

The Holiness of 14th Dalai Lama, Tenzin Gyatso, on Peace and Universal Responsibility



¹Phra Rangson Suwan, ²Dr. M. Trimurthi Rao

¹*Ph.D. Research Scholar, Dept. of Sociology & Social Work
Acharya Nagarjuna University, Guntur Dist., A.P., India
Email: rangson.suwan@gmail.com, Mobile: +919121662599*

²*Associate Professor, Dept. of Sociology & Social Work
Acharya Nagarjuna University, Guntur Dist., A.P., India
Email: trimurthianu@gmail.com, Mobile: +919885798796*

Received Jan 30, 2019; Revised Mar 29, 2019; Accepted Apr 2, 2019

ABSTRACT

The Holiness of the 14th Dalai Lama, Tenzin Gyatso, has perspective on “peace and universal responsibility.” When Buddhism confirms that the truly peace comes from mind, Dalai Lama always teaches people to develop mutual loving kindness and compassion for the peaceful life. Once Dalai Lama says his concern not only for all members of the human beings, but also for all sentient beings. In the negative karma, Ignorance, selfishness, and greed etc. threaten suffering to human and sentient beings; there bring unhappiness to people. In modern world, today people confront to violent conflicts which are destroyed people and others. By developing the positive karma, people should understand a sense of brotherhood and sisterhood, and they should resolve all issues by peaceful means. By using the universal responsibility, Dalai Lama cultivates peaceful and beautiful life for people, animals, environments etc. in the world and universe. Then Dalai Lama usually recommends people to practice loving kindness and compassion, and convinces people to take loving kindness and compassion as the approach way to peace and universal responsibility.

Keywords: Dalai Lama, Buddhism, peace, universal responsibility

Introduction

The Holiness of the 14th Dalai Lama, Tenzin Gyatso, has undoubtedly followed the Buddha's teaching on loving kindness and compassion. Buddha teaches people on suffering which is caused by ignorance, selfishness, greed etc. Following Buddha's teaching, people should know causes of suffering, should try to eliminate those causes, and should become peaceful people. Tibetan believe that Dalai Lama liberates from suffering and samsara. Rinpoche (2008) states "Without His Holiness, Buddhism would suffer, and it would be extremely difficult to continue the entire Buddha dharma" (p. 246).¹ Rinpoche says that people should follow and pray for Dalai Lama, then finally they should liberate from suffering and samsara as Dalai Lama. Dalai Lama encourages people to practice in morality. The holy body, speech, and mind of the Dalai Lama lead to harmonize all human beings and others.

The Dalai Lama has practiced the three intelligence, mastering the art of debate, since he was a young student. According to Jinpa (2008), Tibetan monastic academic teaches young students to grasp debate which is based on the logical principles.² Debate binds of the three aspects of intelligence: "Clear Intelligence," "Sharp Intelligence," and "Penetrating Intelligence." They must learn all these intelligence: to perceive questions by clear intelligence, to take problems by sharp intelligence, and to manage/organize/transform issues by penetrating intelligence. This debate is come from critically thinking within mindfulness, and it enhances young students the art of debate. Tibetan monastic academic has declared of the three tiers of debaters:

1. students master in clear intelligence, they become the "empowering debaters" on articulation;
2. students master in sharp intelligence, they become the "seasoned debaters," dismantling the solidity of the opponent's positions; and
3. students master in penetrating intelligence, they become the "great defending debaters," adopting a panoramic perspective on chosen subject under inquiry.

Completed the art of debate, Dalai Lama has penetrated in human psychology: emotions, reasons, behaviors etc.; and it is led to his perspective on "peace and universal responsibility."

Review of Literature

The Holiness of the 14th Dalai Lama, Tenzin Gyatso, lives close to the earth, conserves the environment, advocates loving kindness and compassion, shares simplicity, and leads to a wholesome life. “His Holiness clearly sees modern materialism as a source of destruction. He has said that real happiness comes from within, from satisfaction and reconciliation with yourself, and not by acquiring material objects” writes Gandhi (2008, p. 202).³ But discarding of customs and traditions which oppress and inhibit the human development in digital world, Dalai Lama advocates of good traditional values, retains of traditional beliefs, and newly understands of the modern age. Including the rights, Dalai Lama speaks about the rights of women, e.g. the Tibetan constitution upholds. Dalai Lama expounds socialist, not feudal ideals; and it be remembered by people in the societies. In the 21st century, we live and confront with various diversities. The world has been gathered by technologies, religious differences, ideological differences, wealth-and-poverty, black-and-white, rural-and-urban, modern-and-traditional etc. With various diversities, people should not follow the negative karma, such as man is killing man, nations are killing nations, etc.; but they should practice the positive karma to create the peaceful world.

Discussing on Dalai Lama’s book *The Art of Happiness*, Gandhi still restates the concept of human being in general, two individuals of life styles. The first life style, people have wealth as the successful people that have surrounded by relatives, friends, colleagues, etc. They always enjoy to take more the material worth, they search for more the material worth, and they feel comfortable and happy physical in their lives. When their wealth wane, these people have suffering and unhappy by losing their wealth; they do not know how to deal with these issues. Differently with the first life style, the second life style, people have wealth as the successful people and have surrounded by relatives, friends, colleagues, etc. They enjoy economic status and financial success that they have, but they have shown of loving kindness and compassion. They not only focus on the material worth, but they also focus on other valuable sources of worth within the inner peaceful minds. When their wealth wane, these people know how to deal with these issues and feel less suffering and unhappy than people in the first life style. With the inner peaceful minds they have absorbed senses of dignity to eradicate their depression. Illustrating the two life styles, people should practice the value of human warmth and affection, develop the inner sense of worth, master the inner peace of live, and finally even approach “peace and universal responsibility.”

In western societies people become affluent and liberal, however people cannot really feel peace and happiness in their lives. In western societies, they make imbalance

within their societies and outsides. In article “Buddhist compassion and the modern context” Pande (1996) questions “Are those only incidental defects in the modern view?” (p. 24).⁴ This question is waiting to be answered for the 21st century. The basis of peace among nations is never assured in the modern world. There are conflicting of the collective egos among nations. In societies and nations, there are unconvinced of the need of peace, and there are also no the equal freedom too. Learning peace is needed for every societies and nations, and individuals have the equal freedom. Focusing on peace is the right approach for human beings.

In article “Dalai Lama as a political strategist” by Ram (2008, p. 188), Dalai Lama dialogues on nonviolence in the basic precepts of middle path:

... to live with less conflicts and bloodshed and in order to achieve this, it is important to follow nonviolence and to have dialogue.... if our struggle through nonviolence with a compassionate feeling succeeds we will be creating a new way to solve problems and conflicts and thereby serve the interests of the entire humanity.⁵

When Tibetan nonviolent movement is hard to grasp, Tibetan still express their deep sorrow through nonviolence and they still perform on Tibetan nonviolent movement.

Tibetan teachings conclude with prayers for brethren and sufferers, dealing with suffering. “Dalai Lama believes that only by building up a collective merit of good karma through overcoming their own delusions can the situation resolve itself favorably” argues Mehrotra (2008, p. 9).⁶ Following Dalai Lama, Tibetan prayers note that persons, who do rough actions that ruined to others firstly and even themselves. Based on loving kindness and compassion, Tibetan prayers have the right wisdom, and they analyze what is the right/wrong things. They feel the ultimate aim in nirvana, which means peace without all ignorance, and they define nirvana as peaceful-and-harmony life, which means no hatred for each other. Without selfishness and quarrels, people then concern more on their brothers and sisters. People are both the human beings and the members of human family. If they disagree among them, they resolve all disagreements/circumstances/issues by respecting among themselves. So Tibetan prayers know that people want happiness, not suffering, but they know that happiness must come from the right karma.

Objectives of the Study

1. To study peace by the Holiness of the 14th Dalai Lama, Tenzin Gyatso
2. To study universal responsibility by the Holiness of the 14th Dalai Lama, Tenzin Gyatso

Peace by the Holiness of the 14th Dalai Lama, Tenzin Gyatso

The Holiness of the 14th Dalai Lama, Tenzin Gyatso, often speaks of the interconnectedness of peace for all beings. From past to present time Dalai Lama also shows Tibet's cultures with traditional wisdom of survival (Goleman, 1996).⁷ Today Tibetan are symbolized on our intact cultures and traditions. As inner science, Tibetan center their spirits on development of the human beings. They connect their cultures and traditions by ages; they represent even in a time capsule of sorts for the modern world. When the modern world is adrift in crisis, people need more wisdom to bear on their collective challenges. Science and technology have powered to control nature, but they have destroyed nature too. Living with technologies people need to balance their modern capabilities with an ancient wisdom. Being a great honor, people should be alive at moment by bearing peace and universal responsibility. People should challenge the modern world and they should take care of the planet for themselves and their next generations.

When their minds gather with ignorance and greed, people do not care the earth's living things; they do not respect to earth's human descendants; they destroy their nature and natural resources. The next generations will confront the destruction of the natural environment continues at the present rate. In the book *Tree of Life: Buddhism and protection of nature* by Buddhist Perception of Nature (1999), in concept of survival of life, peace is threatened by human activities that ignore a commitment to humanitarian values.⁸ It is seem the destruction in the past resulted from ignorance. Global communication is now very popular, but communication for peaceful world is rarely popular. In the technological world, people should know how to use technologies for the peaceful world; they should rethink how to protect the environments; they should manage how to use the nature resources for everyone. People now should respond more to societies and nations by applying ancestors' ideas on the earth. The earth is rich and bountiful for everyone on earth, not for some greedy persons.

Universal Responsibility by the Holiness of the 14th Dalai Lama, Tenzin Gyatso

The Holiness of the 14th Dalai Lama, Tenzin Gyatso, visions on more the “universal responsibility” than the “universal rights.” The word *respond* defines as “to answer or reply,” so *responsibility* concludes “answerability.” The word *responsibility* includes and concerns with every individuals in the societies. The Western philosophers observed that Buddhist etymologists did not categorically refer to the “right.” However Buddhist etymologists have discoursed on the “human right”; and they have expanded and transformed “human right” to “universal responsibility.” The author Peter Harvey emphasizes ideas on “right” in Buddhism:

Buddhists are sometimes unhappy using the language of “rights” as they may associate it with people “demanding their rights” in an aggressive, self-centered way, and may question whether talk of “inalienable rights” implies some unchanging, essential Self that “has” these, which is out of accord with Buddhism’s teaching on the nature of selfhood. Nevertheless, as rights imply duties, Buddhists are happier talking directly about the duties themselves: about “universal duties,” or, to use a phrase much used by the Dalai Lama, “universal responsibilities” ... rather than “universal rights.” (cited in Puri, 2008, p. 112)⁹

In concept of “one world,” the Dharmapada confirms the theory, related between each individuals and others. Within the one world concept, The Dharmapada also believes the relationships that are among individuals at the rest in the world.

The cosmology of ancient Buddhism has not only satisfied with just human history but also has enlarged the field of human responsibility to all sentient beings. Dalai Lama has followed the ecological consciousness and suggested that people should follow in universal responsibility for the entire ecosystem of planet and solar system. Panikkar (1996) claims “The shrinking of our human responsibility is a fruit of modern individualism” (p. 52).¹⁰ If people can use suitable the modern individualism with itself and its immediate surroundings, it is a part of universal responsibility. Today the increasing consensus comes from all the intellectual and spiritual corners of the modern world.

To understand what right/wrong things are, people should question on their work that they do. If answer is that they do asserted things, they violate with abuse that rights are asserted. In 1996 Garfield points out “When people are hurt physically, deprived of opportunities for expression of views, opportunities to practice religion, to move about,

etc., we then speak of a right being violated. Rights can be hence be seen as fundamentally protective” (p. 174).¹¹ They protect individuals against interference which is called “negative rights.” The rights to life is a right not to be killed. Human flourishing is on both individual and social levels, which require freedom of expression in many ways. Flourishing society is essential that many voices be heard as possible, which no many views be suppressed. Individual and social flourishing hence require the respect of “right to free speech.”

Dalai Lama asserts that universal responsibility is the fact of sentient beings to create the peaceful world. According to Cabezón (1996), “To summarize, we are responsible for the universe in two senses: one ontological (responsibility for), and the other moral (responsibility to). These two forms of Universal Responsibility, though distinct, are not independent” (p. 136).¹² Ontological responsibility means that there exists a mechanism for implementing choices; obligation ethically acts with the respect to the environment. There is an ethical obligation on their path to protect themselves and others. As Dalai Lama’s worldview, universal responsibility arises from the natural world to respond to the universe as the abode of peaceful life.

Conclusion

The Holiness of the 14th Dalai Lama, Tenzin Gyatso, has introduced worldview on “peace and universal responsibility,” based on loving kindness and compassion. Tibetan scholars have supported to the Dalai Lama’s worldview and have convinced to people to practice loving kindness and compassion as the approach way to peace. When people have enlightened on the universal responsibility, they have developed the positive karma in Buddhism. In Western educators have interested on Buddhism which is how to resolve issues in the modern world. When people have been effected by the material objects, today people have only received the comfortable physicals, but they have not absorbed the comfortable minds. Many scholars have supported the universal responsibility from Dalai Lama’s perspective. Based on the inner peace, people can concern with human being and others than before, they can deal with violent conflicts and other issues easily than before. Peace and universal responsibility are concluded by Dalai Lama for human being, animals, and universal things; so everyone can live with harmony and peace in this universe.

References

- Rinpoche, L. T. Z. (2008). In praise of His Holiness the 14th Dalai Lama. In R. Mehrotra (Ed.), *Understanding the Dalai Lama* (pp. 243-254). New York, NY: Hay House.
- Jinpa, T. (2008). The Dalai Lama and the Tibetan monastic academia. In R. Mehrotra (Ed.), *Understanding the Dalai Lama* (pp. 215-229). New York, NY: Hay House.
- Gandhi, E. (2008). His Holiness the 14th Dalai Lama: A monarch or a socialist. In R. Mehrotra (Ed.), *Understanding the Dalai Lama* (pp. 197-203). New York, NY: Hay House.
- Pande, G. C. (1996). Buddhist compassion and the modern context. In R. C. Tewari & K. Nath (Eds.), *Universal responsibility: A felicitation volume in Honour of His Holiness the 14th Dalai Lama, Tenzin Gyatso, on His Sixtieth Birthday* (pp. 21-25). New Delhi, India: Foundation for Universal Responsibility.
- Ram, S. (2008). The Dalai Lama as a political strategist. In R. Mehrotra (Ed.), *Understanding the Dalai Lama* (pp. 181-196). New York, NY: Hay House.
- Mehrotra, R. (2008). The Dalai Lama: An introduction. In R. Mehrotra (Ed.), *Understanding the Dalai Lama* (pp. 1-13). New York, NY: Hay House.
- Goleman, D. (1996). Universal responsibility and the roots of empathy and compassion. In R. C. Tewari & K. Nath (Eds.), *Universal responsibility: A felicitation volume in Honour of His Holiness the 14th Dalai Lama, Tenzin Gyatso, on His Sixtieth Birthday* (pp. 142-153). New Delhi, India: Foundation for Universal Responsibility.
- Buddhist Perception of Nature. (1999). *Tree of life: Buddhism and protection of nature* (2nd ed.). China: Author.
- Puri, B. (2008). Universal responsibility in the Dalai Lama's worldview. In R. Mehrotra (Ed.), *Understanding the Dalai Lama* (pp. 121-137). New York, NY: Hay House.
- Panikkar, R. (1996). Universal responsibility: A Christian consideration. In R. C. Tewari & K. Nath (Eds.), *Universal responsibility: A felicitation volume in Honour of His Holiness the 14th Dalai Lama, Tenzin Gyatso, on His Sixtieth Birthday* (pp. 51-62). New Delhi, India: Foundation for Universal Responsibility.
- Garfield, J. L. (1996). Human rights and compassion: Toward a unified moral framework. In R. C. Tewari & K. Nath (Eds.), *Universal responsibility: A felicitation volume in Honour of His Holiness the 14th Dalai Lama, Tenzin Gyatso, on His Sixtieth Birthday* (pp. 171-200). New Delhi, India: Foundation for Universal Responsibility.

Cabezón, J. I. (1996). On the principle of universal responsibility. In R. C. Tewari & K. Nath (Eds.), *Universal responsibility: A felicitation volume in Honour of His Holiness the 14th Dalai Lama, Tenzin Gyatso, on His Sixtieth Birthday* (pp. 133-141). New Delhi, India: Foundation for Universal Responsibility.