WAGING PEACE SERIES

As far as is known, the term "Waging Peace" originated with Warren Wells, late husband of Ethel Wells of Santa Barbara, in a letter to President Eisenhower. It was a long-standing practice of Mr. Wells to keep in close touch with key national figures and give them his views on peace issues as well as other vital matters. This series is dedicated both as a memorial to him and in gratitude to Mrs. Wells for her continued efforts in this cause.

Just as peace is more than the absence of war, waging peace is more than supporting arms reductions. In addition, it embraces positive steps toward genuine harmony. In this series the Foundation publishes and distributes short booklets stressing ideas for attaining peace. Concepts expressed will include views of many authorities, and will not necessarily be those of the Foundation.

Suggestions for topics and your reactions to this issue are welcome. Booklets in this series are available from the Nuclear Age Peace Foundation.

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1187 Coast Village Road, Suite 123
Santa Barbara, CA 93108

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Published by the Nuclear Age Peace Foundation
First Printing, September 1991

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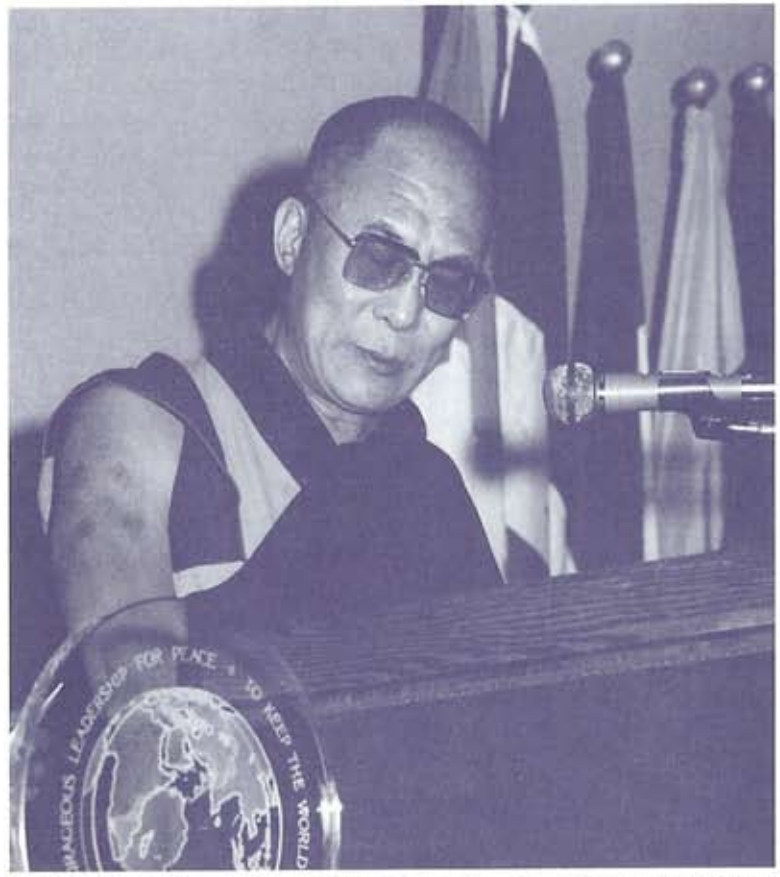
PEACE IS MORE THAN THE ABSENCE OF WAR

by

The XIVth Dalai Lama



The XIVth Dalai Lama, Tenzin Gyatso, speaking at the Nuclear Age Peace Foundation's Eighth Annual Dinner, April 6, 1991. Photo © Rick Carter.

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WAGING PEACE SERIES

Nuclear Age Peace Foundation

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INTRODUCTION

(The following remarks were made by Nuclear Age Peace Foundation President David Krieger in presenting the Foundation's 1991 Distinguished Peace Leadership Award to His Holiness the Dalai Lama at the Foundation's Eighth Annual Dinner.)

The Nuclear Age Peace Foundation exists to make this a safer and saner world—a world without the threat of nuclear weapons and other weapons of mass destruction, a world in which all individuals are subject to the rule of law, a world built upon cooperation between people and nations, and a world that we can feel comfortable passing on to future generations.

Our work at the Foundation is a common enterprise in which we all share in the responsibility to make the transition to the new way of thinking that Einstein warned us we must achieve if we are to avoid a planetary catastrophe. In the nuclear age, peace is not an idle dream; it is a prerequisite for survival.

As we approach the twenty-first century, we must make a great leap of conviction — from unbridled national sovereignty and reliance on force of arms to a world community which respects life, the Earth, the rule of law, and the dignity and sacredness of each human person.

To make this leap will require a special blending of intellect and spirit, of scientific achievement and spiritual strength.

Good science is constructive and makes our lives better as well as more productive and efficient. But without connection to the spirit, science can be a tool for enormous destruction — as demonstrated by the continued development of nuclear weapons and other instruments of war.

Our distinguished honorees tonight represent the highest levels of world embracing spirituality and constructive science. Dr. Linus Pauling is not only a great scientist but a great human being who has made tremendous contributions to the health of millions of people.*

His Holiness Tenzin Gyatso, the 14th Dalai Lama of Tibet, is one of the world's great spiritual leaders. What different worlds he has experienced. Born into a peasant family in northeastern Tibet, he was identified at the age of two as the reincarnation of the 13th Dalai Lama and thereafter raised as a Buddhist monk and as the spiritual and temporal leader of the Tibetan people.

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* *Dr. Linus Pauling received the Foundation's first Lifetime Achievement Award. Copies of his speech are available from the Foundation.*

At the age of 15 he became the head of State and head of government of Tibet, a nation of six million people. He was soon confronted by the Chinese People's Army which occupied his nation. For the next nine years he sought to maintain peace with the People's Republic of China despite the brutal occupation of his country. In 1959 — convinced that the Chinese leaders were determined to enslave him and his people — he escaped across the mountains to India where he was given political asylum.

Thus, for over 30 years he has lived in exile with some 120,000 of his fellow Tibetans. He has seen his countrymen slaughtered and their rights violated by the Chinese government. He has spoken out strongly on behalf of his people, but he has never sown the seeds of hatred or violence.

The Dalai Lama has consistently advocated a peaceful and non-violent solution in Sino-Tibetan relations. In speaking out with deep concern for his country and countrymen, he has become a spokesman for humanity. His message, based upon his deep-seated spirituality, is one of compassion, non-violence, universal responsibility and human dignity.

In 1987 he proposed a Five-Point Peace Plan for the restoration of peace and human rights in Tibet. It is a thoughtful plan which would transform Tibet into a demilitarized zone of peace and non-violence.

The Dalai Lama is also an advocate of Universal Responsibility, and was the initiator of, and keynote speaker at, a conference on this subject in San Jose, Costa Rica in 1989. On the subject of Universal Responsibility he has written:

"...the problems we face today — violent conflicts, destruction of nature, poverty, hunger, and so on — are mainly problems created by humans. They can be resolved — but only through human effort, understanding and the development of a sense of brotherhood and sisterhood. To do this, we need to cultivate a universal responsibility for one another and for the planet we share, based on a good heart and awareness."

In December 1989 the Dalai Lama was awarded the Nobel Peace Prize. In 1991 he initiated the International Year of Tibet.

For his strong spirit, his gentle heart, his compassionate nature, his courageous outspokeness and his world leadership for peace, it is with great pleasure that I present the Foundation's 1991 Distinguished Peace Leadership Award to His Holiness the Dalai Lama Tenzin Gyatso.

PEACE IS MORE THAN THE ABSENCE OF WAR

by The XIVth Dalai Lama

On the surface it appears that mankind has achieved many beautiful things during this century. At the same time, however, a highly advanced technology has posed some serious dangers. I think organizations like the Nuclear Age Peace Foundation have sincerely tried to educate people as to their responsibility in using this technological potential. If it is not used carefully, there could be long-term negative consequences.

War has been a part of human history. In ancient times when wars were fought, there were winners and there were losers. If a nuclear holocaust occurs, however, there will be no winners. Both sides will suffer. In this nuclear age, it is very irresponsible for decision makers and heads of states to believe that war is inevitable and then to proceed to prepare for war. We need to find more enlightened and civilized arrangements for resolving conflicts.

In addition to the nuclear threat, our world is facing a suffering economy and a growing population. The message from our shrinking world is, "Be careful and be more harmonious." That's what our planet is showing us.

Our ultimate goal or dream should be the demilitarization of the entire planet. I think it is possible if proper plans are made and people are educated. Perhaps I am being a bit presumptuous. However, I believe that millions of people feel the way I do, but they are silent. So I speak on behalf of those silent millions.

Receiving the Nobel Peace Prize indicates to me that many people internationally value non-violence. Therefore, I feel obligated to carry on with my work, and speak on behalf of those who support non-violence.

To achieve demilitarization, our first step should be to denuclearize. Our second step should be to eliminate offensive weapons. And our third step should be to assure that all national forms of military establishments cease to exist. To protect and safeguard humanity, we can create an international force, with all member states contributing.

Demilitarization will save much money because war efforts are very expensive. It makes me sad to see our scientists, the cream of humanity, using their remarkable intelligence for military research. The time and

energy of these wonderful people would be much better utilized in a peace effort.

Everyone wants peace because war brings us suffering, but peace is not the mere absence of war. It is something more than that. The peace for the last 45 years in Europe, for example, has been a peace that is the mere absence of war, not a genuine peace. It is fear that created an absence of war, so that is not a genuine peace. The peace that exists there now is, I think, a genuine peace, because this peace comes out of a mutual trust and the realization that we are all brothers and sisters and must live together on this planet. Even if one nation doesn't like another nation, our only alternative is to live together. Under such circumstances, it is much better to live together happily.

On a human level, I think no one wants war. A genuine peace is something more positive and fuller than the mere absence of war. The elimination of war and military establishments is essential. It is my dream that eventually the United Nations or an organization like it will take the initiative in moving toward real peace. Organizations such as the Nuclear Age Peace Foundation have a certain amount of responsibility in that area, a very special responsibility. Already there exists a nation, Costa Rica, that is demilitarized. That small nation, because of demilitarization, has saved a lot of money and will save even more money to utilize for constructive purposes. Costa Rica's neighbors have spent a lot of money for military equipment. This has led to more fighting and killing.

It is my vision that Tibet should ultimately be a Zone of Peace. In 1987, I made a proposal for a Five-Point Peace Plan. Tibet is geographically quite peaceful, quite fresh and clean. People in that region, due to many factors, are also quite peaceful and friendly. Of course, occasionally Tibetans fight quite fiercely, but generally speaking Tibetan behavior is friendly and peaceful. So, my dream is that Tibet should be a Zone of Peace and protect not only the beauty of our country and culture, but also of the world community.

Foreign visitors travel to Tibet and come away with their mental attitude much changed. They have learned many things regarding tranquility and calmness of mind. Even today with the situation very tense and fearful in Tibet—with Chinese soldiers with their rifles or submachine guns ready to shoot—there exists some kind of peaceful nature of mental tranquility. If Tibet were a free democracy and a demilitarized country, I am quite sure it could actually become a sanctuary for peace of mind. People from around the world exhausted from working and a busy life, could spend a few weeks in Tibet, and get fresh

air, clean unpolluted water and, in addition, a technique to promote peace of mind. This is my dream.

Since these goals and objectives are genuinely peaceful, so should the method of accomplishing these goals be non-violent. If you use violence you may achieve temporary satisfaction, but in the long run that achievement very often creates other negative consequences. Although non-violence and human understanding may take more time and require more patience and determination, what you achieve is genuine and has no side-effects. It is an achievement gained through mutual understanding.

With this in mind, in 1988 I made another proposal in which I did not ask for a complete separation of Tibet from China. I know the proposal disappointed many Tibetans as many human rights violations are taking place. However, the Chinese population in Tibet has been steadily increasing. According to our information there are now seven million Chinese in Tibet. Already the Chinese population is a majority. So my proposal is a concession to the new majority. Unfortunately, the Chinese government has not responded seriously. So my proposal has had no effect on the other side. On the other hand, many Tibetans are very critical of my proposal, and disappointed with the concessions made. I must, therefore, admit the failure of this proposal.

As a result, on March 10, 1991, I made a statement that within a short period I would no longer continue my commitment to this proposal unless the Chinese government showed a new initiative or response. That's how the situation stands now.

We are carrying on this struggle *not* as antagonists toward the Chinese. We respect China and the Chinese civilization. As a Buddhist monk, I always pray that all beings should be happy. If this is to be an honest prayer, then how can I exclude the well-being of the most populated nation on this planet? We have no ill feelings toward our Chinese brothers and sisters. Free Tibet means free spiritually. That's why I have no problem as a Buddhist monk committing fully to this national struggle. If this struggle was purely political, then I would not join.

I believe that to free Tibet and to allow it to blossom spiritually can no doubt help millions of Chinese brothers and sisters. This is because communism destroyed the existing Chinese civilization. At the same time, they have completely failed to introduce a new meaningful way of life, a meaningful alternative. The younger generation of Chinese, in particular, remain confused. After all, Buddhism is not something alien to the Chinese mind. That's why I feel a free Tibet can serve our Chinese

brothers and sisters.

I appreciate very much the attendance of all those here. It is most reassuring to see such a genuine human feeling. I am very moved. I have given you some background. Now we need your help. You see, international opinion is the final court. I earnestly request that you not forget about the roof of the world, Tibet.

FIVE-POINT PEACE PLAN

1. The transformation of the whole of Tibet into a Zone of Peace.

2. Abandonment of China's population transfer policy which threatens the very existence of the Tibetans as a people.

3. Respect for the Tibetan people's fundamental human rights and democratic freedoms.

4. Restoration and protection of Tibet's natural environment and the abandonment of China's use of Tibet for the production of nuclear weapons and dumping of nuclear waste.

5. Commencement of earnest negotiations on the future status of Tibet and of relations between Tibetan and Chinese peoples.

ADDRESS TO THE MEMBERS OF CONGRESS*

As human brothers and sisters, I have a feeling that deep down we are all the same human beings. Therefore, it is quite natural that when some human brothers and sisters suffer, then other brothers and sisters spontaneously develop some kind of sincere feeling or concern. At this moment, I find this very much alive. I consider this a hope for the future.

Another basic thing very useful for humanity is a good heart. Without that, I think our future is doomed and there may not be a very happy state. If this human feeling, this human affection, is kept alive, it will be carried in all human activities and then there will be real hope. I believe that during this century, we have learned many negative things. As a result, humanity has become more mature. So, I have every reason to believe that the next century will be a nicer and friendlier one. I feel a more harmonious world may be achieved.

Now I would like to say something about my own case. Here, I enjoy the freedom of speech, freedom of thought, and freedom of movement. This nation has always cherished these principles. However, when I was about 15, I lost those freedoms. Now I am 56, over 40 years later. The first nine years were not only without freedom, but also witnessed real terror and I was always surrounded by fear. Somehow I managed. Now after more than 32 years, although there is no longer that kind of terror or fear, I still remain a refugee. For most of my life, I never enjoyed this freedom or liberty. And the worst thing is that thousands and thousands of my Tibetan brothers and sisters have not only lost these freedoms, but they have suffered tremendously, something really unthinkable. Besides this suffering, there is also a lot of destruction. For the present Tibetan generation, we are passing through the most difficult and darkest period in our history.

Sometimes, when I look at this negative side, I feel very sad. But then, on the other hand, if there is a challenge, then there is an opportunity to utilize our human intelligence and determination. It seems to me that the Tibetan nation is not only a civilized one, but also one that possesses genuine inner strength. So, this is a good opportunity to face the challenge. I think after 40 years, after so much destruction, after so much human misery and suffering, the Tibetan spirit was never lost. It is still kept very firmly.

In recent years, positive changes have taken place in the world as a

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* *In the Rotunda of the Capitol on April 18, 1991.*

whole. It is still changing due to many factors, both internal as well as external. I have a deep conviction that things will change. At the same time, this problem in Tibet is basically a human created one. In order to solve this problem, the answer must come from ourselves. With this feeling, with this conviction, when I look around at my own country and other continents, I see more or less a similar situation existing in other parts of the world.

The world is becoming smaller and smaller. Our interdependent nature is now much stronger and clearer. I think a crisis in one part of the world is essentially a global crisis. It is the same with the modern economic situation, and also with the new environmental and ecological problems. Facts and events show us that humanity needs a wider outlook, a holistic view to solve this crisis, including our own Tibetan issue.

I consider a genuine sense of Universal Responsibility as the key element. With this motivation, and also the realization of oneness, our entire humanity with it's different human actions and activities can be constructive.

Unfortunately, there are some cases that I feel are due to ignorance, short sightedness, and narrow-mindedness. I think in certain fields, such as in international relations or the contact of continent to continent or nation to nation, the atmosphere is not healthy. I think in some cases it is quite sad. We still have something lacking. Look at the recent Gulf crisis. In my mind, this crisis was not due to the behavior of one or two people, but there were many levels of causes.

Therefore, now that East-West tension has been reduced and some of the other factors I mentioned earlier appear to be having a more positive development, perhaps the time has come to think more deeply or more philosophically in order to solve or to find new arrangements that are more enlightened and civilized — what you call the "new world order." **I feel the new world order should be based on principles of compassion and freedom.**

We need to think very deeply and hold consultations to come up with some kind of master plan for a better world. Sometimes perhaps I think it is a little bit idealistic, but I feel our role should be based on the principles of democracy, freedom and liberty. I think the ultimate goal should be a demilitarized world. I feel very strongly about this. This may appear very far away, and we may face many obstacles. But I believe if we keep our determination and effort, we may find some way to achieve this goal. I usually call this 'nirvana' or the salvation of humanity.

So in this respect, our entire humanity has a responsibility, particularly this nation. Among others, you have economic power, but the most important thing you have is the opportunity to utilize your human creativity. This is something very good. Therefore, I think the United States has the potential to make this a better world.

When some of you talk about this nation, you have mentioned its founders. I think they greatly cherished and implemented these basic human principles of democracy, freedom and liberty. Now, with these principles, I think the time has come for you to expand everywhere, not only in your domestic policy, but also in your relations with other nations and continents. So long as there is human business, I feel we can solve many problems with these principles. This is my hope and my prayer.

Finally, though the Tibetan and Chinese issues have similarities, they are vastly different. Yet on behalf of the six million Tibetans and millions of Chinese brothers and sisters, I would like to express my deepest appreciation and gratitude to this country, particularly to the Congress, for all your support.

"Our generation has arrived at the threshold of a new era in human history: the birth of a global community. Modern communications, trade and international relations as well as the security and environmental dilemmas we all face make us increasingly interdependent. No one can live in isolation. Thus, whether we like it or not, our vast and diverse human family must finally learn to live together. Individually and collectively we must assume a greater sense of Universal Responsibility."

—The XIVth Dalai Lama

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