

Wisconsin Public Television

Transcript: "Compassion: the Source of Happiness: Remarks from His Holiness the Dalai Lama"

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Kathy Bissen:

Hello, I'm Kathy Bissen of Wisconsin Public Television. We are pleased to present to you the Madison appearance of Tenzin Gyatso, the 14th Dalai Lama. His Holiness the Dalai Lama is the Head of State and spiritual leader of his native country of Tibet. He was forced into exile in 1959, after the invasion of Tibet by China. In 1989, the Dalai Lama was awarded the Nobel Peace Prize in recognition of his non-violent efforts to liberate his native country. The self-described simple Buddhist monk has received numerous other awards honoring his message of peace, non-violence, religious understanding, universal responsibility and compassion. The Dalai Lama now lives in a small town in India, and he continues to travel the world with his message. On May 4, he brought that message to Wisconsin when he spoke at the Kohl Center in Madison. Here now are the remarks of His Holiness the Dalai Lama.

(applause)

John Wiley:

Good afternoon. I'm John Wiley, chancellor of the University of Wisconsin-Madison. Today, we welcome Tenzin Gyatso, His Holiness, the 14th Dalai Lama back to the Madison campus, to share his wisdom and understanding with us. As your program indicates, he will be speaking about "Compassion, the Source of Happiness."

As the head of state and spiritual leader of the Tibetan people, the Dalai Lama was awarded the Nobel Peace Prize in 1989. The Nobel committee noted that in his struggle for the liberation of Tibet, he consistently opposed the use of violence. He advocated instead for peaceful solutions based on tolerance and mutual respect to preserve the historical and cultural heritage of his people. He has worked tirelessly to preserve Tibetan culture, not only within the international Tibetan community, but within broader communities as well.

You may not know that he also became the first Nobel Laureate to be recognized for his concern for global environmental problems.

(applause)

His Holiness has traveled to more than 62 countries, spanning six continents. He has met with presidents, prime ministers and crowned rulers of major nations. He has held dialogues with heads of many religions and many well-known scientists. Since 1959, he has received more than 84 awards, honorary doctorates, including one from here, and prizes in recognition of his message of peace, non-violence, inter-religious understanding, universal responsibility and compassion. He still humbly refers to himself as "a simple Buddhist monk."

This is his fifth visit to the University of Wisconsin-Madison. The first took place in 1981, at the invitation of his long-time student, Geshe Sopa. And Professor Sopa is with us today. I'm not sure exactly where he's sitting. But we acknowledge his presence. Near the front.

(applause)

Professor Sopa served the university more than 30 years, and is now an Emeritus Professor of the languages and cultures of Asia.

In October, 1989, His Holiness spoke to faculty, staff and students at the Field House. And in May of 1998, he received an honorary degree from the university. On that visit, he also delivered a public address to an audience about the size of this one, from this same stage.

His most recent visit was in May, 2001, when he returned to campus to meet with a group of top western neuroscientists, engaged in research on the effects of practices such as meditation on brain function, emotions and physical health. UW-Madison's Health Emotions Research Institute co-sponsored that conference, which was organized by Dr. Richard Davidson, director of the Keck Laboratory for Functional Brain Imaging and Behavior here on campus. And Professor Davidson and his wife also are in the audience. I'd like to acknowledge them if I can spot them.

(applause)

We are very pleased and grateful that His Holiness has taken such a strong interest in this important research and in the university's Buddhist Studies Program as well. Translating for the Dalai Lama today is Dr. Thupten Jinpa, president of the Institute of Tibetan Classics in Montreal, and Editor-in-Chief of the Institute's translation project, The Library of Tibetan Classics. He has been a principal English translator to His Holiness since 1985, and has translated and edited more than ten of his books.

Please join me in welcoming back His Holiness to our university once again. And please also welcome Dr. Jinpa.

(applause)

(Dalai Lama speaking Tibetan)

Dr. Jinpa, translating:

Professor Wiley, chancellor of this University of Wisconsin, eminent members of the faculty, students and brothers and sisters. It's a very joyful opportunity for me to be able to share this afternoon with you. So at the beginning, I'd like to express my deep appreciation for all those who have been involved in organizing this event.

Dalai Lama:

I think the reasons to...

(Dalai Lama speaking Tibetan)

Joyfulness. And a few more reasons here. Firstly, I include Geshe Sopa as some relations develop. I think since early '60s. And this scholar is actually, when I actually got the final examination in front of a thousand, I think, scholars or students. The debater. He, one of the debater. So, of course, his kindness, I think his motivation, debating with me, not that way.

(laughs)

(Dalai Lama speaking Tibetan)

Dr. Jinpa, translating:

Out of his kindness, his motivation in debating with me was not to give me a hard time.

Dalai Lama:

So very kind.

(laughs)

I think actually, the meaning of real examination means the more harder debate is necessary. But I'm rather lazy student.

(laughter)

So I acknowledge some kind of...

(Dalai Lama speaking Tibetan)

Dr. Jinpa, translating:

So my knowledge remain quite superficial, on the surface.

Dalai Lama:

So therefore, his attitude is very, very kind.

(laughs)

In my case, I think necessary.

(laughs)

Then, also Geshe Sopa, the first college... in this country, at his place. I think, it's one. Then, recent years, and my involvement about dialogue begin with the science and the modern science, on professor on scholar, Davidson. Davidson is one of the main person. So, through that way, also, you see, we developed some special connection with this university.

So, here, also here, so very, very helpful to not only just my personal sort of understanding, but also now in India, the Buddhist, actually student, a student. Now, we last, at least five or six years now, we already introduced modern science to selected students, about 40-50 students.

Now we are decide, the more serious study, regularly to more students, as a permanent for the university, study in the monastery. No, no, no. In India... holier study. Then eventually, hopefully, introduce in our traditional curriculum modern science.

So, in that respect, collaboration with great scientists from America, as well as from Europe, and particularly Richard, very, very helpful.

So, because of these reasons, emotionally or otherwise, you see, we have some special connection. So, I'm very happy once more here. And on top of that, a large number of people as you see came to see me, or to listen to my lecture. So then, many people come. Sometimes I feel rather a little anxious, because you know, the people who are coming here with the motivation, just out of curiosity, they are no problem.

(laughter)

Also, I see, your side, out of curiosity. My side is also here, no system or sort of plan, just whatever talk comes and I express. No problem. Not serious.

(laughs)

Then if some serious student, or serious people, who really expecting for some serious, important subject, or difficult subject, then you may disappoint.

(laughter)

I'm not that kind of serious person.

(laughter)

Then, worse thing. Some people sometimes, say in Europe, in America also sometimes it happen. The people, some kind of city, actually, I think, false, unrealistic sort of belief that the Dalai Lama have some kind of miracle power. In fact, there was just some patient in England. I think, once I express here or not, I don't know. But some locations, I just expressed that story.

One occasion in England...

(Dalai Lama speaking Tibetan)

Dr. Jinpa, translating:

In the Royal Albert Hall in London.

Dalai Lama:

Albert, yes. Albert was a Hall. There, while my lecture, big, I think. So, I told similarly. And then I mentioned if someone who have some of the expectation, that Dalai Lama have some kind of miracle. So he says, "I'm patient." Actually, he says he come to seek sort of healing power. Then, at that same meeting, I told, I have no such healing power. And in fact, I'm very, very

skeptical about that. So, if there is sort of person who really had that healing power, then firstly, I want to show, you see, my sort of my problem. This neck.

(laughter)

So, some kind of skin disease. So, always it is itching like that.

(laughter)

So, although he said, no one can actually have healing power. But later, I received one small package with some ointment for skin disease.

(laughter)

So, that is the real blessing.

(laughs)

So that is the story. So, anyway, I really appreciate the large number of people you see came.

(Dalai Lama speaking Tibetan)

Dr. Jinpa, translating:

Compassion, a source of happiness.

Dalai Lama:

Now they, now, the importance is there is no disagreement. We all want happy life. We all do not want suffering. It is our right, basic right, since, by nature, we want. We have the feeling of pleasure, pains, suffering, uncomfortable, joyful. We have these feelings there. And we want these positive things. So, that's the basis of our right. Even plants. They have the capacity to exist. So, they also have the right to exist. So, therefore, I think any form of life have the right to exist. And our case, not only just to merely exist, but exist with happy, meaningful. That's our basic right.

So, now, since we human being, because of this marvelous brain, human brain, happiness or satisfaction to human being, and satisfaction to other animals. Now there's differences. I think we human being, is there are different levels of happiness or joyfulness. And similarly, for pain and suffering, there are also different levels. Here mainly pleasure and unpleasant sort of experience or feeling, mainly on the level of sensory level. That is more or less common with other species of mammals.

Then, another level mainly as a mental level, that, we I think, human being, have, sort of much more complex. Because of our intelligence. So, this intelligence, or this marvelous brain, creates, I think, capacity to remember about long time past. And particularly with the help of written, writing script, our memory about past even more clear, and more depth. And also, we have this I think unique capacity to visualize, vision...

Dr. Jinpa:
Imagination.

Dalai Lama:
Imagination. So, our children, grandchildren, grand-grandchildren, or next century, so on, like that. So, because of that, anyway it is good. Very long memory and great sort of power of imagination and vision. That's good. But that also causing more disturbance in our mind. For example, our present generation, happy, no problem. But thinking, previous generation, yes, many centuries ago, what happened?

I think one example, one occasion in Frankfurt, Germany. One meeting. Some people from different ethnics. And there, one American Native Indian also there. So, usually, I have quite close of relation with Native Indian. Native Americans. I do respect, or appreciate their traditional sort of concept. They're taking care of earth and respect nature. These are very important. Very good. And one of, the person from Native American, give long speech. And that speech too long, so everybody seems boring. Me, too. Really boring.

(laughs)

Then, the real, sort of the message in that sort of long speech, boring speech, is actually: in the past, European white people who invaded America and killed many Native American, so, now as a civilized sort of world, a civilized sort of century, all white people should expel from America. That sort of, that kind of thinking, that kind of view, is it come as with several with long memory, about past memory.

So, I think that individual the person. I think when he reflect these things, so he very unhappy. The past event, century-old event, now that causing his disturbance in his mind. Clear. And also, because of sort of the ability of imagination. Today, at present, everything comfortable. But too much worry about tomorrow, or next week, about next year, next decade, next century. Because of that sort of imagination, your present sort of calmness, completely distracted. Here, it's happened like that.

So, regarding disturbances in mental level, there's no way to rely on, to cure that, to cure that, relying purely on external means. Very difficult. Taking drugs, alcohol, temporary method. And sometimes is it the drugs, I think your mind, more confusion. So, I think in our daily life, quite enough confusion there. So more confusion is unnecessary.

(laughter)

Not much helpful. So, I think the best thing is that some of the doctor may have some sort of surgery method to remove some part of our brain so that we become, because of that, like robot. No feeling. Just like that.

(laughs)

That also not good.

(laughs)

Just like animal. Feeding, and sleep and reproduction. Reproduce.

(laughter)

All like that. Simple. And human life becomes very simple. But also not good. So, I prefer more sophisticated, more colorful life. It's better. Meantime, through a sort of certain way of thinking, certain mental attitude, that, I mean, if we utilize our intelligence to such a way, that reduce disturbances on a mental level, and sustain more calmness, more satisfaction, in spite of the system, sort of difficult surroundings. That's wise. Real worthwhile.

Now firstly, I think worthwhile to put big question, whether there's possibility or not. Then next, more research. The mental level disturbances, through training of mind, reduce that disturbances.

Now here, actually, religions, religious faith, I think come into the picture. I think 1,000 years. At least 3,000 years, 3,000-4,000 years, when they came in society. Then they...

(Dalai Lama speaking Tibetan)

Limitation.

(Dalai Lama speaking Tibetan)

Dr. Jinpa, translating:

So, if you look at the history of human evolution, we have, as a society, had presence of religion, going back to at least 3,000 years. And the reason for that is, as human beings, when we encounter in our life, certain situations which are beyond the capacity of our individual, you know, particularly from the physical point of view, our physical capacity. When you reach certain situations where the solution to the problem lies beyond that capacity, then we seek some form of comfort and trust in some higher power.

Dalai Lama:

So, religious, various different religious tradition, offer, I think, some potential to help on that level. I think one obvious sort of reason. The source to combat mental disturbances is actually our inner values, such as compassion. With compassion, spiritual forgiveness. So therefore, the old religious tradition carries the same message as, you know, love, compassion, forgiveness, tolerance. And then self discipline. Then contentment, these things.

Now today, among the people, there's some section of the people, still feel the value of religion or religious faith. Still important. And then, equally, some portion of the society, human community, no particular interest about religion.

So I think two choice. Either because the importance of love and compassion, these things, so we should insist, must accept religion, or I'm totally relying on religion. Or, with no special interest about religion, and also no interest about compassion, forgiveness, these things. I think that's two choice. I think mistake.

(Dalai Lama speaking Tibetan)

Dr. Jinpa, translating:

So, sometimes there is a tendency to look at this question of the role of religion in various extreme times. For example, people seem, the choices, basically, that fall into two. Because we recognize the importance of the value of compassion, forgiveness, love, tolerance, and so on. Therefore, you know, we must embrace religion as the foundation for that. That is one extreme. The other extreme is to say that because...

Dalai Lama:

Extreme, is only one side.

Dr. Jinpa, translating:

One stand. The other stand is because, now I have no interest in religion myself, therefore I should not pay serious attention the values such as love, compassion, forgiveness and self-discipline, tolerance, and so on. These people seem to think these are the two options.

Dalai Lama:

Now some people, I think mainly, I think religious believer, they believe moral ethics must be based on some form of religious faith. I think that be too narrow.

I feel, and also some people share with me same view, there must be third way, without religious belief. But through... promote human values, of human value or promote the compassion, forgiveness, these things. So that, actually, through secular ethics. Now, secularism. Some of my student friend intimate secular, secularism means rejection of religion. But according to India, as they taught, in fact India's constitution, I think based on secularism. So secular ethics. Secularists. So, that does not mean rejection of religion, but respect all religions. And also, respect non-believer. So therefore, secular, not necessarily some meaning of rejection of religion. Not that. Secular, without religious involvement. So, now here, this secular ethics, without talking about religious faith. Simply through education, through... they're trying to develop convictions importance of love, compassion, these things. So that, actually, is my main sort of affect, or my main interest wherever I go. I always share with people, we are human beings.

As I mentioned before, we want happy life. We want successful life. Success or happiness must depend on our mental attitude. Although materially, we may be very successful. We've a lot of money, a lot of fame, a lot of facility, a lot of friends. Now here a question, friend genuine friend or friend of money, or friend of power. That also is have to judge. Sometimes, someone so long remain with power, more friends. Then, no longer power, less friend. Isn't it? And also someone whose fortune goes like that, lot of smiling faces come. And the fortune go like that, then even you want to telephone, no answer.

(laughter)

That kind of things happen. These are not genuinely human friend, but friend of power or friend of money, like that. So, these friends are artificial friends. I think on genuine human level, these are artificial friend. So, not reliable friend. So, even you see, there are some artificial friends there. But these are, at the same time, such person as individual human being, very, very unhappy person. We can see that. So therefore, they now, internal sort of certain way of thinking. This I think very crucial.

Now here, they, through... means to analyze what kind of emotions bring us more inner peace. What emotions disturb our peace of mind. I think like external things, we usually, I mean just for this body, we need food, and clothes, shelter. Now, we investigate what material is good for body our here. Particularly like my skin, this is always irritating. So some people advise me certain material of clothes bad for irritation. Certain material is better. I don't know as much, but say it like that. And also, is it for certain physical condition sort of condition, certain food is suitable for certain sort of condition, certain, and other food is more suitable. So, we usually make choice. This is suitable for me. This is not suitable for me.

So, now since our inner element also major factor our happiness or unhappiness, or worry or fear, or dissatisfaction or frustration. Therefore, it is equally important in worldwide to analyze the nature of different emotions such as anger, hatred, jealousy. With these emotions, a happy, calm mind, very difficult.

And from other emotions, strong sense of concern of other, although at that moment, you may get little disturbances, but there's big differences. Disturbances out of one's own suffering or out of sense of concern of other's suffering. Big differences. The certain disturbances out of concern of other's suffering. That firstly, come voluntarily. You have the choice whether you should take serious concern of others or not. You have choices. But you voluntarily take the sense of concern about other's suffering. So, there is the element of volunteer. So volunteer come self-confidence.

So, the self-confidence is opposite force of fear. Clear. Usually, frustrations, angers, come often from fear. So, reduce fear, more confidence. More confidence bring us more will. Honest will, not negative will. But I think a positive will. Out of fear, also, sometimes certain will come, but shaky will. The genuine will, I think based on honesty, and self-confidence. These are I think are source of our inner strength.

So therefore, so compassion bring us inner strength. Inner strength reduce fear, sense of insecurity. And that also in body level, more anxiety, more stress, more frustrations. Very bad for our basic element of the body. More natural for the balanced body element. The mind calm, peace, these elements go smoothly. More worry, more fear, more anxiety, more stress, then disturb our body element.

Scientists told us they, like, strong anger or hatred, actually eating our immune system. Then positive emotion, first of all, some emotions, such as compassion, actually strengthen our

immune system. So, among different emotions, some are very destructive. Some are positive. So therefore, as external thing, we choose some good things to take, some harmful things, get rid of.

Similarly, our inner emotions. Some emotions are someday useful, so take and try to increase. And some of the emotions are very bad for not only peace of mind, but also health. So therefore, if you recognize these things, then try to reduce.

So, now that is there now. Without human intelligence, we cannot do that. Now with, by birth, we have this intelligence, so I think really worthwhile to further investigation among the minds and types of emotions. What types of emotions are helpful. What types of emotions are harmful.

Number one. I think the latest scientific findings also very helpful to know more clearly about these functions of different emotions. And also effects on our body, particularly our brain due to these different emotions. I think further, sort of investigation still going on. So then next question. Whether we can develop these positive emotions, such as compassion, affection.

Compassion, I think... more people, so may it's useful. Compassion or a sense of concern, there are I think, many levels or many...

(Dalai Lama speaking Tibetan)

Dr. Jinpa, translating:

Many degrees of intensity and strength.

Dalai Lama:

And also, like any other, like any emotion, not independent or absolute. The, like brain itself, emotions also, I think a variety of emotion and some interlink also there. So due to difference of factors. So the sense of concern, also there are variety. So the compassion and sense of concern, and there also element of sense of closeness.

Sometimes, I think sense of concern, but you feel more superior, the other who passing through difficulties as more inferior, and look like this and some kind of feeling of pity-ness. That not compassion, not genuine compassion.

Compassion is, I think, this element, respect other's right. Respect other. Recognize other also just like myself. There also closeness feeling. One closeness feeling entirely different on other's attitude. So, that closeness feeling also kind of compassion, but much mixed with attachment. And also, I think much based on other's action, not the being. So, there's so long the other's positive attitude remain there, closeness feeling, sense of concern there. As soon as the attitudes change, or even slight different attitude come, immediately you change your attitude. So these are, firstly, limited. And I think based on artificial and also biased. So genuine compassion is firstly, not based on other's attitude, but being. Recognize they also like me, want happiness, do not want suffering. And that recognition develops sense of concern of others, you see?

(Dalai Lama speaking Tibetan)

So that mainly depend on, based on recognition others as they are being, not their behavior. So now on that level, no differences, the other's attitude towards you. Some towards you as a friend, positive. Some people so-called enemy, their attitude towards you is negative. But beside their action, the being itself as concerned are same, same human being.

So now does capacity or compassion reach your enemy as a human being, as brothers and sisters? That compassion, that sense of concern is unbiased. That will not come spontaneously, but through training with help of human intelligence, human analysis. Now that can develop. That's reliable based on...

Dr. Jinpa:

Based on valid forms of understanding.

Dalai Lama:

So through using more reasons, more conviction, that's how compassion will increase. So that kind of emotion through training, more reliable, more stable. Then the possibility of development of such thing.

Firstly, I think seed of compassion, that is the unbiased compassion, actually develop on the basis of biased compassion. That biased, limited compassion, I think from birth, we develop that. I think human body itself really need human affection.

I offer... and also telling people that we human being, fortunately, our way of beginning of this life, beginning of life with mother, with mother's milk.

(Dalai Lama speaking Tibetan)

Dr. Jinpa translating:

As human beings when we are newly born, we remain as infant for a very long time, very vulnerable.

Dalai Lama:

So because of that sort of nature, the mother's care is indispensable. After birth, without mother's care, then without mother or someone else who acting like mother, without that care, within a few days, we'll die. And without, I'm generally speaking, without mother's milk, your physical well-being, proper development of your brain, and also the physical touch with mother, without that, the proper enlargement, enlarging your brain suffer. So that's the danger.

Some animals, like turtle, some turtle. And also butterfly or moth, some insect, their mother just lay down the egg, then disappear. Some soon die. Like salmon fish also like that, lay down the egg, then die. Then hatch, hatch the children, small fish themselves, have to take care of themselves. So in such case, I don't think nature create affection. So if some scientist here, then I think really worthwhile the turtle's mother and the turtle's offspring, later put together, judge whether both sides have the capacity to show affection. I don't think. Nature creates such, no need affection. Why? No need depend, dependency.

So therefore, emotionally, no need any element which bring together. Our case, and also mammals, like cats or dogs, or many birds, their offspring's sort of survival entirely dependent on mother's care. So in that case, in order to survival, whether God created, or by nature created, now the element in emotional level, element to bring together, that's the affection.

As soon as child born, the child no idea who is that person. He have no idea that's a mother, but biologically, entirely relying on that person. So, on that person take the child feel happy, sleep. Separate, unhappy. Then also, mother's side also. In spite some disturbances, some difficulties, the determination to take full care of all the child. So human nature, affection, calm, for survival. It is very clear.

The child knows that. I think, including myself, I think my mother very, very compassionate, very affectionate, not only her own children, but also the other children, or other people who really passing through sufferings. She always crying when she saw these things. And whatever she possessed, always give. So very kind. But my father not like that.

(laughter)

Quite often, sort of temper. I also get some beating from him.

(laughs)

But my mother is very, very kind. So, I strongly feel, today's certain amount of my compassion happen, or develop, because of the first few days' experience under mother's full care. Mother provide me full compassion. I think that really is the seed of my today's, I think life-long rather, life-long sort of warm-heartedness.

I think you see here, I think few thousand people. Here I think those individual who really having happy memory, or happy sort of experience at the time of early age, I think those people are more happier, more potential of compassion. That those children, those people who, anyway, who suffer at that period, I think less sort of warm-heartedness feeling. It's possible. So therefore, we all born, or come from mother. Everyone who come from flower or who come from sky, I don't think.

(light laughter)

We all come from mother. And all tasted mother's sweet milk. I think that's the real beginning of compassion, affection and happy life. So it is really worthwhile, that experience should keep till our death. Our life will be more happier, more calm. And our basic mental state, more calm, more happier, then our daily mood become more positive.

So is more positive mood, even in disturbances, or to some tragedy, or some bad news come. Because your, like immune system, your basic sort of mental attitude, good mood, calm. Therefore with inner strength, so that these negative news, or negative event, of course bring

some, I say, unhappiness, some sadness, some shock, some surprise. But deep down your mind still calm, or good mood. So therefore less disturbance.

Sometimes I make it's like ocean. Wave sometimes stronger, sometimes less. Wave come, go. Come and go. But underneath, ocean always remain calm. Something like if our mood, more calm, then these disturbances, of course, come and go. Comes and go, without much serious sort of...

Dr. Jinpa:
Serious damage.

(Dalai Lama speaking Tibetan)

Dr. Jinpa translating:
Without leaving serious traces behind.

Dalai Lama:
But other hand, person who always in deep inside, sort of too much stress or insecure, and mood not good. I have, for example, the previous day, anyone who have good fight with your partner. Or even as children, a good fight with your parent, the next day your mood not very good. Isn't it? Still, something deep inside, some uncomfortable. So during that moment, even slight sort of disturbance come, immediately burst. So therefore, the calm mind, the good mood, it's very, very important. I think when strong anger comes or develop, then during that moment, to try to opposite force, it's difficult. But the wise ways, basic mind try to, should be more calm. Should be more because of a good mood. Then anger, hatred to come, easier to challenge.

So that's the way, so analyze these things, tend to these things more seriously, then it's quite clear some of these emotions, such as compassion, forgiveness, these things, are very positive, very useful for both mental peace, physical well-being. Then there's real possibility. I mean these things are much dependent on our view. So different views, I mean views can change or different views can develop due to using human intelligence or analysis. I think every event there's different aspects. So same event looking from this aspect, from this view point, you see something different picture. And look from another angle, different picture. Because it is relative. So this will change our perception, using different reasons. So therefore, there's possibility to change our attitude. And then most important, by birth, biologically, we have the seed of the compassion.

(Dalai Lama speaking Tibetan)

Source of happiness. So, compassion or warm-heartedness is the, actually, ultimately source of happiness, source of happy life. That's about my talk. What do you think? Do you think some sense?

(applause)

Now some questions.

(applause continues)

Okay. Now some questions. Some questions. Yes?

Dr. Jinpa:

As a mother of two children, how can I teach them to be good human beings in this world when they are surrounded by senseless acts of violence, such as what we recently witnessed at Virginia Tech University?

Dalai Lama:

I think generally, as I mentioned earlier, I think it utilizes these sort of reasons. And then most important, at the mother's side, I think should provide maximum affection to your children. That's most important, as my own story. Then detail, the same question. I think Houston, or San Francisco, same questions. So then I responded, I have no actual experience to take care of children.

(laughter)

So, if I take care of children, maybe few hours, very nice.

(laughter)

Then after few hours, I don't know. I'm not very sure.

(laughs)

(applause)

I think really, parents, I think really they have some kind of I think special patience. I think, really. I think by nature, like that. So that, I think we monk lack of that experience like that. So next question.

(laughter)

Dr. Jinpa:

What is your typical daily routine? Do you have any hobbies?

Dalai Lama:

Routine? No special. Of course, as a practitioner, like... My daily, the day start, in his case, case, 2:30 morning. My case 3:30. Then, some meditation, some prayer, meditation, mainly analytical meditation. Then of course, breakfast.

(laughter)

As a Buddhist monk, no dinner. So after lunch, no solid food. But in my case, sometimes if I feel hungry, and a lot of sort of work or a lot of busy day, then sometimes with salutation to put the few biscuits or something.

(laughter)

I think Buddha very, very kind. So I think he certainly, I'm quite sure he gives me permission to eat some of these biscuits.

(laughs)

So otherwise, like in Thailand or Sri Lanka, in these area, the monk, the food habit very strict. Afternoon, no solid food, so like that. So therefore, next morning, I always feel hungry. So, breakfast is very, very precious, very blessing. Very important.

So you know, my younger brother, I tease him. He almost never saw sunrise, because he is asleep till late. Then, his response to me, the main reason I got up in early morning is not prayer or meditation, but for breakfast.

(laughs)

I think some has said it is true. It is true.

(laughs)

So like that, then go like that. Of course, I think one, as a practitioner, as soon as got up and think I should utilize this day more meaningful. And I myself also should have more happy days, happier days. Like that. That, actually, something like preparation of the difference of the consequences of the day.

From early morning, from the beginning of the day, some kind of caution or some kind of preparation and determination. That some help. So rest of the day, usually it's sort of strong determination in early morning in order to shift my mind, make some impact. Otherwise, nothing special.

(laughter)

Then, I think meditation takes four hours. Then some work. If not much work, then reading, study. Mainly, nowadays, mainly a Tibetan script, which I learned in the past, well, refresh. And also contemplation, very useful. Then of course, I listen BBC, always. Very important. Very important. I read some newspapers, some magazines. Then most cases, afternoon, meeting the people, different people. Sometimes meeting very useful, sometimes meeting waste of time.

(laughter)

Like that, go like that.

So, then, oh, vegetarian. Tibetan usually is a non-vegetarian, except a few individuals. After I came to India, I think '65, I try to become a vegetarian. So then, next almost two years, I remain strict vegetarian. Then some physical problems started. Then I return, the original diet. But then meantime, we promote, in India, vegetarianism. Most bigger monastic institutions, they usually is the number of student about 2,000 or 3,000, or 4,000, like that. All these common kitchens now strictly, now vegetarian. So we really making effort promotion of vegetarianism. And I myself, also, most of the time, vegetarian. Sometimes, once a week, or sometimes once in two weeks, a little non-vegetarian things. Like that.

So, and then sleep around 8:00, like that. So usually sound asleep, eight hours, nine hours, sometimes ten hours.

(laughter)

So that's best part of my busy daytime, then a long sleep, very happy.

(laughter)

Like that.

Dr. Jinpa:

What can we do to help Tibet?

Dalai Lama:

Of course, I appreciate your question or your concern. Since the beginning of 2000... Chinese government. So, we are trying to find mutually agreeable solution. That means we are not seeking independence. Irrespective of the past history, according to this reality, Tibet, as a land-locked country, and a materially backward, and a small population, and a modern education, trainings, these are, we are very much lacking. Therefore, meantime, every Tibetan want modernize Tibet. Therefore, as far as material development is concerned, we get greater benefit remain in the People's Republic of China. At the same time, we also have very unique cultural heritage and rich Buddhist tradition, and beautiful, delicate environment.

So therefore, we need, special arrangement regarding preservation of Tibetan culture, Tibetan spirituality and Tibetan delicate environment.

So, present arrangement, so-called autonomy, is actually autonomy only on paper. In reality, they all the decision makers, all people, all people in the decision makers, are people who have no idea about Tibetan culture, Tibetan spirituality, and the delicate situation of Tibetan environment. So therefore, the present situation is actually no guarantee for preservation of Tibetan culture, Tibetan spirituality. So already the purer form of Tibetan culture, Tibetan spirituality exist only outside Tibet, not inside Tibet.

The problem, those Chinese sort of officials, their main concern is, oh, Tibet should, Tibet must remain within the People's Republic of China, should not separate. So they're, always, every

feel, they're always looking from the angle of the political side, not culture or the environment or these things.

So therefore, a few years ago, one party Secretary in autonomous division of Tibet, actually, I think his name was Tang Jiaxuan. He actually expressed in party meeting that the source of threat, Tibetan separation, is Tibetan Buddhism.

So accordingly, they put a lot of restrictions. And monk in the monastery is in need of political education. Here, political education sounds okay. But the reality, political education means criticism of Dalai Lama, absolute loyalty to Communist. So these are rather difficult, isn't it? So, those monks and nuns who will not criticize Dalai Lama, expelled from the monastery. So it's a lot of difficulties, a lot of contradictions.

As a result, I think almost, oh, I often meeting the Tibetan who comes from Tibet, with great risk of their own future, including some old, retired officials. Some old party member. For example, one occasion, I met one Tibetan who introduced to me as a party secretary in district level, last 40 years as a party member. Then I joked to him, oh since you are old Communist, you should not have Buddhist faith. I just tease him. Then he told me, he answered to me, with great moving, he told me, more than 40 years as a Communist, no single day some kind of doubt towards Buddha. And of course, if I say, it's not nice. But he then, he also told me, last 40 years, he never developed some kind of doubt toward you, that means Dalai Lama.

So even those old Communist party member, some cases, ideologically, they are genuine Communist, but as far as Tibetan spirit is concerned, very, very strong. So more than 95% of Tibetan people are just like that. So that's a problem.

So I was telling our Chinese leaders, the Chinese leaders, their policy should be realistic. Accept the reality. Then accordingly, deal with that, realistically. So I feel the best way to deal with the problem is my approach... Not independence, but special sort of genuine autonomy which Chinese constitution provided us.

And in early '50s, Chairman Mao Zedong, Liu Shaoqi, and Zhou Enlai, during those periods, the Chinese government sort of recognized Tibet, the case is some special case. Therefore 1950, Chinese Liberation Army already reached certain eastern part of Tibet, up to Chamdo. Then very easy to send Army up to Lhasa, very easy. But the Chinese government preferred Army must stop there.

Then they prefer peaceful liberation through agreement. So, 1951, Seventeen-Point agreement signed. Although the circumstances, under sort of duress. But central government preferred. Tibet is concerned. Liberation should be through negotiation, through agreement rather than just sending Army.

Then as late as 1956, Zhou Enlai come to India while I'm also in India... Then Zhou Enlai said the Chinese central government did not consider Tibet as a ordinary Chinese Province. Tibet case some special case. So in early period, the leadership, wise leadership, experienced leadership, really recognized Tibet case as something very special case.

So we're simply trying to talk with Chinese government. Please, look situation as Den Xiaoping once stated, "Seeking truth from fact." That's really scientific, really wonderful. But for that, the fact must be fact, genuine fact, not artificial fact.

So our friends here, and also I think some Chinese brothers, sisters also, I think here. So finally, the problem, Tibetan problem, have to find solution between Chinese brothers and sisters and Tibetan, no one else. Meantime, of course, our sympathizers, supporters, our brothers, sisters, outside world., including United States, also you see, I think very, very helpful to materialize meaningful understanding, meaningful solution.

But final understanding or solution must find between Chinese and Tibetan. So therefore, some I think young Chinese student, or some Chinese teachers here, please assure. I'm assuring to you we are not seeking separation. We are not seeking independence, because of our own interest. Meantime, please give us meaningful autonomy, so that the People's Republic of China's great unity, stability and harmony, which present President Hu Jintao stressing, harmony. That then can materialize. So actually, my approach is helping to the central government to materialize, stability, and unity and prosperity. And through that way, genuine harmony. So I want to...

(applause)

No, I'm happy having this opportunity.

(applause continues)

Now last two questions. Two questions, yes?

Dr. Jinpa:

You have been involved in a dialogue with scientists for many years. What have you learned?

(laughter)

Dalai Lama:

I learned many things. And then one thing, the sort of geographical explanation in some Buddhist text. Now, seems disgraced. So, we are taking liberty to abandon these concepts.

Dr. Jinpa, translating:

Traditional Buddhist cosmology.

Dalai Lama:

I think of tradition, have the liberty to check, investigate, even Buddha's own word. So therefore, it's not problem. But some other field, like relation between mind and neurons, and also different function of emotions, and how to handle these different emotions, in that respect, according ancient Indian taught, including Buddhism, I think more materials, which is useful to modern scientists. And then quantum physics, seems...

(Dalai Lama speaking Tibetan)

Dr. Jinpa, translating:

It seems there's a lot of parallels. And also could be mutually complementary.

Dalai Lama:

So as I mentioned earlier, you see the serious discussion between Buddhist science and modern science is really useful. Amazing. Wonderful.

Dr. Jinpa:

The final question. With all the violence and terrorism in the world, are you optimistic about our future?

Dalai Lama:

Oh, basically, yes, I'm optimistic. Now look, I think...

(applause)

I think, general, sort of people, sort of way of looking, I think much changed during the previous century. Early part of 20th century and later part of 20th century, I think that big change. Basic human way of thinking, including international relations. So now, this 21st century, it's a continuation of the later part of the 20th century.

Now not much time, but one example. I think desire for genuine peace is really very high everywhere.

(applause)

And sort of the feeling, feeling of fed up about using violence also much, much increase, everywhere. I think in United States, also. I think since Iraq War happen. Now, I think many people now really feel using force is not the sort of right method.

(applause)

So and then, serious concern about environment. With help of scientists or those specialists, I think that also, immense I think, immensely increasing. So these are positive.

So basically, I always believe many problem, which we are facing today is essentially man-made problem. Therefore, logically, those problems, which are our own creation, since therefore we human being must have the ability to solve this problem, to overcome this problem, because these are our own made.

Then I think we need, I often telling people. I think this, also, I think I already told on my previous visit here, also, that now the 20th century. This way. We need, as my main talk, importance of compassion. That practice, promotion of that thing is the method of inner disarmament. With that, we really need effort, continuously or constantly, external disarmament, step-by-step.

(applause)

Through that way, 20th century become like century of bloodshed, century of violence. And result, more suffering, more complication, more hatred, more division. Therefore, now this 21st century should be century of dialogue. That is important.

(applause)

With compassion, with holistic view and determination, more patience whenever we have confrontation of disagreement on different interests. Within human family, one must try to find a solution through peaceful means. That's very important.

(applause)

So with our determination, with our effort, tirelessly, I think this century should be more peaceful, more compassionate one, more sort of happy one. That's sort of my belief. But a more compassionate society, more happier society, will not come only through prayer or meditation. We must make, work hard, making more effort continuously. And particularly, education. Our younger generation. I think we need way to educate our younger generation, these deeper values, so that eventually our society, I think the atmosphere of the society gradually can change. Then leaders or politicians come from that kind of society will be different, more compassionate. So that's our long-term policy.

(applause)

Thank you.

(applause continues)

Kathy Bissen:

Thank you for watching Wisconsin Public Television's coverage of His Holiness the Dalai Lama's presentation in Madison. You can also find the Dalai Lama's speech streamed on our Web site at wpt.org. For Wisconsin Public Television, I'm Kathy Bissen. Good night.