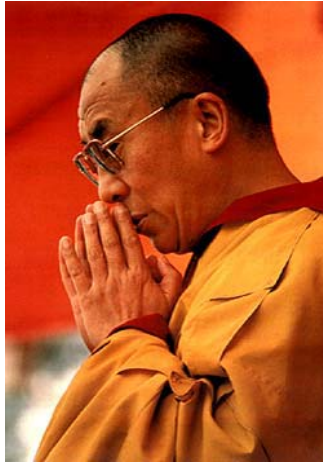


Words of His Holiness XIV Dalai Lama



His Holiness the 14th the Dalai Lama Tenzin Gyatso, is the head of state and spiritual leader of the Tibetan people. He was born Lhamo Dhondrub on 6 July 1935, in a small village called Taktser in northeastern Tibet. Born to a peasant family, His Holiness was recognized at the age of two, in accordance with Tibetan tradition, as the reincarnation of his predecessor the 13th Dalai Lama, and thus an incarnation Avalokitesvara, the Buddha of Compassion.

Arguably the most recognized and loved world figure, His Holiness often says,
"I am just a simple Buddhist monk - no more, nor less."

His Holiness follows the life of Buddhist monk. Living in a small cottage in Dharamsala, India, he rises at 4 A.M. to meditate, pursues an ongoing schedule of administrative meetings, private audiences and religious teachings and ceremonies. He concludes each day with further prayer before retiring.

In explaining his greatest sources of inspiration, he often cites a favorite verse, found in the writings of the renowned eighth century Buddhist saint Shantideva:

For as long as space endures
And for as long as living beings remain,
Until then may I too abide
To dispel the misery of the world.

Whenever I meet even a 'foreigner,'
I have always the same feeling:
'I am meeting another member of the human family.'
This attitude has deepened my affection
and respect for all beings.

Sometimes one creates a dynamic impression by saying something,
and sometimes one creates as significant an impression by remaining silent.

Through violence, you may 'solve' one problem, but you sow the seeds for another.

One has to try to develop one's inner feelings,
which can be done simply by training one's mind.
This is a priceless human asset and one you don't have to pay income tax on!

First one must change.
I first watch myself, check myself, then expect changes from others.

*"May I become at all times, both now and forever
A protector for those without protection
A guide for those have lost their way
A ship for those with oceans to cross
A bridge for those with rivers to cross
A sanctuary for those in danger
A lamp for those without light
A place of refuge for those who lack shelter
And a servant to all in need."*

**Love and compassion are necessities, not luxuries.
Without them, humanity cannot survive.**

I myself feel, and tell other Buddhists, that the question of Nirvana will come later.

There is not much hurry.

*If in day-to-day life you lead a good life, honesty, with love,
with compassion, with less selfishness,
then automatically it will lead to Nirvana.*

The universe that we inhabit and our shared perception of it are the results of a common karma. Likewise, the places that we will experience in future rebirths will be the outcome of the karma that we share with the other beings living there.

**The actions of each of us, human or nonhuman,
have contributed to the world in which we live.**

We all have a common responsibility for our world and are connected with everything in it.

If the love within your mind is lost and you see other beings as enemies, then no matter how much knowledge or education or material comfort you have, only suffering and confusion will ensue.

It is under the greatest adversity that there exists the greatest potential for doing good, both for oneself and others.

Whenever Buddhism has taken root in a new land, there has been a certain variation in the style in which it is observed. The Buddha himself taught differently according to the place, the occasion and the situation of those who were listening to him.

In Buddhism, both learning and practice are extremely important, and they must go hand in hand. Without knowledge, just to rely on faith, faith, and more faith is good but not sufficient. So the intellectual part must definitely be present.

At the same time, strictly intellectual development without faith and practice, is also of no use. It is necessary to combine knowledge born from study with sincere practice in our daily lives. These two must go together.

Anything that contradicts experience and logic should be abandoned. The ultimate authority must always rest with the individual's own reason and critical analysis.

The creatures that inhabit this earth-be they human beings or animals-are here to contribute, each in its own particular way, to the beauty and prosperity of the world.

To develop genuine devotion, you must know the meaning of teachings. The main emphasis in Buddhism is to transform the mind, and this transformation depends upon meditation. In order to meditate correctly, you must have knowledge.

Anything that contradicts experience and logic should be abandoned. The ultimate authority must always rest with the individual's own reason and critical analysis.

From one point of view we can say that we have human bodies and are practicing the Buddha's teachings and are thus much better than insects. But we can also say that insects are innocent and free from guile, whereas we often lie and misrepresent ourselves in devious ways in order to achieve our ends or better ourselves. From this perspective, we are much worse than insects.

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

So, the tendency of our childish nature is to take small things too seriously and get easily offended, whereas when we are confronted with situations which have long-term consequences, we tend to take things less seriously.

The fundamental philosophical principle of Buddhism is that all our suffering comes about as a result of an undisciplined mind, and this untamed mind itself comes about because of ignorance and negative emotions.

For the Buddhist practitioner then, regardless of whether he or she follows the approach of the Fundamental Vehicle, Mahayana or Vajrayana, negative emotions are always the true enemy, a factor that has to be overcome and eliminated.

And it is only by applying methods for training the mind that these negative emotions can be dispelled and eliminated.

This is why in Buddhist writings and teachings we find such an extensive explanation of the mind and its different processes and functions.

Since these negative emotions are states of mind, the method or technique for overcoming them must be developed from within. There is no alternative.

They cannot be removed by some external technique, like a surgical operation."

Encountering sufferings will definitely contribute to the elevation of your spiritual practice, provided you are able to transform calamity and misfortune into the path.

The purpose of all the major religious traditions is not to construct big temples on the outside, but to create temples of goodness and compassion inside, in our hearts.

War is out of date, obsolete.

