Shakabpa provides a detailed narration of the process of identifying the new incarnation of the Dalai Lama, the most detailed in the entire book. As he was a member of the committee assigned to search for the fourteenth Dalai Lama and was an eye-witness to many aspects of the search, his first person account sheds interesting new light on this singular process. Once the child was identified, a Chinese warlord Mā Bufang (1903–1975), who governed Qinghai, demanded a bribe of four hundred thousand silver coins. Without announcing the identity of the child, a resolution was eventually achieved and the youth was brought to Lhasa. Radreng Rinpoche cut the ceremonial lock of hair and granted the boy his new name. The Regent Radreng oversaw his enthronement and early education.

Foreign dignitaries, including some from China, arrived to participate in the ceremonies relating to the youth’s enthronement. Shakabpa refutes the claims of some Chinese historians that have claimed the Chinese delegation was accorded a status indicative of Tibet’s subservience to China. Shakabpa offered a sustained critique of Chinese representations of these events, most of which were in fact witnessed by Shakabpa.

Just before Japan invaded China in 1941, the Regent Radreng retired and was replaced by the Dalai Lama’s tutor. Although Radreng was a monk constrained by the vow of celibacy, he had not vigorously protected his commitments, and due to the impurity of his monastic status, he was deemed to be unsuitable to serve as the Dalai Lama’s preceptor. The Dalai Lama’s tutor, Takdrak Ngawang Sungrap Tutop Tenpé (1874–1952), assumed the responsibility of the regency in early

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1941. Serving for a decade until the Dalai Lama was able to assume authority himself, Takdrak Rinpoche was a stabilizing force after the comparatively tumultuous influence of Radreng.

The Allies wished to support China in their war with Japan, but their supply routes had become imperiled. Consequently, the Tibetan government was petitioned to permit transportation to pass through its territory; Tibet refused. Shakabpa argues that this demonstrates that Tibet was capable of making its own choices, as a sovereign nation does. He includes a letter from President Roosevelt appealing for Tibetan cooperation. Following the thirteenth Dalai Lama’s example, the Tibetan government endeavored to enhance its international standing throughout this period.

Increasingly, Tibetans found themselves interacting with others in an international setting. A dispute between a Gurkha and a Tibetan resulted in the former being protected by the Chinese Mission. The Tibetan objected to the action of the Mission’s Gong Jingzong and expelled him from the country. A Tibetan lama from Gomang Monastery, Geshé Sherap Gyatso (1884–1968), was a progressive figure intent on modernizing traditional Tibetan education. Moving to China in 1937, he gained support from the Panchen Lama and other patrons in the Republican government. This enabled him to gain a national reputation and found an important school called the Qinghai Tibetan Buddhist and Chinese Language School. Shakabpa depicts him as an “instrument of the [communist] government” who “broadcast propaganda over the radio in Tibetan.”

In 1944, American pilots crash-landed near Lhasa on their way from India to deliver war supplies to China, and the next year, the Austrians Heinrich Harrer (1912–2006) and Peter Aufschnaiter (1899–1973) escaped a British internment camp in India and made their way to Tibet. Harrer became a friend and tutor to the young Dalai Lama, teaching him about science and the larger world. Likewise, at the successful conclusion of World War II, the Tibetan government congratulated the

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c See p. 894 below.

d Heinrich Harrer and Peter Aufschnaiter are authors respectively of *Seven Years in Tibet* (London: R. Hart-Davis, 1953) and *Peter Aufschnaiter’s Eight Years in Tibet*, ed. by Martin Brauen (Bangkok: Orchid Press, 2006).