

**Tribhuvan University**

**Representation of Tibetan Mysticism in Dalai Lama's Autobiography: *Freedom  
in Exile***

**A Thesis Submitted to the Faculty of Humanities and Social Sciences Central  
Department of English in the Partial Fulfillment of the Requirements for the  
Degree of Master of Arts in English**

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**Letter of Approval**

This thesis, entitled “Representation of Tibetan Mysticism in Dalai Lama’s Autobiography; *Freedom in Exile*” submitted to the Central Department of English, Tribhuvan University, by Hemant Joshi have been approved by the undersigned members of the Research Committee.

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**Tribhuvan University**  
**Faculties of Humanities and Social Sciences**  
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**Letter of Recommendation**

Hemant Joshi has completed his thesis, entitled “Representation of Tibetan Mysticism in Dalai Lama’s Autobiography: *Freedom in Exile*” under my supervision. He carried out his research from September 2014 to February 2015. I hereby recommend his thesis be submitted for viva voce.

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Dr. Ram Chandra Poudel

February, 2015

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### **Abstract**

This research looks into Dalai Lama's *Freedom in Exile* from the perspective of mysticism. The narrator of this memoir insists on the crucial need to revive ancient Tibetan culture and esoteric practice of Tibetan mysticism. Lama means to expose the truth about the situation in Tibet in order to overcome the lies of Chinese propaganda. The truth is that the actions of the Chinese in Tibet seem very much like genocide. The beauty and the goodness of the Dalai Lama's soul truly shine through his words in *Freedom in Exile*. Because of his spiritual condition, the Dalai Lama really experiences freedom in exile. He continues to love the Chinese people even the authorities, despite what they have done in Tibet. It is not them but their actions that have caused harm. Throughout the autobiography, the Dalai Lama stresses that all human beings share the desire to be happy and not suffer.

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## **I. Representation of Tibetan Mysticism in Dalai Lama's Autobiography *Freedom in Exile***

This research examines how Tibetan mysticism, Tibetan ideals and the culture of displaced Lama are valorized in Dalai Lama's memoir, *Freedom in Exile*. As talked by the narrator of *Freedom in Exile*, compassion, cooperative outlook, humanitarian attitude, and liberal trend to enshrine equality and justice are the core component of Tibetan culture. The narrator stakes a claim that these precious components of Tibetan culture do not disintegrate and dwindle down despite the communist assault on Tibetan culture.

The narrator does not hesitate to assert that Tibet can be the leading country to teach spiritual lessons to the rest of the world. The narrator contrasts the languishing materialistic countries of the west with the spiritually thriving Tibet. What strikes the narrator most is the strong and unconquerable spirit of Tibetan culture. In the midst of the phenomenon of Tibetan diaspora, the Tibetan refugees are still struggling to keep their culture and mystical life style intact. Due to the invasion of Tibet by the communist ruler, Tibet loses its independence.

Many Tibetan people are displaced and dispossessed. Yet the narrator reiterates that Tibetan refugees can revive and renew their spirit, hope, belief in mysticism and unique cultural practices. Despite the bleak chance of regaining the independence of Tibet, the narrator hopes against the hope. He is optimistic that one day he will be the legitimate ruler of Tibet. If this situation comes, he will democratize Tibet. In various ways, the narrator valorizes the cult of Tibetan mysticism, cultural practice and metaphysical protocol. The recognition of the present Dalai Lama as the incarnation of their deity is an evidence of how deep their trust in mystical experience is.

According to the Tibetan tradition, the Dalai Lama is the reincarnation of Avalokitesvaran, the Buddha of Compassion. Dalai Lama, a spiritual leader and head of the Tibetan Buddhist community, escaped from his country Tibet in 1959 after the invasion of communist China. At the surface level, one can take this study as a sketch of Dalai Lama's life but in deep level, it will study the mystic features of the text and whole Tibetan community. Dalai Lama pens in the first chapter and makes clear that this text is full of eastern or oriental features.

Many critics have their own interpretations of the autobiography, *Freedom in Exile*. From political viewpoint to the viewpoint of Tibetan mysticism, critics moved to explore and elucidate the essence of *Freedom in Exile*. Jaspreet Chanda writes to highlight the love of Dalai Lama towards Tibet. His tone and attitude in relation to *Freedom in Exile* are expressed in the following citation:

Despite all the hardship he had to endure he does not give up his fight for freedom and treats all sentiments beings with love and compassion. Through his fight for freedom, he has proven himself to be the spiritual and political leader whom the people of Tibet love. The narrator reaches the heightened level from which he exercises liberating virtue called compassion. (16)

As claimed by Jaspreet Chanda, Dalai Lama had to endure numerous hardship and suffering because of Chinese invasion in Tibet. However, he never gives up the love and ardent desire of returning his homeland. Dalai Lama himself devoted most of the words in his autobiography describing about Tibet and her cultural richness. He writes in his autobiography:

There is no obvious reason to be recovered from the sickness but on the day of his birth his father started to heal. Patricia Lee Dorff writes a short review in *Foreign Affairs* on this autobiography:

In an unassuming and down-to-earth style, he writes about what it means to be the living reincarnation of the Dalai Lama, the religious and secular head of Tibet. Besides the amusing stories of his childhood and upbringing in Lasha, he discusses the 1959 Chinese invasion of Tibet. (45)

Buddhism is the moral and social guidance of Tibet. In this review Dorff finds Dalai Lama as the head of secular and religious Tibet. That means Dalai Lama is political and spiritual leader for Tibetan community. This autobiography embedded the features of sinic orientalism. Tibetan community believes in the interpretation of bad and good omen.

Laurie Hovell makes an extensive analysis of Dalai Lama's *Freedom in Exile*. He brings into light how Lama criticizes inherent shortcomings and limitations of western lives. What troubles Lama seriously is the dearth of spiritual wisdom and sagacity. Hovell makes the following observation:

In addition to disclosing his emotions and other elements of his personality, the Dalai Lama uses *Freedom in Exile* as a forum to make his philosophies and thoughts on many topics—among them Western society, Marxism, and the Tibet's future—known. In doing so, the Dalai Lama contributes a fresh and nuanced outlook to these topics. One example of this critical perspective is his view on Western society. There are a lot of people in the West who live very comfortably

in large cities, but virtually isolated from the broad mass of humanity. (24)

Hovell intends to say that *Freedom in Exile* is a forum to externalize Lama's responses to plenty of burgeoning ills and evils of the entire world. This memoir projects the first person narrator's outlook on trends of global importance. In the circumstances of massive material well-being, many westerners are devoid of any possibility of spiritual awakening. Due to the dearth of spiritual awakening, many western people show their true feelings only to their cats and dogs.

Barry Sautman says that the Dalai Lama had been in exile from Chinese-controlled Tibet for almost thirty years. Entire gamut of his experiences as an exiled man of figure finds expression in his memoir, *Freedom in Exile*. Focusing on this aspect, Sautman discloses the following remarks:

Lama's crusade for the welfare of his people had garnered him international respect. Other associated issues that are dealt with in this memoir are the condemnation of the Chinese government, tremendous interest in his life, Tibetan Buddhism, and his people's plight, and, in late 1989, the Nobel Peace Prize. *Freedom in exile* attempts to satisfy the curiosity of committed followers and casual readers and to address the claims of the Chinese government.(34)

Sautman claims that *Freedom in Exile* is much more than a tabloid-style, tell-all memoir or a preachy, political tirade against the Chinese. There are some readers who take this memoir in a light-hearted way. Instead, *Freedom in Exile* provides a fascinating glimpse into the life and philosophies of a self-described simple monk. He jumps from the reportage of anecdotic experience to the profound philosophical message for the promotion of humanity.

Martin Esther notices the historical significance of the memoir, *Freedom in Exile*. He points out some of the relevant reasons for the historical importance of this memoir. Esther examines the values of Freedom in Exile in relation with *My Land and My People*. Esther's remarks are cited below:

This memoir is historically significant for many reasons. First and perhaps most remarkable of these is that this narrative is the Dalai Lama's second autobiography. His first, *My Land and My People*, was first published in 1962. The Dalai Lama wrote *My Land and My People* in Dharamsala a couple of years after fleeing Tibet. The entirety of that autobiography covers only the first half of *Freedom in Exile* and, as a result, *Freedom in Exile* serves as an important volume to both committed followers of the Dalai Lama. (44)

*Freedom in Exile* is just an addendum to *My Land and My People*. It summarizes *My Land and My People* in its first half. *Freedom in Exile* is the second autobiography. The author skips over some of the nitty-gritty details of international diplomacy. he is a simple Buddhist monk who asserts not only the political but the spiritual as well as religious rights of Tibetan people. *Freedom in Exile's* focus provides the reader with unexpected revelations and personal asides.

Marie Cloutier detects kaleidoscopic design of Lama's *Freedom in Exile*. In this memoir, the first person narrator recounts the conditions of pre-invasion Tibetan, the communist takeover of China, the effect of communism, the dwindling prospect of Tibetan mysticism. Cloutier's remarks are related with these issues that are probed in *Freedom in Exile*. Cloutier asserts his view in the following citation:

The Dalai Lama tells his story in a pretty matter-of-fact way, laying out facts and chains of events from his childhood through around the time

of the book's publication in 1990. He presents a vivid picture of pre-invasion Tibet, recounts with candor his initial interest and respect for Chinese Communism, his growing disillusionment with Mao and his government, and later, his growing and painful knowledge of Chinese atrocities committed against Tibet and Tibetans. (33)

The lives of Tibetan refugees are afflicted with stasis as the diaspora community tries to maintain a sense of its culture. This attempt to create a meaning is not viable and productive attempt as their lies the threat of the expanding influences of communism. All the while Tibetan culture inside Tibet is being swallowed whole. Communist intervention is one of the causes of the dwindling prospect for the spiritual regeneration of Tibetan.

Yvon Greiner examines Dalai Lama's Freedom from Exile from a somewhat different angle of critical scrutiny. Greiner contends that the loss of Tibet haunts the narrator more than any other horrible thing of the world. His idealization is just a means to cover up the haunting effect of the loss of Tibetan. Greiner divulges the following remarks which sound somewhat contentious:

Tibet's loss of freedom is the most dramatic event in the life of the 14th Dalai Lama. When he was born to a family of small farmers on July 6, 1935, there was no way for anyone to know he would become the Dalai Lama. Several years later, according to custom, a search party of high-ranking Buddhist monks, guided by the state oracle and acting on what they saw as special signs, fanned out through Tibet looking for a child whom they could recognize as the previous Lama's reincarnation. (57)

Tibet's loss is the most disastrous loss of Tibetans and their prophet. It is puzzling to ponder on whether it is superstitious or enlightening experience to see the reincarnation of Lama. So long as Tibetans seek their prophet, their hope for the reestablishment of the Tibetan state remains alive. That is why they see the search for the prophet and the search for the relocation of both Tibetans and Tibet as equivalent.

Andrew Blackman holds somewhat different viewpoint while producing a serious perusal of Lama's memoir's *Freedom in Exile*. He says that Tibetan religion and culture were destroyed in a huge proportion following the invasion of Tibet by communist rebels and guerillas. Blackman elucidates his view in the following extract:

The enormous destruction of Tibetan religion and culture wreaked by the Chinese is well attested to by many refugees, and by visitors to Tibet. But there are things no conqueror can obliterate, as is immediately evident in "My Tibet," a volume of photographs taken in recent years by Galen Rowell, with a text drawn from interviews with the Dalai Lama or essays written previously by him. (17)

Blackman agrees with what Mr. Rowell has said. Rowell has taken the visual snap of the natural beauty of that nation as no other photographer has done before. Its mystical qualities are a combination of ruggedness and serenity. The pictures also testify that the faces of the Tibetan people have not changed from past years. The loss of their country is the most haunting experience. But the most important thing is that they remain fresh and wholesome, shy and inward looking in the midst of uncertainty.

Tina Q. Richardson rejoins that *Freedom in Exile* aims at countering the misinformation disseminated by China to nip Tibet's possibility of independence in

the bud. This memoir is not only a defense but a narrative of countering the pervading communist hegemony. Richardson gives rise to the following view with respect to this facet of this memoir:

The Dalai Lama wrote *Freedom in Exile* to counter Chinese claims and misinformation they spread about Tibet's history, culture and religion. Tibet has always been a separate, independent country from China. Sun Yat-sen, the father of Chinese democracy, considered Tibet a foreign nation, as did the Chinese Communists before their invasion began in 1949. Looking forward to a day when the Chinese occupation of Tibet might end, the Dalai Lama would step aside as ruler. (64)

Vision of the restoration of Tibet as the independent state is still in the forefront of Lama's consciousness. That is why he reiterates and reaffirms this hope in the center of *Freedom in Exile*. More than being a defense of Tibetan culture and religion, *Freedom in Exile* is counter-narrative which exists to break the labyrinth of misinformation and rumor about the cultural vacuum of Tibet and its unsubstantial political basis.

Confirmation of the genuineness of the mystical experience is to be found in *Freedom in Exile*. Eric Benjamin views mystical experiences mentioned in this memoir. Benjamin says that these mystical ideals are noticeably presented with a view to implant the seed of spiritual regeneration in the displaced Tibetan refugees. Benjamin opines thus:

The impossibility of accurately describing an experience transcends all concepts for which words exist. The pious tendency to reconcile all religious experience with cherished

doctrines should operate in full swing. The need to make descriptions intelligible and acceptable to others drives the ultimate passions for freedom-seekers. (24)

The underlying unanimity characterizes the mystical writings of all faiths. If the mystical experience is sheer illusion, it is strange that men and women belonging to widely different environments have suffered the same delusions. A mystic can no more subscribe to mundane values. The people concerned regard them as the most worthwhile happenings in their lives.

Although all these critics have examined the memoir, *Freedom in Exile*, from different perspectives, none of them has concentrated upon how Tibetan mysticism and the ethos of the culture of Tibetan Lamas are valorized and then asserted in *Freedom in Exile*. The first person narrator, who resembles the Dalai Lama, tacitly and subtly asserts the supremacy of the culture of Tibetan Lama. Portraying the entire Tibetan zone as the fountain of spiritual sagacity, the narrator affirms Tibetan endurance, intense trust in their inner strength and the possibility of Tibet to emerge as the free country. The power of Tibetan philosophy is hinted in resigned contrast to the conquering ideology of communist ideologues and western disciples of mercantile capitalism. Tibetan ideals, spiritual grace, religious tolerance and mysticism have received force and strength at the hand of Lama's treatment.

The researcher makes use of the notion of mysticism in general and Tibetan mysticism in particular. A mystical experience is an experience of merging with God or the cosmic spirit. Many religions emphasize the gulf between God and Creation, but the mystic experiences no such gulf. He or she has experienced being one with God or merging with him. The idea is that what we usually call I is not the true I. In short glimpses we can experience an identification with a greater I. Some mystics call

it God; others call it the cosmic spirit, Nature or the universe. When the fusion happens, the mystic feels that he is losing himself. He disappears into God or is lost in God in the same way that a drop of water loses itself when it merges the sea. An Indian mystic once expressed it in this way: When I was, God was not. When God is, I am no more. Angelus Silesius put it another way: Every drop becomes the sea when it flows oceanward, just as at last the soul ascends and thus becomes the lord.

The mystic may have to seek the path of purification and enlightenment to his meeting with God. This path consists of the simple life and various meditation techniques. Mystical trends are “found in all the great world religions. The descriptions of mystical experiences given by the mystics show a remarkable similarity across all cultural boundaries”( Vivekananda 164). It is in the mystic’s attempt to provide a religious or philosophic interpretation of the mystical experiences that his cultural background reveals itself.

In Western mysticism, the mystic emphasizes that his meeting is with a personal God. Although God is present both in nature and in the human soul, he is also far above and beyond the world. In Eastern Mysticism, “it is more usual to emphasize that the mystic experiences a total fusion with God or the cosmic spirit. In India, especially, there have been strong mystical movements since long before the time of Plato”( *Mysticism in Variety* 212). Swami Vivekananda says “ Just as certain world religions say that people who do not believe in a personal God outside themselves are atheists, we say that a person who does not believe in himself is an atheist. Not believing in the splendor of one’s own soul is what we call atheism”(172).

A mystical experience can also have ethical significance. A former president of India, Sarvepalli Radhakrishnan, said once “Love thy neighbor as thyself because you are your neighbor. It is an illusion that makes you think that your neighbor is

someone other than yourself' (57). Tashi Shok elaborates the doctrine of Tibetan mysticism in the following extract:

No one is too intelligent or too deluded, too wise or too stupid to find within its system a method of spiritual advance suited to his abilities. No aspect of life is omitted from the practice, which can be performed in a shrine room blazing with light and color or on the bare hillside, in bed or even in a bus, until the time comes when practice is abandoned and the accomplished adept emerges from his state of bliss solely in response to a heart-felt urge to communicate his joy to others. (137)

In the Tibetan view, people are like the king in the Buddhist fable. They spent his time searching high and low for the wish-fulfilling gem. This gem shines from an ornament bound upon his bow. Men pursue wealth or knowledge or seek Enlightenment or God. In their pursuit, they move ahead without dreaming that true happiness is to be found nowhere but in their own minds. Whether mystics call the object of their search God, Wisdom, or Enlightenment, what they will find in the end is none other than the immaculate, uncreated Mind of the cosmos itself.

The Tibetan *Book of the Dead* is ostensibly a book describing the experiences to be expected at the moment of death. This however is merely the exoteric framework which the Tibetan Buddhists used to cloak their mystical teachings. "The language and symbolism of death rituals of Bonism, the traditional pre-Buddhist Tibetan religion, are skillfully blended with Buddhist conceptions"(47). The esoteric meaning is that it is death and rebirth that is described, not of the body. Lama Govinda indicates "this clearly in his introduction when he writes: "It is a book for the living as well as the dying. The book's esoteric meaning is often concealed beneath many layers of symbolism"(84). It was not intended for general reading. It was

designed to be understood only by one who is to be initiated personally by a guru into the Buddhist mystical doctrines. These doctrines have been kept a closely guarded secret for many centuries, for fear that naive or careless application would do harm.

This thesis is divided in three chapters. In the first chapter, the researcher introduces the topic, elaborates the hypothesis, and quotes different critics' views regarding to the novel. In the same chapter, the researcher shows the departure also. In the second chapter the researcher makes a thorough analysis of *Freedom in Exile* by applying the notion of mysticism in general and Tibetan mysticism in particular. The last chapter contains the conclusive ending of the research.

## **II. Affirmation of Belief in Mystical Cult and Tibetan Culture in Lama's *Freedom in Exile***

This research deals with how the narrator affirms his belief in Tibetan mysticism and cultural integrity following China's invasion of Tibet. To restore the political as well as cultural independence of Tibet, the narrator tends surveys different counties of the world and presents the contrastive picture of Tibetan culture and mysticism and the materialistic mechanization of the western countries. The Dalai Lama tells his story in a pretty matter-of-fact way. He lays out facts and chains of events from his childhood through around the time of the book's publication in 1990. He presents a vivid picture of pre-invasion Tibet. He recounts with candor his initial interest and respect for Chinese Communism. This work is the expression of his growing disillusionment with Mao and his government, and later, his growing and painful knowledge of Chinese atrocities committed against Tibet and Tibetans.

The researcher really gets the sense of a lost world, or at least a world in some kind of stasis. All the while Tibetan culture inside Tibet is being swallowed whole. The sense of a very thoughtful man who is brought up to expect something rather extraordinary out of life dominates the narrative. It appears that life has something else to offer entirely. The Fourteenth Dalai Lama makes his motivations behind offering his life's story to public consumption clear. The Dalai Lama had been in exile from Chinese-controlled Tibet for almost thirty years. In those years, his crusade for the welfare of his people had garnered him international respect, the condemnation of the Chinese government, tremendous interest in his life, Tibetan Buddhism, and his people's plight.

The narrator of *Freedom in Exile* is disillusioned with the invasion of Tibet by China. China's invasion of Tibet leads to the loss of freedom of Tibetans, erosion of

the culture of Tibetans and the disintegration of Tibet's rich cultural and philosophical heritage. The loss of the political and administrative freedom of Tibet inflicts the deepest agony and incurable sense of despair on the part of the narrator, who is Dalai Lama himself. The fear of the loss of the cultural as well as the spiritual heritage of Tibet frightens the narrator. He comes to understand that freedom of any kind chiefly the political freedom is indispensable for every citizen. In addition, the imposition of communist dictatorship on Tibet weakens the innate vigor and vitality of Tibetan. The mass exodus of Tibetan refugees is also the source of agony and angst of the narrator. He cannot tolerate to see the mass exodus of Tibetan refugees. Beset with plenty of troubles ranging from political to the social, the narrator could not help going to take shelter to the oasis of Tibetan mysticism. In the time of dire crisis and disillusionment, he derives nourishment from the fountain of Tibetan mysticism. The following extract portrays how the narrator visits different corners of the world to catch a glimpse of different places so that he could at least soften and mitigate his inner world and malaises:

My first stop was Rome, where I met His Holiness the pope. As the aircraft came in to land, I was very curious to see whether the landscape offered any indications of the tremendous differences that are supposed to exist between East and West. Even though I had seen countless photographs of European cities, particularly in my collection of books about the first and second world wars, I was still not quite sure what to expect. So it was with relief that I saw the same trees and vegetation and the same signs of human habitations that I knew from the east. Things were obviously not so different, after all. (215)

The Dalai Lama describes his and his people's lives as refugees in India, his visits with political figures, religious leaders, and Tibetans in Diaspora around the world. This memoir is historically significant for many reasons. First and perhaps most remarkable of these is that this narrative is the Dalai Lama's second autobiography. When contemplating leaving Tibet for safety in India, for example, the Dalai Lama notes that he briefly contemplating resigning his post in order to avoid confrontation with the Chinese. The Dalai Lama does not include this small detail among discussions of international diplomacy in *Freedom in Exile*.

In addition to disclosing his emotions and other elements of his personality, the Dalai Lama uses *Freedom in Exile* as a forum to make his philosophies and thoughts on many topics—among them Western society, Marxism, and the Tibet's future—known. In doing so, the Dalai Lama contributes a fresh and nuanced outlook to these topics. One example of this critical perspective is his view on Western society. There are a lot of people in the West who live very comfortably in large cities, but virtually isolated from the broad mass of humanity. Tibet was an isolated country with little contact with its neighbors in Central Asia, much less the Western world.

The researcher makes use of the theory of mysticism, and subsequent variations in the doctrine of mysticism. The word 'mysticism' is used in connection with various phenomena which do not necessarily have much in common. Among the explanations of this term given by the *Shorter Oxford English Dictionary*, The word 'mysticism' is defined as "the term sometimes applied to philosophical or scientific theories which assume occult qualities or mysterious agencies of which no rational account can be given". Understood in this way, mysticism and rationality are opposed to each other. Mysticism is also used in connection with certain so-called altered states of consciousness. Intrinsically there is no reason to assume that mystical

experience is necessarily opposed to rationality. Yet this opinion is widely held in the West.

Mysticism refers to the school of thinking which fosters mystical conception regarding human life. The quintessence of mysticism is that body is perishable and soul is immortal. The immortality of soul, transmigration of soul and the imperishable nature of search for salvation are some of the tenets of mysticism. Over time, the substance and principle of mysticism undergo change. Mystical thinking can be identified in every country, culture and civilization. The underlying substance of mystical school of thinking is almost the same. Only the outer manifestation and variations in mysticism change over time as per the change from culture to culture and from religion to religion. Allen Werner, the prominent scholar on mysticism, makes the following reflection regarding to the immutable notion of mysticism and outer variations that come in it:

Clear and profound intuitions of the mystery are not limited to any period, region, kind of person, or religious faith. Knowledge of it has come from widely varied sources: the Egyptian and Greek mystery cults, the Druids the indigenous peoples of the two Americas, people with no particular religious faith, and followers of all the world's great religions. On the whole, however, religious authorities seem to fear it. Mysticism has seldom been encouraged by the Catholic and Protestant Churches, by orthodox Muslims — that is to say, non-Sufis and by the Confucians. (57)

The eastern civilization is brimful of mystical philosophy whereas there is the dearth of mysticism in western history of thought. The reason for this attitude seems to be that mystics are intoxicated with their vision. They no longer care for conventional

forms. Like artists, they offend against propriety. The Christian Orthodox Church of Greece and Russia seems less hostile. Taoists have turned to magic. The Hindus allow freedom for every sort of religious belief and practice.

The disaster that takes place in this square is the greatest disaster in the history of people's struggle for human rights and democracy. In Tiananmen Square, the critical mass of the Chinese youths comes on a rampage demanding human rights and democracy. The then government of China imposes a heavy crack down. As a result, thousands of demonstrators and rebels died on the spot. The narrator does not lament that the catastrophe in Tiananmen Square pushes the possibility of China's development back. Rather the narrator hardly recollects the tragic episode. On the contrary, he proudly stands before the statue of Mao and glorifies him as the initiator and harbinger of progressive change and transformation in society.

Actually, Tiananmen Square demonstration takes place to bring human rights and democracy in China. Democracy, human rights, and individual freedom are some of the component of western modernity. Chinese youths attempt to bring it in China. But the dictatorial ruler of China heedlessly imposed crackdown on their collective attempt to bring modernity. Western modernity is portrayed in the novel as the breeding ground of conflict and unrest. Those youths who are increasingly conscious of thoughts like political liberalism, individual freedom, human rights and the rational administration of society are responsible for bringing the disaster of Tiananmen Square in the novel. The society of China categorically rejects the conflict-generating western thoughts. China brings progress and change on the basis of its own internal power and native technology. That is why the narrator fails to look into the positive sides of the tragedy of Tiananmen Square. He is driven by the grandeur of Mao's

statue. The following extract brings into light how the narrator is heedlessly dismissive of any possibility of change via importation of western modernity:

Members of the public also came to watch the theatricals, although they did not have special seating arrangements unlike the government officials and aristocracy. As well as coming to see the performances, they came to marvel at the high officials in their ceremonial finery. They also used to take the opportunity to circumambulate, prayer-wheel in hand, the perimeter of the yellow wall. Even if it was only one day, at least we could have our picture taken in front of Tiananmen Square- that alone would make the trip worth the trouble. (51)

The narrator joins the people's liberation army. He gets an opportunity to visit Beijing and many other cities of China. He sees the prospect of change. He closely observes Tiananmen Square. He is of the opinion that the importation and successive utilization of western notions of human rights, democratic dispensation, and rational administration of society, individual freedom and access to private rights breed chaos and conflict. The narrator is acutely aware of the negative sides of western thoughts and visions of social transformation. The narrator is proud that his country is making progress gradually in its own terms and technology.

Confirmation of the genuineness of the mystical experience is to be found in "the high degree of unanimity observable in the attempts to describe its nature"( Allen Werner 78). Descriptions by people widely separated in time and place are strikingly similar. Mystics embrace and affirm the notion that there is the impossibility of accurately describing an experience that transcends all concepts for which words exist. At the heart of mysticism lies the pious tendency to reconcile all religious experience with cherished doctrines. In addition, there is the prohibition in some

societies against expressing views not in accord with the prevailing doctrines. Last but not the least, there is the need to make descriptions intelligible and acceptable to others. Weli Simone dwells upon this aspect of mystical thought. He makes the following observation regarding this aspect of mysticism:

The night beforehand I prayed earnestly. And, as I did so, I felt more deeply than ever before the awesome, unending responsibility that my office entails. Then, next morning, I presented myself for the debates which were to be held before an audience of many thousands of people. Before noon the subject was logic and epistemology, and my opponents were undergraduates like myself. It is strange that men and women belonging to widely different environments have, throughout the centuries, suffered the same delusions and dreamed the same dream. (143)

Slight variations and shifts can be commonly and conventionally found in the prevailing school of mystical thoughts. It would be unthinkable not to seek the source and dwell there forever. With the passing of youth, life's rainbow glitter soon wears off. One by one, the shining bubbles burst, and the shades of the prison house close in. This sort of pessimist token of philosophy can be obviously found in some of the sections of mystical philosophy.

The narrator asks what happens to your family if you go to the city to seek a job. He proudly says that my parents would not die of hunger because the communist party will not let them starve. Like the narrator, many youths express trust in the power of one party regime to save people from hunger and other daily problems. Youths have belief that country can be changed with the help of its own internal power, resources and technology. They are opposed to the importation and

implementation of western notion of progress and transformation. The following extract reveals how youths and the narrator envision the development of country on its own basis:

Nevertheless, even in those places where Buddhism is quite new, I have, for the benefit of those wishing to participate, performed ceremonies on a few occasions. For example, I have given the Kalachakra initiation in more than on country outside India-my motive for doing so being not only to give some insight into the Tibetan way of life and thinking, but also to make an effort, on an inner level, in favor of world peace. Look at me, I am damn near thirty and I do not even have a wife. I have to get out of here. Moving kills trees, but it keeps people alive. (224)

Youths like the narrator expect change. They seek job so that they can convert their idle time into money and help their families survive. In the early decades of the communist takeover, the conditions of China are not satisfactory. The country does not achieve substantial level of economic takeoff. But to improve its worst economic conditions, it does not depend upon alien cultural aids, western model of progress and technology transfer. Chinese society tries to thrive by exploiting its own available productive methods. It is averse to adopt western technological model. On the contrary, it tends to create its own model of technological breakthrough without taking resort to western modernity.

Those who pursue mystical search often cherish the impression that happiness is elusive. The elusive nature of mystical thinking lies at the heart of most of the dominant modality of mysticism. Thomas Allemang concludes that even those who escape great “physical distress in the form of disease, hunger, want, or back-breaking

toil find happiness elusive. In most well-to-do communities, disillusion with the results of material progress has already become widespread, and the number of people turning to mystical oriental faiths”(79). Buddhist and Brahminist groups flourish in places where fifty years ago such a development could not be imagined.

Allemang rejoins that “The rise of mysticism in these exotic forms results from the feeling that the established religious bodies in the West have gradually lost contact with spiritual realities. Another reason is mysticism’s emphasis on spiritual *experience* and its freedom from formalism and dogma”(121). The mystic is less concerned with doing and believing than with being or becoming.

Zen owes its popularity in the West to a number of causes. It provides very “direct methods for piercing the veils of illusion, negating the ego, and encouraging the influx of intuitive wisdom. It emphasizes the necessity for by-passing the intellect”( Allemang 54). It is not concerned with metaphysical speculation. Its freedom from complex rituals makes it especially attractive to people “reacting from the liturgical formalism of their Christian and Jewish forebears. Moreover, Zen accords well with the modern scientific spirit; although Zen adepts are not concerned with the details of the world about them”( Allemang 37). They share with scientists a preference for clear-cut objective methods and impatience with woolly-mindedness.

New roads are constructed in China soon after the communist takeover. The new road marks the possibility of social mobility. It boosts economic activities. People are excited to see the possibility of visiting different places and carrying goods from one place to the other. Construction of wide roads paves the way for the gradual transformation of society. The narrator’s friend’s reckless driving is expressive of thrill and hope that people are confident of emerging social transformation and progress. The following extract illustrates this situation:

Lhasa itself had changed considerably since the Chinese invasion, however. A whole new district had sprung up to accommodate the Communist officials and their dependents. Already there was evidence of a modern Chinese city which would one day swamp the ancient capital. They had built a hospital and a new school –although I regret to say that these were of little benefit to the Tibetan population- and several new barracks. Also in view of the deteriorating situation, the military had begun to dig trenches around their quarters. (138)

Construction of wide roads brings mobility of people from one place to the other. Goods and commodities flow from one section of geography to the other. Social change is felt and seen by people. Following the communist takeover, China undergoes gradual socio-economic change. Though cultural rigidity looms as the hindrance on China's way to development, it never welcomes western model of modernity. People are determined to judge things on the basis of their own viewpoint and cultural habit. For them, the security and expected level of progress are two objects of concern.

Tantric Buddhism has led to the great error of confounding it with libertinism. John Houston argues that “Though all things can be employed as means, they must be rightly used, and their right use is far removed from mere sensual gratification. The possible use of drugs such as marijuana, ecstasy, or mescaline, which produce mind-altering effects, provides a good example” (131). Such drugs in many cases imbue the users with an absolute conviction of the existence of a spiritual goal of the kind postulated by mystics. John Houston delivers the following opinions about the mystical fit generated by the use of drug:

However, their use would be disastrous to anyone trying to follow a spiritual path — bliss so easily attainable would be likely to reconcile them to life as it is and induce them to be content with drug-induced experiences instead of actually treading the path. If the path were abandoned, the effort to negate the ego would be abandoned with it, and unutterable loss sustained. Among other causes that have led to misunderstandings regarding Tantric Buddhism are: the secrecy that has traditionally surrounded the inner core of doctrine; the sexual symbolism employed in Tantric texts and iconography; and the appalling misrepresentations put forth by certain Western writers. (59)

It is enough to say that the secrecy prevents the misuse of powerful mind forces. In spiritual matters, a purely historical approach is often pointless. Common sense tells readers that no system of teaching can be effective unless it is adaptable to time, place, and local characteristics. A perfectly rigid system would soon become a dry husk, a worm-eaten remnant, interesting only to historians. In practice, Buddhists have always treated the Buddha Dharma as something adaptable to circumstances. It is a living, fluid tradition that fits effortlessly into different surroundings.

The active and assertive encroachment of western powers like America breeds conflict in Tibet. America's active interest in the resolution of conflict in Korean peninsula is the medium to intervene into the culture of China. But China succeeds in averting to the compulsion to give an entry to western cultural influences. The following extract exemplifies how China manages to avert and evade the impending western interest and cultural influences:

Yet, as a Buddhist, I knew there was not much use in worrying. As soon as I could, I returned to Dharmasala, where I found him still alive,

but in a bad physical state. Yet his mind was as sharp as ever, thanks to a lifetime of assiduous mental training. His condition remained stable for several months before deteriorating quite suddenly. He entered a coma from which he never emerged and died on 25 December 1983. But, as if any further evidence of his being a remarkable person were needed, his body did not begin to decay until thirteen days after he was pronounced dead. (239)

Though China practiced totalitarian rule prior to 1990, it is customary for it to pursue the policy of seclusion. It brings forth change in most of the crucial sectors of society. Its educational sectors, social sectors, cultural sectors and technological sectors expand progressively on its own terms. In a dictatorial society, it is natural to suppress rebellious voices and voices of dissent. But progress and cultural mobility take place noticeably. The split of Korean peninsula is a strategy to inject the poisonous effect of westernized modernity.

Buddhists of all schools are enjoined to refrain from killing, stealing, and improper sexual conduct. They prevent themselves from lying, slander, and harsh or idle talk. They eschew covetousness, malice, and doubts about the Dharma's excellence. If they are monks or strict laymen, they must also abstain from intoxicants. With respect to this virtue of abstinence, Houston discloses the following view:

Firstly, it is not God who is offended by, but man who has to pay the price of, wrongdoing. Secondly, there is no idea of sin, but only of grievous folly — ignorance. This difference is significant. A Buddhist is not weighed down and frightened by a burden of sin. If he has erred,

he must pay, but the debt can be paid in full; he does not face eternal damnation, and his redemption lies firmly in his own hands. (79)

This absence of the sin concept means that each action will be regarded not as good or bad per se, but in relation to its whole context. Improper sexual conduct signifies sexual activity that has harmful results for those concerned or for others indirectly involved.

In art and music, considerable change is found. Without imitating any style and design of western art and music, Chinese music connoisseurs invent lovely and admirable arts. As communication and transportation expand, skilled persons and trainers move from one place to the other. As a result, the society witnesses progressive change and instant possibility of transformation. The following extract highlights the case in point:

The guerrillas, however, were determined to fight on. This caused the Chinese Government to demand that Nepal disarm the forces in Mustang, even though there must have been some arrangement between these Tibetans and the Nepalese Government. But when they tried to do so, the guerrillas refused, saying that they were determined to carry on even if it meant they must now fight the Nepalese army as well. Although I had always admired the determination of the guerrillas, I had never been in favor of their activities and now realized that I must intervene. (211)

Arts, sports and recreations thrive abundantly. But no trace of western art influence is found in those arts which flourish tremendously in Chinese society during post-communist takeover. Modernization takes place gradually in military band to music band for the purpose of public entertainment. Experiences matter to the art lovers and

connoisseurs. Rather than enjoying the copy of any art and seeking vicarious pleasure, they tend to lay emphasis on the original experiences.

Buddhists prevent themselves from lying, slander, and harsh or idle talk. They eschew covetousness, malice, and doubts about the Dharma's excellence. If they are monks or strict laymen, they must also abstain from intoxicants. With respect to this virtue of abstinence, Houston discloses the following view:

In China, they do not eat meat. This conception of good conduct differs from Christian morality in two ways. Firstly, it is not God who is offended by, but man who has to pay the price of, wrongdoing. Secondly, there is no idea of sin, but only of grievous folly — ignorance. This difference is significant. A Buddhist is not weighed down and frightened by a burden of sin. If he has erred, he must pay, but the debt can be paid in full; he does not face eternal damnation, and his redemption lies firmly in his own hands. (79)

This absence of the sin concept means that each action will be regarded not as good or bad per se, but in relation to its whole context. Improper sexual conduct signifies sexual activity that has harmful results for those concerned or for others indirectly involved.

It is the copied objects that give instant gratification to people. But the Chinese trend is not directed towards the consumptions of objects, fake objects, and copied objects for the sake of deriving instant thrill and gratification. However boring the process of getting habituated to the original and pristine nature of experiences, they tend to love the original. They develop whatever they want to develop in their own terms. The following extract is illustrative of how Chinese music and art develop carving out its own locus of original efforts and originality:

I was also very sorry to see so many tramps and homeless people taking shelter in doorways. It amazed me that there could be any beggars in this vastly rich and prosperous land. I was reminded of what my communist friends had told me about the injustices of the American Imperialist Paper Tiger, how it exploits the poor for the benefit of the rich. Another surprise was to discover that although, like many easterners, I held the view that the US was the champion of freedom, actually very few people had any knowledge of the fate of Tibet. (217)

Taste for music and art is governed by discipline. It is guided and controlled in a systematic way. Some people can call it a censorship on art and aesthetics. But the institutions and bodies of organizations that exist to monitor the expansion of art and music deliberately do so to prevent them from degenerating into vulgarity and artificiality. Certain degree of restriction is a must to save art and aesthetics from getting infected by the vulgarity, commercialization and commodification of art and music.

Spiritual notion of visualization constitutes the core component of mysticism. Visualization is normally performed in a meditation cell or in the shrine room of a monastery. The purpose of visualization is to gain control of the mind. It aims at being well-versed in creating mental constructions. It enables the agent of meditative contemplation to make contact with powerful forces. Concerning visualization, Harold Happold reveals the following view:

Followers of meditative visualization achieve higher states of consciousness in which the non-existence of own-being and the non-dual nature of reality are transformed from intellectual concepts into

experiential consciousness; non-duality is no longer just believed but felt. In short, visualization is yoga of the mind. It produces quick results by utilizing forces familiar to man only at the deeper levels of consciousness, of which ordinary people rarely become aware except in dreams. These are the forces wherewith mind creates and animates the whole universe; ordinarily, they are not ours to command, for, until the false ego is negated. (102)

How visualization achieves its results is hard to convey because it is based on assumptions foreign to Western thought. The methods bear a more than superficial resemblance to magic arts. The fundamental identity and interpenetration of all things in the universe is accepted as self-evident. Visualization is recognized as a valid diagram of the interlocking forces. Each of the deities with whom union is achieved has a vital correspondence with one of those forces.

Gaz 51 Soviet truck comes recurrently throughout the novel. Wenli's father Zhang drives it recklessly. Gaz 51 truck is given to China by Soviet Union so that it could carry necessary artillery and ammunitions from China to Korea during the time of China's aggression of Tibet. After China succeeds in keeping Tibetan influences and intervention at bay, Soviet did not take Gaz 51 truck back. This means of transportation reminds bloodshed and violence. People talk about how this truck came and where it is used now. This truck reminds that period when China was hectically engaged in pushing America away from Tibet.

Western intervention and aggressive beget adverse effect in the entire zone of China as well as Tibet. Western modernity and western cultural influence are held by Chinese people as the harbinger of horror aggression, conflict and various other

sources of unspeakable violence. The following extract highlights how Chinese citizens are averse to the violence-generating sides of languishing Tibet:

A more pressing concern were the many refugees from Kham and Amdo who had recently arrived in Lhasa. The city was simmering. For the first time, there was an overtly political flavour to the New Year festivities. Posters denouncing the Chinese went up all over the capital and leaflets were distributed. The people held public meetings and elected popular leaders. Never before had Tibet witnessed such a thing. Naturally, the Chinese were furious. They quickly arrested three men who, they said, were responsible for inciting anti-democratic crimes. (115)

The political interests of Western Europe and America breed conflict in Tibet. Along with the expansion of political interest, cultural influence and modernity of the west are likely to penetrate China. That is why it is so imperative for China to avert and eradicate the aggressive intervention of America. To cope with the aggressive and interventionist march of America, China has to take aid from its neighboring communist ally, Soviet Union. Soviet Union provides many military and logistic aids to China so that it could tackle the overwhelming influences and interventions of Western Europe and America.

The negation of the ego and attainment of intuitive wisdom is an almost superhuman task. Tantric Buddhism is a science of dynamic mind control that produces levels of consciousness deeper than conceptual thought. Happold goes on to affirm that “In describing those levels, words fail; in experiencing them, logical thought is transcended — hence, the need for symbols. Some of them, such as the symbolic ritual instruments, are mere props to assist in turning thought in a particular

direction”(105). Symbols and/or divine beings are not the arbitrary creations of the Lamas.

One of the major trends of Indian religious philosophy is mysticism. This term can be misleading, however, as it can evoke Western, and particularly Christian, notions of religious experience, practice, and ends. Nevertheless, many scholars of religion have long used such concepts to study Hinduism and to interpret it for Western students. The desire for union of the self with something greater than the self, whether that is defined as a principle that pervades the universe or as a personal God, is one sense in which Hinduism has a mystical dimension.

The narrator narrates that the standard of education in the school of village area is worryingly low. At school class, students used to laugh at those who used to speak mandarin, the standard Chinese language. The majority of students of village area prefer to talk in the dialect. The standard language is taken as the laughing stock. This situation shows how backward and low the level of learning and education is. When the teacher Zhang tells students to write essays on their ideal figure, one student writes that my ideal person is a truck driver. From this level of learning and education, China succeeds in establishing the finest universities of its own. The following extract describes the level of education in the village schools:

Teacher was in the habit of reading the best and worst essays in front of the whole class. But instead of telling us who wrote them, he would make us guess as far as he finished. In rural areas back then, the local's laughed at people who spoke Mandarin, even in school. Teacher was the only one who dared to teach us in that alien dialect. A graduate of a teacher's college, he was still only in his early twenties. He has a

gaunt, pale face, wore his hair short with a part down one side and dressed in a faded blue gabardine army jacket. (7)

The level of education is miserable. The national language and culture is slowly emerging in the country following the successful communist takeover. Teachers are making their best effort to make people recognize, identify and accept the standard language. With the help of standard mandarin language, teachers try to unite, systematize and standardize Tibetan's collective conscience. From low level of education, refinement and literary, China succeeds in expanding the horizon of modernization. Without relying on the imported notions of western modernity, China succeeds in uplifting and improving its culture and society in a modernist way.

Mystical experience and rationality are opposed to each other. The clearest example is constituted by the ancient Indian texts which form part of the corpus of Vedic literature. These texts purport to reveal the deeper meanings attached to the different parts and aspects of the Vedic ritual. They obviously search for a deeper reality. This reality is not accessible through rational discourse. Indeed, these texts remind readers on several occasions that the gods love what is occult. It shows that there is no intrinsic connection between mystical thought and mystical experience. Bansi Pandit delivers the following view regarding to the art of interpreting mystical experience:

The interpretation of mystical experience is rarely independent of the cultural and religious background of the mystic. A Christian mystic is likely to experience the presence of God, where a Buddhist mystic will have a different experience. They will give a different interpretation to the same experience. The principal aim of the Indian mystic is to escape from the never ending cycle of rebirths. These rebirths are the

results of the actions he has performed in preceding lives. Every action evokes some form of retribution: pleasant in the case of a good action, unpleasant in the case of a bad one. (124)

Not all actions find retribution in the life in which they are performed. The effects of not yet reattributed actions bring about that one will be reborn. Escape from this sequence of rebirths requires the cessation of activity. Certain ascetics took this literally. Others found an easier solution. In their opinion it is sufficient to realize that one's real self is quite independent of all physical and mental activities.

Within a decade after the communist takeover, China has countless numbers of the finest universities and research centers. With its own strength, resources, commitment and proper mobilization, it succeeds in heading towards the path of modernity. The following extract gives a glimpse of modernity brought forth by China via its own internal strength and capacity:

Colleges and universities had opened their doors again; rural landlords and rich peasant families were eating better, and oxen belonging to production teams were fattening up. Why even someone like me was having his picture taken in front of Tiananmen Square and personally viewing Chairman Mao's remains. Over the next two days, we visited Beihai Park, the Temple of Heaven and, next to it, and the Museum of Natural History, where the most impressive exhibit, for us at least was the dinosaur skeleton. (52)

Reform, change and progress occur gradually in different sectors ranging from education, health and standard of living. In the pre-communist rule, poverty is the dreadful problem. People die of hunger. Now at least citizens have got sufficient to eat. They have got the change to attend to school and universities. Majority of people

have become employed and they are confident enough to handle their own problems and address the emerging challenges of society.

Man's soul is, essentially, free from activity. Once this is fully realized, the link with one's actions is broken. This description of the world-view of the Hindu mystic provides some essential information. This information is related to what mystical experience he is looking for, and is likely to get. What he needs is a mystical insight into the true nature of his self or of his soul. This soul should be experienced as being free from activity, without link to the actions of body and mind. On the subject of rational thought and its polar opposite relation to mysticism, Richard Waterstone propounds the following spectrum of thought:

Indeed, all the orthodox Hindu systems of philosophy deal with this question. Then, it tends to offer one solution or another. They all add that the study of their particular system is a prerequisite for attaining release. The current of thought which is historically most intimately linked to Yoga is Sākhya. Yoga and Sākhya are frequently mentioned together from an early date onward. Sākhya represents right from the beginning the theoretical side of at least one form of Yoga. (59)

Rational thought was quick to incorporate the experiences concerned. It is prompt to develop systems intended to explain how a soul of the type described fits into the world at large. Sākhya is an elaboration of the fundamental idea that the soul is opposed to the material world. Since the soul is free from all activity, including mental activity, the latter, too, is believed to be part of the material world.

The tradition of making meal is gradually replaced with the meal-making machine. Mechanization affects daily life. People feel comfortable. At least they are

free from unnecessary hassles and discomforts. In Xidan Bazaar, the narrator perceives this sort of change. He describes “The three of us also stood in line for two hours at a renowned dumpling shop next to Xidan Bazar, and treated ourselves to a meal of machine-made dumplings that were filled with fatty pork that oozed grease when you bit into them. The machine spat the things out behind a waist high counter for customer at the dozen or so tables up front”(54). Mechanization is an instant act of accomplishment of unique kind.

In its Hindu aspect, the name this tradition gives to the transcendent principle in question is usually Brahman. In the earliest, Vedic strata of Hindu religion, this term meant ‘the power of sound inherent in the mantras of the *yajña* (sacrifice)’. Hence, in the Upanishadic period of philosophical speculation Brahman came to be seen as the substratum of the universe itself, an omnipresent ground of all being. Brahman might be conceptualized as the screen upon which the movie of the world plays out. Brahman is so all-pervasive we are not generally conscious of its existence. B had ra yaka Upani ad says:

It is like this. When a chunk of salt is thrown in water, it dissolves into that very water, and it cannot be picked up in any way. Yet, from whichever place one may take a sip, the salt is there! In the same way this Immense Being has no limit or boundary, and is a single mass of perception. As can be seen from this passage, Brahman is ascribed characteristics of being and consciousness. The texts specify that all things have their root in Brahman, the supreme cause. Therefore, while it is not a deity in any traditional sense, Brahman is attributed consciousness. (48)

Thus, Brahman may be seen as a conscious force. It is a blissful wellspring of being to which all things have a contingent relationship. The real revolution of the Upaniadic era is the revelation that the self of man. This development of thought can be charted in the textual tradition, particularly because Upaniadic texts were compiled over the course of several generations. The yajña is a rite that was believed to nourish and maintain the universal forces represented by the gods and thereby continually recreate and hold the universe together.

In society rationally administered, youths like the narrator feels confident. He is happy that his brother gets a chance to go to college. He too is promoted to the post of deputy unit commander. His friend is too happy that he gets a full time job and he is economically able to look after not only his family but his ageing father and mother. The narrator says “my brother had been the first person from Northeast Gaomi Township ever to go to college. That has brought the family so much distinction that following him into college had been a dream of mine since childhood. And now the opportunity to see that dream come true had arrived” (64). Entire nation is heading towards modernization. Without taking resort to the western notions of modernity, the country experiences modernization, progressive change, technological transformation and social solidarity as well as nationwide commitment to progress.

The pain the victims of social chaos felt at being lost and far from home was intense, and so hard to bear, that their only hope was to stop trying to remember the secret, the lost meaning they'd come here to seek. The following lines dramatize this sort of conviction with which Chinese youths were driven:

We were stunned, but only for a moment. Then we burst out laughing. A teacher by the name of Ma, whose face was red to begin with, turned the color of a rooster's cockscomb that had pulled a long

face, chuckled aloud. I was the only one who did not laugh. I just stood there amazed at what had happened, and recalled a well-known tale from our village that our storyteller Grandpa had told us. Once, when a down-and outer named Jiang Ziya was selling wheat flour, a strong gale swept it out of his hand. (26)

Cultural self-isolation and shutting China off from outside influences is dismissed as an unrealistic alternative to westernization. Though cut off from the dynamism of western politics and trade, China continued to strengthen itself in its own terms. Traditional forces are revived eclectically. The pressing needs of the time are addressed innovatively and constructively.

The condition of being delusional is one of the worst consequences of following western culture. Apparently, it is believed that the book is written to improve the insular thoughts of Chinese youths. But the result turns out to be counter-productive. It is by no means certain that delusional aspiration on the part of the readers of this mysterious book sparks dystopia and disillusionment. The miserable and directionless life of mother enables the narrator to make use of the theory of how innocent people fall victims to the widespread problems of cultural aggression and displacement.

When women are compelled to assume traditional cultural role and forced to make retreat from new modernist role, conflict and crisis arise. In their search for new experiences and freedom, women have to encounter several factors which drag their progressive pace and push them ahead on the way to transformation. Behind the story of her growth and ending lies another sub-story of deception and treachery. As a result, they are disturbed and disappointed by the conflicting attitude.

### III. Dalai Lama's Vision of Tibetan Independence

The core finding of this research is that reassertion of Tibetan norms and mysticism as well as gaining western support for the Tibetan independence is stepping stone in actualizing the vision of free Tibet. Uncritical importation and appropriation of western idylls and westernized modernity in Tibet can ultimately turn out to be a source of conflict and crisis. The view that western grand narratives boost and uplift the non-western countries is just a myth. It rather generates dystopia and disillusionment. This bitter but ground reality as the east west encounter is tested and probed in Dalai Lama's memoir, *Freedom in Exile*.

The transformation produced by the western culture is on no account acceptable. Each reader reads western culture and rewrites this whole journey through personal viewpoint. *Freedom in Exile* is a self-referential work that continually underscores itself. The anxiety, charm, and passion activated by the western culture transports at a frightened speed. Tibetans are covered and subdued following China's invasion of Tibet. Ethos of Chinese culture is something that reminds readers of the whole world. The forcibly imposed culture of China in Tibet is part of something the presence and duration. It is something that has been distilled from the stillness or the noise of the world. But it's not the stillness or the noise itself. The narrator's questions his understanding with other reading experiences where the cultural locus was almost took on.

The narrator's anxiety is not just restricted to the isolation he thinks he might face. The novel is less about finding the object than it is about the journey. What articulates is a search for intangible things that everyone seeks or expects to find from life. Tibetans feel bitter disappointment, when they believe that their lives are worthless and invalid under the harsh surveillance of China. At a more general level,

similar observations and a similar sensation are deliberating about the change in Tibetan society over the past several decades.

Tibet is lost culturally and socially following its invasion by China. The narrator painfully realizes that his world is depending on mistaken signs and haphazard habits. Life located somewhere in another facet. It seems he is seeking Chinese future. He wants to meet the starting point of life. When he is able to reach this stage of transition, he happens to discover restlessly. Disconnection is an essential part of the relationship between controllers and controlled. China with its history of silver mines and its presence of beautiful sunsets on purple mountains is a vivacious presence to be felt almost at every step. Only Tibetan has the fate of getting debilitated and languished in the lap of totalitarian China.

The native Tibetan culture and custom clashed with the emerging program of westernization. As a consequence, the Tibetan society moved into the phase of turmoil and instability. Lama exhibits the bitter fact that the wholesale utilization of sinic modernity in the Tibetan community generates violence and bloodshed. Whatever pragmatic and practical western principles and values might be, if these norms are imposed on the culture of third world country, bloodshed and violence takes place. It deals with how and why the native and orthodox cultural environment of the modern Tibet has categorically rendered the western values, viewpoints detrimental.

To be more precise, *Freedom in Exile* represents the most common explanations of either the negative or positive social effects of the catastrophe of invasion. This position presumes social effects occur regardless of the particular context within which people are bound to act out of despair and disillusionment. Tibet creeps forward on the way to freedom in its own terms. When principles of China's

totalitarianism penetrate the fabric of Tibetan society, violence and bloodshed crop up in a huge proportion.

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