



Tibet News

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NEWSLETTER OF THE TIBET INFORMATION OFFICE FOR AUSTRALIA, NEW ZEALAND & SOUTH EAST ASIA



His Holiness the Dalai Lama's Visit to New Zealand and Australia, June, 2013

HIS HOLINESS THE 14TH DALAI LAMA Tenzin Gyatso visited New Zealand and Australia from 8 to 23 June 2013. In New Zealand, he visited Christchurch, Dunedin and Auckland from 8 to 12 June, 2013. He gave teachings on The Four Noble Truths at Christchurch and public talks on "The Pillars of Peace" at CBS Canterbury Arena in Christchurch, "Beyond Religion: Ethics for a Whole World" at Dunedin Town Hall and "The Path of Happiness" at Civic Theatre in Auckland, Q & A sessions with students and teachers at the universities of Canterbury and Otago.

He met Parliamentary Lobby Group for Tibet, Friends of Tibet, Buddhist Council members, youth representatives of the Parliament of World Religions, members of the Peace Foundation of Auckland, Tibetans, Mongolians, Sherpas and Chinese communities and many others. He was received by the members of the Dunedin Interfaith Council at St. Pauls Church. His Holiness the Dalai Lama visited Dhargye

Buddhist Centre. He also gave media interviews. About 20,000 people attended his teachings and public talks and hundreds and thousands of people listened through web streaming throughout the world. The New Zealand visit is organized by the Dalai Lama Visit Trust and his seventh visit to the country.

His Holiness visited Australian cities of Sydney, Melbourne, Adelaide and Darwin from 13 to 23 June. He gave Buddhist teachings on Khunu Lama Tenzin Gyaltsen's Jewel Lamp: A Praise of Bodhicitta in Sydney, Heart Sutra and Eight Verses of Mind Training at the Vietnamese temple of Quang Minh at Melbourne and The Four Noble Truths in Darwin. He gave public talks on "Ethical Mindfulness in Everyday Life" at the Sydney Entertainment Centre where 11,000 people attended the talk, "Compassion, the Foundation of Wellbeing" at Melbourne Convention Centre, "The Quest for Happiness" at Adelaide *Continued page 2*



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Tibet News

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Convention Centre and "Ethics in Our Shared World" at Darwin Convention Centre.

He gave talks followed by Q&A to the youth of the country on "Education Matters" at the Sydney University organized by Institute of Human Rights and Democracy, Young Minds Conference in association with St. James Ethics Centre and Goodstart Early Learning at Sydney Town Hall, "Ethics for a Whole World" at the NSW Parliament House organized by Sydney Peace Foundation and "Living a Good Life" hosted by Palmerston City Council in Darwin to the high school, university, indigenous and school of Air students.

He visited Exodus Foundation of Rev. Bill Crews and had lunch with the homeless people and participated in a Forum "Navigating the Ethics of Medicine" at the Westmead Hospital and met patients at the hospital.

His Holiness the Dalai Lama along with other prominent persons of Australia spoke at the Gathering for Tibet at Tumbalong Park. More than 3500 people participated in this gathering to show support and solidarity with the Tibetan people in Tibet.

His Holiness the Dalai Lama met some

members of the Australian Parliamentary Group for Tibet in Sydney and spoke at the forum "Refugee Event" for a small group hosted by Senator Sarah Hanson Young and former Greens leader Bob Brown at a meeting room of the Adelaide Town Hall. The Mayor of Adelaide, Federal Senators Sarah Hanson-Young and Nick Xenophon hosted a welcome event for His Holiness the Dalai Lama at the Adelaide Town Hall and he spoke on "Community and Wellbeing". His Holiness met the Mayors of Palmerston and Darwin during the visit.

His Holiness the Dalai Lama met and spoke to about one thousand Vietnamese, more than 2500 Chinese, Tibetans, Bhutanese, people from Himalayan region and Mongolians. He visited and blessed the Tibetan Buddhist Institute in Adelaide. During the visit he was interviewed by major newspapers and TVs of the country. About 50,000 people attended the teachings, public talks and other events of His Holiness the Dalai Lama and streamed live throughout the world. His Holiness the Dalai Lama's ninth visit to Australia was organized by Dalai Lama in Australia Ltd. ■

Tibetan Community Leaders Meet in ACT

22 April, 2013

CANBERRA: THE SECOND AUSTRALIAN TIBETAN COMMUNITIES ASSOCIATION (ATCA) Conference, organised by the Tibet Information Office, based in Canberra, Australia, was held in Canberra from 20-21 April.

The conference began with the singing of the Tibetan national anthem and a minute silence as a mark of respect for all the Tibetan self-immolators who died for the cause of Tibet. Mr Sonam Norbu Dagpo, Representative of His Holiness the Dalai Lama in Australia gave the keynote address of the conference.

The first day dwelled on discussions relating to His Holiness the Dalai Lama's forthcoming visit to Australia and the importance of safeguarding Tibet's rich culture and religion. The conference also deliberated on ways to improve the workings of the Tibetan communities and outreach with Chinese communities. The meeting also discussed how best the Tibetan communities can help resettle the Tibetans who arrive on the Special Humanitarian Program.

Mr Thupten Dhondup, President of the Australian Tibetan Communities Association presided the second day of the meeting. He presented the report of the association during his tenure. The conference discussed



Representative Dagpo Sonam Norbu with the participants of the second conference of National Federation of Tibetan Communities Association.

and amended the rules and regulations of the ATCA and its apex body.

On the basis of the rules of the organization Mr. Nigan Gotsang, President of the Tibetan Community of NSW was elected the President and Ms. Tenzin Lhamo, President of the Tibetan community of Australian Capital Territory as Secretary of ATCA for the term of two years. The ATCA was established in 2010 by the Tibetan Communities based in different cities of Australia.

The Presidents and one executive member of each of the Tibetan Communities from Sydney, Melbourne, Brisbane, Canberra, Hobart, Adelaide and Newcastle attended the conference along with the President of ATCA and Tibet Information Officials. Tibetan Community of Perth, Western Australia could not attend the conference. ■

Australian Ambassador Calls for Opening up of Tibet



27 August, 2013
DHARAMSHALA: AFTER SEEKING PERMISSION to visit Tibet since assuming office for the last two years, the Australian

ambassador to China was granted a rare visit to Tibet last week.

Ambassador Frances Adamson visited the Tibet Autonomous Region from 20 to 23 August 2013. During her visit, the Ambassador went to Lhasa and Naidong County, discussed developments in Tibet with local officials and inspected Australian-funded health and agricultural projects, the Australian embassy in Beijing said in a statement.

The ambassador said she would welcome more frequent visits to Tibet by journalists and diplomats, "to mirror the growing numbers of international tourists who visit", reported The Australian.

Meanwhile, the Chinese government organised a 5-day visit of Australian journalist group to Tibet from 20-25 August.

During US ambassador Gary Locke's visit to Tibet in June this year, the Chinese government cleared capital Lhasa and other areas of conspicuous police and security forces presence to show "Tibetans are leading a normal and happy life".

Unless the Chinese government allow foreign diplomats and journalists free access to Tibetan areas to know the real situation without shepherding by government minders, such visits will be

watched with deep skepticism by the international community.

The Chinese government has imposed tight restrictions on foreign diplomats, the international media and tourists from visiting Tibet following unprecedented self-immolation protests by Tibetans since 2009. Over 120 Tibetans have set themselves on fire in protest against the repressive rule of the Chinese government. The self-immolators have called for the return of His Holiness the Dalai Lama to Tibet and freedom for Tibetans.

The Central Tibetan Administration in Dharamsala has repeatedly requested foreign governments and the United Nations to send a fact-finding delegation to Tibet, and that the international press be given access to Tibet. ■

Sikyong congratulates Australia and Norway

13 September, 2013

DHARAMSHALA: TIBETAN POLITICAL LEADER DR. LOBSANG SANGAY has congratulated the newly elected prime ministers of Australia and Norway for their recent election victories, and thanked the people and government of the two countries for their long-standing support for the Tibetan people.

"On behalf of the Tibetan people, I would like to congratulate you on your landslide victory in the election 2013 federal election and wish you all the success as the prime minister of Australia," Sikyong Dr. Lobsang Sangay wrote in his congratulatory letter to Prime

Minister-elect Tony Abbott.

"The Central Tibetan Administration expresses its sincere for your support and meeting with His Holiness the Dalai Lama in December 2009.

"We welcome your Party's call for peaceful dialogue between China and Tibetan representatives to ensure Chinese respect for human rights and wish to reiterate our firm commitment to resolving the Tibet issue peacefully through dialogue.

"I thank the people and government of Australia for their long-standing support for democracy and non-violent struggle of the Tibetan people, and for granting

asylums for Tibetans. I look forward to your continued support, under your leadership, for the issue of Tibet," Sikyong said.

Sikyong Dr Lobsang Sangay also congratulated Norway's Prime Minister-elect, Ms Erna Solberg, on her election win and wished her success in her future endeavours.

"I thank the people and government for their long-standing support for democracy and non-violent struggle of the Tibetan people. I look forward to your continued support, under your leadership, for the issue of Tibet," Sikyong said in his congratulatory message. ■

PEN International Resolution Calls for Preservation of Tibetan Language

20 September, 2013

DHARAMSHALA: A PROMINENT INTERNATIONAL LITERARY ORGANISATION has urged the Chinese government to allow Tibetans to preserve their own language and culture, which it said contains the important world heritage of Tibetan Buddhism.

The PEN International, a worldwide association of writers founded in 1921 and which currently has centres in over 100 countries, passed a resolution on Tibet during its 79th Congress held in Iceland from 9-12 September. Some 200 writers from over 70 centres,

including a six-member delegation from PEN China, attended the Congress.

The resolution called on the Chinese government to "allow Tibetans to preserve their own language which not only represents the true identity of Tibetans, it also contains the important world heritage of Tibetan Buddhism. Tibetans should be allowed to preserve, exercise freely, and study in their own language, without interference."

Stop restrictions over Tibetan Buddhist practitioners and the study and practice of Tibetan Buddhism in

Tibet, and allow religious freedom, the resolution said, adding that Tibetan Buddhist philosophy is a culture which benefits a large portion of human society, including Tibetans, Chinese and others.

It urged the Chinese government to remove restrictions on Tibetan writers and allow freedom of speech, writing and artistic expression for all Tibetans in Tibet, without fear of reprisals or oppression.

It said the international media should be given unfettered access to the Tibetan areas to assess the real situation in Tibet.

The PEN International plans to submit the resolution to various world bodies, including the United Nations and governments. ■

POLL: His Holiness and President Obama at Highest Level of Popularity in US and Europe



30 May, 2013

DHARAMSHALA: TIBET'S SPIRITUAL LEADER HIS HOLINESS THE DALAI LAMA and US President Barack Obama shared the highest levels of popularity in the US and five of the largest European

countries, one of the world's most respected online surveys found.

Pope Francis is the only leader that comes close to the two of them. Harris Poll conducted online among a total of 7,245 adults aged 16+ in France, Germany, Great Britain and Spain and adults aged 18+ in Italy and the United States between 8-15 May 2013.

Across the six countries, three-quarters of adults (78%) on average have good opinions of both President Obama and His Holiness the Dalai Lama.

64% respondents in US, 81% in France, 86% in Italy, 85% in Spain, 79% in Germany, 70% in Great Britain have a

good opinion of His Holiness the Dalai Lama.

For President Obama, it is a little more of a difference, with his own country being the low point. While just half of Americans (51%) have a good opinion of the President, he is much more popular in Europe (87% in Italy, 87% in France, 80% in Spain, 83% in Germany and 79% in Great Britain).

The bottom of the list featured some controversial figures from around the world: Kim Jong Un (4% of adults across the six countries have a good opinion of him), Mahmoud Ahmadinejad of Iran (6%), China's Xi Jinping (14%) and Vladimir Putin of Russia (19%). ■

His Holiness the Dalai Lama with US President Barack Obama/File photo/CNN

China has to Address the Grievances of Tibetans: UN High Commissioner

1 July, 2013

DHARAMSHALA: EXPRESSING HER DEEP CONCERN over the grim situation in Tibet, UN High Commissioner for Human Rights said "China has to examine and address the grievances of the Tibetans".

Responding to questions on BBC's World Have Your Say programme on Friday about the UN's inability to engage China to address the sufferings of Tibetans, High Commissioner Navi Pillay underlined that the situation in Tibet requires a political solution, and that the suffering of the Tibetan people has to be examined by China and addressed.

Ms Pillay assured that the Human

Rights Council will apply same yardstick to China while reviewing and scrutinising its human rights record this October.

The UN High Commissioner said China has invited her to visit China and that she would definitely go to Tibet to assess the situation there. Since 2009, over 119 Tibetans have set themselves on fire to protest against the Chinese government's continued occupation and repression of Tibet.

Ms Pillay reiterated her real concern over the grim situation in Tibet. "I have issued public statements, asking China not to treat this as a security matter but



to look into the root causes of the suffering of the Tibetans and why they are seem to be driven to such extreme measures of protests such as self-immolation," she said.

The UN High Commissioner said the world cares about the sufferings of Tibetans and urged them not to resort to drastic forms of protests. ■

UN High Commissioner for Human Rights Navi Pillay

Tibetan Girl Clinches Gold at China's National Games

12 September, 2013

DHARAMSHALA: AFTER A HISTORIC BRONZE MEDAL WIN by Choyang Kyi at the 2012 London Olympics, another Tibetan girl has made record by winning gold at China's 12th National Games held in this week in Shenyang city.

Tsomo Kyi, 21, a native of Dashi region in Tsojang Tibetan Autonomous Prefecture in northeastern Tibet, clinched gold medal in the final 10,000m marathon competition on 9 September. She timed 31 minutes and

55 seconds, which is best in the history of Qinghai provincial athletic meet in 20 years.

Tsomo Kyi's other career best record include 34th position in the World Athletics Championship in Moscow and 4th position in national marathon competition in China held earlier this year. She also secured second and third positions in the 5,000m and 10,000m marathon competition at the 7th national games held in Jinan city in Shandong province in 2011. ■



His Holiness Brings Message of Peace and Non-violence to Forum

17 September, 2013

DHARAMSHALA: THE TIBETAN SPIRITUAL LEADER, His Holiness the Dalai Lama, on Monday underlined the role of youths in shaping this century and that development of inner peace and non-violent action are key to make this century an era of peace. He made the remarks at the Forum 2000 established by his old friend President Vaclav Havel in Czech capital Prague.

Describing former Czech president Vaclav Havel as a humble, honest, truthful person, His Holiness said although he is physically no longer with us, his spirit remains and we have a responsibility to continue his work.

"As human beings we are physically, mentally and emotionally the same. We all want a happy life and don't look for trouble, and yet many of the problems we face are of our own creation. If we rely on our basic human feelings of affection we can overcome these problems. We need to have a sense of the oneness of humanity. We have to look at things on a human level and remember that just as we want to live a happy life, others do too."

He said that despite our increasing interdependence, our insistent emphasis on 'them' and 'us' becomes the basis for war and violence. Yet the notion of completely eliminating your enemy, to overcome 'them', is obsolete, out of date. His Holiness commented that while his generation belongs to the twentieth century, young people today belong to the twenty-first. Despite its many developments, the twentieth century was a century of violence and bloodshed. Young people of the present

century have the opportunity to create a new world, and although he may not live to see it, His Holiness jokingly suggested that from heaven or hell he will be keeping an eye on how they are doing.

"The past is past; nothing can change it. But the future depends on the present; we still have the opportunity to shape it. This is not a matter of employing technology or spending more money, it's a question of developing a sense of concern for others' well-being. We need to show each other affection; to be sensible, warm-hearted, more compassionate human beings. This twenty-first century should be an era of peace, and yet it will not be achieved by releasing a few doves, but by developing inner peace within ourselves. It will take non-violent action to make this an era of peace."

His Holiness referred to our all being born from our mothers and brought up under the care of our parents' affection. He said that those of us who enjoy such affection in infancy grow up to be happier adults. This is our common experience. Meanwhile, scientists have found that a healthy mind is important for even our physical well-being. He suggested that just as we teach about physical hygiene in our schools, we should view secular ethics and warm-heartedness as a form of emotional hygiene, which relates to human compassion and affection.

"Creating a more peaceful century will be achieved through education not through prayer. When it comes to the well-being of humanity, I'm not sure that prayer is really



very effective. It is valuable to individuals, but when it comes to changing the world, action is more important.

"Whenever I have the opportunity to talk in public, this is what I talk about, so I thought I would share it with you here too."

His Holiness then went into a meeting of the Forum 2000 International Advisory Board and Shared Concern Initiative Members, who included Burmese opposition leader Aung San Suu Kyi, former South African President F. W. de Klerk and former Czech Foreign Minister Karel Schwarzenberg.

His Holiness will today attend the Forum 2000 closing panel and a panel discussion with students of Charles University on 'Democracy, Human Rights and Religious Freedom in East Asia', before travelling to Hanover, Germany.

This is His Holiness the Dalai Lama's tenth visit to the Czech Republic since he came first in 1990, three months after the Velvet Revolution that ended 41 years of Communist rule in Czechoslovakia. He last visited the country in 2012 shortly before president Havel died. ■ Source: Tibet.net

Societies in Transition: The Values We Share

18 September, 2013

PRAGUE, Czech Republic: THE CLOSING PANEL OF THE FORUM 2000 Conference began with video messages from Sir Nicholas Winton and Elie Wiesel. The moderator, Gareth Evans, former Australian Foreign Minister, listed six points that had arisen in discussions about societies in transition: history and culture; patience; action; individuality; leadership and ideas.

F.W. de Klerk took this up saying that ideas should be given air, but that they cannot be left hanging, there needs to be vision and an action plan to turn them into reality. His Holiness replied: "As you say, action is most important, but the quality of action is related

to motivation. We must emphasize action, but we must not forget motivation. Motivation needs to involve compassion and concern for others. Another thing is that to make judgements about reality, our minds must be calm and we need to take a holistic view."

He recommended that delegates consider what they have learned here when they get home, that they discuss it and pass it on to others. Then, like when a pebble is dropped into water, their knowledge will become like ever expanding ripples across its surface.

Gareth Evans asked if collective responsibility can be taught and learned or does it arise through instinct. His Holiness replied, "It can be taught. To educate people

we need something like a map of the mind and emotions. Just as the need for physical hygiene is accepted as obvious, because we have thousands of minds and emotions, what we need now is a kind of emotional hygiene. With that people can learn from their own experience, this emotion leads to that result. They can identify which emotions are destructive and what are their causes. This is akin to an academic study rather than a religious matter; it should involve a scientific approach. Knowledge of the mind and emotions affects us all."

In conclusion, Gareth Evans offered thanks to the 4000 participants, to the 140 speakers, and to two extraordinary speakers in the persons of His Holiness the Dalai Lama and Daw Aung San Suu Kyi. ■ Source: Dalailama.com

An Explanation of the Four Noble Truths and a Public Talk to Begin His Holiness the Dalai Lama's Visit to New Zealand



CHRISTCHURCH, NEW ZEALAND, 9 June 2013 - After a long journey from India, His Holiness the Dalai Lama was given a warm and friendly reception on arrival yesterday for his seventh visit to New Zealand. He then drove in brilliant wintry sunshine to his Christchurch hotel, where a traditional Tibetan welcome awaited him, before retiring for the night.

This morning began with an interview by Maari McCluskey for *MindFood* magazine. She wanted to know if His Holiness thought that spirituality had the effect of blunting a person's competitive edge. His reply was straightforward:

"Material development alone does not bring peace of mind, so there is an increasing trend towards developing inner peace. For some this leads to an interest in religious faith, but there are others for whom this has little appeal. However, within our minds are many emotions and the better we understand how they work, the better will we be able to respond when they arise. We already accept the need for physical hygiene, what we need in addition is a sense of emotional hygiene."

He said that when we are young we have a vivid sense of basic values like trust and warm-heartedness, but in the competitive world in which we live we tend to neglect them as we grow up, and yet from birth we all have a need for affection. He suggested that there is not much difference between the emotions experienced by human beings today and those at the time of the Buddha, but the interest increasing numbers of people are showing in their inner world and how their emotions work is a sign of maturity.

At the CBS Canterbury Arena where he was due to speak, His Holiness was given a traditional Maori greeting, which involved a welcoming song and a declaration by one of the elders who made the wish,

"May peace and good will prevail in the landscape."

As he walked onto the stage in the Arena, an applauding audience of more than 2300 took to their feet and His Holiness saluted them with folded hands.

After making three prostrations he took his seat on the throne before a backdrop of a large video screen and paintings of the 17 Masters

of Nalanda and Avalokiteshvara. He requested followers of the Pali tradition to recite the Mangala Sutra.

"Respected monks and nuns, human brothers and sisters," he began, "we are all the same; physically, mentally and emotionally, which is why I greet you as brothers and sisters."

He remarked that Buddhism belongs to the East and as does New Zealand geographically, while culturally looking to the West. In the past, communication with the outside world was poor, much as it was in Tibet, but now this has changed. The world has become one multi-religious, multi-cultural community. Although the West was not traditionally Buddhist, interest in Eastern thought, including Buddhism, seems to be growing.

"The topic for today is the Four Noble Truths, which are the basis of all Buddhist traditions. This is the first teaching the Buddha gave. In the Sanskrit tradition we have the perfection of wisdom of which the Heart Sutra is a short explanation. It discusses the ultimate reality to which the third noble truth refers. In the first turning of the wheel of Dharma, the Buddha taught the Four Noble Truths, in the second turning of the wheel he taught the perfection of wisdom and in the third turning of the wheel he taught about the clarity of mind and the path referred to in the fourth noble truth. The ultimate source of suffering, referred to in the second noble truth is ignorance, which is the opposite of wisdom."

Expressing a wish to explain the context of the Buddha-dharma, His Holiness remarked that people seem to have begun to cultivate spiritual faith 4-5000 years ago in the face of difficulties that seemed beyond their control. Religion gave them hope. About 2600 years ago in India Buddhism and Jainism emerged, while the

Middle East gave rise to Judaism, Christianity, Islam and before them Zoroastrianism. All these religious traditions, along with indigenous Hinduism, Sikhism and so forth, have flourished side by side in India, proving that it is possible to achieve genuine religious harmony. His Holiness explained that these different traditions, as well as the different traditions of Buddhism, came about because of people's different dispositions and locations.

"Just as we need different medications to treat different ailments, we need different solutions to help us deal with our different disturbing emotions. Even when they take a different approach, all these religious traditions share a common message of love and compassion."

He explained that in Buddhism there is no creator apart from us. The law of causality shows that certain actions bring certain results; our future depends on us. If we do good, there is a positive, happy result; if we do harm, the result is negative and unhappy. Because all major religions make guiding our actions their common purpose, they deserve our respect. With regard to the notion that there is one truth and one religion, he said this may be true on a personal level, but in terms of the wider community the reality is that there are several religions and several truths. What's more, we need to promote harmony and respect among them.

Turning specifically to Buddhism he referred to the Pali and Sanskrit traditions. The Buddha's teachings were gathered in three councils after his death and eventually recorded in Pali. These were studied in great centres of learning like Taxila, Nalanda and Vikramashila, from which Sanskrit Buddhist literature later emerged.

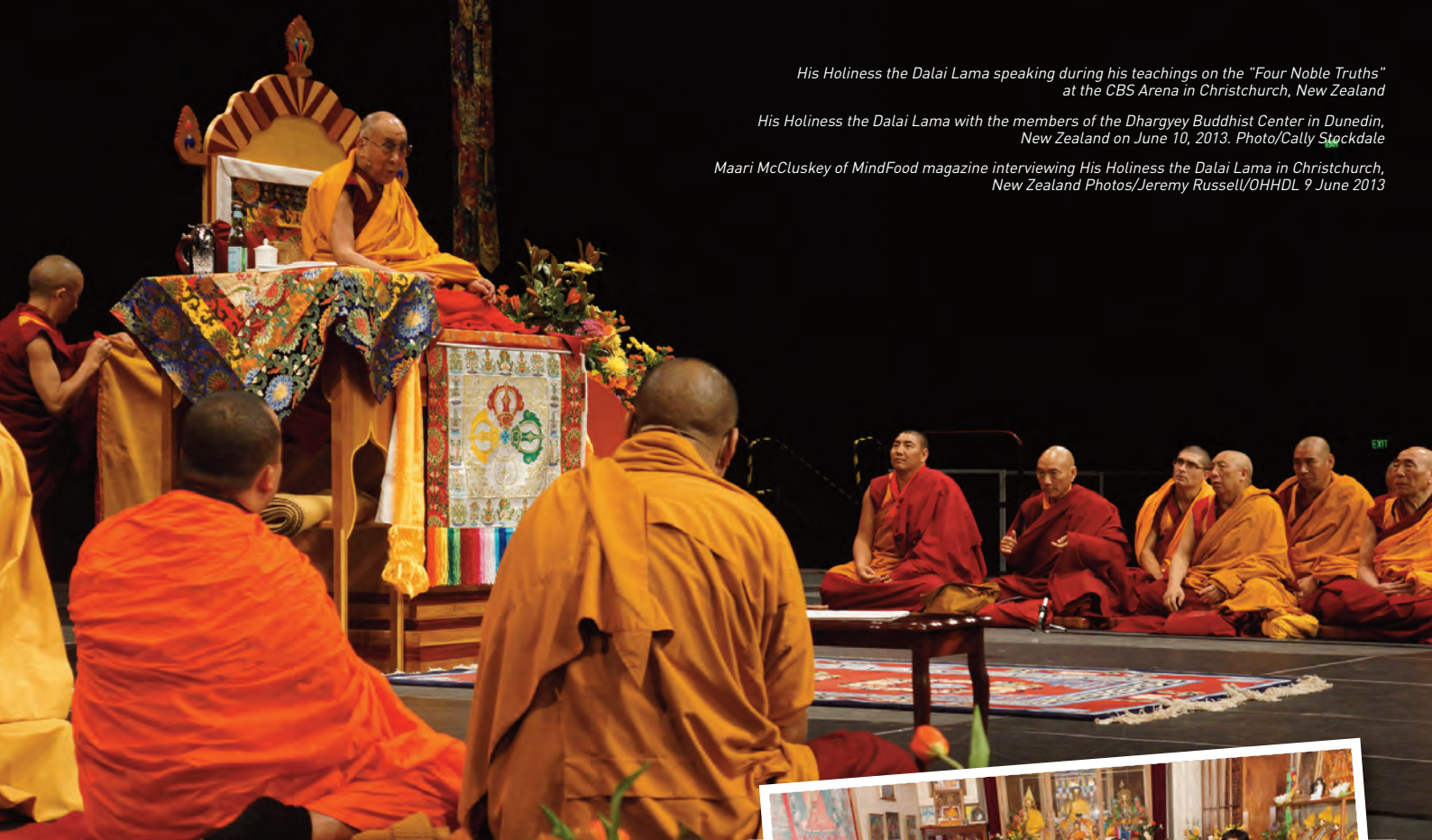
To suggestions that the Sanskrit texts were not taught by the Buddha, masters like Nagarjuna asserted that while the Pali texts represented what he taught in public, the teachings preserved in Sanskrit represented what he had taught to more select groups of listeners. Southern Buddhist countries such as Sri Lanka, Burma and Thailand preserved the Pali tradition well on the basis of the Vinaya or monastic discipline. The Sanskrit tradition travelled to China in about 3rd century CE and from there on to Vietnam, Korea and Japan. It was conveyed to Tibet in 8th century by the renowned scholar Shantarakshita who established it there with the aid of Padmasambhava.

In the first turning of the wheel of dharma, the Buddha taught the Four Noble Truths:

His Holiness the Dalai Lama speaking during his teachings on the "Four Noble Truths" at the CBS Arena in Christchurch, New Zealand

His Holiness the Dalai Lama with the members of the Dhargyey Buddhist Center in Dunedin, New Zealand on June 10, 2013. Photo/Cally Stockdale

Maari McCluskey of MindFood magazine interviewing His Holiness the Dalai Lama in Christchurch, New Zealand Photos/Jeremy Russell/OHHDL 9 June 2013



suffering, the cause of suffering, cessation and the path. His Holiness clarified that the ignorance that is at the root of suffering refers to the contradiction between appearance and reality. The appearance that things exist independently is unreal, but gives rise to disturbing emotions in our minds. Any action motivated by ignorance is a source of suffering, while actions motivated by wisdom are a source for overcoming suffering. Wisdom is to understand reality, while ignorance is to misconceive it.

"Just as heat displaces cold, light eliminates darkness. We will not overcome suffering just by making prayers or engaging in thoughtless meditation, but by understanding reality. The third noble truth, cessation, refers to the elimination of suffering and the way to it is the path of the fourth noble truth. The ultimate method to overcome ignorance is wisdom understanding reality."

The three trainings in morality, concentration and wisdom constitute the path. To achieve them we need mindfulness and determination and His Holiness outlined the four mindfulnesses of body, feelings, mind and phenomena that are included, along with the four restraints and so forth in the Thirty-seven Wings of Enlightenment. These culminate in the eightfold noble path that we can observe in practice in our daily lives.

His Holiness concluded that the desire to overcome ignorance is an aspiration for liberation. Once we cultivate that in relation to other sentient beings we develop the

awakening mind of bodhichitta, the aspiration for enlightenment. We embark on the practice of the six perfections and engage in the four classes of tantra. Once we have a basic understanding of the teaching, we can follow the path gradually, step by step.

"This," he declared, "is a realistic approach." After lunch, His Holiness returned to the stage, where his public talk was introduced by Sam Johnson, who was honoured as 2012 Young New Zealander of the Year for his co-ordination of volunteers in clearing up after the recent Christchurch earthquakes. His Holiness began: "I appreciate your invitation. I was glad to be able to visit here after the earthquake to

"I appreciate your invitation. I was glad to be able to visit here after the earthquake to express my sympathy and I appreciate your work to help others facing difficulties..."



express my sympathy and I appreciate your work to help others facing difficulties. I think what I do, just talking, is much easier than actually giving a helping hand like you have done. Sometimes hardship brings about a greater sense of community. We saw this in New York after September 11th, in Brisbane after the floods and in Japan after the tsunami and nuclear accident."

Noting that this relates to an awareness of the oneness of humanity, he said we also have to remember that everywhere there is a huge gap between rich and poor. It is a gap we have to address not by making the

rich poorer, but by improving conditions for the poor.

Recalling that 20th century was, for all its great achievements, a century of violence, he stressed the need to make this 21st century an era of peace. He said this can be done only if we seek to solve our problems through dialogue and non-violence. Doing this requires that we acknowledge the oneness of humanity, that people are essentially the same, rather than dwelling on secondary differences such as nationality, race, gender, education and so forth.

"If I think of myself as Tibetan, Buddhist, as Dalai Lama, this isolates me from you; it creates a gap between us. That's the kind of gap that allows us to bully, exploit and deceive others, to condone corruption. If, on the other hand, we think of ourselves as the same as others and concern ourselves with their needs, we become closer to them,

which puts a stop to our negative behaviour."

He pointed out that our experience of our mother's affection at the start of our lives is what prepares us to express affection and concern for others later on. However, we lack the training necessary to tackle our disturbing emotions, something that involves the mind and can only be achieved by using the mind. This is something we need to introduce to modern education.

Asked for advice on fostering inner values in the community, His Holiness recommended we check our motivation and cultivate will-power and determination. He said we naturally have self-interest but it should be wise self-interest rather than foolish self-interest. That means taking others needs into account as well as our own.

Answering a question about who he admires, His Holiness mentioned Mahatma

Gandhi and Archbishop Desmond Tutu, who creates a happy atmosphere wherever he goes and who along with Nelson Mandela worked so hard for reconciliation in South Africa.

About Tibet and China he encouraged people to go to Tibet to see for themselves what is happening there. He said visitors from abroad are good for Tibetan morale. But he also advised taking opportunities to explain the situation to ordinary Chinese. Tibetans need to preserve their language, culture and identity, but many Chinese are ill-informed about the situation in Tibet, because they are only provided distorted information that conceals reality. He asked for help to rectify this.

Finally, he answered a question about how to get through tough times:

"We are all the same as human beings; we have the same potential. The ultimate source of peace of mind is within us." ■

His Holiness the Dalai Lama Meets with Parliamentarians and Students on his Second Day in Christchurch

10 June 2013

DUNEDIN, NEW ZEALAND, 10 June 2013 - The first people His Holiness the Dalai Lama met with today were New Zealand Youth Representatives of the Council for a Parliament of World Religions, who belonged to a wide range of faiths. His Holiness encouraged them, but stressed that working for inter-religious harmony requires us to be really active.

"Religion is about cultivating a more peaceful mind, so it's very disappointing if religion becomes a source of conflict. Our traditions share a common message of love and compassion, patience and tolerance. If we also remember the instructions about forgiveness, there'll be no basis for conflict."

The twelve New Zealand parliamentarians he met next coming from all parties represented 10% of the members of parliament. He thanked them for their support. He came straight to the point about relations between Tibet and China stating that as a country and a people the Chinese are wonderful. The problem is the closed totalitarian system.

"1.3 billion Chinese people have a right to know about the reality in which they live and on the basis of that they are quite capable of

judging right from wrong. So the censorship they face is morally wrong. Secondly, the judiciary at present only serves the party's interests. The whole judicial system needs to be raised to international standards."

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He talked about four eras of Chinese leadership, how Mao's era was marked by ideology, Deng's era by economic liberalisation and opening China up to the world, although it resulted in a totalitarian capitalist society. Jiang Zemin's era brought middle-class interests into the communist



Members of the Peace Foundation with His Holiness the Dalai Lama holding the declaration of Auckland as a City of Peace in Auckland, New Zealand on June 12, 2013. Photo/Jacqui Walker

party, while Hu Jintao aimed to create a harmonious society. He failed not because there was anything wrong with his goal, but because he applied the wrong method - force. Harmony must come from the heart, it is based on trust. The use of force brings fear, which is the opposite of trust. The goal was good, but the method was wrong.

Xi Jinping's elevation to the leadership opens a fifth. In a society of 1.3 billion people harmony is essential, which is why former Prime Minister Wen Jiabao spoke of China's need to reform. His Holiness said it is time to watch and see what happens.

"We are not seeking independence," he declared, "although Tibet was clearly independent in the 7th, 8th and 9th centuries, even according to Chinese records. But times change. Look at India. Before independence from Britain it consisted of many smaller and larger kingdoms and princely states that functioned like independent entities. Once



His Holiness the Dalai Lama with members of the Cross-Party Parliamentarians of New Zealand, Christchurch, on June 10, 2013. Photo Jacqui Walker.

His Holiness the Dalai Lama speaking during a question and answer session with students at the University of Canterbury in Christchurch, New Zealand on June 10, 2013. Photo/Jeremy Russell/OHDL



independence was won, they joined the new India. The peoples living in these areas have maintained their languages, scripts and distinct cultures and gained the benefits of development.

"We Tibetans value development too as can be seen in the risks that Tibetan refugees take to go to the West, where their goals are not spiritual but employment and income. It is to Tibet's advantage to remain with the People's Republic of China, so long as we have genuine autonomy, the ability to maintain our culture, language and identity, which the Chinese constitution provides for. I have been told by informed Chinese that if the Chinese people as a whole understood the aims of our Middle Way Approach, they would support us wholeheartedly. This is why it seems to be in the interest of the hardliners in the government to persist in maintaining that we are demanding independence."

He mentioned the irony that reliable reports speak of 400 million Buddhists in China, which means that the country is home to the world's biggest Buddhist population. Since last year, His Holiness has been offering teachings to Chinese

Buddhists.

His Holiness said that he sees it as free countries' responsibility to encourage China on the path of democracy. From an economic point of view, China has already joined the world community. China's adopting democracy will not only be of benefit to the Chinese people, it will bring this large nuclear armed nation, which already has a permanent seat on the UN Security Council, into the mainstream. His Holiness suggested that it may be that smaller nations like Norway and New Zealand have more influence because they pose no threat to China.

Asked whether he has hopes that the constitutional movement in China will help Tibet's position, His Holiness said that the Chinese people have no experience of democracy, so a realistic approach is to look for gradual change. He pointed out that many rights included in the constitution have not yet been implemented and this is something that must be done.

Another questioner wanted to know how His Holiness feels when leaders give in to Chinese pressure not to meet him. He said

that meeting the public is what is most important to him, because one of his main concerns is promoting human values in order to contribute to greater human happiness and inter-religious harmony.

To a question about Tibet's future political system, His Holiness made clear that even under Chairman Mao China did not consider Tibet to be an ordinary province but a special case. The central government only made a special agreement with Tibet, no other province. When the PLA entered Tibet in 1950, only a part of the country was under direct Tibetan control; large swathes of Tibetan territory, with significant Tibetan populations, areas that had once been under the rule of the Tibetan Emperor, had over the years been incorporated into Chinese provinces. Although fragmentation of Tibet had taken place, the Tibetan spirit in these outlying areas remains very strong. His Holiness pointed out that the recent

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spate of self-immolations has largely occurred in areas that are under direct Chinese administration.

At an event organized by the University of Canterbury Student Association, His Holiness was given a strident and rousing welcome by a team of Maori sportsmen. He responded:

"I appreciate your traditional welcome. When I first came to New Zealand I was surprised by what seems to be an aggressive greeting, which feels like you are testing your guest! But I note that you are keeping up your traditional language and customs.

"Whenever I meet people I like to greet them as brothers and sisters. In the past, we were isolated from each other, but improved communications have made it evident that we are all the same as human beings. We may have different language and culture, but physically, mentally and emotionally we are all the same. We all want a happy life, and we have a right to achieve it. Great developments in science and technology, whose purpose is to ensure a happier humanity, have sometimes brought more stress and anxiety. Material facilities have given us physical comfort, but have not necessarily put our minds at ease."

He mentioned that sensory experiences like listening to music and enjoying delicious food are pleasant, but the satisfaction they bring is short-lived. We need to find other ways to ensure lasting mental peace. He recalled a Christian monk he met in Barcelona, Spain, who had been in retreat in the mountains with almost no material comfort for five years. He asked him what he had been doing and when the monk told him he had been meditating on love, His Holiness noticed the glow of tranquillity in his eyes. On the other hand, he said, he has met billionaires who seem to have everything they want and remain miserable. This indicates that the ultimate source of joy and peace of mind is within the mind.

His Holiness noted that many of the problems we face we create ourselves, so we ought also to be able to solve them. Most of the conflicts we face are rooted in a strong sense of division between 'them' and 'us'. And yet we are social animals whose very survival depends on the rest of our community. We have an opportunity, he said, to make this century a more peaceful, happier era, but asserted that the responsibility for doing so rests not on his shoulders but on those of today's young people, the generation of the twenty-first century. He reported that recently in the USA he had become aware of cities signing up to a Charter for Compassion, which he regards as a sign of hope.

The students had prepared a number of questions for His Holiness. In connection

with climate change, he advised that our way of life may not go on forever as it is; we have to find a more sustainable way to live. The urgency of this was brought home to him with the recent announcement that CO₂ has reached 400 parts per million in our atmosphere and if the increase continues to 450ppm we will reach a dangerous tipping point. We need to address this, but, he said, we also need to address population control.

He dismissed a question about relations between Islam and the West being a clash of civilizations as "totally wrong." He conceded that some individuals behave badly, but that this is not grounds for generalizing about an entire community. He suggested that many of the problems we encounter today have their beginnings in mistakes made in the twentieth century, but admitted that these questions are neither simple nor easy.

"He suggested that we need a secular ethics because the real point of ethics is creating respect and concern for others, something good and beneficial for society."

Asked who he looks to for guidance, His Holiness said that our real guide is our own mind, our sense of reason.

"I use my own intelligence, on the basis of a calm mind, and employ what I have learned from ancient Indian thought."

A question about introducing ethics in schools prompted His Holiness to note that some people feel ethics should be based on religious teachings, but the difficulty in our present world is to ask which religion. He suggested that we need a secular ethics because the real point of ethics is creating respect and concern for others, something good and beneficial for society.

One student asked if our actions now affect our future reincarnation and His Holiness said the important thing is to lead a meaningful life which he defined as helping others if you can, but at least avoiding doing them harm. Another student wanted to know if he believed in absolute truth and if so what it is. He replied that as a Buddhist he prefers to say there is no absolute truth; everything is relative. Yet another student expressed surprise that His Holiness is not a vegetarian and he admitted to being a contradictory person. He encourages others to be vegetarian if they can but is not a

vegetarian himself. He explained that Tibetans generally are not usually vegetarian and that when he became a pure vegetarian in the 1960s for twenty months he fell ill and his physicians advised him to revert to his earlier diet to maintain his health. However, he was pleased to report that in the Tibetan community, especially the great monasteries, virtually all the common kitchens are now vegetarian.

After lunch, His Holiness flew from Christchurch to the southern city of Dunedin. On arrival, he was asked by a television journalist why he had come. He answered:

"First of all I received an invitation and when that happens it's foolish to turn it down. But there is a Buddhist centre here founded by a Tibetan lama who I knew very well. He was a good scholar and a good monk. When he passed away, one of his students, also a scholar and a good monk, became the teacher. Sadly, he too passed away unexpectedly, so I'm coming to show my sympathy and to see how these old friends are getting on."

Warmly welcomed at Dhargyey Buddhist Centre, His Holiness spoke of being in exile for 54 years, that in the beginning of their life as refugees Tibetans were sad to have lost their country. Now, however, they feel proud of the knowledge and culture they have preserved. Ven Lhagon Rinpoche made a preliminary report about the centre concluding with prayers for His Holiness's long life. In his report the director recalled the work that Geshe Ngawang Dhargyey, the founder, and his student Ven Thubten Rinpoche had done. He outlined the classes and meetings that take place in this and affiliated centres. He said that members support the issue of Tibet wherever they can and mentioned the interest that the local University of Otago, with its medical school, has shown in Tibetan medicine.

In his response, His Holiness, praised what has been achieved so far and suggested that more could be done to foster the interest in Tibetan medicine, which does indeed have widespread benefits. He also noted the Kangyur and Tengyur collections of scriptures in their prominent position on shelves next to the altar and explained how he is encouraging people to regard the books they contain as materials for study, not just objects of veneration. He said they contain Buddhist science and philosophy that can be of interest to anyone and which can be profitably studied under academic conditions, as well as religious instructions of interest only to Buddhists. He encouraged the centre's members to keep this in mind. ■ 9

His Holiness the Dalai Lama Interacts with Students and Gives a Public Talk on Ethics for a Whole World in Dunedin

11 June 2013

DUNEDIN, NEW ZEALAND, 11 June 2013 - There was a brisk chill in the air today when more than 30 local church leaders and representatives of various religions and faith communities belonging to the Dunedin Interfaith Council gathered on the steps of St. Paul's Cathedral to welcome His Holiness the Dalai Lama to Dunedin.

From there it was short drive to the University of Otago Clocktower Building where he was met by Vice-Chancellor Prof Harlene Hayne. A group of Maoris sang and an elder declaimed a traditional Maori welcome. Afterwards His Holiness quizzed them about Maori accounts of life after death, creation and their place in the natural world. On the walk to the University's St David Lecture Theatre a bagpiper led the way.

In the theatre the Vice-Chancellor introduced His Holiness, pointing out that he was making his first visit to a New Zealand university by visiting New Zealand's first university. He proceeded to respond to a series of questions before an audience of 550 students and staff.

The first question was about the Buddhist view of creation. His Holiness explained that Buddhists like Jains have no concept of a creator, instead they believe in causality and that the world is beginningless. The universe comes about, persists and eventually disappears, only to reappear again in a continuing cycle.

"However," he said, "much more relevant to our lives today is how to make this a century of peace."

Another questioner asked when you're asleep who observes your dreams? His Holiness replied that Buddhism teaches there is no independent self, but that this does not mean there is no self at all. There is a conventional self designated on the combination of body and mind.

"Just now we are using our sensory consciousnesses, but when we are asleep and dreaming they are turned off. This indicates that there is a subtler level of consciousness that continues to function when the sensory consciousnesses don't. Another example of this was the monk who died here in 2011, and whose body remained fresh for 17 days after clinical death. This is a phenomenon that scientists are beginning to take an interest in that suggests there is a yet deeper level of consciousness that is not dependent on the brain."

Regarding the relationship between religion and science, His Holiness recalled

that in the 1970s he wanted to learn more about science and paused when an American friend warned him that science was the killer of religion. He thought about the Buddha's admonition to his followers not to accept what he taught only on the basis of respect or faith, but to investigate and test it. He felt this healthy scepticism was like science's approach to reality. Consequently he began a series of conversations with scientists that has led to the establishment of the Mind & Life Institute and the introduction of science to the curriculums studied in the great Tibetan monasteries.

"Tibetan Buddhist culture is a culture of peace, compassion and non-violence and as such is of great value to the world. We urgently wish to preserve it."

Asked what bearing death has on our lives, His Holiness pointed out that things in general are not permanent but change from moment to moment. Where there is birth there will be death. Given the certainty of death, His Holiness explained that practitioners like him visualise the process of death in meditation several times every day in preparation for the actual event, to make themselves familiar with the process of dissolution. He said that if you disregard death it is likely to catch you unawares.

Another questioner wanted to know if he really wanted to separate Tibet from mainland China; he replied:

"In 1974 we decided that eventually we would have to talk to the Chinese authorities and that it would not be realistic to seek outright independence. In 1979 a message from Deng Xiaoping said that everything was open to discussion barring independence. Under the leadership of Hu Yaobang we might have solved the issue of Tibet, but he was removed, the Tiananmen event took place and hardliners took charge. Chinese friends have told me that if the Chinese public understood our stand, our Middle Way Approach that seeks not independence



but genuine autonomy, they would support it wholeheartedly. Tibetan Buddhist culture is a culture of peace, compassion and non-violence and as such is of great value to the world. We urgently wish to preserve it."

Finally, His Holiness was asked for one word of advice. His immediate reply was, "Impossible," but he then he made an appeal to the audience:

"Please think seriously about our inner values which are the source of peace of mind. And because we can't rely on the use of force, please think about resolving conflict through dialogue. I am convinced of the importance of acknowledging the oneness of humanity, so try not to think only of New Zealand, but think instead of the whole world."

After lunching with the Vice-Chancellor and university officials at the Executive Residence, His Holiness drove to the Town Hall to speak to an audience of 2100 about 'Ethics for a Whole World.'

"Brothers and sisters I'm happy to have this opportunity to share some of my thoughts and experiences with you. My day began with a period of inter-faith silence on the steps of St. Paul's Cathedral. We need to make an effort to foster religious harmony, acknowledging that our different traditions evolved at different times, in different locations with different ways of life, but sharing a common goal. We can learn from each other. Personally we need faith in our own tradition, but at the same time we need to cultivate understanding and respect for others'."

He explained that in the past religious institutions, as opposed to religious doctrine, have been targeted because of their tendency to manipulate and exploit. If we ask why this occurs, he said it is due to a lack of ethics. Ethics are a source of peace. Ethics are opposed to corruption, bullying and exploitation. They lead to living life

honestly and truthfully, which gives rise to trust. Trust is the basis of friendship and friendship thrives on warm-heartedness.

"Who sows the seed of compassion in us?" he asked, "not religion but our mother. We are all born from a mother and receive unconditional affection from her. This is a deep source of happiness for the rest of our lives. Those who receive less affection, or are abused as children, tend to grow up feeling insecure and troubled by fear.

"Affection, the seed of compassion, is a biological factor. It is the basis of secular ethics. We can apply common sense and observe those around us. It's clear that those families who while not wealthy are full of trust and affection are happier, while others who are materially well-off, but lack trust and affection are unhappy. Mistrust leads to suspicion and suspicion to fear, loneliness and unhappiness. Real

happiness does not derive from material wealth, but from inner values. Scientific findings show that warm-heartedness has an improving effect on people's physical well-being, while anger and fear eat into our immune system."

His Holiness said we need to promote ethics through education, a system of secular education that has universal appeal and which anyone can adopt.

A question was asked about how to prevent others' behaviour disturbing our inner peace. His Holiness replied that we need patience to protect our peace of mind, our compassionate mind. Patience is part of our defence, as is forgiveness. Enemies and troublemakers are helpful in that they give us the opportunity to exercise our patience and forgiveness. To a question about guilt he said that regret can be helpful in a way that guilt may not.

Asked to name the biggest change he has seen in his life, His Holiness replied that the fall of the Berlin Wall was momentous. Today, we hear more leaders using the word 'compassion' and where people once only spoke of religion, nowadays they naturally speak of religions. As to the keys to cultivating peace of mind, he recommended taking a more holistic long-term view and nurturing compassion.

From the Town Hall he returned the Otago University, where he gave a televised and webcast interview to Rev. Professor Sir Lloyd Geering that touched on his early life, his concern to promote secular ethics and his sense that real strength lies in truth.

Tomorrow, early in the morning His Holiness flies to Auckland, where in addition to several meetings he will speak on 'The Path to Happiness.' ■

Meetings and a Public Talk on the Path to Happiness in Auckland, City of Peace

12 June 2013

AUCKLAND, NEW ZEALAND, 12 June 2013 - It was cold and dark when His Holiness the Dalai Lama left Dunedin early this morning to fly to Auckland. The drive from the airport into the city on arrival was warm and sunny, more like an autumn morning than the depths of winter.

He went straight into a meeting with the Peace Foundation that has declared Auckland, nuclear-free New Zealand's biggest city, a City of Peace. He was introduced to the small gathering that included schoolchildren by Vice President Yvonne Duncan. He lost no time commending the Foundation and expressing his appreciation of its work for peace. He summarized the wars and violence that have taken place since he was born in 1935, concluding on a hopeful note that people in many places today are showing that they are fed up with violence. He said:

"As an idea City of Peace is wonderful, but a declaration is not enough, we each have to work to cultivate the inner peace that will contribute to peace in the world at large. The source of conflict is often dividing people into 'them' and 'us'. We need to educate young people in the understanding that the use of violence never solves problems; the real solution to conflict is dialogue. That's the basis on which we can work to make this a century of peace."

From the Peace Foundation he went to an interview with TVNZ One, which touched on his hopes for Tibet. He said he looks forward to the new administration in China adopting

a more realistic approach to ensure that the 'China Dream' does not become a nightmare. He reaffirmed that Tibetans have their own language and Buddhist culture that, along with the fragile environment of Tibet, they seek to preserve by seeking genuine autonomy, not independence. He said there is growing support for this Middle Way Approach among members of the Chinese public and intelligentsia who come to know about it. Asked if he would set foot again in Tibet, he answered, "Yes."

In the afternoon, in the picturesque Civic Theatre he spoke to an audience of 2300 about the Path to Happiness.

"Brothers and sisters, once again I have an opportunity to meet with the public, which I consider really worthwhile, because my No.1 commitment is to promote human values in the interest of human happiness. I am one of the 7 billion human beings alive today and I believe we are all mentally, physically and emotionally the same. And as a Buddhist monk I am also concerned to encourage inter-religious harmony. Who is likely to take responsibility for fulfilling these commitments, not our leaders or governments, but individual members of



His Holiness the Dalai Lama with members of the Dunedin Interfaith Council on the steps of St. Pauls Cathedral in Dunedin, New Zealand on June 11, 2013. Photo/Jacqui Walker.

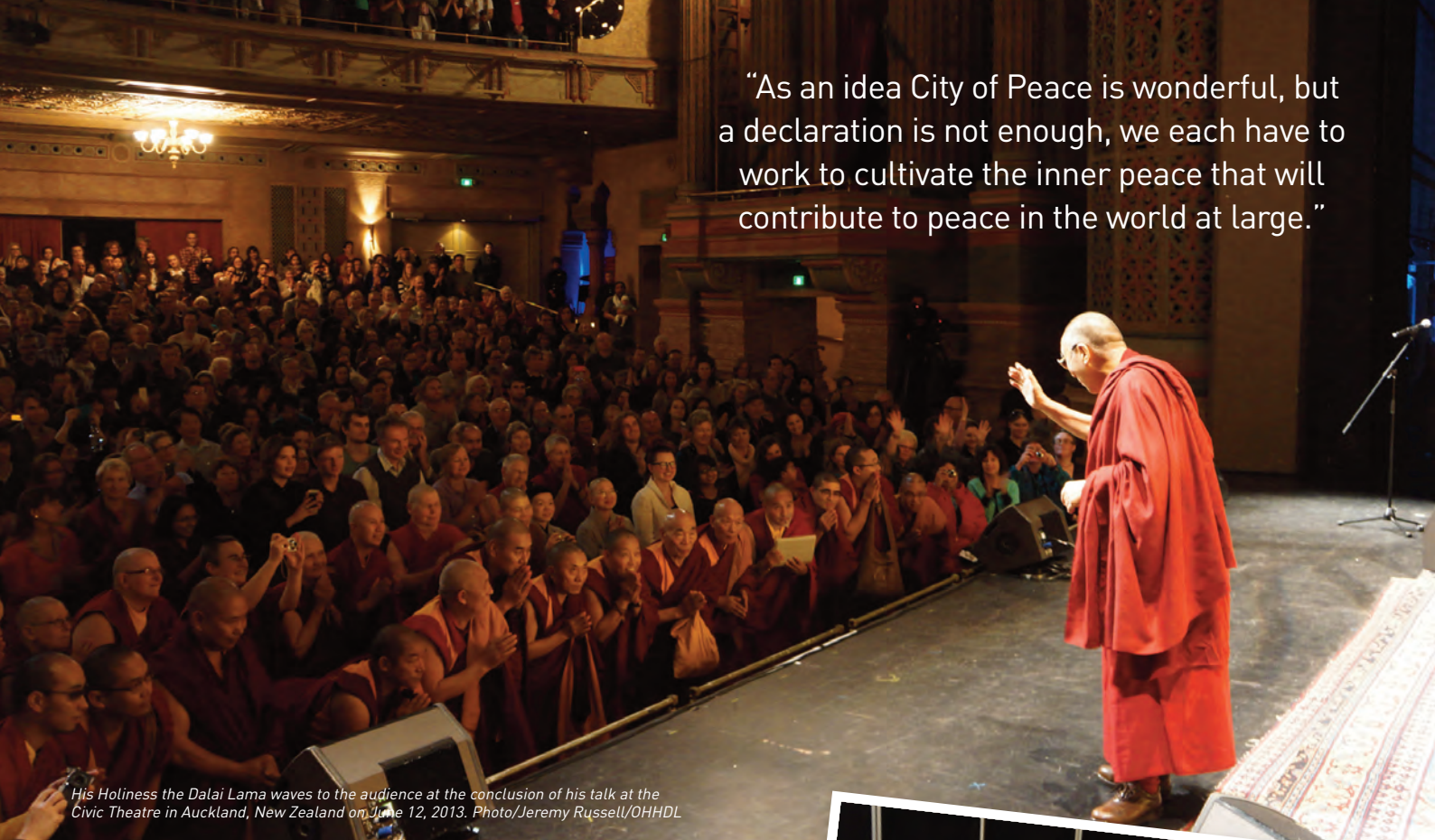


His Holiness the Dalai Lama is introduced by Sam Johnson before his talk in Christchurch, New Zealand on June 9, 2013. Photo/Cally Stockdale

the public."

He explained that we all receive a seed of affection from our mothers, but in our materially oriented society, with an education system largely focussed upon material development, the natural human values that can grow from it remain

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His Holiness the Dalai Lama waves to the audience at the conclusion of his talk at the Civic Theatre in Auckland, New Zealand on June 12, 2013. Photo/Jeremy Russell/OHHDL

dormant. He said that it is ultimately individual members of the public who can be effective in changing this, which is why he is always happy to talk to them. He talked of how our sophisticated human intelligence is capable of wonderful achievements, but can also be a source of great stress and anxiety.

He suggested that instead of harbouring fear and suspicion we need to think of other people not as 'them' but 'us'. When we develop care and concern for others in this way, there is no room for bullying, exploitation or deceit. If on the other hand we find ways to stoke our sense of mistrust, when we need help we won't find it, leaving us isolated and alone.

“What we need to recognise is that others are like us. They also want to live a happy life and have a right to do so. We need to support this recognition with common sense, our common experience and scientific findings. For example, scientists have found that concern for others improves our physical well-being, while people who often use the words I, me and mine, indicating significant self-centredness, are more prone to suffering heart attacks.”

His Holiness repeated a story he has told before about a Catholic monk he met in Barcelona who had spent five years living in complete simplicity as a hermit in the mountains. When he asked him what he had been meditating on, the monk answered 'Love' and His Holiness noted the sparkle in his eyes that revealed the depth of his peace of mind.

He commended warm-heartedness as a source of happiness and the basis for

leading a meaningful life, remarking that when we are young death seems a long way off. However, it will surely come and leading a meaningful life is a way to prepare for it.

In answering questions from the audience, His Holiness reiterated that compassion and concern for others is the key to human survival. He commented that people with no interest in religion sometimes disregard qualities like patience and compassion, which they associate with religious practice. In fact, he said, they are relevant to anyone who wishes to live a happy life. He suggested we can make such values known by promoting secular ethics by means of secular education. He clarified that by secular he means an unbiased respect for all religions and those who have none. This is relevant to today's world.

A final question asked if he ever makes mistakes like ordinary people and after a moment's reflection he answered that when he was a young teenager and had the opportunity to study, he failed to use it properly. He feels he was lazy then and that it was a mistake because once time has gone you can never take it back.

Before retiring for the night he met briefly with a group of Tibetans and Mongolians



His Holiness the Dalai Lama meeting with New Zealand Youth Representatives of Parliament of World Religions, Christchurch on June 10, 2013. Photo/Jeremy Russell/OHHDL

His Holiness the Dalai Lama with Vice-Chancellor Prof. Harlene Hayne of Otago University, Dunedin on June 11, 2013. Photo/Jeremy Russell/OHHDL

resident in New Zealand and members of the Chinese-Tibetan Friendship Group, followed by members of the New Zealand Friends of Tibet and the Tibetan Children's Relief Society who have given longstanding support to children in Tibetan schools in India.

Early tomorrow morning His Holiness leaves New Zealand, after a short but successful visit, to fly to Sydney, Australia where he will give Buddhist teachings and several public talks. ■



His Holiness the Dalai Lama waves to the audience on his arrival at the Sydney Entertainment Centre on the first day of three day teaching in Sydney, Australia on June 14, 2013. Photo/Jeremy Russell/OHDL

Education Matters says His Holiness the Dalai Lama in Sydney

13 June 2013

SYDNEY, AUSTRALIA, 13 JUNE 2013 - His Holiness the Dalai Lama left Auckland in the quiet before dawn today, but it was a beautiful morning when he landed in Sydney at the beginning of an eleven day visit to Australia. A sea of smiling faces awaited him as he emerged from the airport to drive to the University of Sydney.

At the University he was introduced to an audience of 788 students and staff by Prof John Keane as a real leader, who stands for non-violence and compassion and shows a path for everyone.

"Brothers and sisters," His Holiness began, "I'm happy to be able to speak to you bright, young people. People of my age belong to the twentieth century generation and the twentieth century has passed, nobody can bring it back. Most of you belong to the twenty-first century, of which more than 80 years remain. The future is open and you have an opportunity, a responsibility, to make this a better, more peaceful century than has gone before."

He said that although the twentieth century was an era of wonderful developments, it was also an era of untold

violence and bloodshed. He asked what we had learned and suggested it showed that violence is an unrealistic way to fulfil our goals. In the past, destruction of your neighbour might have been considered a victory, but today we are all interdependent. We live in a global economy; we face problems like climate change that affect us all. The 7 billion human beings alive today belong to one human family. In the context that others' interests are in our interest and our interest is in their interest, the use of force is self-destructive.

The main point he wanted to make, he said, was that the twenty-first century should be a century of peace and non-violence. As far as he is concerned genuine peace is based on inner peace, because you cannot build peace on the basis of anger.

Turning to the topic of education, he said that everyone wants to live a happy life and has a right to do so. But the way we go about achieving it must be realistic. He suggested that there is often a gap between



His Holiness the Dalai Lama speaking to students and staff at the University of Sydney in Sydney, Australia.



His Holiness the Dalai Lama being interviewed for ABC Television's 730 Report in Sydney, on June 13, 2013. Photos/Jeremy Russell/OHDL

appearance and reality and the purpose of education is to reduce that gap. Many of our problems arise because we cling to appearances rather than depending on reality. When our minds are clouded by

emotions, they are biased and obscured from seeing reality clearly. The purpose of education is to enable us to look the surface of appearances and see the reality beneath. He said:

"Many of the problems we face are man-made, which isn't to say that women aren't responsible for some of them. Perhaps I should say human created problems, for which incomplete education is responsible. In addition to basic education, we need to encourage warm-heartedness, concern for others and compassion. Otherwise, when our marvellous intelligence is led by powerful negative emotions, it invites disaster. The real source of trouble is in our mind and emotions."

He advised that we need to learn more about how the mind and emotions work; we need a sense of emotional hygiene. But dealing with mind and emotions is complicated; it is not like dealing with something solid. Working with the mind has to be done with the mind. Ancient Indian thought contains profuse and profound knowledge of these things, which over the last 30 years scientists have also become increasingly keen to know about. What we do need to do is to find ways to incorporate advice about warm-heartedness into our education system.

His Holiness observed that our world faces a moral crisis on many levels. However, some of his friends declare that ethics must be rooted in religion. The trouble with that is that no matter how wonderful a religious tradition may be it will not be universal and we need universal solutions to universal problems. There are 1 billion who say they are unbelievers, but even among the 6 billion who claim to believe many are not really serious. They piously attend their church, mosque or temple, but it has little effect on how they live their lives. They lack any sense that

moral principles are the foundation of peace of mind; they have no conviction about ethics.

"We need to use education to create awareness of ethics and ways to work without emotions in order to lead a happy life. Our modern education system would be improved if it included training in how to deal with mind and emotions. And this should be done in a secular way. That is what I wanted to share with you."

"Our modern education system would be improved if it included training in how to deal with mind and emotions. And this should be done in a secular way. That is what I wanted to share with you."

In answering questions from the audience, His Holiness reiterated that our education system should involve nurturing basic human qualities like warm-heartedness, which scientists show also contributes to our physical well-being. He pointed out that people who are insensitive to animals are often rough with human beings too. He sympathised with young people who do not always take their education seriously, recalling his own early teenage years when he had little interest in studying. This is something he regrets now that he appreciates the importance of education.

He concluded with an appeal to his listeners:

"Think about what has been said and if you find it interesting or useful explore it further, but if you don't, then just forget it."

A meeting with the press shortly

afterwards at his hotel and two television interviews after lunch touched on suffering and why we cannot neglect the welfare of others because we are all so interdependent. He referred to his commitment to promoting human values in the interest of greater human happiness. Asked about music and entertainment he admitted that early in his life as a refugee he used to go to the cinema and later watched television, but he has since stopped doing either. He derives greater satisfaction every day from engaging in extensive analytical meditation.

Questioned about the spate of self-immolations that have lately taken place in Tibet, he described the situation as very, very sad. These drastic actions are the symptom of a cause, he said, which the Chinese authorities should investigate and take steps to resolve. On the one hand there have been 60 years of development and yet there remains deep dissatisfaction, and on the other the people who have taken these steps could just as well have harmed others, but chose instead only to harm themselves.

There was more than one question about death and His Holiness said it was unnecessary to fear death, which is like changing your body for a new one when it becomes worn out. If you are prepared, are realistic and confident, there is nothing to fear because death is a part of life. This led to questions about whether the next Dalai Lama might be a woman and he confirmed that if it would be more useful, the Dalai Lama could certainly be female, but whether or not there is a fifteenth reincarnation will depend on the Tibetan people's wishes.

Asked what he thought about social media, he replied unequivocally:

"They're very important. They allow people to get a clearer view of reality. This is why we have to be objective and truthful, rather than manipulative, with the information we share. ■

His Holiness the Dalai Lama Begins Teaching 'The Jewel Lamp: A Praise of Bodhichitta'

14 June 2013

SYDNEY, AUSTRALIA, 14 JUNE 2013 - Soon after breakfast this morning, more than 200 Chinese students, scholars and friends waited eagerly to meet His Holiness the Dalai Lama on his second day in Sydney. He greeted them in Tibetan that was immediately translated into Chinese:

"Our connection is not just on a personal, individual level, but people to people. Historically a longstanding relationship has existed between Tibetans and Chinese. Political systems come and go, but our spiritual and cultural relations will not change."

Referring again to the past, he said that in 7-9th centuries Tibet and China were separate nations as recorded in Chinese documents. But, he went on, things change and today China is a highly developed economic power, while Tibet is economically relatively undeveloped. Therefore, there is potential benefit in Tibet's remaining with the People's Republic of China. Tibetans have their own unique language and a sophisticated Buddhist culture; what they need is genuine autonomy as provided for in the Chinese constitution.

At the Sydney Entertainment Centre,

after the customary salutations, His Holiness took his seat in an armchair near the front of the stage. He was surrounded by monks and nuns of several Buddhist traditions. At his instruction the Mangala Sutta was recited first in Pali, followed by the Heart Sutra in Chinese and a short verse in Tibetan.

"When I'm giving a lecture on Buddhism I like first to give an introduction to set it in context." He said, "We are 7 billion human beings on this planet. We all have a sense of ourselves as well as feelings of pain and pleasure. We have an innate desire to lead a happy life. What differentiates us from

animals is the power of thought and imagination. Our sense of a happy life is not limited to our sensory experience.”

He described how people have sought solace and hope in religion, relying emotionally on mysteries. Some religious explanations are theistic and include a creator; others that do not involve a creator are non-theistic. In India arose ideas of liberation, achieved by wisdom’s overcoming misconception and engaging in physical mortification to purify the body. The Buddha taught a middle way between the extremes of austerity and luxury. He asserted that physical hardship does not remove mental obstructions, which can only be done by the mind.

He recounted that non-theistic Samkhyas, like Jains and Buddhists have no belief in a creator. What differentiates Buddhism is the instruction that there is no self separate from the body and mind. What is unique to Buddhism is that the self is regarded as a mere designation on the basis of the body and mind. He then alluded to different levels and degrees of subtlety of body and consciousness. The dream body is subtler than the ordinary physical form and the body and mind in deep sleep are even subtler.

His Holiness cited a German neuroscientist called Wolf Singer who has described the brain as having no central authority, which he suggests fits well with the Buddhist notion of no independent self. According to the law of causality, responsibility for what happens to us, and what will happen to us rests on our own shoulders. If our actions are good we reap the positive consequences, they are not we don’t. The demarcation between good and bad action is that what benefits others is positive and good, while what harms them is negative.

Drawing attention to apparent contradictions in what the Buddha taught at different times and in different places, His Holiness laughed and said it wasn’t because the Buddha was confused or was trying to confuse others. He gave teachings differently because of people’s different dispositions. The Buddha also advised that we are our own masters and that although he had taught, we have to practise.

He revealed the Four Noble Truths, the basis of all Buddhist traditions. No one wants suffering, but to overcome it faith and prayer alone are not sufficient; we have to eliminate the cause of suffering, which involves overcoming ignorance.

The self that is designated on the combination of body and mind under investigation cannot be found. This is why we have to say the self is a mere designation.

During the break for lunch between the

morning and afternoon sessions of teachings, His Holiness met more than 1000 Vietnamese, who he greeted in his familiar way:

“I am pleased to meet my Vietnamese brothers and sisters here; you have had similar experiences to us Tibetans and have had to work hard to preserve your culture. Recently, a group of Vietnamese came to attend my teachings in Dharamsala and I have met other groups in France and Switzerland, so the sing-song sound of your language has become familiar to me. As a refugee community it’s really important to keep up your language, culture and traditions.”

“His Holiness urged his listeners to be 21st century Buddhists, suggesting that their practice be built not only on faith, but on understanding and reason.”

As the audience of more than 3500 returned to the hall, His Holiness resumed the teaching he’d begun in the morning stating that the root of cyclic existence is misconceiving the self of persons to which the antidote is the selflessness of persons. All disturbing emotions are likewise rooted in ignorance. He said we have to use our human intelligence to the full if we are to transform the mind. The very nature of the mind is clarity and awareness. Removing the obstructions to that awareness with wisdom is the basis of enlightenment. That wisdom is augmented by the aspiration to highest enlightenment in order to liberate other sentient beings which is a powerful source of tremendous merit.

Turning to ‘The Jewel Lamp: a Praise of Bodhichitta’ he said:

“I received oral transmission of this text directly from its author Khunu Rinpoche, the first teaching I received from him. It deals with cultivating the awakening mind of bodhichitta, which is an altruistic aspiration to reach enlightenment for the sake of all sentient beings. There are two principal ways to go about this; the Sevenfold Instruction of Cause and Effect, which involves recognising all beings as having been your mother, recognising their kindness and nurturing the wish to repay it. The second

system called Equalising and Exchanging Self and Others, is found in Shantideva’s ‘Guide to the Bodhisattva’s Way of Life’”

His Holiness explained that Khunu Rinpoche was born in Kinnaur, North India and went to Tibet, first Central Tibet and later Derge in Kham to study. He took a non-sectarian approach although his local monastery belonged to the Drukpa Kagyu. He cultivated bodhichitta sincerely and regularly and in the course of his analytical meditation would compose a verse of praise every day. Later, someone came to know about this and prevailed on him to compile and publish the verses in a book.

The great practitioner Trehor Khyorpon, who on completing his own studies had chosen the life of a solitary hermit, saw this text and commented that in it the author had extracted the essence of many great classic texts. Khunu Rinpoche was a scholar familiar with all the major and minor topics of study who had mastered poetry, grammar and composition. When he taught these skills to others he composed sentences and verses that reflected the content of the five great topics. Khensur Pema Gyaltzen, himself a foremost scholar, expressed astonishment at the depths of Khunu Rinpoche’s knowledge.

“He lived the quiet, humble life of a hermit in the ashram of a friend in Varanasi, where I was moved to receive this instruction from him,” His Holiness recalled.

After noting that the first verse was a salutation to the Buddha, Dharma and Sangha, he remarked on the importance of knowing what those words mean and what it means to take refuge in them. As he has done elsewhere, His Holiness urged his listeners to be 21st century Buddhists, suggesting that their practice be built not only on faith, but on understanding and reason. ■



Members of the audience reciting vows during His Holiness the Dalai Lama’s last day of teachings at the Sydney Entertainment Centre in Sydney, Australia on June 16, 2013. Photo/Rusty Stewart/DLIA 2013

Second Day of the Jewel Lamp Teachings in Sydney

SYDNEY, AUSTRALIA, 15 JUNE 2013 - His Holiness the Dalai Lama resumed his seat in the Sydney Entertainment Centre punctually at 9.30 this morning. In the centre of the backdrop to the stage is a large screen onto which images of different historic Buddha statues have been projected. During the first session yesterday, it was the 2nd century CE Gandharan image of the 'Fasting Buddha', which His Holiness appreciated. During the second session, it was the contemporary Jade Buddha for Universal Peace, carved in Thailand for the Great Stupa in Bendigo, Victoria, Australia, which His Holiness consecrated in 2009. This morning it was a 6th century carved wood image of the Buddha from China and this afternoon the 13th century bronze Great Buddha of Kamakura, Japan.

His Holiness invited questions from the audience and the first enquired whether people following the teaching that is being webcast can consider that they are receiving the oral transmission. His succinct reply was: "Ok." The next question was from someone who said she found the prospect of cultivating altruism and the awakening mind of bodhichitta daunting. His Holiness agreed, saying that when he was in his 30s he felt that realisation of emptiness could be within reach, but that the idea of altruism was very difficult. However, constant familiarity has made it easier and it is an idea he feels much closer to now. Regarding wisdom and when the appearance of things being intrinsically existent ceases, His Holiness said that that the appearance of independent existence persists until the last moment before enlightenment. And asked what the difference is between compassion and feeling sorry for someone, he said that compassion involves not only a sense of empathy but also the wish to do something about it.

Today, the Heart Sutra was chanted briskly in Korean to the steady beat of the wooden fish, followed by a poignant rendering of the refuge verses in Japanese, in a style that His Holiness commented he had not heard before.

He opened his remarks quoting Nagarjuna's Jewel Garland:

"Those who wish to reach the highest enlightenment for the benefit of all sentient beings need to develop the awakening mind of bodhichitta, which is rooted in great compassion and the correct view. These are the factors we need to cultivate within us in meditation."

Training to develop the awakening mind requires periods sitting in meditation alternating with periods of post-meditation. The middle volume of Kamalashila's 'Stages of Meditation' makes this clear. He says that also paying attention to the post-meditation period is a key factor. It's a time to let go of our disturbing emotions.

His Holiness suggested that those who are serious about this practice should try getting

up a little earlier. He said:

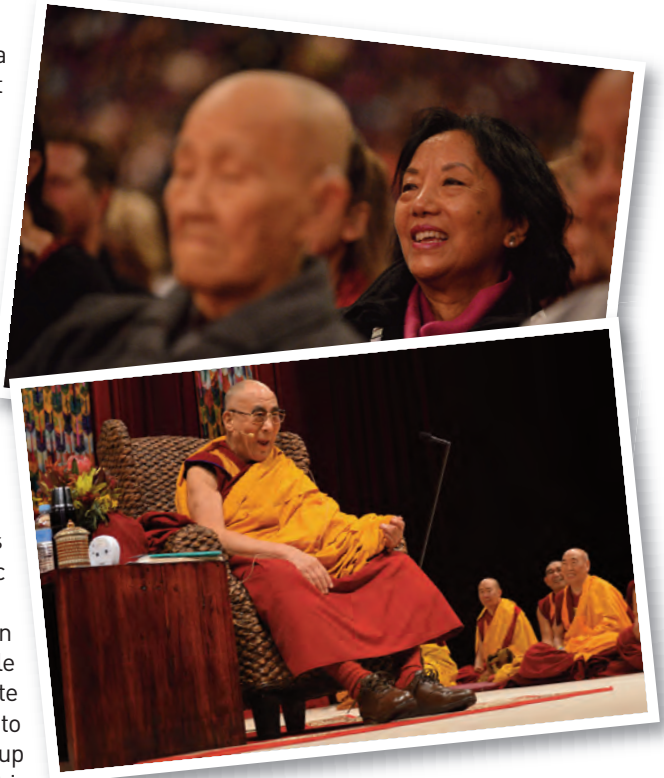
"I'm not claiming to be a serious practitioner, but I get up at 3.30 in the morning. Straight away I remember the Buddha and think about emptiness and bodhichitta. I do some exercises and spend quite some time doing analytical meditation. This is what really changes the mind. And then I stop for breakfast. I recommend that if you are serious about this, you reorganize your timetable in this way. In order to get up early, of course, you need to get about seven hours sleep, which will ensure a basic sharpness of mind."

He told a story about staying in Berlin and noticing people dancing at a night club opposite his hotel from before he went to sleep until after he had got up again. He laughed saying that it is all right to enjoy yourself, but if you want a sharp mind, you need to get enough sleep. He recalled meeting people in Tibet in the 1950s who he knew were not telling the truth and noticing that they needed their wits about them even when they were going cheat and deceive others.

Kamalashila's 'Stages of Meditation' is explicit about what needs to be done between meditation sessions. It explains the preliminary practices. Although there is no description of a merit field to visualise, it outlines the seven branch practice. Then we sit in meditation and do the visualisation or analysis. At the end it is important to dedicate the positive energy to the welfare of others. When we come out of meditation, our mindfulness should not let up. If we maintain our practice, it will strengthen our meditation when we resume the next session.

His Holiness explained that in cultivating a single-pointed mind, we can take anything, such as a flower, as our object of meditation. First of all we have to have a clear image of it in our minds and focus our attention on it, not with our eyes but in our minds. He said that closing our eyes can be helpful, but it can be more helpful to keep the eyes open and let the visual consciousness become inactive. In due course, we can take the mind itself as the object of meditation. Whatever the object, the important thing is not to be distracted by our sensory consciousnesses. We also need to avoid being distracted by thoughts about the past and speculations about the future.

"Try to remain in steady meditation. Gradually you'll find you can extend the time you can sit. A feeling will arise like clear water or looking into a clean mirror that reflects



Members of the audience listening to His Holiness the Dalai Lama speaking at the Sydney Entertainment Centre in Sydney, Australia on June 15, 2013.

His Holiness the Dalai Lama speaking during the second day of his teachings at the Sydney Entertainment Centre in Sydney, Australia on June 15, 2013. Photos/Rusty Stewart/DLIA 2013

everything while adding nothing. Once you have some kind of experience like that, try to stay with it. This is how you begin to develop calm abiding or single-pointedness. You come to see the nature of clarity and awareness of the mind. You may also see how the sequence of change within the mind from moment to moment and how the mind that is the object and the mind that is the subject are both part of the same mind."

His Holiness pointed out factors that impede stability: distraction and excitement, while mental laxity can impede clarity. He recommended that to begin with meditation sessions should be short, but they can gradually be extended.

During the lunch-break His Holiness met with a group of Tibetans, Mongolians and Bhutanese.

"We all share a common religious and cultural heritage that began when Shantarakshita introduced Buddhism to Tibet. That and our language are something to be proud of."

Back at the teaching venue he remarked:

"In 1956 when I came to India to take part in the 2500th Buddha Jayanti celebrations, I noticed one Western Buddhist nun. When I came back to India in 1959, I asked where she was and was surprised to hear that she had become fed up and quite critical of Buddhism. Clearly she hadn't done sufficient investigation to begin with. Generally when I speak abroad, I tell people it's far better to stick with the

religion you are born to. Change is not easy and there is a degree of danger involved. Of course, there may be exceptions for people like these monks and nuns here who have been practising a long time."

He opened Khunu Rinpoche's 'Jewel Lamp' saying that he would give the oral transmission by reading quickly through it, stopping to clarify verses as he saw fit. He completed reading 303 verses. When he came to a stop, he said he would finish it tomorrow, when he would also give the lay person's precepts, the ceremony for generating the awakening mind of bodhichitta and the Bodhisattva vow.

He pointed out that his explanation of the text so far had been in the nature of a lecture, but that the various ceremonies tomorrow would involve creating a guru-disciple relationship. As such he needed to request anyone present who persists in worshipping the malevolent spirit Dolgyal, also known as Shugden, not to come. He said:

"Out of ignorance, from 1951 until 1970, I worshipped this spirit. Then I discovered that the 5th Dalai Lama, who had a thorough knowledge of it, had said that it was an entity, born from distorted prayers, that brings harm to sentient beings and the teachings of the

Buddha. The 13th Dalai Lama also made efforts to contain it. I felt this was serious and that I had a responsibility to inform other people about it, although how they chose to respond is up to them."

During his reading of the 'Jewel Lamp' His Holiness picked out several verses for particular acclaim; the following was one that he described as particularly important:

In the morning when you get up, generate a heartfelt intention to be in accord with bodhichitta.

In the evening when going to bed, investigate whether what you did was in accord with or in opposition to bodhichitta. ■

Concluding Teachings, Public Talk on Ethical Mindfulness in Everyday Life and Gathering for Tibet in Sydney

16 June 2013

Sydney, Australia, 16 June 2013 - The first people to meet His Holiness the Dalai Lama today were a group of philanthropists with whom he had some conversation before leaving his hotel this morning. Asked the secret of his optimism, he said:

"We are basically social animals. We are not like turtles that lay their eggs, but never meet their offspring. Our survival depends on our mother's care and affection and someone who has received such affection has the potential to show affection to others."

Back in the Sydney Entertainment Centre for the last of five sessions of Buddhist teachings, because it was his intention to give the Bodhisattva Vows, His Holiness sat quietly for some minutes while he refreshed his own vows. He then took his seat on the throne and the Heart Sutra was chanted in Vietnamese and English.

He began his instruction by quoting Chandrakirti's 'Introduction to the Middle Way' as saying, 'This very mind gives rise to the external conventional world.' The 7th Dalai Lama, Kalsang Gyatso, said, 'The whole of cyclic existence and the peace of liberation are merely designated by the internal world of the mind.'

His Holiness repeated that things exist merely by way of designation. Things are nominally existent; they exist as labels. Cyclic existence and the peace of liberation, samsara and nirvana, are brought about by our minds; without mind there is no karma. Nagarjuna said that cyclic existence and the peace of liberation ultimately cannot be found; they have to be understood in terms of our mind.

"Does it make any sense?" he asked. "Since the text we've been reading is mainly concerned with praising compassion not wisdom, I wanted to balance it out. I make no claim to have any experience of bodhichitta

or insight into emptiness, but I began to take an interest in my early teens. Once I became a refugee, when I had restarted my studies, I took more interest in emptiness. It wasn't until my late 30s that I really had the courage to consider altruism."

Indicating the image of the 'Fasting Buddha' displayed behind the throne, His Holiness recalled that when he was young he had a copy of the same photograph in his room in the Potala, along with photographs of Bodhgaya and Sarnath, that had belonged to the 13th Dalai Lama. After 1959, he enquired about the location of the original statue and hearing it was in Lahore would have liked to go and see it, but that has not been possible. He described it as an important image for Buddhists because it reminds us of the hardship our teacher underwent in attaining enlightenment.

Because Atisha has written that someone receiving the Bodhisattva Vows should hold at least some personal liberation or pratimoksha vows, His Holiness first went through the ceremony for giving the layperson's precepts. As a preliminary to generating the awakening mind he asked the entire audience to recite the Seven Branch practice contained in chapters two and three of Shantideva's 'Guide to the Bodhisattva's Way of Life'. Following that ceremony he gave the Bodhisattva Vows.

"So now the teaching is complete," he said, "this afternoon I'll talk about secular



His Holiness the Dalai Lama thanking actress Cate Blanchett after her introduction to his public talk in Sydney, Australia on June 16, 2013. Photo/Rusty Stewart/DLIA 2013

The Sydney Entertainment Centre, where over 11,000 people attended His Holiness the Dalai Lama's public talk in Sydney, Australia on June 16, 2013. Photo/Rusty Stewart/DLIA 2013

His Holiness the Dalai Lama meeting with members of the Parliamentary Group for Tibet and the Australia Tibet Council in Sydney, Australia on June 16, 2013. Photo/Jeremy Russell/OHHDL



His Holiness the Dalai Lama, with Speaker of the Tibetan Parliament-in-exile Penpa Tsering (right) at the Gathering for Tibet at Tumbalong Park in Sydney, Australia on June 16, 2013. Photo/Jeremy Russell/OHHD

ethics. Buddhism is only for Buddhists, but the universal nature of secular ethics makes them applicable to all 7 billion human beings alive today.”

After lunch he met members of the Parliamentary Group for Tibet and the Australia Tibet Council, who he told:

“Chinese policy about Tibet will not change unless there is an overall change in China. Former Prime Minister Wen Jiabao has spoken of China’s need for reform and human rights’ activist Liu Xiaobo has expressed concern for an open society. The free world has a responsibility to support people like Liu Xiaobo.”

While noting that as an ancient nation China cannot be overlooked, it must be brought into the mainstream of world affairs. At the same time there is an urgent need to find ways to preserve Tibet’s language, religion, culture and ecology. He thanked them all for their support.

Returning to the stage, distinguished actress and Sydney resident, Cate Blanchett gave the audience of more than 11000 a warm and generous introduction to His Holiness. Choosing to stand, he began his talk:

“I am grateful to have this opportunity to speak to all of you. In my visits here and there, being able to address the public is what’s most important. Everyone wants a happy life without difficulties or suffering. We create many of the problems we face. No one intentionally creates problems, but we tend to be slaves to emotions like anger, hatred and attachment. These emotions are essentially based on misconceived

projections about people and things.

“These emotions are powerful and we need to find ways of reducing them by eliminating the ignorance that underlies them and applying opposing forces. So long as we don’t learn A,B,C, for example, an ignorance of A,B,C remains. It is only removed by learning about A,B,C that our ignorance is removed. It’s the same with our emotions.”

He explained that some experts say that any social animal has some limited sense of altruism. Without others we cannot survive; the rest of society is the source of our future. He compared this to having a piece of land on which our livelihood depends. We have to take care of it. Likewise, in human society we have to take care of others. Despite the superficial differences between us, we need to have a sense that all 7 billion human beings belong to one human family, the basis of our future. He cited going to hospital as an occasion when we are treated as equal human beings. We don’t expect our nationality, race, religion or educational qualification to be an issue before receiving the treatment we need. Climate change and the environmental crisis similarly have no respect for national boundaries. From outer space you can’t see them. All you can see is our one blue planet.

His Holiness spoke of a dream of harnessing the potential of great areas of desert to generate solar power that could run desalination plants and so generate water to make the deserts green.

Thinking about the whole of humanity, he observed that we have all taken birth from

our mothers and that most of us have survived and grown as a result of her care. The affection she showed us gives us the potential to show affection to others.

“While murder, bullying, exploitation and scandal regularly make the news, when thousands of children receive their mother’s care and affection every day it isn’t reported because we take it for granted. We may be subject to negative emotions, but it is possible to keep them under control, to cultivate a sense of emotional hygiene, on the basis of the human values that are rooted in that affection. This is what I call secular ethics.”

Mikey Robins put questions from the audience to His Holiness, starting by asking him what it felt like to be a Buddha. The reply was swift:

“Me? Nonsense! I’m a human being like one of you.”

To a question about how to make a difference as an individual, His Holiness answered that the UN has shown that having a big office and a lot of paper doesn’t produce peace. World peace must come from inner peace within individuals. About why I’m here, he said there are Christian and Buddhist answers, but a simpler one is not to worry about this and to try to be a happy person. Asked what to do to avoid a death full of fear and regret he recommended leading a more meaningful life, not creating problems, helping other people out and avoiding doing them harm. About forgiveness he said if you forget then there’s nothing to forgive, but if you’re angry and resentful towards others it’s like being

part of a chain reaction. Forgiveness is how we put a stop to anger, ill-will and a desire for revenge.

To the last question, if he'll promise to come back, His Holiness responded:

"Certainly, I love to come here. Maybe once every two years over the next 5-10 years. Yes."

"Think about what we have talked about. If it makes sense, think about it some more. Discuss it with your family and friends. If it doesn't make sense, it doesn't matter, just leave it here in this hall when you go home." His final advice was met by friendly applause.

Attending the Gathering for Tibet at Tumbalong Park, Darling Harbour, His

Holiness took to the stage with Speaker of the Tibetan Parliament-in-exile, Penpa Tsering, Chinese liberal intellectual, Dr Feng Chongyi, and his old friend Rev Bill Crews. He spoke about Tibet's ecology and the role it plays as Asia's watershed that has earned it the name the Third Pole. He mentioned that since 1974 the Central Tibetan Administration decided not to seek separation, but to acknowledge that remaining with the PRC has the potential to be in Tibet's interest as far as development is concerned. But the Chinese government must give Tibetans meaningful autonomy and implement the

rights included in the Chinese constitution.

"We have our own language, culture and way of life and want to preserve them. Our contacts with the Chinese people are improving, but because of censorship they are very poorly informed. Recently I have been advising Tibetans to reach out to Chinese people. I have been told that if they knew more about our Middle Way Approach, a majority of the Chinese people would support it. The best way to solve our problems is to take a realistic view of them. I appreciate all your support. Please, whenever and wherever you can, educate Chinese people about reality." ■

Young Minds, Loaves & Fishes and Visit to Westmead Hospital

17 June 2013

SYDNEY, AUSTRALIA, 17 JUNE 2013 - A quick drive around the block took His Holiness the Dalai Lama from his hotel to the Sydney Town Hall this morning to attend a session of Young Minds, an exciting forum exploring issues facing youth today. The forum's slogan, emblazoned on bright red and white banners throughout the venue read: warm heart, cool head, bright future. The theme of this morning's discussion, before a capacity audience of more than 1200, was 'How do we grow a good person?'

Once His Holiness and fellow panellists, Carla Rinaldi, Deborah Harcourt and Yassmin Abdel-Magied had taken their seats on the platform, Moderator, Simon Longstaff put the question to His Holiness - How do we grow a good person?

"The measure of being a good person seems to be whether or not you have peace of mind," His Holiness replied, "Someone may be wealthy, successful, highly educated, in a position of leadership, but if they have no inner peace, they won't be happy.

"An example is my mother, an illiterate peasant woman, who nevertheless was exceptionally warm-hearted. She dedicated herself to looking after her children, but she took care of others too. I remember a time of famine in China when starving Chinese made their way into North-eastern Tibet, where we lived and which was then under Chinese jurisdiction. On one occasion a couple turned up at our door begging for food and carrying the body of their dead child. My mother cried and assured them she would help them bury the child, but they told her they intended to eat it. She pleaded with them not to do so and gave them as much food as she could find. She was unflinchingly kind and we her children never saw her angry."

Asked whether children come into the world with peace of mind or whether it is a later development, His Holiness said that children's survival depends on their mother's care, so a tremendous bond is forged between mother and child. In order to take care of others, we need to be able to show them affection. Even animals and birds engage in defensive strategies to protect their young, which is a biological response. It has nothing to do with religion or ethics.

"Our society has such a materialistic outlook that there is almost no room for affection, much as this water quenches my thirst, but does so with no display of affection. When we grow up we tend to neglect these positive values, which remain dormant while we pursue material development."

His Holiness explained that there are two different kinds of competitiveness, a positive aspect that includes the wish to do well in your studies, while wishing that others do well too. The negative aspect is when we hope to do well, but aim to defeat others and bring them down.

Carla Rinaldi suggested that when we are young, we have the opportunity to be a good person if our community can support us growing that way. Deborah Harcourt agreed, commenting that ensuring we grow a good person depends on a partnership between parents, educators and the community. His Holiness added that it's important that education remind us that inner values like love and compassion, patience and tolerance are crucial to living a happy life. Yassmin Abdel-Magied joined the



His Holiness the Dalai Lama comforts a patient during his visit to Westmead Hospital in Sydney, Australia on June 17, 2013. Photo/Rusty Stewart/DLIA 2013

One hundred young people seated behind the panelists waiting to put questions to His Holiness the Dalai Lama at the Young Minds Conference at the Sydney Town Hall in Sydney, Australia on June 17, 2013. Photo/Jeremy Russell/OHHD

discussion, recounting how she had grown up in a secular society, while her father retained his sense of duty to his religion. His Holiness expressed his admiration for such a sense of duty.

At this point, 100 young people, some as young as 8, filed on to the platform to take their seats behind the panellists. They brought questions with them to ask His Holiness. The first wanted to know if a good Mum and Dad make a good child. He answered that naturally the more compassionate the parents, the more familiar a child become with compassion, whereas the child of parents who quarrel tends to become more distant. Presuming



His Holiness the Dalai Lama serving food at The Loaves and Fishes Free Restaurant where the Reverend Bill Crews' The Exodus Foundation provides meals to the at-risk and homeless in Sydney, Australia on June 17, 2013. Photo/Jeremy Russell/OHHDL

that the 14th Dalai Lama has been a young person 14 times, he was asked if he was an expert. He clarified that he has no memory of his past lives and anyway in Buddhist terms we have all been reborn over and again.

Another questioner asked if His Holiness thought world peace would ever be a reality. His answer was that it's us who make war, who disrupt the peace. He reminded everyone of the 200 million said to have died in violence during the twentieth century, but added that logically if we are the ones who make war, we should also be able to put an end to it. He drew the young people's attention to their truly belonging to the twenty-first century, encouraging them to take the opportunity to make this a century of peace in which conflict is resolved through dialogue rather than force.

A very young girl wanted to know his favourite book and after a moment's thought he told her books on astronomy. An older girl then asked his views of those who abuse women and children in the name of religion. He told her that in today's world education has brought more equality, but that education focussed on the brain is insufficient, what we also need is warm-heartedness, which gives rise to increased self-confidence. A young boy wanted His Holiness to tell him how he controls his temper.

"By thinking about it and asking myself if

anger brings any benefit, I come to realise that anger is only destructive. It destroys our peace of mind and causes trouble. It also hampers our ability to function properly."

A young boy who asked what His Holiness wanted to be reincarnated as was surprised when he replied:

"Perhaps after 20 years as your son! My favourite prayer - For as long as space endures, And for as long as sentient beings remain, Until then may I too remain, To dispel the miseries of the world - gives me great inner strength. One day you will hear that the Dalai Lama has passed away, but I will come back, even if the institution of Dalai Lama is no longer recognised. I will be back."

In a final clarification for his fellow panellists, His Holiness said he feels secular ethics are important because they have a universal quality. Religious traditions have boundaries, Buddhism is for Buddhists and Islam is for Muslims, but secular ethics can apply to and be used for good by anyone.

From the Town Hall, His Holiness drove to Inner-West Sydney to visit his friend Rev Bill Crews and the Exodus Foundation at the Ashfield Parish Mission, which provides a support service for homeless and at-risk people. Rev Bill met His Holiness at the gate and escorted him first into the church, where he paid his respects and draped a white silk scarf around the crucifix on the simple altar. His Holiness insisted on joining

the homeless and volunteers for lunch. An Aboriginal member of the church welcomed him saying, 'We Aboriginal people have been dispossessed of our land too, but we welcome your message of happiness.'

After the first course, His Holiness and Rev Bill put on aprons and went round the tables together serving people with dessert. In his address Rev Bill said of His Holiness:

"He meets with leaders of the world and they promise support, but we know what it is like to have nowhere to go and to be alone. One day your country will be as free as we want to be. Wealthy, powerful China is afraid of this one man. What does he have? The power to transform."

He presented His Holiness with a framed drawing of the Loaves & Fishes Free Restaurant with the words, "God bless you and God bless Tibet." In his response, His Holiness said:

"My dear spiritual brother, we've known each other many years and today you wanted to show me your work, which I really appreciate. The words compassion and affection are easy to say and developing concern for others is also relatively easy to do, but you have put it into action, for years, not just in one place, but in many countries.

"Those of you who are homeless, don't lose hope. In the short term you are homeless and I am too. But from a wider perspective the world is our home and other human beings are our brothers and sisters. People you may

not have met before take care of you; this is the nature of the human spirit.

"I enjoyed your delicious food, thank you. I'm also happy to have been able to serve some of you dessert. In our Buddhist tradition it's important to be able to offer alms to others with your own hands, so with your help I've earned some merit. Thank you. In return I'd like to make a donation to help keep up the good work here."

His Holiness's last call today was at the Westmead Hospital, where he was received by Dr Jeremy Chapman, Australia's leading organ transplant surgeon. He escorted him to a small theatre where more than 340 medical professionals awaited them. Dr Chapman thanked him for taking the time to come and told him that his colleagues would value being able to put to him several moral questions that they would like help with.

One of the questions concerned how to judge bad health behaviour in patients, such

as smoking. His Holiness was clear that patients need to be educated to change. He said the medical advice can help people learn. Ultimately self-discipline is more effective than bringing outside pressure to bear; whatever changes in behaviour need to be made, it is important that they be voluntary. Referring to the huge gap that continues to loom between rich and poor in many places, he said that one of the most effective solutions is to restore poor people's self-confidence.

Asked specifically for a Buddhist explanation of inequality in the world, His Holiness said the main cause was individuals' previous actions or karma, but clarified that while karma is the main cause there are also auxiliary conditions. He also made clear that it is possible to overcome the effects of previous negative actions by performing strong positive actions now.

Another question concerned the 17-20

year disparity between average life expectancy among Australians and Aboriginal people and what can be done about it. Again His Holiness said the key is education. He suggested comparing the life expectancy of the early immigrants from Europe and Australians today. If there is a difference it can almost certainly be attributed to education.

He was taken to meet patients in the Organ Transplant Ward, several of whom were visibly uplifted by his presence. As he walked through the hospital the corridors were thronged with people: staff, patients and visitors eager to catch a glimpse of him or meet him face to face. He expressed his happiness at being able to make the visit and great admiration for the work being done to help patients in dire need which gives many of them a new lease of life. ■

Ethics for a Whole World with the Sydney Peace Foundation and Compassion: the Foundation of Well-Being in Melbourne

18 June 2013

MELBOURNE, AUSTRALIA, 18 JUNE 2013 - This morning His Holiness the Dalai Lama was invited by the Sydney Peace Foundation to participate in discussions of Ethics for a Whole World at the New South Wales Parliament House attended by more than 170 students and others. A preamble to the event paid tribute to the Cadigal people and their possession of the local land, which corresponds to Tibetans' possession of the land of Tibet.

Initiating the interchange with His Holiness was ABC journalist Andrew West, who opened by asking about what has been happening in Tibet, His Holiness replied:

"Over the last 60 years some of the time things have been good, some of the time they have been bad and some of the time, like now, they have been very serious."

West said he was thinking about the 119 self-immolations that have taken place since 2009. His Holiness responded that it is very sad and that Tibetans have suffered a lot. Now the whole of Tibet is full of fear, reminding him of a group of young Chinese he met in the 1990s who described China as a place where no one could say what they really thought or felt in an atmosphere full of fear and suspicion.

Asked about religion's role in conflict, His Holiness denied that we can blame religion in terms of doctrine as much as religious institutions. He said religion involves teachings about love, compassion, tolerance and self-discipline; who could object to that?

Religious institutions, on the other hand, the world over have not always been free of bias and corruption. About the clashes between Buddhists and Muslims in Burma he said he thought the root of the problem was more economic and political than religious and had been heartened by news of a Buddhist monastery there offering Muslims shelter.

West prompted His Holiness to talk about his latest book, *'Beyond Religion: Ethics for a Whole World'*:

"Look at basic human nature. Our mothers give birth to us and we survive because of the affection she shows us. If she abandons us we die. Because of the affection we receive as infants, we have the potential to show affection to others. However, as we grow up we tend to feel we can look after ourselves and have no need for others' support and affection. And yet we are social animals, whose very existence and opportunity to live a happy life depends on the rest of our community. In our modern education system we need to find a way to nurture our basic human values."

Pressed again about religious violence, His Holiness repeated that such conflicts were more often rooted in economic problems, although sometimes narrow-mindedness

and outmoded insularity are also to blame. He was asked his view on whether schools should be allowed to teach that one religion is true and others are false. He teasingly replied



Andrew West, His Holiness the Dalai Lama and his interpreter Tenzin Tsepag at the Sydney Peace Foundation discussion on Ethics for a Whole World at the South Wales Parliament House in Sydney, Australia on June 18, 2013. Photo/Jeremy Russell/OHDL

A full house of over 5800 listening to His Holiness the Dalai Lama's talk at the Melbourne Convention Centre in Melbourne, Australia on June 18, 2013. Photo/Rusty Stewart/DLIA 2013

that if you have a fervent belief in a creator, you have to believe that he created Buddhism and the Buddha along with everything else. On the other hand it would be completely unrealistic for His Holiness to think he could convert all 7 billion human beings to Buddhism, apart from which he always advises people to stick with the religion they were born with.

"The world has become a multi-religious, multi-cultural single entity in which it is better to remain true to your native religion. In Mongolia," His Holiness said, "I became aware of the proselytising activities of Korean missionaries and when they came to see me I told them that Mongolia is a Buddhist country and it would be better for them not to propagate another faith there."

Looking to the future, he expressed a hope that coming generations would receive a proper education, one that not only imparts knowledge to the brain, but also nurtures warm-heartedness in individuals. He noted how many leaders are prepared to lie and deceive and that education is the key to correcting this. He said that while faith is one thing, secular ethics should naturally appeal to human intelligence. The human values they represent are the basis on which to build a peaceful more compassionate world.

In his closing remarks, His Holiness noted that both former Prime Minister Wen Jiabao and imprisoned human rights activist Liu Xiaobo have spoken of the need for a freer and more open society in China and it would be good if countries that are free to do so expressed their support.

Prof Stuart Rees acknowledged MP John Kaye's help in organising the event and thanked His Holiness for taking the time to come. Many friends and well-wishers expressed their warm support for His Holiness as he made his way out of the NSW Parliament House, from where he drove to Sydney airport and boarded a flight to Melbourne.

All 5800 seats for His Holiness's public talk were sold out well in advance. Before he took the stage, Tenzin Choegyal sang and Kyinzom Dhongdue of the Australia Tibet Council spoke about support for Tibet. Another of His Holiness's old friends, celebrated youth outreach worker and community activist, Les Twentyman introduced him to stirring applause from an audience very pleased to see him.

"Brothers and sisters," he began, "I am indeed happy to be here with you once more. I remember attending a World Parliament of Religions in this hall not so long ago. In the last few days I was in Sydney and before that for four days in New Zealand, where I had the opportunity to share my thoughts and experiences. I always consider the most

important thing is the oneness of our family of 7 billion human beings; we are physically, emotionally, and mentally the same. We all want a happy life and we all have a right to achieve it."

He said that human beings are distinguished by their smart brains, but unfortunately often use them to create problems. For example, we have developed technology to make our lives more comfortable, but sometimes we use it violently to create fear and terror. What is missing is warm-heartedness to balance our intelligence and a sense of concern for other human beings. Compassion is what makes our lives meaningful. Without warm-heartedness it's impossible to develop trust, and without that it's easy to deceive and exploit others. Mistrust, fear and suspicion destroy our peace of mind.

"The world has become a multi-religious, multi-cultural single entity in which it is better to remain true to your native religion."

"If we have peace of mind, we'll always feel happy. Deceiving ourselves that money is the source of happiness, we won't. Common sense shows that the one with genuine peace of mind is the one with a warm heart."

Universities at Madison, Wisconsin and Stanford have been investigating the effect of simple training in compassion. Participants spend 30 minutes to one hour a day training in inner values for three weeks. Before they begin their blood pressure, stress and other factors are assessed. At the end of the three weeks they are examined again and these factors are found to have improved. This is evidence of the positive effect peace of mind can have on physical well-being.

His Holiness pointed out that it's common sense to observe that the happier families amongst your neighbours are the ones who are more affectionate to each other, rather than those who are materially better off.

"Some people think that compassion is only relevant to the religious," he said, "this is a mistake. Compassion is relevant to being happy in day to day life. Compassion brings non-violence and strength, whereas aggression and anger are signs of weakness. Right from the start of our lives we experience affection, which is the ground in which to grow affection and compassion

ourselves. Anger and fear may also be part of our lives, but they do us no good."

Because warm-heartedness is the key to a happy life, we need to find ways to promote it. Traditionally religions have encouraged developing it along with love, compassion, patience and tolerance. In India, all the world's major religious traditions live together side by side in respect and harmony, a living example that it can be done. However, rather than rely on this or that religious tradition what scientists, educationists and other interested people are looking into is how to introduce secular ethics into our modern education system.

"When I meet other people, I think about how to encourage the development of inner values and how by building on these values we can make this twenty-first century an era of compassion and peace."

British-Australian actress and comedian Magda Szubanski read several questions from the audience to His Holiness. To one about the source of evil he replied that from a Buddhist point of view all negative thoughts come from ignorance. It's by understanding reality that we can put an end to harmful actions and their negative consequences and encourage ourselves to be helpful instead. To another question about what he would change in the world today, he recalled the scale of violence he has witnessed in his lifetime, expressions of the violence and bloodshed of the twentieth century. The change he'd like to see is for the present twenty-first century to become an era of peace and dialogue. As someone who has dedicated his life to promoting human values and religious harmony, he's optimistic that there is a growing appetite for peace in the world. Many young people are fed up with war and violence. There is a growing consensus that the moment weapons are involved it leads to disaster.

Asked how meditation contributes to reducing suffering, His Holiness answered that meditation alone will not solve the problem. It helps you to transform yourself, but it takes action, motivated by compassion, to change the world.

Before leaving the hall, His Holiness appealed to the audience, especially those who belong to the twenty-first generation to think seriously about what he had said. He asked them, if they found it interesting, to think about it some more and to discuss it with their friends and relatives. If, however, it didn't make much sense, he recommended that they just leave it.

Tomorrow, His Holiness is giving teachings in Melbourne. He will explain the Heart Sutra in the morning and the Eight Verses for Training the Mind in the afternoon. ■



Teachings on the 'Heart Sutra' and 'Eight Verses for Training the Mind' at Quang Minh Temple

19 June 2013

MELBOURNE, AUSTRALIA, 19 JUNE 2013 - This morning His Holiness the Dalai Lama drove about 12 kilometres out of Melbourne to the Quang Minh Temple, a centre for the Vietnamese Buddhist community, overlooking the Maribyrnong River. He was invited by Geshe Sonam Thargye, Director of the Drol Kar Buddhist Centre, to give an explanation of the 'Heart Sutra' and 'Eight Verses for Training the Mind.' Well-wishers, among them Tibetans, Vietnamese, Chinese and Australians, crowded the temple's halls to greet him and listen to him speak.

As His Holiness was taking his seat, surrounded by monks of several Buddhist traditions, respects were paid to the earlier Aboriginal inhabitants of the land and a representative offered words of welcome and good will. His Holiness began by expressing his pleasure to be there:

"I am very happy to come to this Vietnamese Temple to give an explanation of the Buddha Dharma," and, noticing Christian brothers in the audience, "pleased to see spiritual brothers from other traditions joining us here. We'll begin with a recitation of the Mangala Sutta in Pali, the

Heart Sutra in Vietnamese and some subsequent verses in Tibetan.

"Usually, when I give a talk about Buddhism nowadays, I like to talk first about religion and what the Dharma is."

He said that faith in the Dharma is something we only find among human beings. Once we understand the value of religion we develop faith in it. All religions offer us hope, sustaining us in the face of tragedy. If we believe in a creator we trust that whatever happens has some meaning. Buddhists see it as the unfolding of causes we have created. Those with no faith simply have to be realistic. Religion is helpful in helping us sustain our peace of mind.

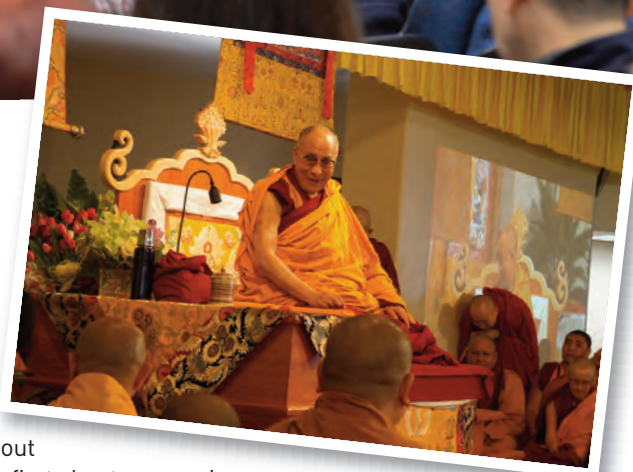
His Holiness said that his first commitment, as one of the 7 billion human beings alive today, all of whom want to follow a happy life, is to the promotion of human values. He said that our experience of pain and pleasure is in the mind and that we have two levels of consciousness, sensory and mental. When we see a flower, we employ a sensory consciousness, but our recognition that it is beautiful is on the level of mental

consciousness.

The sensory level acts like an informer, while our experience of happiness is on a mental level. Sensory consciousness depends on sensory input, so when the music ends, that's it. We deal with religion on the deeper level of mental experience.

As Pope Benedict aptly remarked, reason and faith should go together. When they do they provide inner strength and self-confidence. When we face obstacles on the way, we need tolerance, forgiveness and self-discipline. We also need to strengthen our feelings of love, otherwise our faith becomes dry. We can readily do this because we are equipped from birth with an ability to show and respond to affection.

His Holiness mentioned that his second commitment is to fostering inter-religious harmony. He acknowledged that there are big differences in philosophy and practice between religious traditions, but asserted that they share a common message of love, compassion, tolerance and forgiveness. He



His Holiness the Dalai Lama during his teachings on the "Heart Sutra" at the Quang Minh Temple in Melbourne, June 19, 2013. Photo/Jeremy Russell/OHDL

recommends that the attitude to adopt is faith in your own religion combined with sincere respect for others. He also suggests that we think in terms of one truth, one religion in terms of our own personal practice, but that in the context of the world in which we live, we acknowledge the existence of several truths and several religions.

The Buddha probably spoke Magadhi, the dialect of Magadha, the Indian kingdom where he lived, but the scriptures recording his teachings were originally written down in Pali. This tradition spread to countries like Sri Lanka, Thailand, Burma and Vietnam. The Buddhist Sanskrit tradition arose with the emergence of the great monastic centres of learning like Takshashila (Taxila) and Nalanda. This tradition spread first to China and from there into Korea and Japan, as well as Vietnam. His Holiness usually points out that the Buddhism established in Tibet by the Indian Master, Shantarakshita and his disciple Kamalashila was the pure lineage of the University of Nalanda.

What is known as the first Turning of the Wheel of Dharma includes the explanation of the Four Noble Truths preserved in the Pali tradition. In the 'Heart Sutra' there is a discussion between the Arhat Shariputra and the Bodhisattva Avalokiteshvara who appeared in the form of a deity. To ordinary people unable to see the Bodhisattva it might have appeared that Shariputra was talking to himself. From this we understand that the second and third Turnings of the Wheel of Dharma did not take place in public. The second Turning of the Wheel, which concerns the Perfection of Wisdom teachings, elaborates on the third Noble

Truth, cessation, while the third Turning of the Wheel expands upon the fourth Noble Truth, the path.

Turning to the text of the 'Heart Sutra' His Holiness noted that it states the Buddha is absorbed in a concentration called profound illumination when Shariputra puts a question to Avalokiteshvara, to which he answers that the five aggregates, the psycho-physical components of a person, are empty of any inherent existence.

Vietnamese members of the temple had worked since early morning to produce a delicious Vietnamese vegetarian lunch. After eating, His Holiness met with a gathering of Tibetan, Mongolians, Bhutanese and Sherpas who live in the vicinity. He talked to them about their shared Buddhist culture of which they can be justly proud. He recalled the low point for Tibetans when they escaped into exile 54 years ago and how much has been achieved in terms of education and preservation of Tibetan language, culture and identity. He made a point of stressing Tibetans' reputation for resilience, honesty and integrity, and that it is in these values that their enduring wealth lies.

Resuming his teaching, His Holiness explained that the gist of the Perfection of Wisdom teachings to which the 'Heart Sutra' belongs is that things do not exist in the way they appear. He compared this to the comments made to him by American psychologist Aaron Beck that when we are overwhelmed by anger, for example, the object of our anger appears to be completely negative and yet 90% of this misconception is our own projection. He said the essence of the 'Heart Sutra' is:

"Form is empty, but emptiness is form. Emptiness is not other than forms and forms are not other than emptiness."

He explained how the mantra at the end of the Sutra can be seen as a summary of the entire path to enlightenment. The words 'gate gate' meaning 'go, go,' can be seen as indicating the paths of preparation and accumulation; 'paragate,' meaning 'go beyond,' can be seen as indicating the path of seeing; 'parasamgate,' meaning 'go completely beyond,' indicates the path of meditation, while 'bodhi svaha' meaning 'awakening attained' indicates the path of no more learning and the achievement of complete enlightenment.

He then proceeded to give a brisk explanation of the 'Eight Verses for Training the Mind,' the first seven verses of which relate to the method aspect of the path, while the final lines of the final verse refer to wisdom. The text consists of a series of aspirations or objectives for training the mind: to cherish all sentient beings; to see yourself as the lowest of all; to forcefully stop disturbing emotions as they arise; to regard ill-natured people as like a treasure; to accept defeat and offer victory to others; to regard those who spurn your help as spiritual friends, and to practise the visualisation of 'giving and taking,' imagining giving happiness to sentient beings and taking away their sufferings while observing the breath.

Lastly there is a caution to avoid the eight worldly concerns, especially a wish for admiration for doing this practice. The last two lines contain the final aspiration - just as clouds disperse in the sky, find liberation in the empty sphere of the mind. ■

Panel Discussion: '*Happiness & Its Causes*' and a Meeting with Chinese Scholars and Friends in Melbourne

20 June 2013

ADELAIDE, AUSTRALIA, 20 JUNE 2013 - Before leaving his hotel to begin his public program this morning, His Holiness was interviewed by Mark Davis for Dateline on SBS Television. He asked if His Holiness had more time and energy for spiritual matters since retiring from political responsibilities.

"Yes, I am committed to promoting human values and inter-religious harmony. The affection our mothers show us right after we're born plants the seed of compassion in us that is the ultimate source of peace of mind. As people grow up they tend to forget this. I try to remind them about it."

He said that the system of Dalai Lamas' exercising temporal as well as spiritual authority was out of date, which he had been aware of since he was a child, and that it was necessary to act according to the

realities of the twenty-first century. However, he conceded that as 6 million Tibetans continue to vest their trust in him, he has a responsibility to do what he can to help them.

In relation to prospects for change in China, he said that in a country with such a large population some central power is necessary and that if China were to collapse or disintegrate it would never experience democracy. Therefore, gradual change is in everyone's interest.

With regard to the self-immolations that have been taking place in Tibet, he repeated



His Holiness the Dalai Lama with Chinese friends and scholars after their meeting in Melbourne, Australia on June 20, 2013.
Photo/Jeremy Russell/OHHDL

that they are very, very sad. He recalled telling a BBC interviewer early on that he doubted that such actions would be very effective. However, he reiterated that they are the symptoms of a cause that it is the Chinese authorities' responsibility to investigate and address.

Finally, asked if he thought he would set foot again in Tibet, he answered: "Definitely."

Joining a panel in the Melbourne Convention Centre as part of a conference focussed on 'Happiness & its Causes', moderator Natasha Mitchell asked His Holiness why compassion is radical. He answered:

"We are born full of affection. After our birth our mother's touch and affection is crucial to the growth of our brains. Affection and love are already within us. We belong to a category of mammals whose very survival is totally dependent on others."

In connection with leadership and compassion, he said:

"Modern culture doesn't pay much attention to these things. After the age of about 10 a sense of compassion seems to become irrelevant. People tend to associate compassion with weakness, so when the goal of life is money and power, there's little room for compassion. However, it's notable that towards the end of the twentieth century leaders have begun to use the word compassion.

"Whenever I have the opportunity I share my views about this with others. Today's leaders belong to a society that has had little interest in inner values like compassion. I believe we need to find ways to overcome this neglect of inner values by introducing secular ethics into our modern education system. The path to change is to educate the future generation."

Professor of Psychiatry, Jayashri Kulkarni spoke about a general problem of violence against women and an increase of sexual assaults against women. She noted findings that when pregnant women are subject to assault the cortisol their bodies generate is conveyed to the foetus. She asked how as a society we can improve the status of women and diminish sexism and gender violence. His Holiness replied that he is aware of discrimination against women. He feels that in very early human society there was greater equality, but that as population increased and agriculture emerged so did a need for leadership. In the absence of education, physical strength became the criterion for leadership and males became dominant. He said education can change this and suggested that in the short term it may be useful for schools to teach girls about self-defence.

Lorimer Moseley, a Professor of Clinical

Neurosciences first wanted to ask: "What's it like being Dalai Lama?" His Holiness replied: "I try to think of myself just as one among 7 billion human beings. If we emphasise differences between us it creates distance; if I dwell on the idea that I'm Dalai Lama I make myself a prisoner, but if I think of myself as a human being like everyone else it brings us closer. All 7 billion human beings are interdependent, so my future like everyone else's depends on the rest of humanity."

Moseley talked about the protective role of pain. He asked what sort of practice of mind can bring physical contentment. His Holiness responded that according to the ancient Indian science of mind, we can distinguish sensory consciousness from mental consciousness and so the sensory level from the mental level of pain and pleasure. He recalled having a smallpox vaccination when he was young that was painful and uncomfortable, but because the doctor had explained its protective function of preventing disease, he willingly put up with the pain.

"What's more, the name of Buddha Shakyamuni, like that of Mahatma Gandhi, has become synonymous with the idea of non-violence. Tibetan Buddhist culture is a culture of compassion and non-violence."

He cited another example of how for two people the sound of music is the same, yet for one it is beautiful, while the other finds it irritating. He said training the mind is a mental experience; we learn on a mental level.

Dr Mario Beauregard, who works in Psychology and Neuroscience, told the panel that some people assert that mental experience can be reduced to electrical impulses. The materialist view regards people as like machines. However, he described how research into the placebo effect is showing that we can regulate ourselves. Human beings can consciously regulate areas of the brain that have emotional functions. He said it is becoming clear that the brain is plastic and that we can train ourselves and parts of our brains with regard to positive emotions. He asked about the relation between mental health and the physical state of the brain.

In his answer, His Holiness spoke about

different levels of mind, comparing the waking state to that of deep sleep and dream in which sensory consciousness is suspended. According to Buddhist and ancient Indian psychology, there is a great deal to explore here. The coarser levels of mind may entirely depend on the brain, but the subtler mind is not so dependent. To a question about the source of consciousness, he said that the substantive cause of consciousness must be consciousness.

Beauregard talked about near death experiences, about people who have been clinically dead, who afterwards report experience during the process. He said there is now evidence of consciousness and mental function in the absence of brain activity. Prof Kulkarni interjected that anxiety about death and wishing to explain it is a longstanding phenomenon. His Holiness agreed, but said that if you've lived a meaningful life there is no need for fear of death. He added:

"So far, scientific investigation of the mind has been insufficient and inconclusive because mind cannot be seen and is difficult to measure. But I feel that in the later part of this century our knowledge and understanding of the mind will significantly improve."

After lunch with his fellow panellists, His Holiness attended a meeting of Chinese scholars and friends. Addressing them he said:

"Chinese brothers and sisters, I am happy to meet Chinese when I visit different countries and I am happy to meet you here today. Tibetan-Chinese relations are about 2000 years old. Sometimes we have been close, and at other times we have fought each other. For the last 60 years or so we have faced a problem."

He recounted the apprehension with which he had gone to China in 1954 and the sense of confidence he felt on his way home in 1955. He reminded his listeners that Tibetans are not seeking separation and independence and informed them that within China many intellectuals and retired officials have expressed support for the Middle Way Approach.

From Melbourne, His Holiness flew to Adelaide, where he was received with great enthusiasm at the airport. He paid a short visit to the Tibetan Buddhist Institute, Theckchen Shedrub Choeling founded by Khensur Lobsang Thubten Rinpoche. After hearing a brief report of the centre's activities and projects to support the education of Tibetan children he addressed the gathering.

"Spiritual brothers and sisters, respected monks and nuns, I am happy to be here and although Geshe-la isn't able to be with us I can see that you are fulfilling his wishes. Our main concern is the preservation of

Tibetan Buddhism and our Buddhist culture. Tibetan Buddhism is directly related to the Nalanda tradition that the Indian master Shantarakshita, with Padmasambhava's help, introduced to Tibet. He was a great philosopher and logician and, as well as instigating the translation of Buddhist literature into Tibetan, he introduced the study of logic and epistemology right at the beginning for the benefit of future generations.

"Over the last 54 years in exile, I have had discussions with Buddhists from many Buddhist countries and found that when I met Sri Lankan bhikkhus we had the practice of Vinaya in common. When I met Buddhists from China, Japan and Korea, we had the Perfection of Wisdom and the Bodhisattva vow in common and with the Chinese and Japanese we also share the practice of tantra. This is evidence to me of the comprehensiveness of the Tibetan Buddhist tradition.

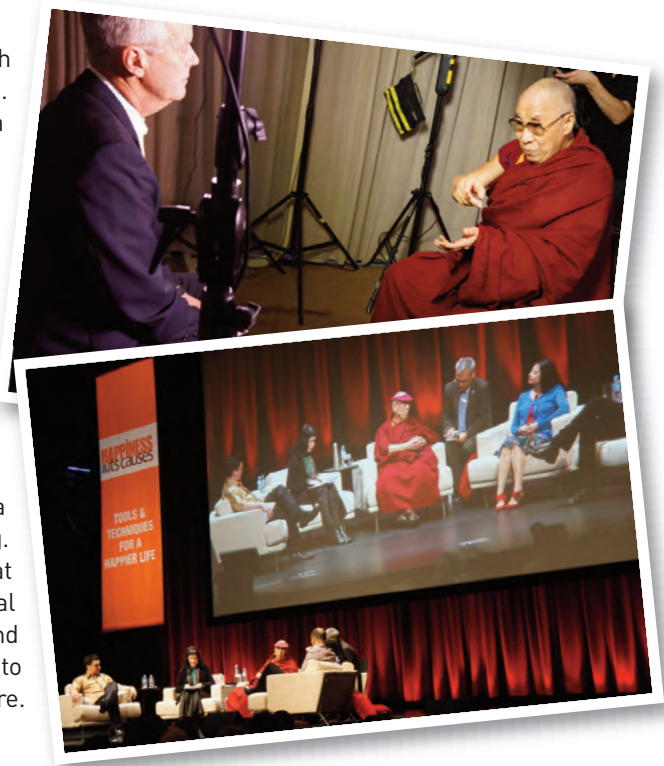
"What's more, the name of Buddha Shakyamuni, like that of Mahatma Gandhi,

has become synonymous with the idea of non-violence. Tibetan Buddhist culture is a culture of compassion and non-violence."

He said that he knows Geshe Lo Thubten well and that he is a good scholar and a good monk. He said he appreciates the work of this small centre, but suggested that it should become a centre of learning not only a place to pray.

"When we think of Nalanda we think of a centre of learning. Buddhist psychology is of great benefit; people with a general interest in the mind and emotions should also be able to come learn about them here. Thank you." ■

Mark Davis of SBS Television's Dateline interviewing His Holiness the Dalai Lama in Melbourne, June 20, 2013. His Holiness the Dalai Lama and fellow panelists during the "Happiness and It's Causes - MindForum" at the Melbourne Convention Centre in Melbourne, June 20, 2013. Photos/Jeremy Russell/OHHDL



His Holiness the Dalai Lama Speaks on Community and Well-Being and the Quest for Happiness in Adelaide

21 June 2013

ADELAIDE, AUSTRALIA, 21 JUNE 2013 - As the Winter Solstice dawned over Adelaide today, the sky was dark with benign rain. His Holiness the Dalai Lama was received on arrival at Adelaide Town Hall by Senator Sarah Hanson-Young and Bob Brown, who escorted him to a private meeting the focus of which was a 'Discussion on Compassion.' He responded to this welcome:

"I'm very happy to be here once more in this beautiful city to meet again with old friends. I first met Bob Brown in Hobart in 1992, before he went to Tibet in 1997. As some of you know, I have three commitments: as a human being, one of the 7 billion human beings, I try to share with others the idea that the real source of happiness is within us. I'm also a Buddhist dedicated to promoting religious harmony. Thirdly, although I have now completely retired from political responsibility and have voluntarily brought the Dalai Lamas' historic involvement in Tibet's political affairs to an end, I remain committed to preserving Tibetan Buddhism and Tibetan culture."

The meeting discussed compassion and how it affects questions to do with indigenous peoples, immigrants, refugees and education. When His Holiness was asked his advice for politicians who possess neither wisdom nor compassion he suggested that retired politicians like Bob Brown could advise their younger successors, claiming that he lacked the capacity to do so.

He was escorted into the Town Hall auditorium by the Lord Mayor Stephen Yarwood and Senators Nick Xenophon and Sarah Hanson-Young. The Adelaide Symphony Orchestra played on the platform. Tribute was paid to the Kurna people whose traditional lands include the area around Adelaide.

Senator Hanson-Young formally welcomed His Holiness: "Thank you for coming to our beautiful city to brighten this rainy day."

The Lord Mayor then invited him to speak about 'Community and Well-Being.'

"Of course, we human beings as social animals have a sense of community. Some scientists believe that all social animals have a sense of compassion for each other, not out of piety, but from a need to survive. Sometimes we develop a false idea that because we have money and power we don't need others' support. But if we think this way, we'll eventually find ourselves isolated and alone.

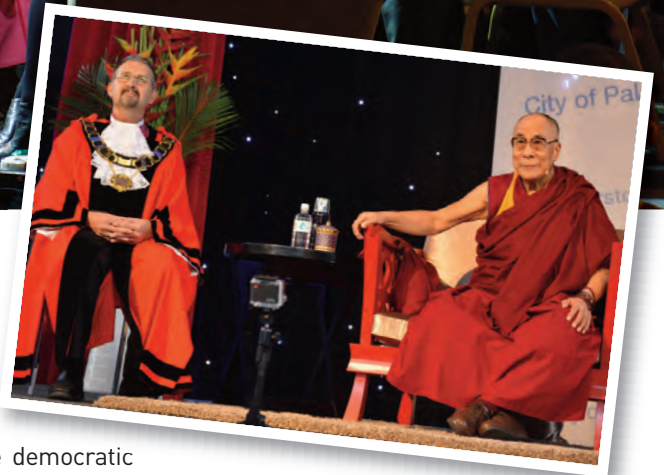
"A sense of community is in fact essential because we have to work together. We need to adopt a more holistic view that takes others into account. Adelaide with all its



His Holiness the Dalai Lama signing a framed mandala for Adelaide Lord Mayor Stephen Yarwood during his visit to the Adelaide Town Hall in Adelaide, June 21, 2013. Photo/Jeremy Russell/OHHDL.

His Holiness the Dalai Lama speaking during his talk on "The Quest for Happiness" at the Adelaide Convention Centre in Adelaide, June 21, 2013. Photo/Rusty Stewart/DLIA

trees is a beautiful city, its future depends on Australia, Australia depends on Asia and Asia on the rest of the world. What really brings people together is trust, which leads to friendship and cooperation. This is why



religious traditions stress the need for love and to complement it tolerance and forgiveness. To meet our own interests we need to be concerned about others. Because we live in a multi-cultural, multi-religious world we need to cultivate the kind of religious harmony we find flourishing in India."

Senator Hanson-Young acknowledged the oppression that continues in Tibet and asked when we might see human rights and freedom for all in China. His Holiness replied that the core of the Tibetan problem is that an uninvited guest had arrived armed with a gun. He said that in Tibet today there is intense security and surveillance. A Chinese friend recently remarked that there are more CCTV cameras than windows in Lhasa these days.

In the Chinese rendering of the formal title of the People's Republic of China is a word that refers to unity, to being united. The Chinese flag bears five stars to indicate the peoples who make up China. But in order to build a united country the key factor is equality among the participant peoples. In India there are many different peoples with their own different languages who willingly contribute to the union. The problem in China is that it does not implement the rights that exist in the constitution.

When a party secretary asserted that the fount of Tibet's sense of separatism is its Buddhist traditions, Tibetans were offended. His Holiness suggested that if Tibetans were shown respect and given material help they would be happy. They could take care of their environment and keep their rivers clean, which would be in the interest of millions across Asia, including many Chinese.

At present censorship and disinformation are rife in China. Economically China has already joined the world community, so the free world has a responsibility to encourage China to enter the democratic mainstream too. Both former Prime Minister Wen Jiabao and human rights activist Liu Xiaobo have spoken of the need for political reform. The free world should support these points of view.

Senator Nick Xenophon asked His Holiness if he thought he would see Tibet again and he answered that most Tibetans in exile believe that they will one day return to Tibet. He mentioned that the slogan of the Hu Jintao era was harmony, but in ten years he failed to achieve it, not because it is not an admirable goal, but because the use of force is the wrong method to fulfil it. The building of harmony requires respect and trust; the use of force only elicits fear. His Holiness assured his listeners of the growing support that Chinese intellectuals and others offer the Middle Way Approach. As more and more Chinese become acquainted with outside world, foreigners interact with China and information improves, change is bound to come.

His Holiness answered a number of questions from the floor, reiterating that every one of the 7 billion human beings alive today has to take the future of humanity into account. Modern education doesn't have much place for inner values, which has shaped the societies we live in. The solution seems to be to introduce ethics into modern education.

He counselled people facing problems to keep up their self-respect, their self-confidence and determination. He said that if they allow their morale to sag, problems increase.

"Keep up your inner strength. Don't give in to anger, which stokes violence and can be self-destructive. Compassion for others in this context can be very powerful. This is what I advise Tibetans: keep up your optimism, determination and will-power."

In a discussion of vegetarianism His Holiness expressed an admiration for the practice, but explained how his health had failed when he adopted it strictly himself. He acknowledged that it is unrealistic to expect everyone to give up meat, but suggested it is reasonable to encourage people to eat less. He reported that the common kitchens of the great Tibetan monasteries and other institutions have been entirely vegetarian for about fifteen years.

To His Holiness's and the audience's great amusement, Nick Xenophon came forward to offer him a traditional Australian Akubra hat to protect him from the sun, rain and bright light. He put it on at once.

The Mayor, calling on people's sense of community, urged everyone to tell three people one thing they had learned today and to ask each of those people to tell three

more. He asked them to do it again over the coming weekend.

During the break for lunch, His Holiness met with members of the Tibetan, Bhutanese and Mongolian communities. He talked to them about their shared spiritual heritage, Tibetan Buddhist culture, with its common written language. He encouraged them to view the scriptures in terms of science, philosophy and religion and to study them accordingly.

When he arrived at the Adelaide Convention Centre, a group of Aboriginal boys were performing a dance which he came on stage early to watch. Bob Brown gave a fulsome introduction welcoming to the beautiful city of Adelaide His Holiness the 14th Dalai Lama.

"I'm very happy to be here and to have this opportunity to speak to you," His

Holiness said. "Wherever I go I carry the ancient Indian message of non-violence and peace, and on the basis of them, inter-religious harmony. These are ideas that the most populated democratic country in the world, India, has given birth to. Although it is undertaking substantial modernisation, India retains these ideas today.

"In the twentieth century, 200 millions died in violence. If that violence had brought any benefit we might say it was justified, but it didn't, it only brought suffering. If we are fed up with violence, we have to take action to prevent it, prayer alone will not do. We need, for example, to promote non-violence through education. Non-violence is not just a passive absence of violence, it's when you have the urge and opportunity to hit back, but with respect for your opponent, you

restrain yourself."

He said that modern secular education lacks a sense of ethics. Religious and family values are in decline, so we should fill the gap by teaching secular ethics. He said that he and friends are investigating how they might best be introduced into the modern education system.

As he came to the end of his talk, Dorinda Hafner, who was moderating the event before an audience of more than 5000, put a series of questions to him touching on such issues as happiness, forgiveness and the after-life. To finish with she asked a question of her own, telling His Holiness that she believes we create our own happiness and asking him what he thought.

"For me, happiness is a sense of satisfaction, which brings with it a sense of fullness and completeness. Thank you." ■

Meeting the Media and Public Talk in Palmerston, Darwin

22 June 2013

DARWIN, AUSTRALIA, 22 JUNE 2013 - It was still raining and the sky was overcast as His Holiness the Dalai Lama left his Adelaide hotel this morning. However, at the airport there were long lines of beaming-faced friends and well-wishers who had come to see him off. During the flight to Darwin, the pilot announced that he had obtained permission to take the plane over Uluru, also known as Ayers Rock. The sandstone outcrop sacred to the Anangu, the Aboriginal people of the area, is also listed as a UNESCO World Heritage Site.

Directly after landing at Darwin, His Holiness drove to the nearby satellite town of Palmerston where he was to meet the press and give a public talk. He began the press meeting by introducing himself:

"I am very happy to be here for the first time. Wherever I go I talk to people about the need to be aware of the oneness of humanity. In this context, my first commitment is promoting those human values that really contribute to human happiness. My second commitment, as a Buddhist monk, is to fostering a sense of harmony among the major religious traditions, all of which carry a common message of love and compassion. To defend these values against anger and greed, they also teach tolerance, forgiveness, self-discipline and contentment. India is a living example that it is possible for religions to live side by side in harmony."

His Holiness was briefly interrupted when a local man came forward to show him the

pygmy crocodile he had in his hands. He explained that she had only recently been found, was actually fully grown, but had not been named. He invited His Holiness to name her, which after a moment's thought he did, calling her Tashi.

His Holiness also had advice for the media, stressing how important its role in discovering the news and reporting it is to modern society. He suggested they need a long nose, like an elephant's, to sniff out what is going on, front and back. However, he also stressed the need to be honest and objective when they make things known.

The first question from the press was whether he liked Australia. His Holiness replied that he's come seven times and he appreciates that living standards are good, the population is small and the land is huge. He mentioned a thought he'd had on the flight that Australians should expand into the bush and not remain only in cities on the coast. Pressed to respond to several questions about refugees and asylum seekers, he replied that these are for the Australian people to decide; although he made the observation that where children are being detained facilities are made available for their education.

Palmerston Mayor Ian Abbott



accompanied His Holiness into the gymnasium that was the venue for his talk about 'Living a Good Life.' A spokeswoman for the local indigenous people offered words of welcome, calling on the 'elders past, present and future,' wishing that the 'spirits of the ancestors watch over you' and wishing His Holiness 'a long, long life.'

After the Mayor's introduction, His Holiness began:

"Lord Mayor, brothers and sisters, this is my first visit to Darwin, this beautiful city of beautiful people. I'm very happy to be here. During my flight the pilot arranged to show me Uluru. I'd seen pictures of it before, but now I've seen the real thing. I believe it is

sacred to the indigenous people, so next time I'd like to go there and pay my respects."

He explained that he always likes to greet his audience as brothers and sisters because we are all brothers and sisters of one human family. We are the same; physically, mentally and emotionally the same. If we were to stop and think of this oneness of humanity, to consider the rights of other people to be like our own, there'd be no war or violence, no bullying, cheating or exploitation. We may have different coloured hair and eyes, but we are all human beings who want to lead a happy life and have a right to do so.

Turning to the question of religious harmony, His Holiness said that close investigation shows that all the major religious traditions carry the same message of love, tolerance, self-discipline and contentment. There have been many people from different faiths who have dedicated themselves to working to benefit others, which shows that methods may differ, but the goal remains the same.

"Whenever I give a talk, I point out that we were all born from our mother and received warmth and affection from her. This early experience of affection equips us to show affection to others in turn. Affection is very important. Scientists have shown that when two animals suffer similar injuries, the one with an affectionate companion recovers quicker than the one who remains alone.

"Other scientists are conducting experiments to measure the effect of training in warm-heartedness. People undertake training for half an hour to an hour a day for three weeks. Before they begin their blood pressure and stress levels are measured. After the training findings

show marked reduction in blood pressure and stress and an improved sense of happiness and better social interaction. So, regardless of whether you are religious or not, values like warm-heartedness are helpful for leading a happy life."

"If we were to stop and think of this oneness of humanity, to consider the rights of other people to be like our own, there'd be no war or violence, no bullying, cheating or exploitation."

Local school children had been given the opportunity to ask His Holiness a question and a young girl began by asking how he'd been chosen as Dalai Lama. He explained that Buddhism, like other Indian traditions, believes that we live life after life. In Tibet, it was also believed that some spiritually accomplished people could choose where and when they'd be reborn. This first happened about 900 years ago when one spiritual master left a will stating that he would be reborn in such and such a place, in such and such a family.

"About 500 years ago, a boy was born and recognised as the reincarnation of the previous Dalai Lama. When a Dalai Lama passes away people look for his rebirth. After the 13th Dalai Lama passed away there were signs that he'd be born in Eastern Tibet. A search party sent out to look for him came to our village and visited my house.

"There were three candidates, including

me. One died and of the remaining two I passed the tests successfully and was chosen. My mother told me I recognised monks in the search party, identifying them by name. And when various possessions of the 13th Dalai Lama were laid out with attractive alternatives, I chose the right ones. Apparently, I picked up the 13th's rosary turned the beads, recited some mantras and put it around my neck."

Another questioner wanted to know why the path to enlightenment is so difficult and can we be happy as we are. His Holiness replied that any serious spiritual practice is difficult.

"However, if you can at least be warm-hearted you'll reap great benefits. You'll have friends; your children will grow up to be kind people, which is the proper way to build a happier society and a happy life."

Someone who had been to Tibet asked how His Holiness can be happy apart from his people and he replied that considers the world his home and that he is a citizen of the world. He said warm-heartedness is the key factor that allows him to smile and be happy, even in the company of strangers. Finally, asked if he ever cried, His Holiness answered: "O, a lot. When I was young, sometimes I lost my temper and would cry. When I come across sad situations I cry. And when I think of the great value of compassion, I am moved and I sometimes cry in public.

"Now here's a strange thing. We weep when we are overjoyed, when we are very sad and when we laugh. On a physical level our tears are all the same, but they indicate completely different kinds of experience on a mental level. I wonder why that is? Thank you." ■

A Teaching of the Four Noble Truths and Public Talk: Ethics in a Shared World in Darwin

23 June 2013

DARWIN, AUSTRALIA, 23 JUNE 2013 - Before leaving his hotel for the Darwin Convention Centre, where 3000 people waited expectantly to hear him teach, His Holiness gave an interview to Karla Grant of ITV Television.

She began by asking his impression of the Aboriginal people and he replied that the Aboriginal people should work hard with self-confidence, education and training to build their own modernised society, while keeping their language and culture alive. He said it was also important that they have their own name. She wanted to know his response to Kevin Rudd's apology to the Aboriginal people when he was Prime Minister. He told

her that he had written him a letter expressing his approval and admiration, About Uluru, which he had seen from the plane the day before, he said he knew it was regarded by many as the spiritual heart of the country, that it was beautiful and he hoped to visit it another time.

Asking if he ever questioned his being Dalai Lama, His Holiness response was firm.

"I am the Dalai Lama, so there doesn't seem to be much point in doubting or questioning it. Better to use it as beneficially as possible."

Invited to say whether he'd been sad to



His Holiness the Dalai Lama thanking the local school children who asked questions during his talk in Palmerston, June 22, 2013. Photo/Rusty Stewart/DLIA 2013

leave his country, His Holiness recalled:

"When I reached the Che-La after fleeing Norbulingka, I turned back to gaze at Lhasa and looking in the direction of the Potala said, 'Goodbye.' Later, I realised that I could have died, which wouldn't have been of any help; instead we escaped and survived."

Ms Grant invited His Holiness to compare the 200 year old European colonisation of Australia with China's more than 60 year occupation of Tibet. He said the positions were similar but not the same. For one thing, China and Tibet have known each other for a very long time. In the past, the Chinese emperor took spiritual teachings from Tibetan Buddhist Lamas. He quoted several Chinese friends as saying that the new leadership seems to be comparatively more open. He hopes that they will pay attention to Deng Xiaoping's inspired maxim: 'Seek truth from facts.' He has previously spoken against censorship in China, this time remarking that, "Censorship is the opposite of seeking truth from facts, in fact it is self-defeating."

"Today I'm going to talk about the Four Noble Truths," His Holiness declared on arrival on stage at the Darwin Convention Centre. "There is a mantra related to this that we find in Pali, Sanskrit and the tantric tradition:

*Ye dharma hetuprabhava
hetum tesham tathagata
hyavadat tesham cha yo nirodha
evam vadi mahashramana*

*Of those things that arise from causes,
The Tathagata has taught those causes,
And also what their cessation is:
This is the doctrine of the Great Sage*

"The first two lines refer to all apparent phenomena that are subject to change. Their evident change implies their momentary change, because without momentary change the obvious change would not take place. Things are always changing; we call this a subtle level of impermanence, which is the first characteristic of the truth of suffering. Our body that is the basis of pain and trouble comes about as a result of causes. The ultimate cause according to the twelve links of dependent arising taught by the Buddha is ignorance. Its nature is suffering because its predominant cause is ignorance.

His Holiness explained that ignorance is of two kinds: simple not knowing and distorted ignorance. We tend to think there is an independent owner of this body and mind, that there is an owner separate from the body and mind it owns.

"When I say, 'I'm going back to India,' unless I remind myself of reality, it seems that the 'I' is separate from the body and mind. It is the owner of the body and mind

who is going back to India. Now, when someone accuses you of something, you think 'I didn't do that', you don't think 'the body and mind didn't do it,' but if you look for this 'I', you can't find it."

His Holiness pointed out that in a similar way, the present exists as the basis of the past and future, but we can't find it. The present is also momentarily changing. It is through undertaking analytical meditation like this, he said, that we see there is a huge gap between appearance and reality.

"When I look at all of you, I see several thousand human beings, and each one appears to be independent, but then I remember that ultimately nothing has such independence. This is how we begin to see that reality is not as it appears."

The basic nature of mind is pure, so on a subtle level, on a deeper understanding of the mind, it is possible to eliminate ignorance and our disturbing emotions. If the mind itself was ignorant, we couldn't train in wisdom to be able to do this. The Buddha taught that it's possible to overcome suffering and its causes. Those causes come about due to ignorance and in this case ignorance is about misconception, holding onto something that is not real.

In his second rendering of the Four Noble Truths, the Buddha taught about their function. He said: know suffering; eliminate the cause; attain cessation and cultivate the path. In his third rendering he said, once you have overcome suffering itself, there is no more to know; once you have overcome the cause, there is nothing more to overcome; once you've attained cessation, there is nothing more to attain and once you've trodden the path, there is no more path to travel. With these presentations of the Four Noble Truths he showed the way to practise and what kind of result you attain.

Regarding the way to cultivate the path, it can be summarised under the three trainings, which involve conduct or morality, concentration and wisdom. The practice of morality is observed through mindfulness, while meditation or concentration involves developing a single-pointed mind. In the practice of wisdom we need to think carefully about the nature of the independent self. When you look into the mind you cannot find anything like a self to hold onto, which is why the object of Buddhist wisdom is selflessness.

Among questions from the audience, people wanted to know what one thing they could do for the greater good and His Holiness said generate warm-heartedness, altruism. They wanted his advice about the leadership of elders and he recalled a scheme in Sweden which brought retired people into schools where they could advise and mentor children to mutual benefit. And

they were interested to know about the next Dalai Lama. He replied that as early as 1969 he had made clear, first of all, that whether or not there would be another Dalai Lama would be up to the people concerned. He also mentioned a statement he had prepared a couple of years ago about this, which can be obtained from his office.

After lunch, the Darwin Convention Centre was again filled with more than 3000 people who had come to hear His Holiness speak on Ethics in Our Shared World.

"I belong to the twentieth century," he began, "a century that has now gone forever. The new generation who belong to the twenty-first century are our hope for the future. I believe we now have a genuine opportunity to create a better world, but it will depend on those who are young today."

He said that we all want to live a happy life and we have right to do so. We all want to do it our own way, some through their work and some through spiritual practice. His Holiness asserted that he is subject to destructive emotions like anger and jealousy the same as everyone else, but, he said, we all have the potential for good too. However, our existing education system is oriented towards material development, a materialist way of life, to the neglect of our inner values. Consequently, we lack a clear awareness of those inner values that are the basis of a happy life.

"This is why I emphasise the importance of cultivating warm-heartedness, concern for others, based on natural affection. Children receive affection primarily from their mothers, but as they grow up, from about 10 years old, they gradually forget what they owe to their parents' affection and begin to think they can look after themselves.

"The reality is it's in our interest to take care of others. Self-centredness is opposed to basic human nature. In our own interest as human beings we need to pay attention to our inner values. Sometimes people think compassion is only of help to others, while we get no benefit. This is a mistake. When you concern yourself with others, you naturally develop a sense of self-confidence. To help others takes courage and inner strength."

He said that when we are young, these values are fresh and alive in us, but as we grow up they become dormant in us. If we continue to neglect our basic inner values, the twenty-first century could be full of violence like the twentieth century before it. He suggested we try a new way of thinking, and a new pattern of education. We need a secular approach to inner values, relying on our common experience, common sense and scientific findings that we can apply through our secular education system.

Members of the audience came forward to ask questions. One woman asked how His



His Holiness the Dalai Lama is shown a pygmy crocodile, which he gave the name Tashi, during a meeting with members of the press in Palmerston, Australia on June 22, 2013. Photo/Jeremy Russell/OHHDL

Holiness copes with the sad images that come out of Tibet. He responded that even when you see terrible things, worry and anxiety don't help. We have to see instead if there is anything we can do. Another woman asked the difference between compassion and weakness. He replied that compassion clearly indicates strength, while it is anger that is a sign of weakness. In addition, forgiveness is about not giving in to anger or thoughts of revenge.

Lastly, there was a question about how to deal with a loved one's dying. His Holiness mentioned how upset he'd felt when his Tutor, the rock on whom he could lean, died. Then he thought that what he ought to do with his Tutor gone was to fulfil his wishes, so his grief gave way to determination. He also commended the advice of the 8th

century Indian Buddhist master, Shantideva, who advised analysing a problem well, saying that if you conclude it can be solved, there is no need to worry; if you conclude that it can't be solved, there's no use to worry.

Robert Keldoulis, chairman of the committee that organised His Holiness's visit to Australia came forward to make a report. More than 50,000 people heard His Holiness speak during his ten days in Australia in the course of 20 events. Of these, 25,000 heard him speak about compassion, kindness and secular ethics. Almost 10,000 people attended Buddhist teachings in Sydney, Melbourne and Darwin. He met with 2500 Tibetans, Mongolians and Chinese in different parts of the country, Online streaming reached a further 100,000 people. Funds

raised from ticket sales and other contributions met all costs. On behalf of the committee, he thanked His Holiness for coming to Australia again, requesting him to live a long life in good health and to come again.

His Holiness's final advice was that some people attend talks and teachings like today's to receive a blessing. But, he said, a blessing doesn't come from outside. It comes from within. When the Buddha said, 'You are your own master,' he meant that whatever blessings we receive will be the result of our own efforts and our own positive actions.

From the Darwin Convention Centre, His Holiness drove directly to the airport to board a flight to Singapore as the first leg of his journey back to India. ■



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