

The Dalai Lama and Richard Davidson Full Interview 2020

October 9, 2020

Presenters: Richard Davidson and His Holiness the Dalai Lama

>> His Holiness the Dalai Lama:

Hello good morning

>> Richard J. Davidson:

Good morning Your Holiness.

How are you feeling Your Holiness? How are you feeling? How is your health?

>> His Holiness the Dalai Lama:

Morning always very fresh as a result of nine hours sleep so morning always fresh and my mind also is a full alert and late evening then let's go like that. (laughs)

>> Richard J. Davidson:

Your Holiness, so all of our guests are from North America so it's late for them so you will inspire them to be awake this evening for us.

>> His Holiness the Dalai Lama:

Right so I think I'm here as a morning very fresh you American you see now little bit of the late afternoon oh so I can easily manipulate your mind. (laughs)

Thank you once more. I met you as a long-time friend not only friend but for sort of western science and

especially about the brain these things I learned many useful thing from from you, from him. so for me ancestor was a student of ancient Indian knowledge about mind about emotion and how to reduce destructive emotion.

And how to develop constructive emotion increase as a result destructive emotion automatically reduce.

So I think without a word you can judge my face I think most of you I think never saw Dalai Lama's angry face. (laughs) always smile smile smile that's I said they thinking uh more calm.

No longer much sorrow or such a negative emotion. I'm wondering 1959 March 17th when I left from Norbulingka my summer palace you see the real danger of my life so at that moment what kind of my face but no one have camera, so till next morning then I feel now or no danger immediate danger.

So I'm wondering at that time some picture camera cameraman then at the moment I'm leaving Norbulingka summer palace and then cross the river and I can we can see the other side of the river Chinese soldier there so we uh say we try to keep complete quiet but you see horse trough, trough, trough, like that that you see sound you see cannot hide so we are very much sort of anxiety if the other side I think maybe uh half a mile something like that so uh very dangerous so in any way uh since anyway I came India as a refugee anyway I

reach free country you see no longer totalitarian sort of system.

And then emotionally also this country as Indian prime minister mentioned land of Buddha.

So I never say Buddhism is best I never say religion for individual to some people one religion more suitable one people another religion more suitable because of the all major tradition same message message of love or message of forgiveness tolerance and self-discipline contentment all major religious tradition carry this teaching same in spite different philosophy so all major religious tradition you see have the same potential to bring happier human being happier world.

So since I came this country I have the opportunity meeting with people from different religious faith but India itself all major rich tradition lived together

in philosophical field differences even within Buddhism you see different philosophy there I think at the time of Buddha himself you see different philosophical views there but all the same message message of love. So so after came this country I have much sort of opportunity meeting with people different faith and India is example I always telling people India is example all major world religious tradition lived together here

one example among Indian they are Muslim among the Muslim Shia and the Sunni but I never heard problem between Shia and Sunni.

So in in outside India now Syria Afghanistan and this Muslim country the Shia, Sunni uh some problem so India really a wonderful place religious harmony.

And then so therefore I reach India that sacred place and all major worries tradition lived together.

So now last uh over 60 years now over 60 years I really settle here peacefully.

And and I try to my best make some contribution regarding number one humanity, humanity a broader speaking one human community in ancient time you see because of distance and east west south and north you see something differences. Now today they communicate due to I think easy communication and then also I think important is global warming then global economy so now we truly become one human community. So in that respect I always say talking the well-being of seven billion human being as human brothers sisters. So I'm one of them so as I try my best to say how can I make a little little contribution regarding promotion of closer relation between different human brothers sisters. So now this country the free country and media you see I was a no restriction and in totalitarian religion you see media no freedom. So I

reach this country I really they say I have was a very good opportunity to share some of my feeling and regarding promotion of sense of oneness of seven billion human being and then religious harmony.

India as I mentioned earlier religious harmony there. So I'm Buddhist. So one of my commitment is promotion of religious harmony. I have many genuine friends, spiritual friends, are among Muslim, among Hindu, among Christian, among Jews. Like that, so last now 60 years, I really find good opportunity and meantime also opportunity try to contribution from my little experience and knowledge. Then especially meeting with scientists. When I was very young, I received some toy, so something moving like car and like sometime human being moving. So I always, you see, wondering how, what is the mechanics and the way to move. So whenever I received some toy, few minutes I play, then I open, how it work. So since childhood, I have some keen interest about science. So now, here in this country, free country, I have very good opportunity to meet scientists and now including Richard Davidson. And then his profession about brain. So, these days I am telling, I am expressing that we, everybody want happy life, healthy body. Now here we should pay more attention, hygiene beside hygiene of physical we should include hygiene of emotion. So here, you see, in order to explain about how to bring inner peace. Something like mental level hygiene. So now very very useful.

Those scientists, you see, who have much deeper knowledge about brain, how to work like that.

So so I'm very happy once more to see you and some discussions thank you.

>> **Richard J. Davidson:**

Thank you so much Your Holiness. Your Holiness we met the first time in 1992. So we've known each other for 28 years and when we first met I was devoting a lot of my effort to this study of emotion but it was mostly negative emotion it was the study of depression and stress and anxiety. And you challenged me, Your Holiness, and you asked why can't we use the same tools of science to study positive qualities like kindness and like compassion. And that was for me a pivotal moment a moment of transformation where everything began to shift. And you inspired us, not just me but many others, to begin to address these questions. And then 10 years ago, Your Holiness, you were in Madison, Wisconsin and you inaugurated our center, the Center for Healthy Minds. That is focusing our mission of the center as we state it is to cultivate well-being and relieve suffering through a scientific understanding of the mind. And notice we don't say brain we say mind because we believe that the brain is important but it's not the only thing that's important and you have helped to teach us that we need to pay attention to the mind, which is not equivalent to the brain. So that has been a real inspiration and over the past 10 years there have been

many discoveries. And I'd like to just name four that uh have been discoveries that we've made in our center but also discoveries that many other scientists have also worked on and confirmed. The first is that kindness and compassion are innate human qualities, they are present in virtually every human being and we can see evidence of this in very young babies before they are socialized, before they are uh subject to the causes and conditions that may change that. But when they come into the world they have a uh an initial preference for kindness and for compassion. Kindness, yes. The second is that we can nurture kindness in young children. This is something Your Holiness that you've inspired, and there is now quite a lot of scientific research and we've done some, that show that you can take children four and five years of age. And we have a curriculum that we call a Kindness Curriculum and that actually improves children's altruism - it improves their likelihood of being cooperative and sharing with other children, and it improves their uh cognitive abilities. Their thinking. They become sharper and so this is possible and one of the things that we've observed in this work is, that at least in the United States, beginning for a child of four and five years of age when they enter preschool, they become progressively more selfish unfortunately. And we can reverse that with an explicit curriculum to cultivate kindness. So that's the second thing, the third is that even very short-term training among people who've never meditated - but we you've once actually many times you have asked us to take the

practices from your tradition turn them into a form that are universal that any person of any faith tradition would feel comfortable practicing and investigate them with the tools of modern science and if we find those practices to be valuable to disseminate them widely. And that I feel is my assignment from you for the remainder of my life, Your Holiness. And that is what we have been doing and we have found that among people who've never meditated before, if you train them for just two weeks where they spend 30 minutes each day training their mind - so a total of seven hours you can actually show changes in their brain and they become more altruistic. And finally the fourth point I wanted to mention, Your Holiness, your mind continues to be extraordinarily sharp.

And we have studied how the brain ages and it turns out that the brain will age in everybody - we can't change that - but the rate at which the brain ages, how slowly or quickly, the brain ages varies among people it's not the same for everyone and for some people their brain ages more slowly compared to their chronological age. And for other people their brain ages more quickly compared to their chronological age. We have studied this in long-term meditators and their brains are aging more slowly, so their brains are aging but they are aging more slowly. And I suspect, Your Holiness, that your brain probably looks like the brain of a 60 year old not an 85 year old because of the practice that you've been doing.

So those are four findings that are very well accepted now and I'd like to ask your holiness if you can challenge scientists like me today to study the mind to help humanity what would you challenge us to study? What would be the most important things for us to study today to be of greatest service to humanity?

>> **His Holiness the Dalai Lama:**

Right now?

Basically uh not only we human being but even animals for their survival for their survive you see the uh or some kind of sense of the closeness feeling. Uh because basic the because of that basic nature of we including human being some other animals those social animals.

You see their survival is entirely depend on the community so therefore biologically the just selfish self-centered "I I I" is very much against that basic nature it's a since we are social animal we should use the word 'we,' 'we,' 'we' rather than 'I.'

You see the so therefore the from childhood as soon as it was born from from mother they immediately was a very close bond with mother, and the mother side also is very very almost considered the child is part of mother's own body. And with milk mother's own milk so that's as a day nature.

Creation, so at a very young age a child so they also they sense of community and close feeling each other it's very very fresh.

At a young age young children they don't care what is the others uh country or social sort of because of the situation they are rich or poor and then like color now now sometimes this is now now these days to say the color of make distinction so young young child never so long played together with smile we consider we are same oh.

So, in my own birthplace you see we among many Muslim family so we play together no differences.

So I think at a very young age the oneness of human being I think there oh and there you see the loving kindness each other there then gradually you say join school then make distinction racially or religiously, and even it's the same religion same sort of race about rich and poor then make you see a lot of distinctions that creates the concept of "we" and "they."

So that's the source of problem.

Now in ancient time okay small village a small community okay now today we really need a sense of oneness of seven billion human being, so that.

I think very sound basis there since childhood we have that then through education we should teach children seven billion human being we have to live together. Basically we are same uh human or the society like that human community. So now here uh for example my own experience when I was in Tibet we think Tibetan Tibetan Tibetan we all always feel Tibetan Tibetan now come to India meet many different people including Westerner, African so they the thinking automatically open so the concept of oneness or human being now come. So therefore now in education we should put aside, we should emphasize the oneness of seven billion human being uh mentally physically. Uh we are sort of same human being, uh so we need a sense of oneness of seven billion human being we have to live side by side uh and we can easily sort of uh explain to people the most problem which we human being created including war they say we too much emphasis we and today.

Now today's world a lot of problem, essentially our own creation, this is too much emphasis small small community also more different nations so the antidote ray antidote of that we must promote sense of oneness of seven billion human being through education uh world peace have to start from heart not from or city like United Nation or some sort of statement no

world peace on the basis of sense of oneness of seven billion human being we all same we all want happy life we have to live together uh they think about oneness of

seven billion human being so nowadays uh from birth all these potential there now education

we should now put

our city education we have to live side by side and this nation that nation this continent that continent is old thinking now today we entire human being or entire world is we are one one world so therefore now through education on the basis of human the children's nature we play together don't care what color what religion what nationality so that very good sort of seed now education now should educate now we have to live together side by side or

so now education I feel key key thing now young age all these sense of oneness played together now that once joined education then the concept of differences that develop concept of we and they that create this problem so now education is the key thing uh so i usually used to call the modern education this is very much once a day uh so oriented or thinking about material value not much thinking about inner value so modern education materialistic oriented now you should include in education about usually I call the inner health oh that's in education should include the lesson about our emotion how to bring the more positive emotion which brings inner peace inner strength or an inner tranquility the negative the emotion such as fear anger jealousy now these are destroyer of inner peace so these uh

simply children should inform in order to be happy
human being uh

try to negative destructive emotion uh reduce the the
proper way of reduce is try to understand the uh positive
emotion now for example anger how to reduce anger
jealousy more compassion more sense of concern of
others well-being that automatically reduce jealousy uh
as a result they fear automatically reduce the other your
neighbor consider part of your community my life
depends on them i must casually show also a
compassionate attitude sense of oneness of community
so these in education now I usually call modern
education very much oriented about material value now
should include in education in class about the system of
our emotion or or as a how to uh further sort of maintain
or further develop a sense of closeness feeling children
very good then education uh now should emphasis is
these things

so education is key thing now in into in education to
educate people without touching religion religion is
private business now here important is a scientific sort
of finding or scientifically

you see more compassionate mind automatically less
fear or that brings peace of mind that very good for
health so uh we should sort of take a lesson from
scientific finding about inner peace

religion is private so science is universal uh so even those who see people who totally against the religion they also have to accept the scientific finding so the in education field uh we should i think uh pay more attention about how to develop inner peace for that for that is some sort of explanation deeper explanation about our mind and with that now brain um you already sort of notice the people who spent you see many years meditation single point mind you see their brain something little differences

less anger so therefore the in order to explain about mind through your also the brain specialist sort of experience and uh they're your finding oh so now in in now seven billion human beings uh i think according the

global warming or

so some experts they say the next few decades the global warming reached such a level then most of the river dry oh so so now from another aspect so this very world now ending I'm reaching ending ending so the remaining uh maybe one century two centuries I think we should live happily no longer use you see too much emphasis we and the day and fight no longer is a foolish short-sighted are they very well now coming to end so remaining few century logically we have to live happily helping each other and protect ecology

>> **Richard J. Davidson:**

Your holiness i wanted to uh just mention one finding that relates to uh something you were mentioning there is very good evidence to show that before the age of about two or three years children make no distinction based on skin color absolutely none so they're born with being completely neutral with respect to that and that is just something that we learn in certain cultures uh and it's it shows that our nature is not to make those distinctions based on skin color so I want to I wanted to ask you Your Holiness um you talked about hygiene for emotion uh and you the the analogy was physical hygiene we all take care of ourselves and one of the things I frequently remind people is that when human beings first evolved on this planet none of us were brushing our teeth but today virtually every human being on the planet all seven billion brush their teeth we've learned to do this because we recognize it's good for our physical hygiene but many people recognize that doing something for their mind is actually good for their emotional hygiene yet they still don't do it yes and so I wonder if you can give us some advice and your wisdom Your Holiness about strategies that we can implement in our daily lives that can be disseminated widely to help people take seriously this issue of hygiene for emotions how can we how can we have more people adopting this as part of their daily life

>> His Holiness the Dalai Lama:

now basically the existing modern education very much oriented about material value never pay much attention

about inner world so now here uh just simply tell to people you should pay more attention about the inner world is not necessarily convincing now question of health physical health everybody take care the physical health very much related with mental health so through that way about emotion how to develop emotion how to let's say make distinction positive emotion destructive emotion then how to reduce destructive emotion this not as something the religious matter no simply education and academic subject so now modern education I think now time come I think now

late to the century

20th century I think with our knowledge now education now should include

it about mental health or see and world peace also ultimately uh depend on our warm-heartedness now these uh because uh bring the subject of how to how to keep peace of mind and how to develop anger hatred death and destroyer of peace of mind how to develop or

how do you reduce them or how to reduce so now our existing education now should include as I mentioned earlier the healthy mind healthy body the hygiene or physical hygiene of emotion uh

uh he also recommend you see taking care of teeth so one time most of them you see told us they're not

necessary they're not necessarily brush the tigers the
teeth very clean they have no no brush so anyway and
anyway now the what lacking today's world is all our
ability look outside and happiness from outside money
power name

not sort of also not sort of clear understanding about
ultimate source of happiness is represent ourself very
much related with emotion so through that way how to
reduce

among the emotion destroyer of inner peace inner
happiness and how to this is tranquilizer or some sort of
alcohol these are temporary the long run peace of mind
is the ultimate sort of antidote of this negative emotion
so that should include in education with help of scientific
sort of also the casualty knowledge or research

so then everybody everywhere world peace world peace
they we should now through education we should
develop full conviction world peace ultimately depends
on heart not a weapon like that so so our discussion this
meeting

I said this little sort of contribution and education we
should include uh education about our inner health or
inner mind inner peace

>> **Richard J. Davidson:**

thank you your holiness during this time of the pandemic
in addition to the challenge of the pandemic itself uh
there is a global recognition of racial injustice and also it
is a time when uh climate change is also very very um
prominent in our awareness in part because of what has
occurred temporarily as a consequence of shutting the
economies down in china and the U.S.,

but also we see in California the extraordinary uh
wildfires which are happening uh and so this is a very
challenging time and I wonder if you can offer some
words of counsel to us about how we can bring both
compassion and also the direct experience of
interconnectedness which I think we all have the
intuition will be very helpful in changing people's attitude
toward climate change and toward the recognition that
we're not separate from the environment around us and
how can we bring the these qualities to bear on solving
these very difficult problems

>> **His Holiness the Dalai Lama:**

Oh that's really a difficult situation now according
ancient Indian literature.

Of course the whole galaxies

it's the billions of years

the graxes start or then remain a certain period then
gradually disappear the way disappear disappearance
the firstly violence then second

illness then third uh famine

famine then the human population reduce

So seems now a period of violence now already
happened in previous century and and they deposed a
lot of violence and the previous century first world war
second world war and the constant threat of nuclear war
like that now uh then without big war but still small small
subtle violence now here and there so now result.

Now these illness also you see happen.

I don't know uh how much sort of connection or peace of
mind and these illness I don't know.

As a sort of brain specialist do you have some idea is it
this illness some connection with brain?

>> **Richard J. Davidson:**

Well we know Your Holiness that it it actually in some
cases does have effects on the brain we also know that
there is a second pandemic which is going to follow the
the direct pandemic caused by the virus itself which is a
mental health pandemic in fact the findings from 2003
with the SARS the severe respiratory syndrome which

was a variant of a coronavirus that happened in 2003 in a much less extended part of the globe but we know from the SARS epidemic that there was a 30 percent increase in suicide rate among people who are 65 years and older uh there was also uh more than 50 percent of the patients that recovered from SARS actually remained significantly anxious for many years after they recovered physically and so there is a challenge of a different sort uh from the COVID virus that will be a mental health challenge and so whether the brain is involved in it certainly is involved in these indirect ways and uh uh and so we have really a a kind of triple threat today we have the virus and the mental health challenges.

And then we have the racial injustice.

>> His Holiness the Dalai Lama:

I'm wondering the mental attitude more anxiety

may causing some of these illness and peace of mind self-confidence do you think uh so such person you see got less danger you should get this because of illness I notice in India they sometimes in India one unfortunate thing is the caste system so lower caste system low-caste people economically is it more difficult so these people might get easier to get these sort of illness

so that shows mental attitude it's a full courage and self-confidence and always to say there's a happy mental state you see

and worry uh demoralize and get more easier to get this illness do you see any differences people who have sort of self-confidence and inner peace and less danger this illness and more anxiety more so in an intimate mental state more sort of anxiety more fear more easier to get this illness do you do you see any differences?

>> **Richard J. Davidson:**

I would say your holiness that for the coronavirus we do not know at this point in time whether those differences make a difference in terms of susceptibility or severity of illness we do know that for the common cold which actually is a form of coronavirus not nearly as severe there are those differences that is people who have a more anxious personality who are more triggered by anger and by fear are indeed more susceptible to the common cold whether that applies to this virus we don't know but uh it's certainly a possibility so we just don't know at this point in time we do know that for the for flu for the for influenza if you give a person a vaccine for influenza flu shot there are big differences among people in how effective the vaccine is and it turns out the vaccine is more effective for people who in general are more warm-hearted less anxious less angry they actually have more antibody titers which is a measure of

how effective the vaccine actually is so there are some very interesting possibilities and connections.

>> His Holiness the Dalai Lama:

Oh, yes

>> Richard J. Davidson:

So Your Holiness, uh I know our time is soon coming to a close but I wanted to ask you given all of the difficulties and challenges that humanity is facing today what are the sources of optimism that you can share with us to guide us during this very turbulent time.

>> His Holiness the Dalai Lama:

I don't know. Here myself is a concerned people including police and now I more or less completely isolate because of the this illness so I have more time meditate or study.

So meantime I have a more anxious go outside and meet people and talk although through television is we can communicate about the meeting with people person to person I also feel something fresh like that the people also you see you see not only hearing dialoma's voice but seeing the person so that I'm a little bit so anxious after a few months that this illness then reduce then I can go my sort of uh temple and different places like that so otherwise now I have the more sort of rest restful day like that and then

my main meditation

altruism

you know one of my daily prayer is so long space
remain so long a sentient being remain I will remain in
order to serve

so that really brings inner strength not only question
number one life or ten life hundred life but so long space
remain so long sentient beings remain I will remain in
order to serve that's one a prayer...

so now uh because he

85 or 86 year old but my mind seems to see

still quite young when I saw a picture

very many my friends now gone so then I felt oh now I
also now old otherwise is my mental state still fresh and
quite young that I feel connected with mental attitude

and also you say purpose of our life.

Oh I can serve people I can help other people you see
then you see you you you get the feeling of I must live
like that okay and including you my scientist friend also
is in need my knowledge

like that well that was very inspiring your holiness uh one of the things that also is so inspiring is that you are continuing for the remainder of your life to serve and this has been such a great example and I wonder if we can end by maybe if you can reflect on any advice you have for our center uh we have been devoting ourselves to cultivating well-being and relieving suffering but uh there are many choices that we need to make about how best to serve and uh if there is what what might you envision over the next 10 years that science can do to be helpful in this period of our humanity

>> His Holiness the Dalai Lama:

I already sort of mentioned the scientific sort of knowledge about inner peace about our mind

much easier to because to join education field

so education as I always mentioned the education more material materialistic sort of attitude or oriented that's now not sufficient now uh modern time they we should have more

because of the more knowledge through education about our inner peace inner health so in that respect science scientists especially brain specialist was very very helpful uh so uh I think uh in late uh till late 20th century people not much pay attention about our mind

or emotion now more and more people not as religious matter but academic subject and health subject now more and more people now showing so now uh it is our common responsibility you see to promote among the humanity seven billion human being more knowledge i mean through knowledge more attention about our inner peace

So then the society through education is more knowledge about our inner peace these things than the

the generation who have more deeper sort of involvement about the inner peace in the mind then the scientists or religious leaders or economists or politicians come from that kind of society then maybe a little sort of different up to now just to say material value only oriented about that so now today we are facing uh a lot of problem actually our own creation so that ultimately related with our mind our mind you see the knowledge not only external thing but also internal whole system of our emotion that I think very important now remaining uh perhaps one century or two centuries is it through education more knowledge how to keep inner peace then I think world automatically become more peaceful more happier I think I will ask you

anyone you see when shopping

the big big shops if you ask anyone who can uh
because of that because of that where I can buy peace
of mind no one

meantime we everyone want peace of mind but no other
way to bring peace of mind with money or with force
nothing so only through training our mind so now that I
think remaining 100 year or 200 years I am hoping with
helping scientists now people more paying more
attention about our inner peace through tackle our
destructive emotion

now here I always see the expressing the quantum
physics uh the quantum physicist physicist is in the big
distinction appearance and reality appearance things
independently exist from objectively so most of the
destructive emotion based on that then other hand is a
compassion or these

I think right right emotion not based on these
appearances but thinking deeper level so that uh some
ancient Indian psychologist Indian text which mentioned
about psychology they also you see say same way most
of the destructive emotion based on appearances now
quantum physicist some quantum physicist you see
when they uh develop the deeper sort of understanding
about quantum physics then uh they are sort of grasping
some positive appears some negative appears very
much because of that

grasping that much reduce much less so this Indian ancient psychology also is mentioned so that's I think hopeful sign all destructive emotion based on appearances so appearance analyze uh not like deeper reality reality so thinking more deeper reality everything a combination of particle a mind also is a mind momentarily changing uh no independent mind so through that way there is no where where is 'I'? No independent 'I' all you say conceptual.

So all this negative emotion is based on grasping something independently exists there good or bad so once you see we realize uh nothing as appears a deeper level something different some quantum physics they say deeper level mental projection.

So through education although some of these idea come from religious text but these we can use ancestor or city how to bring healthy mind less destructive emotion.

That according Indian sort of tradition secular nothing to do with religion just a secular so I think uh remaining few decades I think we should uh try to to contribution in education field about these things then that brings inner peace so then a global warming I also want one sort of one point to share with you the people usually call Tibet as a roof of the world.

So according some uh

some scientists about global warming then they say within few decades the most of the river which come from Tibet now gradually reduced.

We can we can notice when we're flying over Afghanistan there are many

lakes now become very small and many lakes many rivers now now something like a little stream like that. So uh eventually Tibet also become like that so then Tibet measure mostly so what's today big rivers their ultimate source Tibet so once the Tibet become like desert then whole Asia is then really facing the drinking water including China Yangtze River and China and Brahmaputra in India and then

in Mekong in southeast Asia like that and one river in Pakistan site. So now from the viewpoint of people in this area should pay more attention about Tibet ecology.

So since political matter I retired already 2010.

2011, I totally retired but ecology of Tibet and culture uh different knowledge originally come from India this is a ancient Indian or city philosophical knowledge is we kept over thousands a year so these I fully committed to preserve as well as preserve the ecology in Tibet so you my friend occasionally you also you see I think recently Chinese prime minister visit Tibet as a result you see he

mentioned importance of ecology Tibet like that and sometime back you see Chinese government using give order so those

forestation something important for ecology then Chinese give Chinese government order some kind of stop deforestation like that so now uh this is not only just uh six seven million Tibetan people's concern but the whole Asia is something important so ecology

then Tibetan culture Tibetan culture

since you know eighth century the nalindra mosque one of the top master of nalindra chandra rashida he invited to Tibet now he advised since you have your own language that language develop what you say while you see I'd say the copy from Indian the system

not like Chinese so now uh when Tibetan language you see develop the all once a day a wild translation Buddhist text from India the new word developer so now today among the

Bali language and Sanskrit language Tibetan language is the most closest to Sanskrit language so dependent language as far as sort of Buddhist philosophy Buddhist study is concerned that very language is very important

so I have sort of the moral responsibility to preserve Tibetan language not just a national viewpoint but for

knowledge about ancient Indian uh knowledge we have 300 volumes 100 volume Buddha's own word and then more than 200 volumes all the trans all translation from Indian Sanskrit language or Bali language so therefore Tibetan language for study these sort of translation these books all together 300 volumes Tibetan language is very important so one of my commitment is try to preserve this dependent language very good so when we describing about psychology a modern philosophy then English language is homeless like I think very detailed sort of field of science to any language is not yet developed so similarly in this difficult philosophy in ancient Indian philosophy Tibetan language I think highly developed so when I explain about these difficult philosophy and a logical subject Tibetan language is more precisely expressed no other language body language the

certain portion body language very good but they also the nalindra tradition so including logic the Sanskrit language is the key language now Tibetan language or best language combined with the science language

Sanskrit language so

so I'm student of Tibetan or city tradition so the those difficult subject which exists in Sanskrit language in India you see we have some familiar so quite useful

body language even you see the sometimes I jokingly
you see telling some Thai Buddhist or Burmese
Buddhist or Sri Lanka Buddhist since many of them I
know has become very very close friend so sometimes I
jokingly telling them their tradition since no logic just
Buddha's own word uh because this is so what what
Buddha stated no further question so sunset even
Buddha's own word we raise question why Buddha say
that then further investigation uh if you find some
contradiction Buddha's own word we have right to reject
that's not in the tradition

so we extensively use logic

the Pali tradition not much use uh logic so therefore I
sort of jokingly is telling those Buddhist countries
from Buddhist country where not by sort of study about
logic then I express them they have no teeth if some
hard subject come

that those who see Buddhist study logic then we have
this strong teeth so therefore the logical approach very
important

tradition come from Narendra tradition a very much
logical approach so including Buddha's own word we
raise questions why why why so now we automatically
come closer feeling with scientists why and then
explanation yes

>> Richard J. Davidson:

I was just going to say Your Holiness is one of the reasons why I think scientists have been so interested in continuing a dialogue with you because of the emphasis on logic and reason and why the Nalanda tradition is so important to us as scientists so uh our time is coming to a close and I wanted to express my deepest appreciation gratitude Your Holiness may you continue to be safe and healthy and uh we all very much look forward to the time when we can travel again and come to Dharamsala to see you so thank you until then I'm sure we'll meet again over the internet but uh we look forward to being with you in person thank you

>> His Holiness the Dalai Lama:

Now this is

restrictions that after I think a few months and then I can easily see go.

So we can meet and group people that we can discuss continuously my age now as I mentioned earlier ,now uh 86 86. I'm quite sure uh another 10 years, 96, then another 10 years, 106 105. Like that so my brain is still very fresh very young so physical also quite good so we can discuss these things continuously in order to serving humanity. Okay thank you thank you so much.

>> Richard J. Davidson:

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Your Holiness thank you!