and interethnic harmony.[326] 2012, the Templeton Prize.[327] He donated the prize money to the charity Save the Children.[328] In 2006, he became one of only six people ever to be granted Honorary Citizenship of Canada. In 2007 he was named Presidential Distinguished Professor at Emory University in Atlanta, Georgia, the first time he accepted a university appointment. [329] Publications My Land and My People: The Autobiography of His Holiness the Dalai Lama. Ed. David Howarth. Weidenfeld and Nicolson, 1962. ISBN 978-0446674218 Deity Yoga: In Action and Performance Tantras. Ed. and trans. Jeffrey Hopkins. Snow Lion, 1987. ISBN 978-0446674218 Deity Yoga: In Action and Performance Tantras. Ed. and trans. Jeffrey Hopkins. Snow Lion, 1987. ISBN 978-0446674218 Deity Yoga: In Action and Performance Tantras. Ed. and trans. Jeffrey Hopkins. Snow Lion, 1987. ISBN 978-0446674218 Deity Yoga: In Action and Performance Tantras. Ed. and trans. Jeffrey Hopkins. Snow Lion, 1987. ISBN 978-0446674218 Deity Yoga: In Action and Performance Tantras. Ed. and trans. Jeffrey Hopkins. Snow Lion, 1987. ISBN 978-0446674218 Deity Yoga: In Action and Performance Tantras. Ed. and trans. Jeffrey Hopkins. Snow Lion, 1987. 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[61] References Citations ^ From Article 31 of Charter of the Tibetans-in-exile 1991: "The Council of Regency shall exercise executive powers and authority in the following circumstances: (1)(a) of His Holiness the Dalai Lama has not assumed or retained the powers of the head of the Tibetan Administration and the executive functions therein; ^ From chapter 5 of Constitution of Tibet(1963): "Without prejudice to the generality of the foregoing provisions, His Holiness the Dalai Lama as the Head of the State shall:" ^ 《国务院关于撤销达赖喇嘛·丹增嘉措职务的决定》(一九六四年十二月十七日国务院全体会议第一五一次会议通过): "西藏自治区筹备委员会主任委员达赖喇嘛·丹增嘉措,一九五九年发动叛国的反革命武装叛乱。在逃往国外以后,组织流亡伪政府,公布伪宪法,支持印度反动派对我国的侵略,并积极组织和训练逃亡国外的残匪骚扰祖国边境 这一切都证明他早已自绝于祖国和人民,是一个死心塌地为帝国主义和外国反动派作走狗的叛国分子。国务院根据西藏地方人民的要求,决定撤销达赖喇嘛·丹增嘉措的西藏自治区筹备委员会主任委员和委员的职务。" On 17 December 1964, the 151st meeting of the plenary session of the State Council approved: The Dalai Lama Tenzin Gyatso, chairman of the Tibet Autonomous Region Preparatory Committee, launched a treasonous counter-revolutionary armed rebellion in 1959. After fleeing abroad, he organized and trained bandits who fled abroad to harass the motherland's borders. All this proves that he has terminated himself from the motherland and the people, and he is a traitor who is desperately running for the imperialism and foreign reactionaries. The State Council decided to remove the Dalai Lama Tenzin Gyatso's duties as chairman and member of the Tibet Autonomous Region Preparatory Committee in accordance with the request of the local people in Tibet. ^ a b "Brief Biography". DalaiLama.com. Archived from the original on 16 April 2021. Retrieved 13 June 2020. ^ "His Holiness the Dalai Lama". Speaks to Tibetan Students in Delhi". Office of His Holiness the Dalai Lama. 26 January 2015. Archived from the original on 17 April 2021. Archived from the original on 17 April 2021. Archived from the original on 17 April 2021. Retrieved 28 March 2021. Archived from the original on 17 April 2021. Retrieved 28 March 2021. University Press. p. 129. 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Each such family of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part of the Dalai Lama was "ennobled" and became a part Fourteenth Dalai Lama] acquired huge land and serf holdings. ^ "Debating with the Dalai Lama". 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China from 1951 fled to India during the 1959 rebellion New office Director of the Preparatory Committee for the Tibet Autonomous Region 1956–1959 Succeeded byChoekyi Gyaltsen, 10th Panchen Erdenias Acting Director New office Head of state of the Central Tibetan Administration 1959–2012 Succeeded byLobsang Sangayas Sikyong Awards and achievements Preceded byUnited Nations Peacekeeping Forces Laureate of the Nobel Peace Prize 1989 Succeeded byMikhail Gorbachev Retrieved from "

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