



raised up to the living standards which northerners are now already enjoying, then there's the question of whether the natural resources are sufficient or not to cope. So this one is really a serious matter. The populations, particularly in the poorer countries, the southerners, are still increasing. So the northerner's way of life eventually will fix some problems. I think the western mentality is that every year your economy goes up, there's growth. Eventually I think one time, one day, the situation may come when there's no longer the possibility of growth. So eventually I think the lifestyle and the mental attitude has to change. This is one serious challenge.

Now the reduction of the gap will be accomplished not by rules and regulations alone. Look at the socialist countries; they made every effort. Look at the former Soviet Union, the Peoples Republic of China and North Korea, you see their systems are not working. Freedom, I think the market oriented economy, this driving force, this has good points, but if we just left the money matters alone, the market power alone, this gap between rich and poor would be increasing. Look at China, the People's Republic of China, it is a socialist country but still there's a huge gap between rich and poor now coming.

Sometimes when I meet with some wealthy families who are somewhat spiritually minded, then I suggest to them that the best way to gain more spiritual experience is to utilise their wealth for the poorer section of the people, for education, for health. In these fields if they help more, I think that's one way. Firstly, I think those individual families also then get some sort of deeper satisfaction. They made money and they use the money properly to grow the whole society. So that also is something we can call an act of compassion. Here, also I think in order to reduce the gap one method or one important factor is a sense of caring about others, a sense of concern for people's difficulties, at a global level or national level.

Then taking care of the environment, this also is one big challenge. If I think about the lifestyle today, it is consumerism. For example, there are a lot of cars on the street but in them always just one person. Think or imagine that situation in India and China. If you combined those two countries, there are more than two billion human beings there. So, if like the Western style, each of the more than two billion human beings owned one car. It would be unthinkable, impossible.

So, there is the responsibility for the environment. One of the reasons is people always want one more, one more, one more. That is unlimited greed. You have sufficient, but still you want more and more and more. Anyway, of course if things come easily then it's okay, but not in that case. So I think with natural resources there are limitations. And the population is increasing so therefore I think we need to practice some contentment. It doesn't mean it is necessary to follow some of the Christian or Buddhist monks and nuns, or some other sort of practitioner whose life is very simple. There is no need for everybody to follow that kind of

lifestyle. But still some sort of practice of contentment is needed. I think without that our challenge will increase.

Then I think there's another sort of challenge. As I have said, the twentieth century became a century of bloodshed, therefore we need every effort to help to make this century a century of dialogue, a century of peace, not bloodshed. Now here is one challenge. Weapons are available everywhere. And I think some of the companies who are making weapons just think about profit and they always find a market to sell their weapons. They are not very concerned about the consequences of their bullets and their weapons.

One time, many years ago during the civil war in Lebanon, Beirut, one person, a Frenchman who lived in Beirut, told me that in the same city, in one corner people were selling weapons, making business, making a profit, and this death material was used in the same part of the same city to kill. So I think we need to think seriously about how to reduce weapons and how to find an effective check or method to stop the selling of arms. Some Nobel Laureates are now already involved in this. I also am one of those and have signed supporting that kind of effort. So there are people and organizations that are making efforts, but we need more effort. I think now we need a lot of work.

So there are a lot of challenges amongst the populations themselves. Also now for several years religions and religious faith sometimes causes divisions and conflicts. So it's also a serious challenge. In one way we need religion. Religion is still useful, still helpful. Not necessarily for the entire humanity but at least to those religious believers those beliefs are helping to sustain their hope, giving some value or some meaning of life. However, that same force sometimes makes people use religion incorrectly. This is what I call the fanatical way. Fanaticism sometimes causes more problems so that is also our challenge.

Then I think the world at large is now becoming smaller and smaller, heavily interdependent. That also brings some new challenges; how to make new arrangements.

So these are the realities and also the challenges in the coming century or of the future. Now you are the main people who have to handle these problems and face these problems. Sometimes I think some people because of the media are always seeing some killing, some disaster, some negative things so eventually people get the feeling that the basic human nature is something negative, so they consider the future of the world, the future of humanity in a rather doomed way. I think that is too extreme. I believe the basic human nature is positive, more compassionate. I think the reason is quite simple. According to medical science, at the time we are still in the womb of our mother, at that time the mother's peace of mind, her more compassionate mind, is a very positive factor in the proper growth of the child. On the other hand if the mother's mind becomes more agitated, it has negative effects on the

unborn child. Then also after the birth, the next few weeks are a very crucial period for brain development. During that period the mother's physical touch is very crucial. Although the intelligence is not yet fully developed, but still as a human being, this body needs some affection from others, some human touch to develop.

Then we know very well that the more peaceful mind is very helpful to health, education, and in our daily life. An agitated mind such as with very strong anger or jealousy or hatred is very bad for our health. As now medical science has confirmed, those people who often use the words: "I," "my," and "me," these people are at greater risk of having a heart attack. So that means you can see the agitated mind, the unrestful mind states, they are actually very harmful for the body, for our health. So therefore the more peaceful mind the more compassionate mind goes very well with this body. The agitated mind and negative emotions do not go well with this body. So this is a big problem. I believe this is one of the main reasons or indications that our basic nature is closer to the peaceful mind or gentler mind.

Of course aggressive thinking, aggressive attitudes are also part of human beings, but I think aggressiveness is related to intelligence. So intelligence goes with balance, with a warm heart, a sensitive heart; then I think that is the proper human way. Though you have the opportunity to exploit others, to abuse others, if you are more balanced with a sense of caring with a sense of responsibility, a sense of community, then instead you can respect others. You think more like, "I must respect others, I must appreciate their rights." So that's the proper way. With only intelligence, only ability and nothing here [indicating his heart], then often things go wrong. For example, on this planet, I think during the Holocaust, the Nazis, their brains I think were very brilliant. Also I think the advisers or the KGB those who were helping Stalin, I think their minds were also very brilliant. And also in Chairman Mao's case. Now the events of 11th September, I think such things are horrible, unthinkable acts. Now these did not come about just suddenly. These certainly took weeks and months if not years of careful calculating and planning. So they used their brains to the maximum; human intelligence was used to the maximum. But the target is a painful sort of destruction. So at that time I expressed the view that human intelligence and modern technology guided by human hatred was really a disaster. Then these modernisations or the modern technology, these modern things really bring disaster upon humanity. So anyway, the basic human nature is gentleness. Human aggressiveness is mainly related with the brain. When the brain and a warm heart go side-by-side, then all our ability becomes constructive. So that's one reason to be optimistic, the number one reason.

Number two is the change during the twentieth century. In the early part of the twentieth century, among the politicians' statements I think the word "compassion" was very, very rare. Mahatma Gandhi I think may have used "compassion" in his political statements, but otherwise it was rare. But time passes and now in recent times in India, in great politicians' statements

the word compassion becomes part of their vocabulary, something in their minds. Then I think more importantly, there's the genuine desire for peace, and I think a genuine opposition to nuclear weapons. These attitudes now grow everywhere. I think New Zealand sometime ago really become the leader of anti-nuclear forces. These things are wonderful. So now there's a world wide anti-nuclear movement, there is a genuine desire for peace.

During the First World War, and the Second World War, when nations declared war on their neighbours, then all the citizens of each country, without the slightest sort of question, happily, proudly joined the war effort. Now today it's no longer like that. For example, when there has been war, like recently in the former Yugoslavia when NATO sent some forces. When I was I think in Belgium or somewhere, I noticed many people came out shouting against the use of force, protesting about this. So now there's no longer that kind of tendency that when a government declares war all the citizens happily or proudly join that, that's no longer there. I think during the First World War and the Second World War New Zealanders were very famous, weren't they? Why? Under the British flag I think some of them, without any questions, happily joined and fought in order to receive some medals, or the empty word "hero," "war hero." So you see our minds, somehow I think in some way – I don't know the proper word maybe it's the wrong word, but some kind of "brainwashing" that war is great, or that war produces heroes. I think that is negative. Here I don't know, but in Tibet the popular sort of attitude towards soldiers and the army is not high. But in the West, the army, soldiers they are regarded as something very high. Even royal members or royal sons join up for military training or air force training.

I think of the concept of war – what is the meaning of war? War I believe is violence mobilized. Not just a single person or a few people, but lots of people mobilized. Anyway legalized violence. I think war is really very sad. So because of that there's a need for a world wide effort to try to avoid it. So now my main point is, in the early years of the twentieth century that was the kind of attitude of people in support of war. Then in the later part of the century I think that changed. So that is a positive sign.

Then there's the environmental issue in the early period of the twentieth century. I think almost no one was concerned or had any sense of concern about the environment, or realization that one of our, or humanity's responsibilities is to take care of the planet. Now today I think there's a worldwide sort of awareness about this.

Then I think of science and spirituality. I think that during the twentieth century, the early period of the twentieth century, people felt that science and spirituality were something in two worlds with no connection. Now today I think there are some great scientists, some really great minds now thinking about the importance of the human mind and about spirituality. So therefore judging by the development or change through the twentieth century, I think

through pain and experiences of suffering, humanity is becoming more mature. So the result is our thinking is now becoming more civilised.

Also often I feel the Europeans at one time were imperialists, they were invaders, they exploited many parts of the world. But now look. I think through their own experience now they're really showing the strongest sense of concern for human rights, the environment, religious freedom and freedom of speech, freedom of the media – I think this now is happening there. So therefore I think through experience, human beings are now becoming more mature. And so therefore that's another reason to be more optimistic.

So now we are already in the twenty-first century. I think judging from the past experiences, and awareness about what happened in the past, I think now there is a greater chance or opportunity for this century to be more peaceful, more harmonious. I think you can make a great contribution regarding that. So now here as a conclusion I want to say one sentence which is that everywhere, children and students pay much attention to education, to the development of the brain. It's wonderful, it's very good and very important. But sometimes they don't pay equal attention to the development of a warm heart. Now please think more about this while you study, while you are getting brain development, think also about the sense of caring for one another; a compassionate sort of heart. And that's very essential.

I often think people get the impression that compassion is only good for others. I think that's a mistake. That's what I meant earlier. If you want a healthy body, if you want more friends, if you want a more genuine human smile, compassion is the key factor. With compassion you are helping people, so you'll get more friends and more smiles. These friends are not the friends of money, not the friends of power. Sometimes a wealthy person or a political leader may have more friends, but as soon as the money goes, as soon as their power goes, then these friends are no longer there. So those friends are not genuine human friends, but friends of money or friends of power. They have their own interest, their own sort of different reasons for being friends. But if you are facing some sort of problem, some difficulties, or your fortune goes down then the people that still remain as friends, those are human friends; those are friends out of compassion. So those are genuine friends. So in order to make that kind of friends, your own compassion, your own sense of caring is very, very important.

Therefore the practice of compassion immediately brings benefit to the practitioner himself or herself. Whether that is beneficial to others depends on other people, their own sort of attitude. In a few cases I've also experienced when I smile without any reason – on the street usually if someone looks at me then I smile, I consider that person also just a human being. But then sometimes you see the other side, the other person's response is more negative [laughter]. I think the other person may get suspicious, thinking, "Why is this person smiling at me? What's the reason, what kind of advantage are they trying to take of me?" That kind of

thinking. So therefore some kind of compassionate act brings more harm on the other person [laughter]. But as for myself, it's easy, a smile. Nothing. A feeling of insecurity or a feeling of being a stranger? No, just another human being. I come across and smile, I feel happy. [laughter] So therefore the practice of compassion brings benefits to oneself, not necessarily to others. [laughter]

So think more about these deeper human values while you are getting your education. And once you are finished your education and once you really join society, real life, there's no guarantee of success in life, no one will help except yourself. Here also the brain certainly helps you, but mainly it is the warm heart. Warm heart combined with a good brain is almost a guarantee of happiness. Thank you, that's all. Now some questions.

QUESTION: What opinions do you have towards current events, for example the Israel-Palestine conflict. And if you had complete power, what actions would you take to solve this conflict?

HIS HOLINESS: I don't know. Perhaps, I think if I had the power then I would take both communities from that area to some pleasant very happy area and let them have a picnic. Let them have a holiday and make friends. Then eventually with more personal contact, more friendship, perhaps some marriages and children, then they could come back. No problem. [laughter] But no one is going to do it that way.

QUESTION: What is the biggest issue facing humankind and why?

HIS HOLINESS: I think some of the points that I have already mentioned. I think these, as far as I know, I think these are the challenges. Otherwise I don't know. Or, I mentioned that since religion can become a conflict, a source of conflict, then how to deal with that? That's one of my keen interests, my keen sort of commitment. That requires more contact with different religious traditions and exchange, at the academic level and also exchange at the deeper experience level, the spiritual experience level. That is I think a very important method to reduce the feeling of distance. And then eventually develop their sense of spiritual brotherhood and sisterhood and work together. Not thinking how to propagate "my" religion but rather how to make a contribution from my teaching. I think that's important.

In previous times, in ancient times, people with different religious traditions remained isolated. Then it was alright, no problem to try and propagate. But now today the world is much smaller, people are closer to one another. So one side then tries to propagate or make converts from other traditions and the other side also does similarly. Then sooner or later they clash. That's no good. So I think the secular, the concept of secular – whether it's a religion or not – is entirely up to the individual. Once you accept a religion, be sincere, be serious. And in the meantime all religions have the same potential, the same goodness. Human beings have a

lot of different mental dispositions so we need a variety of philosophies or a variety of traditions. So through education, through personal contact, I think that's one important way to challenge the conflict in the name of religions.

QUESTION: We have many influences on our attitudes from music, from books, and from television. In your opinion how can a person who has already experienced the negativity of these influences, change their attitude towards life?

HIS HOLINESS: I don't know about the television shows. But at least I think with books, I think there are many books, some potentially are more negative and also I think potentially some are positive. I think both are available. So then it depends on yourself. You buy some of those books which have something good and read more seriously and some of those books which mention more negative things then don't buy them. Or even if you read them, read them quickly. [laughter] I think the main thing is to think more seriously about our inner values, about our emotions. Emotions are like another world. There are so many varieties. I think Buddhist literature really talks a lot about the variety of emotions and minds and thoughts and that's interesting to make the distinctions. What emotion is useful, what emotion is harmful, then what are the causes of these different emotions. Then how to deal with these different emotions. So, think more and then eventually I think it will have some influence, some impact on your mind.

QUESTION: In your opinion what is the best way to solve racial intolerance in schools?

HIS HOLINESS: I think, firstly, stress the importance of the oneness of humanity, don't stress too much the differences. If you consider differences, then within one individual, yes there's differences. Even physically. At this moment my stomach is empty. After lunch my stomach is full. So physically there are differences. [laughter] And I think at the time of hunger I feel empty, maybe to some extent your mind is fresh, your mind is more alert. But then sometimes if it's too hungry I think it's also easier to lose your temper, so the emotional side has differences too. So I think it's more important to be more serious. I think on some days you have certain conditions, which is really true, but after more information, more analysis, then eventually you find what is completely wrong under different conditions. So you see there are big differences. So if some people find it difficult to overcome these conflicts then sometimes they experience depression, sometimes even suicide may take place. This happens because you see this condition as so strong and don't know what to do to overcome this conflict. So then it's a tragic situation sometimes. Sometimes this happens. So now, here as a human with good intelligence, then use your human intelligence and human willpower to overcome that. If possible, set aside two different conflicting ideas and try to synthesize them, reconcile them. Then find some new, more balanced views, more balanced ideas. So the individual case is like that.

Between two people or ten people or a hundred people there's different views, different interests, different ideas and often no tolerance. Even within the same community, the same relationship, the same community, the same religion you may find different opinions, but there is some factor that combines all our community. Furthermore, different colour, different race, different nationality, different sort of religious beliefs and different wealth – one wealthier, one poorer – these are differences, but again, even when such differences exist there will be a factor that will bind these individuals together as a single entity. So, for example, thinking of the whole six billion human beings, all human beings, we all use the same air of this planet, don't we? So I think if we think more broadly then these differences become secondary, not important. If we think too much about the differences, then you will always find them there. So that's my way of thinking.

QUESTION: Sometimes when people have disabilities they feel a sense of shame about this. Do you have any suggestions about any shame they might feel?

HIS HOLINESS: I think it depends on what the disability is. In the sense of being physically disabled, then I think as long as the brain is okay then I think the individual himself or herself should feel or should have more self confidence. Then also I think the rest of the community should treat them as equal, they should not look down on them so as to give them an equal chance. Then also the really more serious type of disabilities, I think society should provide them with every human affection and respect. I think that is important. Then I think if he or she can develop something then if society treats them as equals and brings them into society with affection then there is more chance for them to grow. If society looks down on them, then even some small potential may not grow, it may not develop properly. Especially for those who are spiritual practitioners – we find for example in the Buddha's texts a special emphasis placed on our attitude towards those with disabilities – for practitioners of compassion one area where they must pay special attention. Otherwise I don't know, so, next question. [laughter]

QUESTION: How do the teachings of Jesus complement or contradict the teachings of the Buddha?

HIS HOLINESS: There are differences. I think one fundamental difference is that Buddhism does not accept the concept of a creator like Genesis. One other ancient Indian tradition, takes oneself as a creator. One's own mind is the ultimate creator. So these are big differences. Then at the same time, as I mentioned earlier, for some Christian practitioners, some Christian brothers and sisters, especially the monks and nuns I notice their lives are very simple and very similar to those of Buddhist monks and nuns. Also the message of love and compassion, forgiveness, tolerance, contentment, self discipline, these are all common practices. One time,

I think now more than thirty years ago, I visited an old temple in Monserat, in Spain where I met a Christian monk, a Catholic monk. He was physically not very big, a small man, bearded, and I was told he spent five years in the mountains behind Monserat temple with very little food; no hot food, just some bread and tea. So then, when I was there he especially came to see me. Then I talked, I think about one of my own experiences and compared with his English my English was better. So therefore I had more courage to speak with him in order to show my English is better! [laughter] So then I asked him, I heard you spent five years in the mountains with very little food. What were you doing there? And he told me, meditation on compassion. When I heard that I really felt, Oh, great!

So I think the presentation or explanation of compassion may be different, because the Buddhist philosophy, the Buddhist concepts and the teachings in the Christian canon are different. But the reality, the practice of love and compassion are the same. I think the sense of caring is the same. Therefore we have a similar sort of practice and I think generally a similar sort of result. We find so many Christians who devote their whole life to the benefit of others. But also among the Christians there is misbehaviour, that is also there. Among the Buddhists it's also there too. I think they're the same. But at the core I think there are so many common practices and similarities and sometimes also a uniqueness of one form in different tradition. Then in that case we can learn from each other.

Some Christian brothers, actually as far as I know, some of my Christian spiritual brothers are practising some Buddhist techniques, single-pointedness, single-pointed mind, *samadhi*. Also they use Shantideva's *Bodhicharavatara*. Some Christian brothers read this very important and famous book of this Buddhist master of India. And they implement it and are getting more explanations or more reasons from that Buddhist text. And some Christians are even showing interest about the Buddhist concept of *emptiness*. So some when they ask me about emptiness, then usually I respond this is not your business since their main concept is the creator. The creator is absolute. So with that concept, the concept of emptiness is difficult to understand. So I usually suggest like that, even if some are showing interest.

Then I think, monks and nuns, our Christian brothers and sisters have a very long tradition of contributing in society regarding education and health. That's marvellous. I think Buddhist monks and nuns, not only in Tibet but also in Thailand and Sri Lanka, I think traditionally have very little sort of engagement in society.

QUESTION: In your opinion what does the immediate future hold for Tibet and what can we as students in New Zealand do to contribute to that independence?

HIS HOLINESS: The Tibet issue. In a few words, if we look firstly I think at Tibet, it is one nation with a long history and a unique cultural heritage. And since Buddhism came to Tibet I think

Buddhist and Tibetan culture has been really enriched. Now today you can see Tibetan culture is a culture, a sophisticated culture I think, based on human compassion. So the very nature of the culture is a peaceful culture. So that nation with a unique cultural heritage and also a beautiful environment is now facing very many difficulties and a serious situation. In fact sometimes I describe it as one ancient nation with a unique cultural heritage which is now dying.

If you look locally things are really hopeless, almost hopeless. More and more Chinese brothers and sisters are coming, and the whole Tibetan lifestyle is changing. They are causing a lot of damage to the environment. That's one serious thing. But if you look from a broader picture, then since it's a Tibetan problem I usually jokingly telling people that the Tibetan problem is not due to civil war, not like Korea, Vietnam or East-West Germany, not that way and not a natural disaster. But the problem is because of new guests without a proper invitation. [laughter] So it is guests with guns. And the guests eventually control everything of the Tibetan way-of-life and the Tibetan way of thinking. So that's the problem. The human rights violations are a symptom. So when any Tibetan shows the slightest sort of resentment, because the local Chinese are very sensitive, they immediately make an arrest or put them in prison or sometimes torture them. Anyway this Tibetan problem is related to China itself.

So now look at China, the Peoples Republic of China, it is in the process of changing. Now we can see many Chinese from mainland China are everywhere. Forty years ago, thirty years ago, there was almost none, except a few Government personnel. Now you see China's relations with the outside world are growing month by month and also in other sorts of ways. They've got Internet, a new different way of obtaining information. In spite of the censorship from the government this new information is now coming. So therefore China has no other way except to join with the global trend. That is democracy, the rule of law, respect for human rights, respect for religious freedom, and free information, an open society, a free media, that's the global trend. So China has to go, will go along with this. Therefore when China becomes more familiar with the rule of law, with more openness, then our problem is being solved. I'm not seeking independence I think many people know that. I'm seeking genuine autonomy because Tibetans have their own unique cultural heritage and a very important environment. A delicate situation for a delicate environment, therefore we need more rule by Tibetans themselves because they know the local situation and they know their own culture, they know Tibetan spirituality. So therefore, except for foreign affairs and defence with the rest of the world, work should be handled or should have the authority in Tibetan hands. So now I'm trying to solve this problem through dialogue with the Chinese government. I consider myself as a free spokesman for the Tibetan people. Since the Tibetans trust me or put a lot of hope in me I have a moral responsibility to serve them. I'm not thinking or concerned about the preservation of the Dalai Lama institution or my own future. I have nothing, nothing to ask the Chinese government.

So, now the students – I very much appreciate your concern. So firstly, you can talk about the Tibetan culture, the Tibetan issues I mentioned earlier – the philosophy, the unique cultural heritage and also the environment – so the Tibetan issue is not just of interest for the six million Tibetan people but also for the larger community in that part of the world, so more education. Then also I think whenever you come across some Chinese students then discuss it with them and tell them what is the real Tibetan culture, what is the Tibetan situation. I think that is important. Then we have some Tibetan friends here who are very active. So please communicate with them and help them. So that's the way to help. Thank you!

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