



Warm Heart Open Mind (3)

by

His Holiness the Dalai Lama

The following is an edited transcript of a public address His Holiness the Dalai Lama gave in Wellington, New Zealand on 27 May 2002.

New Zealand, both geographically and physically is very far away from Central Asia but now I think modern technology brings us much closer. Also I think because of the globalisation and the economy I think in reality every continent every country is now heavily interdependent. So anyway, now the world is becoming smaller. So under those circumstances we have changed mentally and also through our perception. So, we can consider the entire humanity as just one, just one human family, and place less importance on my nation/their nation, my country/their country, my religion/their religion. Of course these things are important but we should develop a greater and deeper sense of the oneness of humanity. So when you show a very genuine friendly attitude, certainly I think that's the real force that brings us together. So I very much appreciate this.

Now I would like to mention some of my basic views or thoughts. Wherever I go I always try to promote, and try to make a contribution regarding the promotion of human values. Because, I believe, in order to be a happy human being, in order to be a happy family I think one very important factor are the good human qualities such as a sense of caring, a sense of responsibility and a sense of community. These I feel are a foundation of a happy life.

Then money, material facilities, these are also a factor for a happy life, but I feel these are secondary. Because if someone who has all the material facilities yet mentally I think too many negative emotions constantly occurring, then that person will not be a happy person. On the other hand if the person is really warm-hearted and mentally at peace then even if their living standard is difficult still that person can be a very happy person. On the one hand mental peace can subdue physical difficulties but mental unhappiness cannot be subdued by material comfort. So therefore the mental quality or the peace of mind I feel is the most important factor for a happy life. I feel that in the eighteenth century, the nineteenth century and also I think in the early part of the twentieth century, when people had a lot of material hardship and illness and illiteracy, then I think people put every effort in to working on improving that. Eventually, I think now within the twentieth century, in many countries, as far as the material side is concerned this is now highly developed. Of course in some areas, even in America the

wealthiest nation, there are still pockets of poor people. You know in Washington DC, the capital of the most powerful wealthy nation, there are still poor people there. Anyway, basically those advanced societies it seems through their own experience now begin to feel material facilities alone cannot provide a meaningful life or a happy life. So there are some indications or signs that people are now showing more and more interest about our inner value.

So I think if you look at human evolution, the evolution of human society, we see that at a stage when society's material development is very poor then of course day to day existence and survival is a great struggle. Under such circumstances of course it is very natural to expend all the energy and focus and make effort in trying to resolve the immediate problems of material needs. However as society reaches higher stages of material development then as human beings we begin to intuit that there is another level of human need and aspirations and also another level of human problems. Of course then it would be natural to see if there were certain ways and means by which we can overcome those levels of problems and difficulties. So now we really need more effort to promote, to strengthen, to increase these basic human good qualities.

Now in order to increase these qualities, the goodness of human beings – a sense of caring, a sense of sharing, a sense of responsibility – these naturally address the opposite sort of forces such as hatred and an extreme self-centred sort of attitude. And also the greed, the greed for power and greed for wealth, which leads to a tendency of exploitation of others or abuse of others. So then that implies negative forces in our mind. So then it is important to try to make some kind of check, to try to minimise these negative forces in our mind. And through that way the positive qualities naturally increase. So that's the way. So we call that training our mind. Not through prayer, not necessarily through meditation, but through analysis and through education. So the proper way of promoting these values is through education. And I call it a kind of secular spirituality without religious faith, simply to realise the necessity of these basic human values in order to be a happy human being.

So here I feel there are two roles: I think education has a very important role for its contribution regarding the promotion of human values. Then also the family, the parents I think have a very important role for the promotion of these values.

In the field of modern education it seems to me they pay a lot of attention to the development of the brain but not enough attention concerning secular moral ethics. So sometimes people have the view that when we talk about moral ethics, or even when we talk about love, compassion, or forgiveness, those people consider these to be religious matters. So in a society where our family does not have much interest in religion then they also show no interest in these basic human values. I think that's a mistake. So I feel without touching on

religious faith, simply in order to have a successful life, a meaningful life, or a happy society, we need these basic human good qualities.

If we look at history, if we look at our neighbours, we can easily see those individuals who always show temper, who always show greed, who exploit and bully others, these people in society eventually remain isolated with no friends. On the other hand warm hearted people who are always ready to help others, then certainly in society you see people love that kind of family or those kind of people. Through education we can promote these things. So the education institutions and especially teachers have a very important responsibility regarding promotion of human values in the education field. In fact we can envision these kinds of education programmes introduced in schools as part of the social science programme, trying to understand the nature of human goodness in terms of its indispensability for human happiness and human well-being.

Then the family I think must provide affection and compassion towards their children. I think that's very important. Children should not remain isolated or without much affection. I think that's one crucial factor. Some specialists, some experts now have the view that in modern times both parents are busy at work and so then sometimes the children are neglected of human affection. So spend more time with your children and provide every possible affection to them. That is I think the proper way of growing up with good human qualities. Then there's more of a sort of compassionate attitude there, more of a sense of the oneness of humanity. Then the violence automatically is reduced. Of course when conflict or some disagreement happens, still you view everyone as part of humanity. In the deeper sense they are also our brothers and our sisters. So conflict must be resolved within the atmosphere of one family. So I think the attitude towards the problem is that you need a sense of community, a sense of respect for other's rights, a sense of realization that they are also part of one's self.

Today I think, generally the desire for peace is now really growing. There's one clear example. During those periods of the first World War or the second World War when nations declared war on other countries, I think then the whole population without any question, proudly and happily with great enthusiasm joined the war effort. Now today if a nation or government declares war on another I think many citizens will openly oppose it. But in any case I think many will put the big question: Why? So now I think this is a good change. We can sense among the people a feeling of being fed-up with violence and the use of force and war.

Of course at the same time, ironically at the same time a lot of us seem to be quite interested in watching violent films. Me too. [laughter] I have always had a deep conviction that violence is very bad. Violence is not the human way. Any conflict must be solved through dialogue through talk but at the same time I am very fond of seeing violent pictures like these smart soldiers and their very beautiful equipment. This equipment for killing is very bad, but also

very polished, in one way very beautiful. These guns are very beautiful.

So I think eventually that influence is a very serious matter. We see these pictures of murder and killing and eventually that becomes something familiar, and eventually it feels like something normal, I think that is a bad influence. Anyway, I think a genuine desire for peace is now coming. So now while we are promoting non-violence, against war, against bloodshed, we must show the proper way or method to solve these problems because as long as human beings remain upon this planet some kind of problems will always remain here. So it is impossible, unthinkable, and unrealistic to expect humanity to live without any problems. I think all humanity eventually will disappear into *nirvana*, then perhaps this planet really will no longer have any trouble. I mean nirvana disappears.

So therefore, as long as we human beings remain on this planet we are quite smart in creating lots of new things, including problems. Therefore, so long as human beings remain here problems will remain. So we need some effective method to face that, to solve that, to deal with those problems. People can easily express their opposition to violence but then what other method exists to solve that, to deal with that. I think we really should make efforts to show the proper way to solve that. Then people easily can see, yes, violence is immeasurable suffering and this method is an effective way to solve the problem without suffering.

So what is the method? Dialogue. Talk. Meeting face to face. No matter how serious the differences, still we all are human beings. Still we all want happiness. Everyone has every right to live and to be happy. And on the other hand the so-called enemy is also part of humanity. The enemy's economy is also part of my economy, so in reality, my interest is very much related to their interest. Their interest is my interest. So that's reality. So the destruction of your neighbour, the destruction of your enemy is actually eventually the destruction of yourself. So understanding that reality, then of course, proceeding with respect, with a sense of concern for another's welfare, another's future, then compromise and dialogue can be easily achieved. So that's one way.

Also at the family level or community level or national or international level I think we need to work for the promotion of dialogue, that's one thing. Then of course, while we are promoting inner peace we also need efforts to reduce weapons. I usually call them inner disarmament and external disarmament, these two things must go side by side.

So try to promote inner values, mainly affection and broad mindedness, these things. And reduce hatred and negative feeling – so that is inner disarmament.

And external disarmament, I think what's happening is very good news, like the summit between President Bush and President Putin in Russia. I think now two thirds of the nuclear

weapons are dismantled or reduced. I think that's very good news. So, firstly in the nuclear area, already great nations are now involved in reducing these risks and eventually I think the ultimate goal should be the complete elimination of nuclear weapons. Then also the other different sorts of weapons. Now one Nobel Laureate with some other Noble Laureates are already beginning some initiative to control the selling of arms. As a first step they control or they check the selling of arms to those nations who have some conflict or are not democratic nations. I think that's wonderful. Eventually we need some effort to try to stop selling arms completely. Then reduce the production of armament.

Then on the other hand, another way to reduce the risk of war is the creation of a unified force, like the creation of the Franco-German unified force. I think that's a good start. In these modern times – I think here I'd like to suggest one example: I have some friends in Germany, particularly one very great scientist, a physicist, who I consider almost my teacher in Quantum Physics. I'm a hopeless student of Quantum Physics. Actually I have a keen interest in Quantum Physics, it's very interesting so I'm very eager to learn. So on quite a number of occasions I have received some kind of lessons. Now while I am receiving explanations it seems I understand something, but then when the lesson is finished there's nothing left in my mind [laughs]. So that means a hopeless student doesn't it? So since I know him very well we just talk about various matters. Then once he told me that when he was young in the German's eyes the French were regarded as the enemy. They always viewed them with suspicion and dislike. Now that perception is completely gone, totally. Now the Franco-German unified force is there. So that is I think one way to reduce the risk of war. Eventually I think this is some kind of original basis for a unified force, some religious people too if necessary, and then use this unified force but without any danger of conflict between members.

So it is I think very important to make every effort to eventually achieve the de-militarisation of the world. I think we can achieve that step by step. At the public level we need more discussion and more thought. I think that's important. Then eventually after a few decades, even in the next century, then there's the possibility to achieve that. If we don't discuss this, or we don't remain open to these topics, these issues, then without any vision this present situation may remain continuously.

I think one problem is that the reality has changed but human perception still remains old wisdom, particularly at the government level. This is my feeling. I can think of one example: One time in Brazil, I think the Earth Summit took place and I was there during that period. So during this time it became clear that our environment, taking care of the Earth, is the responsibility of all humanity. That is a top priority – individual national interests should be secondary. But then in reality, certainly the leaders have to think of their own nations first, and then the global issues become secondary. So of course we can't blame the leaders. They have to. They are elected; during elections they sometimes make a lot of promises so they

have to fulfil their promises. And sometimes their promises may not be very sincere but anyway they have to work, they have to think about the next election.

So I think on a public level we should think more along these lines. This is what my mind believes. So then in the individual case, more warm heart, that brings inner strength. The result is less fear I think. Without fear or any sense of insecurity and with a sort of closeness feeling with other fellow human being we can talk much more easily. Through that if there is some conflict we can then discuss it openly and frankly without any sort of suspicion or distrust. If you think along those lines we will come to realise that to harbour more compassionate attitudes really has tremendous beneficial effects in many areas of one's life. So that's one field where I always try to make an effort, to make a contribution to the promotion of human values.

The promotion of human values is very important on a global level and also on the individual level or the family level. I feel it's very important. So now here I would like to make clear that religious beliefs and basic human values are basically two separate things. Certainly religious beliefs can help to extend them – the basic human values – but they are essentially two separate things. So that is one. Secondly, humanity needs spirituality. We are human beings, we are not animals. Animals when they have sufficient food and shelter, no disturbances, then they're okay. That is all their requirements fulfilled. But we are human beings. We have this marvellous intelligence, so just sufficient food shelter and companionship is not enough. This mind always has a lot of activities, and a lot of visions, a lot of expectations. Through that hopes and doubts about many things arise because of this intellect. So we need another way or instrument to counter that on the mental level. So the various different religious traditions have a very important role dealing with that. Even in the twenty-first century, still I believe various religious traditions have a very important role to serve humanity, to help humanity.

Then also another factor. Many of today's human problems are actually created in the name of different religious traditions. So that's very unfortunate. If we look carefully all the different traditions carry the same message despite their big differences in philosophy. But the practical messages are the same, the messages of love, compassion, forgiveness, tolerance, self discipline, and contentment. All traditions seek and teach us the importance of these things. With Christianity and Buddhism of course, their philosophies have big differences, but in many practices there are many similarities. Also we can see with the Christian monastic system, their discipline or the way of life, the simplicity of the life of the monks and nuns, the Christian monks and nuns and Buddhist monks and nuns, there are many similarities. But sometimes of course among the Christian monks and nuns as well as the Buddhist monks and nuns some of them live quite luxuriously – not sincerely practicing one's own sort of belief does of course happen. But as a teaching, as a tradition, there are similarities, and all have common practices as a common method. So there are common practices, there is a common message, there is a

common ground, and a common responsibility, so therefore they should work together instead of fighting. Work together, live together, and respect others.

Of course from the Buddhist viewpoint, the theistic religions' viewpoint is opposed to the Buddhist viewpoint. You see disagreement there, but if you think properly then the theistic religions have their own very beautiful, very effective certain way to approach the human mind, the human emotions. So there's sufficient fact or reasons to admire and to appreciate how much contribution has been made towards human happiness from the Christian tradition, from the Muslim tradition, from Judaism and so on.

Of course there are many Hindus. Hinduism is I think one of the earliest spiritual traditions on this planet. Maybe some African natives had religion I think as early as the India Hindu tradition. But anyway that I don't know, but as far as I know before Buddhism came, the Hinduism traditions were already there. Buddha himself learned many of the spiritual ideals and practices from the various existing traditions of Hinduism and then incorporated them into his own teachings. So there you see the common message, common experience and common aim. So, on the basis of mutual respect we can work together, we can live happily together. So I always try to make a contribution regarding the promotion of harmony amongst the different religious traditions.

Then one thing I wanted to say, whether one individual accepts religion or not is entirely up to the individual. But once you accept religion then you should have an attitude of seriousness and sincerity about that religion. I don't think it is sufficient to label oneself as either a Buddhist or Christian or Muslim while in one's day to day life there is hardly any relevance of the spiritual teachings that one supposedly believes in. So if one looks at one's own tradition, one's own religion, once you accept it, then look seriously and sincerely and try to implement it, then you'll gain deeper experiences. As time passes, eventually you will gain more deeper experiences and once you get some deeper spiritual experiences out of the practice of your own tradition, then that person I think usually finds it easier to see the value of other traditions.

So now in conclusion, all beings have the same desire: to have happier days and nights and weeks and months and years. In fact everyone wants a happy life. And if we have the happy life then at the end of our life we will have more satisfaction. So therefore think more inwardly. I think material development almost now we can take for granted. Now individually think more about our inner potential, inner potentiality and use our inner potential. I can assure you through training your mind, through analysis we can gain some new outlooks, new understandings and new concepts and that is very helpful to broaden our mind. Then with a more broad mind, a more open mind, when some problems confront us we can face that

problem with much less disturbances in our mind. On the other hand if our mind remains narrow then small problems easily disturb our mind. That I can say according to my own little experience. So the mental attitude is I think one key factor in our daily life. And through training we can change. So, finally keep in your mind some of these points, and if you feel some interest then think more, analyse it for yourself. Then implement it. Then eventually you will get the benefit. On the other hand if you feel these points which I mentioned are of not much interest, you feel they are nonsense, then better forget it. No problem. So as soon as you go outside then forget it. So now that's about the limit of my talk. Now I would like to receive some questions.

QUESTION: What in your understanding do we need as humans most? And how can we achieve it?

HIS HOLINESS: According to my belief those points I mentioned are what I think we need most. Somehow I think we have neglected them. So that's my view.

QUESTION: Do you feel the consciousness of the people of this planet is moving towards a spiritual awakening?

HIS HOLINESS: I think it would be difficult to say that there would be some kind of natural force that leads the human consciousness towards greater spiritual awakening. My personal belief is that as I mentioned, we human beings need to really make an effort to try to fully understand the beneficial effects of these spiritual principles and try to be convinced of their value. And then in that way, gradually as a people we will be able to move towards a greater understanding.

QUESTION: Are you able to forgive the Chinese for stealing your homeland?

HIS HOLINESS: In my understanding, when I speak of forgiveness, for me forgiveness is the ability to refrain oneself from being tempted by harbouring ill will towards one's adversary and from losing one's compassion for one's adversary. At the same time, to me forgiveness does not imply submission or giving in and allowing the state of affairs to be as it is.

So now, one example regarding the Tibetan issue: We carry on our struggle to gain our basic rights. I think since the Chinese came to Tibet it seems they neglected providing proper education and training. Their main interest is in controlling Tibet. They use Tibetan mines as much as possible and also exploit the natural resources such as the forestry resources. So now the scale of deforestation is immense. Anyway, therefore as far as material development is concerned if we remain within the Peoples Republic of China we might get greater benefit

provided the Chinese government respects our culture and our environment. In taking care of the environment properly then the autonomy I think is of mutual benefit.

So we are carrying on the struggle. We are not acting and just saying, yes minister. We are always standing on our own principles. But at the same time we are deliberately not letting into our heart some kind of hatred or anger towards our Chinese brothers, not even towards the Chinese government. Of course between the people of China and the Government we must make a distinction. The Chinese as people of course, already and firstly, they themselves suffer, they themselves lost their freedom. Nowadays, more and more Chinese especially amongst the intellectuals, some artists are now showing their sympathy and sense of concern about Tibet. And actually more and more Chinese are now showing more interest towards Buddhism in general, particularly Tibetan Buddhism.

So even towards the Chinese government we deliberately restrain the development of hatred. So within a compassionate feeling, a sense of concern for the Chinese Government or the Chinese leaders, even towards those Chinese who make some very brutal on the spot decisions, even towards these people we deliberately and intentionally don't let any negative feelings or ill feelings grow. After all these are our human brothers and sisters, but they also sometimes act out of ignorance like that. So forgiveness means without losing our compassion but carrying on our own struggle. So therefore forgiveness of course does not entail forgetting.

QUESTION: What do you think of the person and teachings of Jesus?

HIS HOLINESS: As I mentioned earlier all different traditions have their own unique thing, their own beauty, their own sort of special role. No doubt. Then Jesus Christ from the Buddhist viewpoint may be regarded like great masters who influenced millions and millions of human beings. In such a case just an ordinary person cannot do those sort of things. So, therefore we believe, in the Buddhist view, we can say Jesus Christ is the manifestation of a Buddha or a *bodhisattva* and his acts are similar to bodhisattva's acts. So like that.

Then I think with this question I may add one thing: that is the concept of one truth and one religion and the concept of several truths and several religions. Now both are very relevant. And at the same time the concept of one truth and one religion and several truths and several religions is contradictory. Now how to solve this? I feel, I believe in the concept of one truth and one religion in the case of one single person, one individual. That concept is very relevant, because as an individual already their tradition is the most suitable for them and the most effective, and that is their tradition. So according to each person, their one single tradition is the one truth, one religion and is the most effective for them.

Then in terms of several people. Buddhists, Christians, Muslims, Jews. Then Maoris as I

mentioned, religions before Christianity came, they had their own beliefs. So already now there are sort of multi-religious believers. Therefore now the concepts of several truths and several religions are already here, it is relevant. So therefore in terms of one single person, there is the concept of one truth and one religion. At the level of several people, several truths and several religions, that concept is automatically and obviously relevant.

I consider religion to be like medicine. For one particular illness, one particular medicine is the most suitable or most effective. So a person who has one particular illness, in that case one particular medicine is the only medicine to cure that. So in that case one truth, one medicine. Now several illnesses, several people: you can't say to one person, this medicine is the best, therefore all people should take that medicine. That's foolish. There are a variety of illnesses, a variety of physical conditions so therefore we need a variety of medicines. So this is my view.

QUESTION: How can we in NZ assist you in exile and your people in Tibet?

HIS HOLINESS: Sir Edmund Hilary, one New Zealander, climbed the highest mountain of Mt Everest, actually the mountain of Tibet. So this New Zealander has climbed it. So I think we have some special connection. You are a mountainous people. Obviously there are many people who are really showing genuine concern about Tibet and also I think through the media, people generally are quite well aware and informed. I think there's quite a good awareness about Tibet. So to further educate people about the Tibetan environment or the delicate situation of the Tibetan environment and the richness of the Tibetan cultural heritage, then actually I usually describe today's situation as one ancient nation with a unique cultural heritage which is now dying. So it is rather sad.

However, the Tibetan situation, if you look at the local level then as I mentioned earlier the Tibetan nation is dying, and with its cultural heritage diminishing it's almost hopeless. The Tibetan problem I always say is this new guest without a proper invitation. So the guest came with guns and then took control of everything in Tibet; so that's the problem. Therefore the Tibetan problem is very much related with the developments within China proper.

So now look at China, at the People's Republic of China – a huge country, the most populated nation with a long history and a sophisticated cultural heritage, a very important nation. Of course China itself now wants to join the world community and the world community needs China. So now look at China, unlike the Fifties, Sixties or even the Seventies when China was very isolated, now today China is open with the outside world. And through that China has now already changed a lot, and is still changing. Now in the future, no matter how powerful the People's Republic of China is, it is part of the world. So the People's Republic of China has to go along with the global trend. That is: democracy, the rule of law, religious freedom, respect for human rights, respect of the right of self determination, freedom of speech, freedom of

information, and freedom of the media. That's the global trend. China has to go along with these trends. So therefore China will change. Now already today's China compared to twenty or thirty years ago has changed considerably. So looking from that level the Tibetan issue is very hopeful. So therefore I think I can tell you its really worthwhile to make an effort for the Tibetan issue. And our brothers and sisters here, New Zealanders, it's really worthwhile to support this, isn't it? So that's the situation.

QUESTION: Why is anger an emotion to be avoided when sometimes it can keep us safe?

HIS HOLINESS: If you look superficially, I agree with your view but if you look deeply then that's not the case. That is I think the thing we usually mistake. When we face some problem then anger comes as a protector, as a helper, and anger brings to us some additional energy, boldness. But if we look carefully the extra energy brought by anger is essentially blind energy. So that energy often becomes self-destructive. Now without anger if you need a counter measure then without anger use intelligence, analyse the situation, and if possible, out of a sense of concern for other's mischievous activities and out of compassion take counter measures. Try to stop their wrongdoing without anger. That is actually more effective. Sometimes if you give in to the anger then although you chose one action to target a certain thing because of too much anger I think you can easily miss that target. That happens.

Therefore anger is something like blindness, and the energy which is brought by anger is also blind. Therefore the other energy brought by human intelligence, analytical meditation, that is much stronger. I think anger goes well with fear. Fear always brings trouble. Compassion will not go with fear, compassion gives us inner strength so we can easily reach out. Anger remains with us so therefore anger actually I think weakens us, the opposite of compassion which gives us strength. Then also compassion, affection, I think is a very positive factor for the immune system of this body. From the body's health viewpoint, compassion or warm heartedness bring us inner strength and inner strength brings us peace of mind. And peace of mind brings us more balance in the elements in this body, including the blood circulation whereas anger disturbs our peace of mind. Anger brings or comes together with fear, so that disturbs our mind and as a result the balance of the body elements are disturbed.

So often anger comes, then eventually you may experience your emotions out of control. So therefore analyse. I think of emotions, firstly in the human mind, I think it's its own world, very big. So many different sort of minds, so many different emotions. Some emotions are very useful, some emotions are very harmful. So like external plants or external matter, we analyse which plant is something that is good for us and which plant is poisonous, something bad. So, analyse. Then those positive things we cultivate and increase and those that are poisonous we control. Similarly our inner world, the world of our emotions we analyse. The positive ones, the constructive ones, we deliberately cultivate, deliberately try to strengthen

and increase them. The harmful ones, try to reduce. So one could say that hatred almost has no value, it has no use.

QUESTION: Can a women be a Dalai Lama?

HIS HOLINESS: Yes, certainly! Now in Tibet, you know, among the institutions of reincarnation, I think the oldest is the *Karmapa* institution. Dorje Palmo, a woman *lama*, the institution of Dorje Palmo is as old as the Karmapa's institution. So this one woman's reincarnation is a very high lama and one of the oldest institutions of reincarnation in Tibet. The present Dorje Palmo came to India in 1959 but then unfortunately I think due to some of her friends or in some way she returned to Tibet. Now she remains in Tibet as a puppet. Otherwise she certainly can carry an important role in the Buddhadharma, in the Tibetan Buddhadharma. Officially, in official rank then Dorje Palmo is one of the very highest, like *Sakya Trizin*, almost I think as high as Sakya Trizin Rinpoche and then Karmapa and *Dudjom Rinpoche*. Dorje Palmo is very high like that, one of the very high lamas. But of course the majority of lamas are male. But that does not mean that all lamas are male.

So thank you.

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