

**His Holiness the XIV Dalai Lama
Compassion Without Borders
April 19, 2012, at San Diego State University**

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Please enjoy our entertainment by the soaring eagles, they use dance and music as a source of diversity and cultural enrichment for the San Diego American Indian community.

(Music.)

Ladies and gentlemen, please welcome the soaring eagles dance troupe. First up, we're going to have the northern men's and women's northern plains traditional.

(Music)

>> Ladies and gentlemen, please welcome guitarist Bill Jones to the stage. Bill received his degree from SDSU and has performed throughout the U.S. and Europe. He has composed and recorded music for television commercials and has also produced award winning CDs. Bill appears courtesy of the SDSU Adams project performers network.

(Music.)

(Applause.)

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(Music.)

San Diego State University, April 19, 2012

Compassion Without Borders, with Dalai Lama

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>> Ladies and gentlemen, the program will begin momentarily. Please take your seats and silence your cell phones.

>> Please extend a warm welcome to His Holiness the 14th Dalai Lama, escorted by the venerable Lama Tenzin Dhonden San Diego State President Elliot Hirshman, the honorable Jerry Sanders and our distinguished guest miss Laurene Powell Jobs, founder and chair of Emerson collective.

(Applause.)

>> Good morning and welcome to a very special day at San Diego State University. We are honored to host His Holiness the 14th Dalai Lama.

(Applause.)

>> Today's event brings our community together to discuss the issue of ethics and compassion in challenging times.

In many respects, our world has changed more in the last 100 years than in all of recorded history.

Cell phones, the Internet, genomics, nuclear weapons, space travel, globalization are just a few of the developments that have changed our society. Yet despite the many changes in our modern world fundamental questions remain the same.

How can we balance our individual and communal needs? What are ethical obligations to each other? How can we build and foster compassion? And perhaps most fundamentally, how can one attain a measure of contentment and harmony?

At San Diego State University we encourage our students, faculty and staff to ask these fundamental questions. We do this because we know their answers to these questions will shape their actions as leaders and in so doing affect our region, the nation and the world. And thus, it is altogether fitting that His Holiness has chosen to address these topics today.

My hope is that we will all gain a measure of insight from his remarks. It is now my honor to introduce one of our most distinguished alumni, our Mayor, the honorable Jerry Sanders.

(Applause.)

>> Thank you very much.

San Diego has pleased to serve as a host to His Holiness and we hope that His Holiness has enjoyed his visit. Throughout his teachings, he encourages us to strive for a better world. I'm glad that with his visit to San Diego, University of California as San Diego State. His Holiness can see our dedication to knowledge and enlightenment. And improving the world beyond our borders. San Diego is a city of innovation and hope. His Holiness's message of compassion and peace definitely resonates

with the citizens of San Diego.

With this key, we offer His Holiness a promise to keep working for a brighter tomorrow. It's my honor to present His Holiness with the key to our city on behalf of the citizens of San Diego.

(Applause.)

>> Our tradition.

>> Thank you.

(Applause.)

>> Thank you. I also have the honor today of introducing Laurene Powell Jobs, she has dedicated her life to helping communities meet their full potential. She's been especially effective in helping students. She's the founder and chair of Emerson collective an organization that supports social entrepreneurs an organization working in social justice and conservation. She's also President of the board of college track and after school programs, she founded in 1997. If that weren't enough, Ms. Powell Jobs also serves as numerous boards on the members of foreign relations, I'm pleased to welcome Ms. Powell Jobs today.

(Applause.)

>> Thank you.

The political system that prizes the opinions of its citizens above all else poses a beautiful and unprecedented challenge to the individual. A Democratic society will only be as good as the thinking and feeling of its members.

The quality of our politics and our governments will therefore be determined by our inner states, by the condition of our souls.

In this sense, Democratic life may be said to have a spiritual foundation. If inwardly we are unclear or distracted or dominated by narrow considerations of self interest, then our political outcomes will reflect our sorry inner conditions.

The interior eventually becomes the exterior. Especially in a democracy.

I take this to be one of the Dalai Lama's lessons about the responsibilities of freedom. That attention to our spiritual well-being is a kind of Civic responsibility. When you think of it this way, the struggle for enlightenment is nothing other than the struggle for a better world.

The Dalai Lama's lessons for us are personal. And they're political. The spiritual approach to

politics that I see in the Dalai Lama, is not to be mistaken for subordination of politics to religion. Quite the contrary.

In American politics, religion is now different advise sieve and dogmatic. A polar rising influence, an alibi for impatience and intolerance. It divides our society into us and them. But the Dalai Lama teaches by example that Holiness is a essentially not divisive, that it refers always to a common humanity. The Dalai Lama is a rare figure in our time.

A religious leader who includes, rather than excludes. Who wishes to expand freedom rather than contract it.

This deep love of liberty is owed of course to his and his fellow Tibetans terrible experience of oppression, which continues to this day. But it is also a fundamental feature of the spiritual temperment that he exemplifies. That spiritual temperment is most apparent in the Dalai Lama's joy and laughter which is inexhaustible and a matter of principle. How can a man who is so familiar with the conditions of our world scarred as it is by war and injustice be so joyful?

How can a main who knows so much, smile so

much?

It is a kind of miracle.

But it is also a source of strength for many of us. Because from his joy, we may glean a sense of possibility. A basis for our own hope.

The Dalai Lama's response to oppression is not despair but compassion. And compassion, and the political action that flows from it.

Is the sign of a soul that can cope with history and even bend it in the direction of its Mercies. It is a true honor, ladies and gentlemen, to introduce to you, His Holiness the Dalai Lama.

(Applause.)

>> Thank you.

>> Thank you.

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(Applause.)

>> That you.

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>> Thank you.

>> My turn.

>> The lights fix there.

>> Usually I will speak at the beginning, from podium.

So, the President of the University, and also the Mayor, and then Ms. Laurene Jobs. Of course, mainly, brothers and sisters.

When I say brothers and sisters, I truly believe we are same human being. Now 7 billion human beings. Actually, human brothers and sisters.

Mentally, emotionally, physically, we are the same.

Then furthermore, potential of good things or constructive things, same.

And also, the potential of destruction, also everybody have same.

Emotion, because it's emotional level, those sort of emotions are mind, which is the sense of community.

Sense of brotherhood. That particularly brings, develop sense of responsibility.

And sense of concern of others's well-being, with that motivation, that action, physical action, becoming constructive.

Then, again, part of our mind, part of our

emotion, fear, jealousy, anger, frustration, these ultimately brings destructive action.

Physical action, verbal action, or hurting others, or create harm to others, so that's destructive.

So we, everybody, in emotional level, the potential of both are there.

Just as I mentioned while we are waiting there, or interview, or I mentioned from birth, we are equipped with these things there. But between these two, destructive emotion and constructive emotion, the anger, fear, is part of our emotion, right from the beginning.

However, the dominant, the whole time, at the time we are our life beginning, love, compassion.

Because the child's survival entirely depends on other's affection, other's caring, mainly mother.

That's a fact.

Even animals. We can see cats, dogs, I think many birds, they are some turtles, I think even alligators, you see, looks very terrible, but I notice, the alligator lay down egg and then hatch it.

The mother some distance, watching. Taking

care.

But the turtle, some turtle, lay down egg, then left; they no bother about the answer. The poor, the helpless small turtle, they have to survive by their own effort. Quite a pity. When I saw that, oh, very unfortunate.

So, we survived by mother's care, mainly mother's care.

And then, nourishment from mother's milk.

We can see those small kids, small kittens. Or puppy, I notice some sort of small, at the beginning. Some not yet open their eye.

Looks like blind, but we see, try to find mother's nipples.

(Laughter.)

>> See, they go like that, then they found that small thing, they put, oh, then, oh, looks very happy.

So that's biological sort of factor. So, we, everybody, equipped with the seed of affection or compassion. Already there.

So therefore, and then also, that is permanent.

And also, for survival, for healthy survival, healthy growth, the affection is immense. All

the fear, anger, bothered their life, but the young child remain constant fear, constant anger, very bad.

They are sort of physical growth.

So, during that force during that period, the positive emotion. Then, there's the beginning of our life.

The end of our life, again, affection. Become I think very important role, factor, at the time of death.

The dyeing person now, knows maybe billionaire, money, no longer use.

No longer helpful.

Fame, no longer helpful.

Strong body, no longer so useful.

Education, also no longer. Now, that moment, the most important factor is surrounded by your friends and family, even doctors, nurses, who really showing that dying person very human affection, closes feeling, then dying person die peacefully.

So, at the beginning of our life, affection is so important role, at the time of dying, or even during illness, very important role. My own experience, sometimes, yesterday, in hospital,

the doctors naturally very expert, and with huge missions, if the doctor not showing human affection, like mission, then sometimes you feel, oh, the doctor may carry some experiment on me.

In fact, sometimes it happens, isn't it?

Other hand, a Doctor, nurses, really showing human feeling, close because your life is so precious, the other day, the whole Hawaiian native culture, they say, your blood is my blood, your born is my born. So that sort of kind of feeling, that nurses or doctors who really showing that kind of spirit, your life is our life, your help, your health is my health, that kind of attitude, how you feel very happy.

So, in human life, whole rest of life, among different, different sort of minds, minds or thoughts or emotions, the compassion emotion is most important part of our life.

We are equipped with that, because it helps us.

Because it is necessary for survival.

Now, I look to the world, yes, when I first came to Europe, '73, 1973, in India and also in Tibet, we have some kind of impression that Europe

materially highly developed and in fact, to some Tibetan, in '60s, already, you say, they settle in Switzerland and some Tibetan express, oh, now this land truly the heaven, paradise. So when I reached there, it looks, expectation is oh, something really very happy place.

Yes, the material facilities, wonderful.

But then, we getting some sort of friends or I mean, we get more sort of acquaintance with these Swiss people, and then, at that time I was number of European countries. Then eventually America.

And Canada, these countries.

And we more see acquaintance, and then, we begin no, notice, on the under beautiful surface, underneath, some kind of worry, anxiety, stress, as a result, problem of alcohol. Problem of drugs,

Person happy, calm, no need alcohol. No need, even alcohol, little bit. Okay.

(Laughter.)

>> Well, my tutor, very kind tutor, once, one person received some sort of teaching from him. So he, he told that person, now on, you should

not drink. Then they, the person, the layperson, with great respect, I cannot step, I cannot stop completely.

Then my tutor, very kind, okay, then okay, little, little.

(Laughter.)

>> So, anyway, drug problem now, you can't blame the, some other country like Mexico, you see. There are people who really hunger, for drugs. So this is the problem that start. Why it happen?

Some anxiety, some worry here.

So, this clearly shows material development alone will not bring genuine inner peace.

No, obviously, we have this body, and body level, some certain level of comfort. Pleasant or pleasure, satisfaction.

But another kind, mental level, not depend on sensory experiences, but simply, on mental level.

And another experience, pain and pleasure, satisfaction, joyfulness, mental level.

All those joyfulness or satisfaction, through sensory sort of experiences, is very limited, very

temporary.

And then, more important, no matter physical level, comfortable, complete satisfaction, but at the same time, a lot of worry.

A lot of pains, in mental level, can go, can't help.

So, the physical comfort cannot subdue the mental level of pain.

Other hand, mentally, happy. Calm. Then physical pains, physical difficulties, can subdue, so therefore, mental level of experience is more important than physical level of comfort.

It is very important, because we should know, two levels of experience, one mainly physical level, one mental level.

Then between these two, mental level experience are more serious than the physical level.

Now look, material facilities, material development, bring only comfort for physical level. Good scene, good sort of hearing, like music, good taste, food, like that, these only bring satisfaction on sensory level.

So there are people who materially, everything they have, but mentally, too much stress, too

much worry and loneliness.

So these mental level pains, solve only through, through mind itself.

So I often, you see, telling and also mainly, as a result of discussion, with many scientists, and many sort of educationists also, many thinkers, now, conclusion very clear, the model education, or model way of life, and education itself, very much oriented about economy or material, development.

So that's the real sort of reason, I think they build for society, materially highly developed, yet underneath, some kind of sort of unrest, difficulties or problems.

Then more important, on the global level, get rich and poor. Immense.

I have few occasions visit Africa, and also Latin America.

And of course, in Asia also. The global level, there's huge gap, rich and poor. Industrial aspirations, there are some problems. But generally, you have surplus.

And same human being, who share same planet, who have same right, many cases, facing starvation.

It is very sad so this get rich and poor not only, the sort of model is wrong but practically also source of problem.

Then, many parts of many worlds, many countries, almost now entire world, I recall new disease, new cancer, that is correction.

Many parts of the world.

And then, bully each other. A lot of sort of injustice. Or discriminations.

Even as one mentioned, even you say, regions, religious faith also sometimes creates discrimination. Division. Or divisions.

And re leej just basis, God faith basis, all these are additional sort of problems.

These cannot solve just through rules of law, law abiding.

Ultimately, we need sense of self discipline. Self discipline comes only through certain morale principles.

So, moral principles, some people have the view any moral principles, moral ethics, must base on religious faith.

Then, if that is the case, then moral ethics becomes very narrow, cannot cover entire 7 billion human beings, because they are

individual, in reality, there are quite big number of non believers.

Even in non believer, we can see, they carry some sort of prayer. They have, when in their mood good, they have some inner faith. But when they, they face some difficulties, then no longer faith, so carry also some matters.

So that means, even some of these people who claim some sort of religious state, but not real serious, so, therefore, now, we need, another sort of way of approach.

Promoting a lot of moral ethics, not based on religious, religious faith.

That is not new. In India, now, India my second home now, last 50 years.

India is my home. And besides, all our sort of, philosophy, or logics, all this comes from India.

So I always describe our relations between Indian and Tibetan is like relations between teacher and student.

Thousands years we were like that. So anyway, in India, before Buddhism comes, the moralists same time, before that, already it's different spiritual sort of traditions, or different

philosophical views also there.

One philosophical view is, accept the life, denying any value of spirituality. So, that we call ancient initial list many.

So, there is, those traditions, the remaining sort of philosophers, criticize that view.

Condemn, even condemn.

But person who holds that view, refer sage, so that means respect.

So in India, almost 3,000 years, there's a tradition respect non believers.

So, therefore, in India, 3,000 years, the concept of secularism, so, modern India, there are on constitution also based on secularism. Because the reality, India, multi religious nation.

Last, over 3,000 years, I think 4,000 years, multi religious nation, community. Like that. So, therefore, it is necessary some principles which are acceptable to everybody, including non believer, so secularism becomes something very genuine.

So, now look, all world, much religious sort of world. Multi culture, and also including non believer. But these problems, if you see this as I mentioned before, this problem face only by

religious people, then of course, the, it is solution. We make effort to promote religious faith, then this can't, this will solve.

But this is the problem of the universe, whole universe, and entire humanity. So, the the solution, that problem, also should be universally.

So, there's no other choice but accept the India's thousand year old tradition, secularism. When I say secularism, to some people, you see they have little reservation. They have, their understanding, their secularism means disrespect tradition, or against religion. That's not the case.

Like Ghandi or some of those, and also, some other people, these people are the lawyers who draft Constitution. So these, they are sort of personal level, they are very much people.

So if secularism is actually against religion, then these people, very clear, so therefore, at least according to Indian understanding, secularism not at all disrespect religion, but rather, respect all religion and no preference this religion or that religion.

Also I mentioned earlier, respect non believer.

So I'm trying to reach agreement with full support, many my friends as I mentioned earlier, scientists or educationists, so my approach, now our approach, so without touching religion, if you have religious belief it's very good, only sort of, only thing is, they should be serious, and sincere.

Otherwise, it's enough. Then non believer say we should have one sort of effective way of approach about this. That is the, as I mentioned earlier, you see, sense of concern of other's well-being.

Potentially we, everybody has that sort of seed, from birth.

Now, the problem, I think we can see, children, very anxious, they don't care about sort of different raises or different family background or the different religious faith. They simply, they are satisfied, you see, so, let's play together.

They treat it like brothers and sisters.

Then, getting sort of older,

>> Grow up.

>> Or more education, then, our mind become more sophisticated, then thinking, what their

social background? If I make friendship with them, how much I will get.

So I usually telling, teasing some Tibetan who are sort of got around to different places with hopes of getting some money,

>> So, he's saying that he teased the Tibetans that were traveling around to raise funds, saying, are you on a trip to milk the cow?

(Laughter.)

>> So, we are now thinking some different level. And then, that eventually are basic values, and young age, very fresh, now that eventually,

>> Becomes dormant.

>> And also sometimes, overwhelmed by negative emotions.

Jealousy, extreme competition. Competition itself is good, but extreme competition, that brings anger. That is very destructive. Simply competition with respect, very good friend, respectfully trust, meantime say, I also the one be tough. Competition is very positive. Without that no progress.

So, these mental sort of things, will help to make precise distinctions, precise distinctions,

like ego. Ego there are two kinds, one ego, extreme self centered sort of feeling.

That brings disregard of other's rights and views.

That's wrong.

But another sort of strong sense of, strong sense of self, in order to build courage, in order to build determination, willpower, in order to serve other people, in order to develop infinite altruism, we need strong sense of self.

That kind of equal, that's very positive.

Similarly, desire, one desire mixed with attachment, that is destructive. Shortsighted, biased; compassion without attachment or desire without attachment, or love without attachment, that is, that can develop infinite, that is unbiased.

So, actually, compassion without borders is beautiful. That kind of compassion.

Not oriented towards other's attitude, but rather thinking, their well-being.

So, here, your enemy, still human being. Still have self same right. So with that understanding, and still, you see the model of the oneness of human being, humanity, so on

that level, develop sense of concern of their well-being.

There are negative actions, different, we can sort of engage, there are wrong actions that we have to sometimes, sometimes we have to counter

>> Counter.

>> Counter sort of action. But, towards the actor, towards the being itself, you see, we can, we should keep our love compassion, sense of concern of their well-being.

So, in mind for emotions, you see, due to >> Different factors.

>> Oh, and also, anger, out of sense of concern of their well-being, that anger is positive.

Anger out of ill feeling, that's negative. So we have to sort of make

>> Distinctions

>> Distinctions, so anyway. So we really need effort, serious effort, to promote these deeper human values. Not through preaching, but through reasons, but through sort of experiment. And here, I usually see use three points, common experience, as I mentioned earlier. We all come from our mother.

And those people who received maximum affection from our mother, their whole life, the effect of that is deep in our mind. So that person much more happier.

Than those people who, in that age, lacking affection. Or worst case, was abused. Then, whole rest of life, no matter how successful life, deep inside, some kind of sense of unsafe,

>> Insecurity.

>> Insecurity there.

So often come anger, frustration, suspicion.

So there's common experiences. Use common sense.

Nobody say, oh, this family very happy because the family always quarreling, always fighting. Nobody say that.

This family, oh, very happy. They are friendship, they build trust, really marvelous. So, everybody see it that way.

When we, when we welcome each other, you see this, different families, where no matter whether rich or poor, they are member of the family, full of affection for each other. Visual affection, visual trust, then that family very happy.

(Mutual affection and trust.)

>> And one family may be very rich, very famous, but within the family, lack of mutual trust, suspicion, jealousy.

That family never get sort of the real happy life.

Then most important is scientific finding.

Really medical scientists, now begin to realize calm mind is very important factor for good health.

So sometimes you see we have sort of slogan, healthy mind, healthy body.

So healthy body very much in line with healthy mind. Healthy mind means not intelligence, not only that, but mental level, calm.

How to develop calm mind? Through anger? Through jealousy? No.

Calm mind develops only through open, warm heartedness. Because you see, jealousy, suspicion, fear, usually comes from our human brothers and sisters, of course sometimes fear earthquake, where I live, you see, there are sort of records of sort of serious earthquake. And early part of 20th century.

So, we also, there is also occasionally some

tremor, so fear of that, that's reasonable.
That's okay. That's not based on mental
projections.

So, you see, some fear, yes, based on factor,
>> A fact.

>> So, that fear brings some precautions. It's
good.

Generally, you see, the fear, these negative
emotions, really brings some kind of turbulence
in our mind.

So, I mean, except those neing nach sort of
danger, otherwise come from human brothers
and sisters.

So once we keep here suspicion, distrust, then
fear and frustrations loneliness, these things
happen. When you open your heart, and
consider other part of me, I'm not saying I'm
some special nothing. I'm nothing.

But, when I talk, people, I simply feel I'm
talking to another my long time sort of
acquaintance, as I mentioned earlier, we are
same human brothers and sisters, no
differences.

So, that really reduce anxiety. Or little sort of
nervous.

Of course nervousness also part of my mind. When I was in young, sorry. When I was young, particularly when I visit China and also 56 came to India, the official formal meeting, sometimes I also become very nervous, how to act, like that.

Then, the more sort of acquaintance,
>> Familiarity.

>> Familiarities, talk with people, and also through my own daily training, as soon as I wake up, I remember Buddha and his teaching, altruism, and then, make up my mind, the whole day, my body, speech, mind dedicated for well-being of others.

Very helpful. This kind of thinking, very, really brings our mind.

So, therefore, more positive attitude really brings instant self confidence. That brings calm mind. So that's the mental system, like that.

So that not necessarily you see, use religious reasons, simply common sense, common experience and scientific findings we get some sort of conviction, awareness. Then everybody loves their own body, their own health. Their own life.

So once we know the one best sort of method to bring healthy body, healthy mind, then we develop some kind of interest. Once once interest develop, effort comes.

Effort not just one time effort. But day by day, week by week, month by month, year by year, decade by decade. Then our mind can't change. Very possible.

So, so, I can finally, I want to tell you, our century old concept, me and others, then further sort of, further we and they.

Now here, as soon as I develop me, other, some distance, instead of that, you also part of we, part of me.

Then no distance.

So we should now create sort of big we, entire 7 billion human beings, are part of we.

Then no ground to fight, no ground for violence, no ground to cheat, no ground to bully. Clear. So that I think really worthwhile. Think. These things.

And then make effort. Effort should not follow expect some sort of effort from above.

Effort must come from individual. You here maybe over 10,000 people. Each of you have

same potential. Same opportunity. Let us create inner peace, through that way, create peaceful family, peaceful community. The through that way, peaceful world.

Thank you. Now some questions.

(Applause.)

>> Sit, sit.

>> Here's our questions.

>> The first question, Your Holiness is from Joanna drum mond. She asked, I'm just one person. How can I make a difference?

>> I answer already, already said.

(Applause.)

>> Now, here, I want one end. Sometimes I also feel and see the immense problems thank you, your limitation yourself. And then feel hopeless. No. Then it's wrong.

Change of the world. With effort of human being, the effort by humanity, means combination of individual. So we individual ultimately, everything depend on individual. So take that line, and even one person is develop

some kind of sort of positive sort of thinking or way of life, and become more peaceful person, then at least, it can multiply ten people, or ten people, each ten, another ten, hundred people. Go that way, you see, that's the way to promote wellness. Or Buddha or just one person.

They carry sort of certain sort of
>> Teaching.

>> Certain teaching or certain sort of explanation, according to their own experience. Then it multiplies like that.

So, don't feel hopelessness.

>> The next question is from doctor Yehuda and Virginia Shabtai. What is your view of forgiving a person, or a country when the person or country has acted in a violent unethical or criminal way? It is easy to forgive others when they recognize their mistakes, ask for forgiveness and change, but can we forgive those who are unrepentant do not seek forgiveness and still need to be held accountable?

>> Here, I think this makes sense, distinction, action, actor.

Like ours make distinction,
>> Confession.

>> When we make confession. You say we make distinction. My wrong action, which I done, and I feel regret.

So through that way, that makes distinction, actor yourself, and in your wrong action. So similarly, other make distinction, their actions, the actor. Now forgiveness means, don't keep negative feeling towards that actor.

You must develop how bad that person is bringing this kind of negative action, ultimately, have to face negative consequences by themselves. So, out of sense of concern, not anger, that is genuine meaning of forgiveness.

But as far as their actions is concerned, analyze their reality or situation, if it's the condemnation is necessary, then you should take counter measure.

And not out of hatred, not out of anger, but out of sense of concern of their well-being.

And try to stop their wrongdoing. So that's the genuine meaning of forgiveness.

I often say, forgiveness does not mean forgetness. If you forget their wrongdoing,

there is no basis for forgiveness. Clear.

(Laughter.)

>> Next question.

>> From social media, to television, technology seems to be a growing distraction from relationships with others from making relationships, connections with others.

What advice do you have now that, with the media

(Translation.)

>>

>> Not necessarily. I feel, I sit in India, but through television or radio, mentally, close every part of the world.

But you mean, I think personal sort of

>> Personal relationship.

>> What advice do you have for those who have a hard time disconnecting from technology, so we can be better spouses, better parents, better neighbors and better friends?

>> Who create, can stand several hours to look at television?

Who asked you?

For example, American citizens, American

government, two houses pass resolution, every day you must spend ten hours look television. Nobody said that.

So you your own mistake.
(Laughter.)

>>

(Applause.)

>> Now recently, in India, I just visit some Indian visitors, and then I just casually mentioned, in early period I also look television, mainly, they like stories, or discovery,

>> Discovery channel.

>> Really, you see, I get a lot of sort of education watching, judging these animals.

And then, mainly some stories like that.

Then last few years, no, no open television. Information just, radio, BBC, radio. Brought old fashiond news. So I told that Indian, last few years, I never sort of open television.

And she was very seriously, she respond, then you must feel boring.

>> Bored.

>> Oh, bored. But so then how do you spend your spare time?

Then like, of course, reading, also including

newspaper, and some sort of text and then mainly thinking.

That brings tremendous sort of rest, thinking, thinking, thinking.

So, you spend, oh, at least, you see shorter time, perhaps morning while you enjoy breakfast, open television, look. Oh. I think you should give mouth, eyes and ears, okay. Then after breakfast, then stop.

On lunch time or mainly I think dinner case. Like that.

You yourself make some kind of discipline. I must spend more time study, or analytical Buddhist call analytical meditation.

And that, and then, I fully agree, human personal sort of relations, particularly parents should spend more time with their children.

(Applause.)

>> Children must must --

>> Children, in order to build, healthy generation. These younger generation must provide maximum affection.

Besides that, through education, affection is important. Then, I think there is real hope. New generation more compassionate minded,

that's very possible.

So, this is the first century, can be more positive century, than the previous century. Previous century, I mean, of course a lot of positive things also develop or found during the 20th century. But at the same time, all 20th century become century of bloodshed and violence. So this century should be century of peace. Peace means no longer any problem. Not that way. Problem is there. But the only way, whenever we face problem, consider that problem within ours. Ourselves, so only true dialogue. So any problem, sensible family, only problems start. Then solve problem within the family. Through talk, through dialogue, through re consideration.

Or compromise. So, thank hold world as we, then any problem, through talk, through understanding. And that.

So, we can change. Very possible, I think this century this century, with peace first with dialogue.

>> By the way, that question was from Lorena nav va. The next question is from Sierra Rashid. What do you believe to be the most

important thing a person must try to achieve in life?

What do you believe to be the most important thing a person must try to achieve in life?

>> I think, for humanity, for general, peaceful life. Peaceful life brings maximum happiness, so that should be our goal.

So individual level, those persons who follow religion, then they are, of course in heaven, or, recently, I met, I think no secret. I think I can interview. One Cuban refugee. Very religious minded.

We just casual talk. And some sort of improvement in Cuba.

So, then he told me, he always pray to God, to bring Castro to heaven sooner.

(Applause.)

>> Although he re sent the proletarian dictator, but you see, very compassionate, pray to God, please bring sooner to heaven.

Very nice.

So, the individual levels then of course different. Imbued difficulties, I'm, Buddhist, my aim, I'm realistic. I'm always thinking, realistic,

it's my sort of savior. So my thinking in Buddha, not this life, not next few lives, but after eons,

Many Tibetans, you see they very much excited if Buddha hood would be few years. It's unrealistic.

>> This question is --

>> This question, is from David Panama. What is the best way to enlighten children about their place in the world?

>> Oh, the word best, sometimes I don't like that. You see, quite often, in the west, there's a saying, oh, what is the best? And what is the quickest?

Then I think, behind that, you also have the sort of feeling, what is the cheapest?

(Laughter.)

>> I think, seriously, now, more serious, I think children, basically, they're sort of the same, same potential, as I mentioned earlier. But at the same time, different disposition.

Different genes or different development

disposition. And also different environment.

So, generally, as I mentioned earlier, provide maximum affection, then try to introduce more holistic view. That I think, I think they should develop some kind of feeling of citizen of the world. I think that's important.

()

(Applause.)

>> Then according, they are sort of, nature, you should find ways and means most effective way to

>> Help them.

>> To help them. I don't know.

Well, that, then,

>> Next question is from Julie Keller. She asks, you inspire many humanitarian leaders around the world. Who has been the biggest inspiration to you and why?

>> I think I'm a Buddhist, maybe I'm a little prejudice. I think Buddha, of course. We consider --

(Applause.)

>> We consider, you see, Buddha, was a human

being.

Then many of his followers, really dedicated their life to the well-being of others. That also not only just faith, but to reasoning,

>> Through reasoning.

>> Utilize maximum way, human intelligence.

Through that way, shaping our sort of mental

>> Our mind.

>> Our mind, like that. Or transform our emotions.

So I often, you see, telling, when I sort of give some like Buddhist state to some Buddhist master, I usually describe them, of course to Buddhist, Buddha or great fellow master, but ordinarily speaking, Buddha, great think err. And great philosopher. And one of his, sort of teaching, explain, oh, my followers, all my followers, ordinary person, or scholars, should not exit my teaching out of faith, but rather, out of investigation, experiment, so judging that, Buddha also can be considered, can be scientist.

So it's good, it's nice.

So, in modern time, like Ghandi. I really, I never met except one time in dream, I met.

Otherwise, I never met. But I really admire.
Admire him and then some other great sort of

>> Leader?

>> And also some other mother Theresa and
Thomas Merton. I really admire these people.

And the politicians, or leaders,

>> Harvard.

>> Now, no longer.

>> Very nice, really wonderful.

>> So, these people really genuinely dedicated
well-being of others. And strictly through non
violence. Wonderful.

>> Next question is from Anna Joe's and she
asks, if you have lost your way, in life, what is
the best way to find your right path?

>>

(Not very clear. What meaning.)

>>

(Translation.)

>> I think generally, future, no guarantee. At
the same time, future is open.

So much depends on your own self

confidence. And autonomy. So even your sort of certain sort of way of life, now, change, faith, or reach end, you have to find new way, you can find.

And think more, not just narrow.

Even animals, I think like

>> Like the horses that draw carts, they have a blinders on their sides.

>> So that means, in horse also have the ability to see more things. So we deliver, you see, try to keep just one track.

So we don't think that way. Something, you're sort of familiar sort of way of life, now find limits. And attempt it, or really confused. That's due to your sort of narrow minded thinking. Just only that way.

Often, look around. You will find a different way of life.

So as I mentioned earlier, future is open.

And meantime, no guarantee. So, it depends on one's own sort of determination. And determination alone, again, will not be guarantee. Determination with wisdom, wisdom means holistic view, look wide away, with expectation, or obstacle bound to happen.

Then much easier.

What do you think?

(Applause.)

>> Yes.

>> Two last questions.

>> Yes, okay.

>> Next one is from Renee Morris, the question is, how do you let go of the pain from the past? And find a center of peace?

(Translation.)

>> I think, say your blood is my blood, your bone is my bone. So similarly, the past painful experience, you should feel still, so that you get more sort of effort to overcome that.

If you just forget, like drunk person, what really happened the past, that's foolish. You must remember what happened.

And should, that also not like dream, or pictures, painting. Should feel, yes. That you get sort of determination. I should not face repeated that kind of sort of situation.

I must find ways and means to never feel those things. So, I think when we facing problems, possible difficulties, there are two

possibilities. One possibility is lost hope, and completely sort of Dee morl iz.

That is failure, that's a negative.

And another, more difficult, more painful experience, yours, or you, hardened.

>> Stronger.

>> Stronger. I think, generally, I have the view, the European generations, particularly in the elder generations, they really have the experience difficulties or destruction during war, second world war, first or second world war, so that generation really hardened.

Now, the younger generation, has never experienced such things. So their life more soft.

If I say so, American, in the past you never experienced some sort of enemies of aircraft reach

>> Bombing.

>> Only your soldiers visit there.

I think Americans, I think first, I think mainly second world war, and America, American force, America, really see world democracy, world democracy. And then I think Korea, really saved south Korea. And furthermore, only

casualties, nothing.

Very sad.

Very sad.

And then Afghan, Iran, also, very complicated. Very complicated. So anyway, I mean, I mean to say, America never experienced, so therefore, the September 11 event happened, I think Americans really shocked. I think in Europe, such things happen, those hardened people may not get that kind of shock.

So, therefore, difficulties if you see, take that difficulties to, it immense help to stand sort of your being, like that.

And then also, sometimes, more wiser,

Recently, tsunami, even in Japan, I had few occasions to visit and one time, I actually visited their area. Really very sad.

When I reached there, some local Japanese they are waiting me. And when I met them, they said, the whole whole valley completely destroyed.

And then I told them, you, Japan, Japanese people, as well as German people, you really built your nation from ashes. So you have that kind of sort of self confidence. You have that

kind of philosophy, determination.

So you can build, re build.

So, think future. Not just the remind the disaster and daily sort of worry, worry. I ask them, so I believe that. So, some sort of difficult sort of things happen.

That should take advice or lesson, so open our mind, and sort of determination. That's important.

Clear, that's my view. And myself also, as a person, now, nearly '77, and passing through a lot of difficulties. But never sort of, never sort of damage my determination. And afterwards, we have truth.

Truth, honest, it's a source of strength.

Money, weapon, not source of strength.

Real strength, source of strength is truthful, honest, through that way, transfer it.

So I will explain, the Tibetan problem or struggle.

Our struggle, it's a struggle between power, power of compassion, and power of gun.

For short term, power of gun is much stronger. Long term, power of truth is much stronger.

So, after all, we should lead honest life, and

then no matter what sort of obstacle comes, we can fight that with fuel self confidence. If your work right from the beginning, some cunning way, or dishonest, and telling lies here, telling lies here, cheating here, there, then the boundless faith, that's all mistake.

So our life should be honest. Truthful, then, no reason to feel demoralized. You can keep determination. Clear.

>> Next question.

>> So the final question is from Janine, you have so much wisdom for the world, what would you say to one student who is struggling with the world that is more accrual than, more accrual, accrual than compassionate?

cooul than compassionate?

>> I would say, don't say I have a lot of wisdom. Each day I'm learning.

I think maybe, now, little self promotion.

Little self promotion. I think we trained, I trained, we, I mean, my translator, or professor, you see, we trained our mind through debate.

Through sort of

>> Analytic thinking.

>> Through debate. Debate means, always find contradiction, wrong things. In slight sort of wrong word, immediately, see I take that, pick up like that.

So, I think, maybe it's a silly story. When we have sort of the meeting, or dialogue, mainly, now for example, with scientists, when they give us their presentations, or wonderful sort of presentation, they talk with full conviction.

>> Confidence.

>> Confidence. And while we listen, some slight contradictions here.

Then later, say gently, ask, that is a contradiction, and then, quite often they say, oh, we have to think. We have to think.

So, that's nothing special. But the will of our training, always say, find the contradictions, or false, so that may be, see, we have sort of, we trained to that way.

So, very recently, one of our meetings, one scientist, actually, asked me, do you think, the debate that technical, can we utilize in model subject?

And then I told him, any subject, you see, we

can utilize that method, that technique.

So that I think, I feel, I really feel, you see, very helpful. You see, particularly when we carry investigation.

And then also yesterday I mentioned, remain skeptical. It's very helpful. Like that.

So,

(Translation.)

>> I may say, or may I say, so my conversation, of course not out of disrespect, one of my Indian friends, who very religious minded, very nice person, in the meantime, doctor, as a profession, wonderful. So way day he very seriously asked me, on this planet, God's creation, God created, in the meantime on this planet, there are so many mischievous people, why God create such people?

Of course I know that doctor quite close friend. So I jokingly told him, also there's no other choice. I told him, oh, since God also create hell, so there must be some people ready to go to hell.

(Laughter.)

>> Of course, this is not out of sort of

disrespect. Of course, no. No.

Those Christian brothers and sisters, you you should believe, you should think along these lines, though.

Okay. But obviously, now, as I mentioned earlier, he said, oh, sort of, a lot of problems.

Now, they analyze whether this problem comes from nature, or some possibility to change that?

If these things come from nature, then we can't change. But these things as I mentioned, whole talk I mentioned, the problem ultimately come from here, here, and here.

Many mischievous things, because of this human interests, intelligence, combined with negative emotion, then, many mischievous things happen.

However, warm heartedness, good things here, alone, may not achieve much, so this warm heartedness, sense of responsibility, sense of global responsibility, sense of concerns for other's well-being, with human marvelous intelligence combined, we can change. That's definitely. Definitely.

Look, many centuries ago, no education.

Eventually, we human beings create script, without a script and further sort of investigation with the scientific sort of research, and then, now, today, generally speaking, basically, our knowledge, I think much much greater than our ancestors. A thousand years ago.

We are much more knowledge. So that potential there, knowing potential there. So then, make effort, bring method to increase that knowledge.

So similarly, as I mentioned earlier, potential, warm heartedness there, so, now, make firstly, more, make effort, and that can develop.

Like knowledge, like education.

So, from one individual, another individual, we can change. Then gradually, community or national level, or already, in this country, some universities, like Emory University, Wisconsin University and Stanford University, and some other universities, just yesterday, the one University, they already

>> Peace institute.

>> More and more, sort of education sort of institution, now, they pay some attention about compassion, about this warm heartedness, so

this is a very positive indication.

So, that's the way. And these changes not happen overnight change, but gradual change.

So that youngster, they think that way. And I always telling that, the people, below 20 or 15, you truly, you are truly generation of 21st century.

So, 21st century, only 11 years passed, now, remaining nearly '90 years to come.

So, you have opportunity to make new world. Happier world. My generation, no.

Now, my two eyes, one eye look world, one eye look next life.

(Applause.)

>>

>> So, finally, please, in order to you yourself achieve happy life, happy family, and making some contribution, better world, you should take care your warm heartedness and your intelligence, and your life should lead honest life.

That's the potential.

That's the foundation. Thank you.

(Applause.)

>> Thank you.

>> Sit, sit.

>> Thank you, Your Holiness for your inspiring and provocative words. We can find a way forward.

And now I'd like to introduce the Compassion Without Borders chair person, the venerable Lama Tenzin Dhonden, in 2005, Lama Tenzin was appointed in the in the role had planned and coordinated dozens of appearances. Today's on behalf of San Diego's three universities, we present Lama Tenzin for his leadership and guidance in planning this symposium.

(Applause.)

>> Thank you, your highness. And most honorable Mayor, Jerry Sanders. The President Elliot Hirshman of San Diego State University, and the President Mayor Ann fox of Chancellor Marye Anne Fox of UC San Diego. I would like to express my deepest gratitude to San Diego and the three universities that hosted this remarkable historic event. Compassion Without Borders, our purpose for participating in this event was to create signs or ethics and peace,

especially at this moment, a collaborative dialogue between secularists and people of faith. And scholars and scientists, and artists and ethicist is the key to finding solutions that can overcome the major problem that the world is facing today. As a center for technical and scientific innovations, the San Diego is the perfect place for innovative dialogue on the compassion from various perspective.

And thank you and open hearted listening is the key factor for expressing the Compassion Without Borders. And essential change comes from within, with participations by all of you in this historic event. And His Holiness contributions to our global humanity. We have witnessed that San Diego can indeed become American's finest city of compassion.

(Applause.)

>> I would also like to acknowledge the sponsors whose contributions made this symposium possible.

Your Holiness, as a chair person of the host committee, I would like to thank you very much for sharing your wisdom and pressure time with

thousands of San Diego who have attended this event. And millions more watching on line, including across the border in Mexico. Thank you, your Holiness.

(Applause.)

>> And now, please welcome Scott Burns, San Diego State University's associate vice-president of financial operations who will provide a brief overview of the symposium finances.

>> Thank you.

It has been such an honor for all three universities to be involved in this momentous event. As part of our commitment to provide full transparency on all event finances we would like to announce that no public funds were used and neither His Holiness nor the universities will prove fit financially. It came from ticket sales and sponsorships, the sole purpose of His Holiness's visit and we hope it's not his last to San Diego. Is to generate discussion of ways to bring science, peace and ethics together to strengthen our capacity to be compassionate even in challenging times. After today, all revenues and expenses will be reconciled and

all net proceeds will be donated to local and international charitable organizations and the Dalai Lama trust.

(Applause.)

>> Which will in turn use the funds for charitable education, health and social development and cultural programs. As of April 17, revenue from sponsor ships and ticket sales totaled approximately \$574,000 and expenditures incurred today are estimated at \$527,000. Thank you.

(Applause.)

>> This concludes today's event. Thank you, for joining us and we hope you'll share what you learned with others.

(Applause.)

(Music.)