



Global Spa & Wellness Summit

JOINING TOGETHER. SHAPING THE FUTURE.

7th Annual Global Spa & Wellness Summit

New Dehli, India

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Keynote speech by His Holiness The Dalai Lama

What Is Wellness?

**Ubiquis/Nation-Wide Reporting & Convention Coverage
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7th Annual Global Spa & Wellness Summit

[START RECORDING]

[music]

MR. ANALJIT SINGH: The moment we are waiting for--here we are with His Holiness in person. Please welcome His Holiness with a thunderous applause and with all your affection and love.

[applause]

HIS HOLINESS THE DALAI LAMA: Thank you. Thank you. Thank you. Thank you.

MR. ANALJIT SINGH: Your Holiness, our heartiest thank you for coming here today en route, a long travel to the US, Mexico, and Europe, and his trip starts this evening. Ladies and gentlemen, please savor the time as you receive this teaching centered around mindfulness, compassion, and secular ethics. As for secular ethics, His Holiness has a very interesting viewpoint which explains how secularism applies to both believers and non-believers. One of his latest books, Holiness's latest books is Secular Ethics. I have arranged 100 books, 100 copies with our compliments. If we run short, the book can be ordered online or purchased at any leading bookstore in Delhi. The session will follow a 40 minute question and answer period as well. Now, please receive your blessings from His Holiness. Thank you.

[background noise]

HIS HOLINESS THE DALAI LAMA: Respected brothers and of course the brothers and sisters... I always start with the expression brothers and sisters, because my fundamental belief is seven billion human beings, same human being, same right, same potential. Also I think I may say seven billion--everybody has some kind of problems.

[laughter]

HIS HOLINESS THE DALAI LAMA: So I think the very purpose of this meeting is how to solve, at least how to lessen these problems. So if you think on a human level, then no barrier. If I stress, I'm Tibetan, I am Buddhist, then if I stress, I am His Holiness Dalai Lama--no use. If that creates myself isolated from you, distance--the result, I feel lonely.

I consider you another human brother and sisters, no barrier, and immediately, we're emotionally and mentally very close to each other. So I believe, trust is, I think, the key factor to achieve happy days and happy lives. Fear, distrust and suspicion always bring fear. So anyway, indeed, I am very, very happy to come to your meeting with you, so I would like to express my thanks, my longtime friend, a very spiritual-minded person, meantime, very professional... Global--

MR. ANALJIT SINGH: Global Spa and Wellness Summit.

HIS HOLINESS THE DALAI LAMA: Spa--what is the meaning, spa?

[background conversation]

[laughter]

[applause]

HIS HOLINESS THE DALAI LAMA: Wellness, it seems I understand.

[laughter]

HIS HOLINESS THE DALAI LAMA: So the important thing is wellness.

In order to achieve happy life, personally, physical wellbeing, it's very important. Then wellness must include happy mind, as I mentioned earlier. Ultimately, mental attitude, more compassionate, that's a mental attitude, I feel--I think that's the ultimate source of happy life. As I mentioned earlier--trust, friendship, wellness based on open, warm-heartedness.

I think real happiness, I think in that, the warm-heartedness is a more important rule than brilliant brain. Sometimes I think a wonderful, brilliant mind sometimes creates more anxiety, more worry. I think everybody has the same experience--too much vision, too much ambition, and more stress, more worry. Trust each other, really, trust, consider as a human brother, human sister, although you are materially in a field that may not be very rich, but very happy. Even in poor conditions, poor meals right now, together with full trust, it's much happier.

And then I think those, the successful gentlemen or ladies, a lot of sort of facilities like this big quarter of many guests, everybody's smiling, but deep inside, a little bit--jealousy. There's too much competitive sort of feeling right now. This, it creates some stress, and also, you see, if you have too much stress, you see you yourself sort of

importance, then it also creates pretention, and also hypocrisy. Most pretension, it causes pretension, hypocrisy, more stress, more worry.

So I think I'm always telling people, everybody wants a happy life, but usually, you see, we too much stress. The material value, material facility is always talking about money, money. But then obviously there is successful materially right now, very successful family or individual, who is not necessarily very happy person. Too much stress, too much worry, so the ultimate source of happiness is within ourselves. That's all madness.

So now here, wellness, as a sort of meeting with many medical scientists, and also brain specialists right now, now it becomes quite clear, the happy mind, peaceful mind is the key factor for healthy body. As a result of discussion with such experienced realistic people, we are sort of seeing healthy mind, healthy body.

Also, we sort of now create some sort of concept--hygiene of physical in order to get well physically--healthy body. About equally is it important to have hygiene of emotion, so that your mental state also can be more calm, more peaceful, so that I would like to share with you. Now, this is the 21st century. The past century already passed.

A tremendous sort of violence, although in the 20th century, a lot of development, a lot of achievement in the scientific field, or technology fields, and also education field, I think, and health, also. In the meantime, recalling some history, the 20th century, in the 20th century over 200 million people killed, and also use nuclear weapon during Second World War.

Me personally, I think my first visit, first on one occasion I visited Hiroshima, Nagasaki many years ago, so actually, I met some victims, a few old ladies who actually were victimized right now, victims, and in a small museum, they're showing how much suffering or how much damage. Of course now everywhere of the planet now people really now begin feel bad about violence, and even though leaders of big nations, at one time they were really full of enthusiasm to build more weapons, more nuclear weapons like that. Now these very people are now talking about how to reduce--exciting, good sign.

So anyway, now this is the 21st century... We're only over one decade past, with over eight decades, almost nine decades yet to come, so there's opportunity to build a happier century, a peaceful century. Through that way, seven billion human beings--according to some sort of information, as of this century, the human population will reach 10 billion, and also the global warming--due to global warming, I think natural disaster also will increase, so there is I think a lot of potential to create more suffering, more problems. Natural disasters, you cannot control.

Then, those problems which we ourselves created, there we can reduce these problems, man-made problems--that's in our own hand. So therefore, this century should be century of peace, a century of non-violence, and then again, violence not created by weapons itself. Weapons no mind, no emotion, but person... People, human beings, animals also, you see, never use weapons right now, or perhaps some monkey or some sort of--some, even birds use some sticks right now, some small weapons like that, but otherwise no sophisticated weapon used by animal, only we human beings, because of this intelligence.

And this intelligence, marvelous intelligence when combined with hate, anger, greed, then there is a really dangerous species of mammal. There's a wonderful sort of intelligence, combined with compassion, love, sense of concern of others' wellbeing, as the human brother sisters, and your own future much depends on them. We are social animals.

No matter how successful individually, their future, happy future, entirely depends on rest of the society, rest of the humanity, so therefore, others are actually basis of individuals' happy future, so we must take care of the others' wellbeing. We must develop a sense of concern for their wellbeing. Once that concept on that sort of feeling is there, then there is no room to kill, no room to cheat, no room to tell lie or bully, because you yourself voluntarily take care of their wellbeing.

Now here, I think I would like to share how to promote warm-heartedness, more compassion. Now my spiritual friend, if you give me permission, then I would like to say without religion, without spirituality, without yellow dress...

[laughter]

HIS HOLINESS THE DALAI LAMA: Without sort of talking about religion, about God, about Buddha, about next life, simply--see, you know, in order to create happy humanity, happy world, as I mentioned earlier, by nature, naturally, we are social animals. Any social animal, cooperation is very essential. Cooperation, genuine cooperation, not by force but by volunteer--that comes through trust. Trust comes from sense of concern for their wellbeing--then trust comes.

So therefore these are what I usually call secular ethics without touching religious belief. That can be universal. Otherwise, no matter how wonderful religion, this can never be universal. Problem--it's a universal problem now, so the method to deal with this universal problem must also be universally accepted right now, and the secular you know very well.

It is according to an Indian understanding--secular does not mean disrespecting religion, but rather respecting all religions, no preference to this religion or that religion, and also according to the Indian understanding about secular religion is also the respect of the nonbeliever. I think that is very, very relevant in today's world. I think some report mentioned a few months ago I saw out of seven billion human beings, about over one billion human beings, formally they say they are nonbelievers.

So these people, firstly, they are also human beings--human brothers and sisters. They also need happy life, so these nonbelievers usually never pay attention about practice of love, compassion because they felt, these are religious practices. So persons who have not much interest about these things, about religion, they also, you see, completely neglect these values. Now through secular education, we must introduce--in order to achieve physical wellbeing, we must achieve mental wellbeing, not through prayer, not through spiritual messages, but through education, education based on scientific findings, and also use of common experience.

I'm always telling--now, for example, here, people outwardly, everybody's very successful in life, but deep inside, those individuals who at a young age received maximum affection from one's own mother or father or friends, such people deep inside are much happier, with less fear. Those individuals that are outwardly very smart, but deep inside, those individuals who received lacking affection from mother, or sometimes even abuse--such people, the rest of their lives,

deep inside, some kind of fear, sense of insecurity, so that automatically develops suspicion, distrust.

So that's our common experience. We all--from our mother's milk with affection, that is the original source of affection. When a person who received maximum affection from mother, particularly from mother or parent, they have more potential to show others affection, so that's common experience, and common sense also, you see. We can see those families, those individuals who are surrounded full of affection with trust are much happier, as I mentioned before.

Then the most important scientific finding--some medical scientist is actually telling me, hatred, anger, fear, to constantly experience that, then actually these emotions are actually eating our immune system. So I think obviously those people who deep inside unhappy, due to distrust or fear or jealousy or these things, I think usually we see alcohol or sometimes drugs right now, drugs. So there actually is much more worry, much stress here, unhappy mental state--it actually ruins us physically. I just want to share you the wellness should include a sort of healthy mind right now.

So think these things, and then we all part of the humanity. You see, we all have this--no matter how limited, but still we have opportunity or potential to make a contribution to better humanity. Better humanity, happier humanity--it does not come from sky, not from God, but our own effort, so one individual you share with your family member, and one family member shares with ten family members, a hundred family members, that's the way to develop certain concepts.

So when we talk about global--sometimes we feel too big; we're tiny. But if you think in a more realistic way, then human society, humanity is combination of individuals, so change of the humanity first starts from individuals, not government, even not the United Nations. I think we individuals have this sort of, I think, potential for making contributions.

As I mentioned earlier, just a symbol, but as a human being, so try my only share right now, make some contribution to make a happier humanity, irrespective of whether believer or nonbeliever. So now that is okay, sufficient?

[laughter]

[applause]

HIS HOLINESS THE DALAI LAMA: There now, as you already sort of mentioned, question and answer, so I'll always be very happy to answer questions. To that I also should get some new ideas, and also I know through questions the questioners' minds, what is of most concern--that also I know something through questions, so I would like to take questions to answer. Now I sit there.

[laughter]

[background noise]

HIS HOLINESS THE DALAI LAMA: I think generally speaking, my physical health is quite okay. I think according sort of my medical checkup annually, or next month, I will come...

MR. ANALJIT SINGH: December 9th. December 9th.

HIS HOLINESS THE DALAI LAMA: Oh. So... to my own experience, it is quite sort of clear--oh, what happened?

[background conversation]

HIS HOLINESS THE DALAI LAMA: I think because of overweight. That's also part of wellbeing.

[laughter]

HIS HOLINESS THE DALAI LAMA: So my physical condition seems, I think, associated with peace of mind, but this problem here, peace of mind--not much effect on this problem.

[laughter]

HIS HOLINESS THE DALAI LAMA: So whether stand up or sitting, I'm acting like a person whose age is 90 or like that, very difficult. So I think my peace of mind I think completely fails to bring healthy knees, but physically very good, no problem, low blood pressure, low sugar, and I think very good, so my own experiences I can tell you, peace of mind, no matter what the circumstances, if you really expect peace of mind from sort of positive atmosphere, it's difficult.

Now here, I think what's really useful is not much concern about the external sort of environment situation, but you yourself, try to pay more attention about internal sort of potential right now, warm-heartedness, so now, warm-heartedness--then no matter how difficult the situation, you can keep peace of mind and with peace of mind, you can deal with the problem better.

Without peace of mind, there is too much emotion, and then sometimes dealing with a real problem, it's more difficult because you see, with too much emotion, you can't see the reality so the method to deal this sort of problem often becomes unrealistic. So any sort of problem you must deal within a realistic way in order to--you see, you should know the reality. In order to know the reality, your mind must be calm. With a calm mind, you can see the things objectively. Too much emotion, you can't see the reality clear, so therefore peace of mind is something very, very important.

This is not just religious sort of, because of that message--all message is tradition, I believe, based on secular ethics. All religion except the importance of love, whether theistic religion or nontheistic religion, all talks about the importance of love, compassion. In order to promote these deeper human values, then the religious tradition uses different philosophical views, philosophical sort of concepts like that. So now questions.

[background noise]

DR. KENNETH R. PELLETIER: You articulated the negative emotions--anger, greed, avarice. Are there specific steps that we can take when we first recognize those to let go of them? What do we do internally to be able to step back, to be able to restore the inner balance?

[background conversation]

HIS HOLINESS THE DALAI LAMA: That's knowledge. Once we have sort of the fuller knowledge or awareness about harmfulness about these emotions, then once you realize these are harmful emotions, that awareness itself makes a difference. Usually, you see, you don't care about anger, about hate. If something is wrong, I develop anger because it is something I know.

So once we realize--now, for example, within your sort of community, someone who really is one to harm you, if you notice, oh, that person is really, is he thinking something harming to me? Once you realize that, you take some caution, right? If you do not know there's a harmfulness about that person, then that may take the opportunity, clear. Like that, the mind is also--because of the inner world, also, you see, these difficult emotions are part of our mind.

But then through awareness, some of these emotions are very harmful--I usually see the doctor and usually his advice is now take rest, take rest. So that's the advice--it's actually, aiming to reduce stress, isn't it? There's too much anxiety right now. There is too much sort of stress, and then anger comes--completely relaxed. Usually it's the doctor's advice like that, isn't it?

So relaxed means your mind is completely peaceful, calm, calm. Relaxed does not mean just you see on bed, lay down--full of anger, full of fear, you cannot see, that's full relaxation right now. Relaxation means the mind is calm, clear, so this is through awareness, as I mentioned earlier, through education.

Usually I say, in order to educate hygiene of emotion, or hygiene of mind, you should provide, because of information, about a map of the mind, a map of emotion. As far as I think the psychology or these subjects are concerned, I think Indian psychology is very rich, including Buddhism, Buddhist psychology. The Indian tradition, where practice of single point of mind, Samatha, and insight, Vipassana, these are mental sort of qualities, so in order to train these things, you have to explain about function of mind, of emotion.

The ancient Indian psychology is very rich, and modern science in the field of psychology still, you see, is not much developed. I think that these brilliant scientists, their main energy or main, I think, potential is more matter, so as far as knowledge about matter is concerned, compared to ancient Indian knowledge, modern science is much, much sort of advanced. As far as emotion and mind are concerned, Indian psychology is much more sort of advanced.

Now, I think the time comes to combine these--both traditions, not as a religion, but as a sort of part of education through training, through education. We are already are working, with the help of some people, some scientists, some education--we already, you see, discuss or are trying to make some kind of draft right now, draft the secular ethics and purely secularly, therefore, so that we can include secular education field.

Here simply, you see, mention or explain about the mind, about emotion. There are, I think, several hundred different emotions. Once we know these emotions, how it develops, how it is interrelated, then is it better to take these emotions,

so that's the only way. A prayer, pray to--I am Buddhist. When I develop my anger and pray to Buddha, it's not much help.

[laughter]

HIS HOLINESS THE DALAI LAMA: I think Christian brothers, I think if you really fully develop your anger or fear, just pray to God, Jesus Christ, it may not much help. So logically--from the Buddhist viewpoint, logically, this type of emotion develops within yourself, so the antidote must also develop within yourself--not seeking something from outside, no.

[background noise]

DR. KENNETH R. PELLETIER: One of the new areas in medical science and talking about how the mind and brain interact is in the field of genetics, and there is a trend of thought that if we know the human genome, if we map the genetics for the human body, that it would predict everything about our health and illness, about our disease, about our wellness. That's one path. That's a very Western biological physical reductionist model--

HIS HOLINESS THE DALAI LAMA: Yes.

DR. KENNETH R. PELLETIER: There's another, which is epigenetic, which is--epigenetic.

[background noise]

DR. KENNETH R. PELLETIER: That the mind, the nutrition, the environment, pharmaceuticals interact with our genes, that our choices govern and change our genes--we are more regulators of our genes than victims of our genetic code. Can you think through your thoughts about that?

HIS HOLINESS THE DALAI LAMA: Of course my knowledge, my own knowledge is very limited, but I've had several discussions with medical scientists, scientists from different fields, lasting over now 30 years, so as I mentioned earlier, the brain specialist, through their own experiments, now they found the brain can change out of mental training, through mental training.

[background conversation]

HIS HOLINESS THE DALAI LAMA: Neuroplasticity--

THE DALAI LAMA'S INTERPRETER: Neuroplasticity, yes.

HIS HOLINESS THE DALAI LAMA: Increase or change--

DR. KENNETH R. PELLETIER: Yes.

HIS HOLINESS THE DALAI LAMA: Through just the sheer sort of use or mental energy.

DR. KENNETH R. PELLETIER: Yes.

HIS HOLINESS THE DALAI LAMA: So already, this is something scientists through their years and years of experiments, now they find brain and mind, of course, they're heavily interdependent. However, through training of mind, it can change our brain. So I think there is a close connection--of course, the purely physical level, I think the matter sort of--because of the particles and the physical particle, even brain particle, I think itself--I think more or less, it is the same. But then the differences, you see, these things, the particles, you see them changing, developing their own sort of natural way due to its causes and environment of conditions.

I think some scientists--actually, I asked, you see, when conception take place, the healthy egg, and healthy semen, simply these two things, you see, join--not 100 percent sure life starts. Do you have some explanation about that? I asked some scientists, a very well-known scientist. He says he's not very sure, not 100 percent sure. If that is the case, there must be a third factor--on the physical level, the healthy semen and mother's eggs combine, join, but still, not necessarily take life. Now we need further sort of investigation.

That, also, you see, that birth, that physically, that clinically, that--but after that, it's a body that remains one week, two weeks, three weeks, sometimes four weeks remains very fresh, so some scientists now already, you see, are showing interest and carry some sort of experiment, right? Investigation, such of that person's body--is there some wire put on their head, and watching. Clinically, that, the brain or that...

So these are, I think, the phenomena which so far is the scientist, the modern science is mainly concerned about matter, because the matter itself, you see, observation--then the third person right now is watching right now, the third person. The mind is a much sort of different subject,

really. There are subjective experiences, and then you cannot see--the mind is not matter, just very subtle energy.

So now I think the late 20th century, say, 1980s, '90s, now the early part of this 21st century, more and more scientists now, well-known scientists have now begun to show interest, so accordingly, they carry some investigations, so I think with the next, say, 20, 30, 40 years, I think a new knowledge may develop. As far as the inner world is concerned, I think knowledge in the modern science, I think very limited.

Now we must sort of as - - in order to--modern science becomes fuller right now, complete. I think we must include experiments or investigations about mind, even on the subject of the science, of knowledge itself--I think we must develop about the inner world, not only external world. That also, I often see sometimes in teasing scientists--the scientists also have the emotions, so some scientists are very happy people. Some scientists are ready to lose patience.

[laughter]

HIS HOLINESS THE DALAI LAMA: So you see, but the scientists-- great scientists always look outside, not looking inward, isn't it? Now the time comes, I think there must be sort of fuller knowledge about external things as well as internal things. I believe science, all of science, I think will further develop. Those genuine scientists, their mind is truly unbiased. Their mind is very open--skeptical, open, wonderful. Sometimes religious people, my special brother and myself--sometimes our minds are a little bit biased.

[laughter]

HIS HOLINESS THE DALAI LAMA: And this also, I think--you also.

[laughter]

HIS HOLINESS THE DALAI LAMA: Okay. Okay, yes.

DR. KENNETH R. PELLETIER: In the whole context of wellness, and disease arises--we've heard from a number of people today who have overcome remarkable odds and you've talked about your knee. What is the healthy way to have a disease? How do we cope with disease? How do we learn the lesson? How do we incorporate that and keep moving forward into wellness, even with disease, even with an illness?

[background conversation]

HIS HOLINESS THE DALAI LAMA: I think that I really don't know how to take the difficulties--I have a holistic view. I think it's stress when I myself--even with some illness, some sort of sickness. If you just think about that pain, that illness, it is more frustration. I think as I mentioned earlier, if I'm too much concerned about my knees, then there is more worry.

Well, when I received the invitation from you, then if I too much stress this problem, then I may say now I cannot attend because of my knees, but this is part of the problem, about--basically my health and my mind are okay. So then there's no problem, so similarly, you see, I think sometimes we too much sort of look at the problem, too much sort of narrowly. Then that problem appears something unbearable.

If you look the same problem from wider perspective, then I think much easier to cope with, you see, that problem, that pain. I think the whole problem--I always look from a wider perspective. And then it's one problem--this, my intelligence says yes, this is problem. We have to deal with that problem. But because of the wider perspective, then still, you see, there is a lot of room to keep enthusiasm, courage, hope.

So I think someone, you see, who has had some sort of illness, but the local illness, it did some sort of damage to our brain, cannot speak, cannot move, not much to do, isn't it? But although I used to see... Just a day ago, yesterday, when I gave teaching to many people, you see, when I'm entering the hall, there's one Tibetan, an old Tibetan there. You see, his hand, left hand, I think due to some stroke, cannot move. And I ask him, is there anyone in your home, anyone who looks after you--he says no. And how to make food? I use this hand. But this he cannot use, but still, in his face, he's full of confidence.

If a weak person mentally, then oh, no, I cannot move, I cannot work--always complain, complain, complain, isn't it? I think that much of it depends on mental attitude. His case now, left hand, useless--very sad. But he's thinking more, you see, right hand, and you see, because of that, he carries all this work. He mentioned--no need for any help, I can manage everything. His face, also, fresh, full of spirit like that.

DR. KENNETH R. PELLETIER: Thank you.

DR. KENNETH R. PELLETIER: One of the themes or the theme in this conference is a defining moment.

[background conversation]

DR. KENNETH R. PELLETIER: Insight. A significant moment of insight--and would you be willing to share with us a defining moment in your life or defining moments that have made a huge difference for you?

HIS HOLINESS THE DALAI LAMA: Not very clear.

[background conversation]

HIS HOLINESS THE DALAI LAMA: Oh, I don't know.

[laughter]

HIS HOLINESS THE DALAI LAMA: Of course, my life at age 16, I lost my freedom. Age 24, I lost my own country. To some extent, I think by age, about, I think, 5, I lost my individual freedom--you see, I got the name of Dalai Lama. Then I was put on a throne, not by sort of opportunity play with other children--sometimes in Potala, you see some sort of retreat, then with my tutor, the tutor, very random sort of...

THE DALAI LAMA'S INTERPRETER: He shows really a stern face.

HIS HOLINESS THE DALAI LAMA: Stern face, and about one hour, two hours, I sit with him and then some sort of prayer or some recitation. Then, you see, on the road to Potala, down there, evening, afternoon, some shepherd, some girls, some boys, in the daytime their animals are on some sort of pasture and then returning to their own home, so they're singing. So then when I heard that--oh, I must be one of them, much happier, complete freedom. I remain like prisoner.

[laughter]

HIS HOLINESS THE DALAI LAMA: I myself, at a very young age, you see--not holy, but you see, pretended as a holy boy.

[laughter]

[applause]

HIS HOLINESS THE DALAI LAMA: So therefore, my life, you see, a lot of problems, and then of course, eventually, at that time, you see, my study, compulsive study, you see not much interest. But then age 12, 13 then I developed genuine

interest, and not only learning but also practice, so these... May I say so--Buddhist sort of practice is not just a praying, Buddha, like that, but mainly, you see, firstly, learning about our emotion, then how to tackle emotions, so that is an immense sort of benefit.

I'm not - - Buddhism, I never - - but simply, you see, firstly, ancient Indian tradition is much involved in training the mind. This is an immense help, so as a result, intelligence, also, you see, widens--holistic, and then courage. If you remain with a principled, truthful, honest, compassionate mind, that itself gives you inner strength, self-confidence, no matter knowledge. You may be very, very intelligent person but telling lies, hypocrisy, hypocritical way--actually, these are signs of weakness deep inside, lack of self-confidence.

If you have full self-confidence, self-confidence comes, and your life--honest, truthful, transparent. These are very much related with warm-heartedness, and warm-heartedness is an immense help to reduce self-centered attitude. Most of the destructive emotions come from self-centered attitude, so more altruism, an altruistic sort of attitude is an immense help to reduce self-centered attitude. That automatically reduces the intensity of these destructive emotions.

Then also I mentioned earlier, our intelligence can use more holistic ways, so these are very, very helpful. The whole last over 60 years since age 16, over 60 years--the best advisor, best reliable friend is your own intelligence and your own warm-heartedness, these things. Then when I take some sort of serious decisions, I always ask opinions, including sweepers. I ask, this is such a problem--what do you feel? Not only officials, but even sweepers--sometimes they're very helpful like that, so that's my way.

DR. KENNETH R. PELLETIER: That's wonderful.

HIS HOLINESS THE DALAI LAMA: To ask, you see, opinion to different people, because sometimes I found--ordinary, innocent people are more honest than those officials. When officials, I ask something--then they say oh, wonderful, that's very good. That's very good. Then some innocent people, like sweepers, then I ask, and they strictly say, oh, this is not good--bad.

[laughter]

DR. KENNETH R. PELLETIER: Thank you. I think Analjit has a question.

MR. ANALJIT SINGH: Your Holiness--

HIS HOLINESS THE DALAI LAMA: No, no, not working.

MR. ANALJIT SINGH: You've often talked that worrying is a sign of ignorance.

HIS HOLINESS THE DALAI LAMA: Worry, now.

MR. ANALJIT SINGH: And you have said that learning comes through education--

HIS HOLINESS THE DALAI LAMA: Yes.

MR. ANALJIT SINGH: Not religion. So my question is, is this learning a part of your destiny or free will?

[background conversation]

MR. ANALJIT SINGH: Why doesn't everybody learn?

HIS HOLINESS THE DALAI LAMA: Hmm?

MR. ANALJIT SINGH: Why doesn't everybody learn? If learning has to come through education, and if worrying is a sign of ignorance, and if we learn and we become educated about this matter, then we don't worry, but why doesn't everybody learn? Is it because of the free choice or destiny or both?

HIS HOLINESS THE DALAI LAMA: I think we have this very sort of unique special brain--if you not use that brain properly, then you waste it--wasteful. And then again, now here, including animals, birds, all the world, happy life--that everyone has the right to achieve that goal. Now here, the happiness, or pains, there are two levels--one, the sensorial level. That's mainly the physical. Another is the mental level.

Now, animals, on the physical level--we and animals are the same. When we feel hungry, try to find something. When we thirst, drink. Animals also, including sex, you see, are all the same. All these sorts of pleasures, all these sorts of happiness are very much linked with the physical. Now the unique thing about human beings is mental level--because of this special brain, we human beings on the physical level are quite well, quite satisfied.

Then the mental level, as I mentioned earlier, a lot of worry, a lot of pain, so that, because of this human intelligence, a lot of ability to think, vision, like that, so it brings--it creates more worry, more greed, all these things. These create more problems. So now, since these problems, these pains come from human intelligence, so the antidote also must define from there in the same way, so therefore, education is very, very essential in order to reduce ignorance.

Now, for example, I think so far, the problem is so far, we just pay attention about--I think, may I say so--I feel the existing modern education system is very much oriented about material value. So the existing education is not complete about human requirement, material facilities, and also the mental quality which brings mental peace. As far as the material develops this concept, the education, modern education is really an immense help, so that sometimes, it looks like it creates more greed.

So this, India, - - really wonderful sort of country, wonderful continent. I think a lot of sort of deep philosophical concepts--I think the Indus Valley civilization is I think top most, compared with the Chinese civilization and the Egyptian civilization. I think this really wonderful sort of country, I think--usually, teasing my Indian friend, I usually say, telling, expressing to my Indian friends historically are gurus, so India is our gurus land--wonderful, wonderful. I think generally speaking, the Indians, I think are very, very religious-minded sort of people. However, they worship Shiva, worship Brahma, worship Ganesh, sometimes it looks like they pray to God, to pray to appeal God, my corrupted life must be successful.

[laughter]

HIS HOLINESS THE DALAI LAMA: Totally wrong.

[laughter]

HIS HOLINESS THE DALAI LAMA: I sometimes pray to God, those corrupted people should get some punishment.

[laughter]

HIS HOLINESS THE DALAI LAMA: Or sometimes they go--you see, one Cuban refugee from America came to see me--very Catholic, religious-minded, really. He really believed there is a God,

so he told me, see, every occasion when he prayed to God, he prayed to God that Fidel Castro should bring to heaven, the sooner the better.

[laughter]

HIS HOLINESS THE DALAI LAMA: So it's good, isn't it? He wanted to shorten Fidel Castro, but compassionately bring to heaven--wonderful. So I think we should pray to God, those corrupted people should bring sooner to heaven.

[laughter]

[applause]

HIS HOLINESS THE DALAI LAMA: So the modern education, see, educates people--anyway, greed. Not much sort of stress or not much sort of conviction about principle, about moral principle, and religious people also sometimes, say, use religion for one's own material gain like that, and sometimes I boldly express if we religious people, if we are religious sincerely, seriously, you see, implement it. Otherwise religion, sometimes, you see, becomes--sometimes religion teaches us how to act hypocritically. I think there is a real danger--I'm Holy Lama. I preach nice things, but doing something wrong. So then I think it's better to remain nonbeliever--open, you say, nonbeliever, and doing, you see, without any sort of principle. We religious people believe religion. Then our day to day life must be honest, truthful, and based on moral principles.

[applause]

HIS HOLINESS THE DALAI LAMA: So I think now historically as I mentioned earlier, you, guruji [phonetic], I think India should think more seriously about an Indian constitution based on secularism. Now in Indian education, it must include secular ethics. I think that's very important. But then our education becomes very holistic because of the holistic sort of approach, and then generations who come from that kind of education can be more honest people, more truthful, and through that way, more peaceful.

Just like two days ago, I heard through the BBC in Delhi, homeless people, homeless children, a big number, and according to that program, some students, you see, visit with--go to homeless people, and spend time with them. One student expressed in the program I heard--this is usually,

you see, from wellbeing students--they feel those homeless people are something untouchable and look down on them. When they meet them, they also--some of them are very, very intelligent people.

Sometime back, I expressed on some occasion here in Delhi or some different part of India, you know, there's some kind of tradition when marriage takes place, you spend a lot of money, isn't it? A huge sort of tent, or something--I noticed on one place from the airport to come to some other places, I noticed there are some open places, and a big sort of tent like that--I thought some spiritual sort of meeting or something. I asked my driver, what is this? And he says, marriage, spent a lot of money.

So later on some occasion I express that those families, well-being families who have plenty of money, rupees, that marriage ceremony, that occasion, they should sort of--few trucks, several trucks with fruits, breads, cheese, some sort of drinks, and then go to different parts of the city and with those street children or homeless people share. That's I think best way of ceremony of marriage, I really feel like that. Otherwise, you see...

[applause]

HIS HOLINESS THE DALAI LAMA: So I think there must be just some organizations who really should take these people, taking care of these people, but still, you see, we need more people, so one individual--if I'm not monk, then I'm now too old. Otherwise, you see, if my marriage was to take place, then I would do that.

[laughter]

[applause]

HIS HOLINESS THE DALAI LAMA: Yes?

DR. KENNETH R. PELLETIER: Just now and in your opening remarks, you expressed a lot of optimism, and despite the warfare, poverty, difficulties. What's the basis for your optimism? What gives you optimism now?

HIS HOLINESS THE DALAI LAMA: I believe human intelligence and human warm-heartedness. Combine these two things--I think at least as I mentioned earlier, at least those problems which essentially human creation can reduce if not eliminate. Some mischievous people are always there but overall I think we

can reduce these manmade problems. That I believe--I fundamentally believe. Is that out of ignorance--what do you think, that belief is out of ignorance, or reason? What do you think?

[laughter]

MR. ANALJIT SINGH: Mindfulness.

HIS HOLINESS THE DALAI LAMA: Good, good, good. Thank you. I think self-confidence--I think self-confidence, over self-confidence, that becomes blind self-confidence. Some of these leaders really become too much self-confidence, but over self-confidence, ignorance, out of ignorance right now, and that's blind self-confidence, very dangerous.

But self-confidence with sort of fuller knowledge about reality, so confidence combined with intelligence is more holistic or realistic. I think we human beings, whether God created or in any way, you see we are something very special. We have a lot of potential. Now, this potential, if we use this potential properly, then I think our future--I think judging, even within the 20th century, the early part of the 20th century and later part of the 20th century, I think humanity becomes more measured--this is my opinion.

As I mentioned earlier, I think violence--I think everywhere people now really fed up with violence, with talking about peace. Then also I think there is too much sort of nationalism. Nationalism--just thinking of one's own nation, and that also is a self-centered sort of attitude. Look at the European Union--the spirit of the European Union reduces too much of the self-centered sort of attitude, at least talking about the interest and future of the whole of Europe.

I think Adenauer [phonetic], German president Adenauer and French president De Gaulle, through centuries, German and French considered each other enemies, killing, a lot of war, a lot of suffering, a lot of violence, but they forgot, I think, common interest, and the spiritual concept of European Union started. I think these are signs of humanity's thinking about becoming more mature, and then religious sort of harmony. I think obviously late Pope John Paul I usually call Polish Pope. Wonderful, wonderful.

[laughter]

HIS HOLINESS THE DALAI LAMA: So the - - meeting, you see, now no longer just one religion, but religions, plural right now, in a pluralistic sort of way. So that's the basis of development of genuine harmony. India--a thousand years, already there, respecting all different religions. Philosophers, intellectuals, some sort of debate, that's wonderful, but with respect. So the real sort of basis is the secular respect, different sort of views, different philosophical views, even nonbelievers respected like that.

So I think there are sufficient reasons--and then you see again ecology problems. Through education, now we realize ecology is so important. Out of ignorance, then I think as I mentioned earlier, out of ignorance we just neglect about our inner value. Through wellness, through education, I think we will promote these inner values.

DR. KENNETH R. PELLETIER: Thank you. Your Holiness, I think we're at the conclusion of our time. I want to thank you very much for your words.

HIS HOLINESS THE DALAI LAMA: If a few minutes, then--some questions from the audience, I would like to take at least two questions from here, this group, two questions from there.

[applause]

DELEGATE FROM THE AUDIENCE: Your Holiness, it's an honor to be in your presence and I have a simple question. How do you create a balance in the real world between attachment and detachment?

HIS HOLINESS THE DALAI LAMA: Repeat louder.

DELEGATE FROM THE AUDIENCE: How do you create a balance in the real world between attachment and detachment?

[background conversation]

HIS HOLINESS THE DALAI LAMA: I think here, of course, my understanding about these English words, I think sometimes is not very correct, but you see, I usually make a distinction--desire and wanting and attachment to things. Attachment must involve emotion, bias, so some desire, wanting something--with attachment, then it often becomes unrealistic desire. Without attachment, through analysis, through fuller knowledge about the reality, then develops enthusiasm, desire to achieve that without attachment.

So usually I make--love or compassion, without attachment, then you see, it can extend towards entire human being or entire sentient being. Compassion with attachment cannot, because attachment is very much oriented about others' attitude. Genuine love and compassion is not oriented around others' attitudes but themselves, being itself. So I think love--self-love, self-cherishing, not oriented about one's own sort of attitude toward self, no, but the self, wanting a happy life, do not want suffering, so developing a sense of caring for yourself, so that not oriented attitude, but self itself, so that can extend towards your enemy.

As far as their attitude is concerned, negative--sometimes you need some counter measure or opposite, opposition, but as a being, you can keep compassion, love, respect, so that unbiased compassion can extend towards your enemy. Attachment cannot go to your enemy, clear. Next question? Yes, then.

DR. MARC COHEN: Your Holiness--you asked when you came in what is the meaning of spa. You asked what is spa--

HIS HOLINESS THE DALAI LAMA: Yes.

DR. MARC COHEN: And one of the meanings is health through water--salus per aqua. Now, I understand in Tibet, there is a hot spring that the lamas use, and I would like to know the significance to your tradition of the bathing in the hot water and the hot springs from the earth. How is it used and do you still use the hot spring?

HIS HOLINESS THE DALAI LAMA: In Tibet, I never use, you see, because the hot springs...

[laughter]

HIS HOLINESS THE DALAI LAMA: But in India, in Kullu, I used to visit there. I don't know how much sort of medical sort of effect--I don't know. But it's quite comfortable.

[laughter]

[applause]

HIS HOLINESS THE DALAI LAMA: I think this, I think you should ask those specialists, you see. I think the minerals, because of the water where hot springs come, the different stones, that makes differences. So according to those experts, some hot

springs are good for such illness. They clearly mention like that, so like that. Otherwise, I don't know.

[laughter]

HIS HOLINESS THE DALAI LAMA: Now one--there. Yes?

DELEGATE FROM THE AUDIENCE: Do you use social media?

[background conversation]

[laughter]

HIS HOLINESS THE DALAI LAMA: No.

[laughter]

HIS HOLINESS THE DALAI LAMA: No. One sort of story... Usually I'm sort of mentioning, describing my generation as the generation of the 20th century, so I think you're also my generation, you're also my generation.

[laughter]

HIS HOLINESS THE DALAI LAMA: So those young people actually below, say, 30, 20, 15, you are truly the generation of the 21st century, so I know something about old technology right now, old technology. Now, this modern technology, I don't know. So one time, you see, I received one telephone call from America from one of my friends. Then as my secretary is abroad, mobile phone, and I listen. Then when I answer, I immediately go to hear. Then my secretary told me, no need, no need--just to keep like this, it can - -.

[laughter]

DELEGATE FROM THE AUDIENCE: Your Holiness, what do you see for the future of Tibetan culture, and what can the world do to support that effort?

HIS HOLINESS THE DALAI LAMA: Tibetan culture... I usually describe a culture of peace, culture of nonviolence-- basically, culture of compassion, so now more and more people are really showing the usefulness about that kind of culture. And then Tibetan culture of compassion is very much related with Buddhism, particularly the chela tradition.

Therefore I describe Indians are traditionally gurus, so therefore, as far as the sort of Buddhist culture is concerned, now in China, about I think three years ago, one Peking university carried out a survey, how many Buddhists

are in China. They concluded over 300 million Buddhists. Many of these Buddhists are educated people, and many of them showing interest about Tibetan Buddhism--actually following Tibetan Buddhism.

And then if, I think, may I say so, we chela of Indian gurus, but regarding the sort of work, promotion of human knowledge, now I mean here, knowledge about human psychology, human mind, I think chela is more active than guruji. So I think as I mentioned earlier, over the last 30 years, as a result of our serious sort of engagement with scientists, mainly cosmology, neurobiology, and physics, like quantum physics, then psychology--these four fields, you see, as time passes there is a lot of interest developed on both sides.

We, Buddhists, see immense sort of useful information from modern scientific knowledge in matters like that, and also cosmology, these things. As far as inner science is concerned, science of mind is concerned, they find it immensely useful to get from Asian ancient psychology. So I think Tibetan Buddhist culture--now I usually make three parts our knowledge. One part is simply science, one part is concept philosophy, and one part, then religion--prayer, meditation, like that. So the science part can be universal.

Already now in America, there I think are now over 26 years, we already have one institution, Mind and Life Institution. Many scientists involved, so we almost annually take part in meetings. Now, next month...

[background conversation]

HIS HOLINESS THE DALAI LAMA: Oh, end of this month, we're going to--27th now, 28th sort of meeting taking place, so these things, I was told, and some Chinese universities also, you see, showing interest, but because it's my name there, so it's a little bit sort of... Uneasy, like that.

[laughter]

HIS HOLINESS THE DALAI LAMA: So some of these Chinese officials, since I think last few years, now some are changing. Otherwise, you see, they discount me as a demon. Then sometimes I sort of jokingly sort of telling some people, I'm a demon with horn--however, a more compassionate demon.

[laughter]

[applause]

HIS HOLINESS THE DALAI LAMA: So I think you see, unbiasedly, or realistically looking at Tibetan culture, it's a quite relevant culture to today's world, so I feel it will remain. And then inside Tibet, over the last decades, some hardliner communist officials--for example, at one party meeting, one party secretary said the ultimate source of danger of Tibet separation from China is the Tibetan Buddhist faith. So accordingly, you see, that person carried the responsibility of stepping up control on the monastic sort of--ancient monastic education system.

But these are now changing, now changing. Then also, you see, they very much also they control learning Tibetan, Tibetan script--now these are changing. These are very, very serious, very serious, but now things are changing slowly, some changing.

So meantime, you see, from outside, including India, I think more people, particularly more educated people go there and study and particularly ecology, Tibetan ecology is very, very delicate. Some Chinese ecologist expert, you see, wrote articles which I saw about three, four years ago--I saw that expert, the Chinese ecologist, he described the Tibetan plateau, he called it the "third pole" because the effect of global warming from the Tibetan plateau is as much as the South Pole and the North Pole. So it is a very, very serious matter, very serious matter.

So more people go there--I think ecologists concerned, I think people from the outside go there with the full sort of cooperation with Chinese ecologists, and then study how much damage is already done, what is the best way to protect delicate Tibetan ecology.

Like that, I think the Tibetan culture--now more and more people are now really showing genuine interest. Now, for example, a small example, now in the last few years, a number of Chinese originally from Taiwan, in the last a few years from mainland China, with a lot of difficulties as they come to see me, and also they receive some Buddhist teaching or Buddhist explaining lectures on Buddhism, like that. So there are interests about Tibetan Buddhism, Tibetan culture, Buddhist culture--it seems to be increasing, seems to be increasing like that.

And then mainly, ultimately, Tibetans themselves--six million Tibetans inside Tibet, in spite of many difficulties, you

see, they really love our own culture, our own language,
really, like that. So thank you.

MR. ANALJIT SINGH: Thank you.

[applause]

[audio ends abruptly]

[END RECORDING]