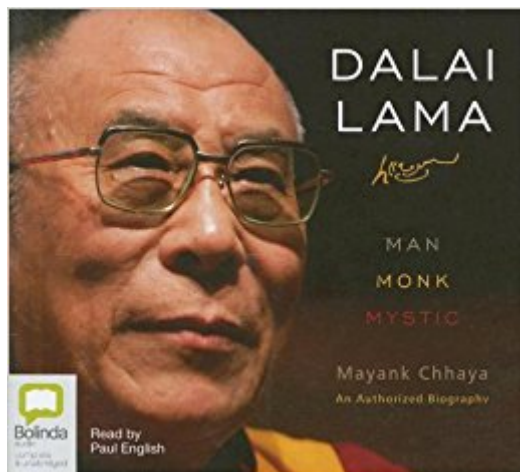


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Dalai Lama: Man, Monk, Mystic



Synopsis

Written with the full cooperation of the Dalai Lama, this fascinating, up-to-date biography at once captures the public persona and enduring mystery behind one of the world's most important spiritual leaders. In 1997, the Indian journalist Mayank Chhaya was authorized by the Dalai Lama to write about his life and times. The only authorized biographer who is not a Buddhist, Chhaya conducted more than a dozen personal interviews with the Dalai Lama in McLeod Ganj in India's Himalayan north, home to Tibet's government-in-exile. In *Dalai Lama: Man, Monk, Mystic* he presents an in-depth, insightful portrait of a figure of perennial interest to people all over the world. Chhaya writes about Tibet and the Buddhist tradition from which the Dalai Lama emerged, helping readers understand the context that shaped his beliefs, politics, and ideals. Adding depth and nuance to his portrait, Chhaya depicts the Dalai Lama in the light of his life in exile and the various roles he has had to assume for his followers. He sheds light on the highly complex conflict between China and Tibet, and offers insights into the growing discontent among young Tibetans who are frustrated with the nonviolent approach to Chinese occupation that the Dalai Lama advocates. A balanced, informative view of the Dalai Lama and his work, this biography is both a compelling profile of a remarkable spiritual leader and his mission, and an engaging look at how the current unrest in his country will affect its future. --This text refers to an out of print or unavailable edition of this title.

Book Information

Audio CD

Publisher: Bolinda Publishing (July 1, 2008)

Language: English

ISBN-10: 1921415479

ISBN-13: 978-1921415470

Product Dimensions: 6.2 x 7 x 1 inches

Shipping Weight: 11.2 ounces (View shipping rates and policies)

Average Customer Review: 2.6 out of 5 stars 3 customer reviews

Best Sellers Rank: #18,091,795 in Books (See Top 100 in Books) #97 in [Books > Books on CD](#)

[CD > Religion & Spirituality > Inspiration](#) #621 in [Books > Politics & Social Sciences >](#)

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Customer Reviews

This is an authorized biography by an Indian journalist who did his research homework and had access to the Dalai Lama. The author also brings a familiarity with Asian politics, an essential frame of reference for understanding the complex situation of the Tibetan spiritual and political leader who has spent close to 50 years in exile in India. The end product is balanced—neither debunking nor hagiographic, but taking a Buddhist-style Middle Way toward its subject, even though the author is not himself a Buddhist. Particularly fascinating and demystifying is the account of the Dalai Lama's earliest years. Llama Thondup, the Dalai Lama's birth name, was identified as the reincarnation of Tibet's top leader when he was just three years old. Scene-setting detail makes this chapter of the leader's life especially well told. By contrast, the end of the book feels a bit padded with speculation about the future of Tibet. This geopolitical assessment backgrounds the person of the Dalai Lama, a letdown in a biography. Less political analysis and more portraiture would have made a more successful and revealing life story. But this book provides valuable information about a man whose human character is not nearly as well known as his exotic spiritual image. (Mar. 13) Copyright © Reed Business Information, a division of Reed Elsevier Inc. All rights reserved. --This text refers to an out of print or unavailable edition of this title.

In this meticulously researched biography of the Dalai Lama, who describes himself as embodying "three equal and at times competing elements of man, monk, and mystic," Chhaya carefully presents diverse viewpoints of the Tibet-China conflict while simultaneously drawing an insightful portrait of this enigmatic personage. Beginning with the arrival of Buddhism in Tibet in the seventh century, Chhaya illuminates the crucial role the reincarnated Dalai Lama has historically played in that country's political and spiritual life. The current Dalai Lama assumed full political authority in 1950 at age 15, just after China annexed Tibet. Since his escape to India in 1959, he has struggled for the liberation of Tibet, although the "innate pacifism" of Tibetan Buddhism has in some ways sabotaged this cause. Despite winning the Nobel Peace Prize in 1998, the Dalai Lama and his people are no closer now than then to resolving the conflict over Tibet. This holy man now wonders if he will be allowed to return home as he enters the "twilight of his life." Deborah DonovanCopyright © American Library Association. All rights reserved --This text refers to an out of print or unavailable edition of this title.

As the spiritual leader of the once-obscure religion of Tibetan Buddhism, the Fourteenth Dalai Lama has become revered by people in all parts of the world for his sincerity, openness, common-sense, teaching of non-violence, and spirituality. In "Dalai Lama: Man, Monk, Mystic" (2007) the Indian

journalist Mayank Chhaya has written an informative if somewhat limited biography of this charismatic spiritual leader. At times, the focus of the book seems to be more on the political conflict between China and Tibet rather than upon the life of the Dalai Lama himself. In his concluding chapter, Chhaya points out that for all the media attention he receives and the people he attracts, the Dalai Lama is difficult to know intimately. But with its focus on externals, this book still constitutes a good introduction to the Dalai Lama. Chayya does a good job of placing his biography in a proper context by giving an overview of Tibet's geography and history, and its interactions over the centuries with Buddhism, China, and India. Many Westerners have become fascinated with the religion of Tibetan Buddhism. Chayya describes himself as an agnostic. He points out how the spiritual teachings of Buddhism in Tibet became joined with the much earlier religious traditions in Tibet which featured animal sacrifice, nature worship, and shamanism. He also points out, and perhaps exaggerates, the difficulties which many Westerners, with their skepticism and science, have with the Buddhist teaching of rebirth. The author's treatment of Buddhist teachings shows well the dispassion and objectivity which characterize his biography. Chayya also discusses well, the current Dalai Lama's predecessor, the Thirteenth Dalai Lama, who began the process of modernizing Tibet. He shows how the current Dalai Lama was discovered in a remote Tibetan village at the age of 3 brought to Lhasa, and assumed the spiritual and temporal responsibility of the Dalai Lama as an adolescent. China invaded Tibet in 1950 and in 1959 the Dalai Lama was forced to flee to India. He has not been back to Tibet since that time but has instead tried to work for a nonviolent resolution of the dispute with China and to preserve the essentials of Tibetan Buddhism and Tibetan culture. The Dalai Lama received the Nobel Prize in 1989. Most of the book is given over to a summary of the China-Tibet conflict and of the Dalai Lama's role in trying to secure a peaceful solution. Chayya offers a balanced, circumspect view of this conflict, which does not permit of a clear-cut solution. The Dalai Lama does not advocate an independent Tibet; rather he seeks spiritual and local autonomy for Tibet under the general government supervision of China. His position is too timid for some, too radical for others. For all the sympathy the Dalai Lama's cause has engendered, it has secured only a small place at best on the international political agenda. With all the attention the book gives to the Tibet-China controversy, Chayya is too short in his consideration of the spiritual, internal dimension of the Dalai Lama and his teaching. He does point out some of the internal spiritual divisions within Tibetan Buddhism, as it involves the worship of spirits, and he points to the great appeal of the Dalai Lama's teaching to those of other faiths -- as well as to those who profess no faith at all. He offers a portrayal of the Dalai Lama -- with his sense of humor, kindness, and interest in the sciences, that is consistent with much other readily

accessible public information about him. Yet I finished this book glad that I had read it but feeling that I wanted to know more about the Dalai Lama, his teachings, and the factors that contributed to making him what he is. Chayya has written a worthwhile book about an inspiring spiritual leader. But I think that many of the Dalai Lama's own published books (I would have liked Chayya to have told more about them) offer better insight into what the Dalai Lama is about. Robin Friedman

Mayank Chhaya's *Dalai Lama: Man, Monk, Mystic* pays tribute to the man who has captured the world's attention with his advocacy for Tibet and dedication to nonviolence. The author offers a unique perspective as he approaches the subjects of Tibet, Buddhism, and the Dalai Lama himself with a sense of awe and admiration. As an Indian journalist, Chhaya is able to provide readers with ample background information regarding the ongoing conflict between China and Tibet as well as offer insights into the Dalai Lama's life in exile in India. That the biography is infused with personal anecdotes that the Dalai Lama shared with the author in series of interviews sets it apart from other accounts of the life of the Fourteenth Dalai Lama and makes it appropriate for audiences with different levels of familiarity with the subject. Even when the author lauds the Dalai Lama's strides toward increasing awareness of the Tibetan cause, Chhaya is still able to convey the humble nature of this leader and make it clear how this revered leader perceives himself. However, at some parts of the biography, the high regard this author has for this Buddhist monk becomes a little too apparent and reaches levels that the Dalai Lama would probably not approve of. Mayank Chhaya responds to the idea that the Dalai Lama is Gandhi's successor by explaining how the Dalai Lama has had to face more significant challenges and essentially asserting that the Dalai Lama has managed to surpass Gandhi's achievements. Chhaya claims that Gandhi "was up against an imperial power in precipitous decline. The Dalai Lama, on the other hand, has no defined context of a country to operate from...He remains the only leader of consequence for his cause, unlike Gandhi" (166). While the Dalai Lama undeniably faced many hardships in his cause to preserve Tibetan culture and stand up to the Chinese, it is not necessary for the author to diminish the accomplishments of Gandhi to achieve this purpose. In another instance, the author includes an interview with a young girl who asserts that "the Dalai Lama is far more universal in his message than the pope" (220). While it is clear that the author is attempting to convey the perception that the Dalai Lama is very accessible and down-to-earth, this argument could have been more effective by discussing the Dalai Lama in his own right rather than comparing him to other famous proponents of peace.

This book was incredibly disappointing. It had relatively little to do with the Dalai Lama. The first 194 pages the reader suffers through is entirely on the political history of China and Tibet. In fact, his departure from Tibet covered less than a full page. This is followed by a few pages on His Holiness with a subsequent chapter where his not mentioned until the very last sentence. The final chapters of the book are of the same political topics as the first 194 pages. I somehow finished it, still waiting to read about the "Man, Monk, Mystic" but unfortunately it wasn't to be found anywhere in this book. Dreadful.

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