Hello.
Hello!
[LAUGHING]
In my mind, almost was just to say good morning. Actually, actually, afternoon.

[LAUGHING]

[NON-ENGLISH SPEECH]

Good.

Please sit down.

Please be seated. Your Holiness, civic leaders, students, faculty, staff members, and community, on behalf of the University of Utah, welcome to this special occasion. We are grateful for this remarkable opportunity to host a visit of His Holiness the 14th Dalai Lama.

[APPLAUSE]

I also want to welcome those of you who are joining us by live streaming. We are very appreciative of your attendance and participation in this event, as well. It is a pleasure to have you with us. Thank you to the numerous individuals whose collective efforts and perseverance have made this day possible. We are especially grateful to the Utah Tibet Foundation for bringing His Holiness the Dalai Lama back to our state, to Utah.

[APPLAUSE]

We also want to recognize the Utah Tibet Association and all of the members of the Tibetan community who are here with us, and some of whom provided beautiful entertainment leading up to this event. Each of you, through your attendance here today, provides the means for them to accomplish their goals of supporting the unity of local Tibetans, and of preserving their language and culture here in Utah.

The University of Utah is committed to fostering reflection on the values of society while engaging students, faculty, and staff, and the larger community in conversations that lead to positive transformation. We promote diversity, equal opportunity, and respect for individual beliefs. It's, therefore, a distinct honor to share the podium with His Holiness the 14th Dalai Lama.

He has lived a life dedicated to those principles and among many other honorable ideals. For the past 57 years as a political refugee, he has continued to provide guidance as a spiritual leader for
millions of Buddhists around the world. His Holiness has also peacefully raised awareness of Tibet and its people.

By generously sharing his teachings through his actions, public speaking, and numerous books, he has inspired religious and non-religious people worldwide. In recognition of his tremendous influence across the entire world, His Holiness the 14th Dalai Lama was awarded the Nobel Peace Prize and the Congressional Medal of Honor-- Congressional Gold Medal, among others.

I had the privilege of joining him this morning at Huntsman Cancer Hospital with several of our cancer patients as he greeted them and offered support. And I can tell you, His Holiness is a very special individual.

So today, it is my special pleasure to humbly present him with the University of Utah Presidential Medal.

[APPLAUSE]

This is the highest honor that I can bestow as president. And it's completely appropriate to recognize his extraordinary efforts to engage society in important conversations that lead to greater understanding, enlightenment, tolerance, and positive transformation. So your Holiness, it's my honor to give you this. But we're not going to ask him to put it around his neck, because it's heavy.

[APPLAUSE]

Now, don't put it on. It is heavy.

No, no, no, no, no.

Are you sure? OK.

Not heavy.

[APPLAUSE]

No problem. No problem. Oh, give me that hat.

Yes, oh yes. Visor.

It is so light. This is very, very practical.

[CHEERING]

So it now my honor and pleasure to introduce His Holiness the 14th Dalai Lama who will speak today on compassion and universal responsibility. Sir.
Thank you. Organizer, she told us, there's still people--

Waiting in line, coming in.

So then, we thought at the beginning, let us start from question answer till these people entering, coming. So. Main sort of question answer is after my talk. But at the beginning, why we are waiting people, so some questions.

We have received a series of questions from via the internet. And so I will start with that while the rest of the people outside come in. And then His Holiness will address the audience.

This question comes from a grieving individual. And he says, he wrote, I recently lost my father to suicide. Can you give me some enlightenment on the eternal soul's journey after one takes their own life.

Sad. Now, it is really sufficient reason to feel sad. But then, think, sadness, you see, will not bring your father again--

Back.

So for example, my own tutor, senior tutor, I received a lot of teaching. And also received the highest monk--

Ordination.

--ordination. So while he alive, I feel some kind of solid rock which I can lean. When he passed away, I really felt now, no longer, I can feel lean--

Lean on.

Then, I thought no, that's the incident of sadness that sort of occasion, must use for strengthening my will, my determination to fulfilling my late tutor's wish [NON-ENGLISH]--

Dream.

So similarly, now here, this is your case also. Of course, indeed, very, very, sad, but now, you should work hard and make effort because it will fulfill your late father's sort of wish. And then some way, your late father knows about your sort of condition if you remain very sad, sad, sad. And then father also feel [NON-ENGLISH]--

Sad.
--sad. So if you, in spite of that tragedy, you carry your life a meaningful way, full of sort of enthusiasm, then father feel very happy. So [INAUDIBLE]. Then, what happen after that? That is a more complicated, you now, question.

[LAUGHTER]

According Christian religion, this life, this very life, created by God. Then, after death-- is it dead-- we, after certain periods, lay them in coffin.

[NON-ENGLISH]

So if someone goes to hell, then I think while remain in coffin that's for short period as a--

Rest.

--short period, rest.

[LAUGHTER]

So anyway, so either go to heaven or go to hell. So those people who lead meaningful life, meaningful means a possi-- whenever the possibility are there, serving other, helping other. If not, at least [INAUDIBLE] helping other. That's a meaningful life. So like your late father, I'm sure, lead, I think, a meaningful life. In that case, now he will eventually reach heaven. like that.

So then those of the tradition, such as many Indian tradition, such as Jain tradition, Samkhya philosophy, and of many others of the Hindu tradition, see we have and, also Buddhism, you see a life after life. And also, before this life, there are, well many lives. So there are differences. So these, and particularly in those tradition, which have no concept of creator, but rather self-creation. So then, including Buddhism, Jainism that kind of sort of philosophical view. So therefore, they usually we call Law of Causality, no central authority as a creator. But a one's own action, you see, as a cause. And then action bring positive or negative result that's [NON-ENGLISH]--

Karma.

--as we call Karma, or like Law of Causality, cause fruit, cause fruit, like that. So and then, basically, the life goes continuously. And I think a major Indian tradition

[NON-ENGLISH SPEECH]

[NON-ENGLISH SPEECH]

Samkhya.
Samkhya philosophy. And as for Jainism and Buddhism, the self, no beginning, no end. When people reach Nirvana, Moksha, still it being there. So different sort of a different answer according to different philosophical views.

Well, thank you. Thank you, very much. Let's do one more and then I think we'll have about everybody in.

One of our doctoral students, [? Rinchan ?] Pungsukh, would like to know, you have been a consistent supporter of the inclusion of science in modern education. What role do you think scientific education plays in universal responsibility?

Yes, I think it depends. There's a lot of [INAUDIBLE] science, on particulars of the [INAUDIBLE]. Then not much connection. But another way, like scientists who involve research about brain and about human health, then they showing genuine interest is it how it to keep peaceful mind.

And then there is a day to the experiment, constant anger, constant, sort of fear, destroy peace of mind. And through that way, destroy our physical health. So then, such of the researcher now showing interest about compassion, love. So love, compassion, this is very much based on a sense of oneness of the same human being.

So individual do know want suffering, want happiness, so similarly, the others also have same desire, same right. On that basis develop sense of concern of their well-being.

So I have many friends among scientist. Actually, last 30 years, I have sort of serious engagement discuss with scientist and different field. So many change in scientist, their mind very open, renewed, unbiased. So I think as a true scientist, I think that mental attitude is very necessary. With that kind of mental attitude, further result, further [NON-ENGLISH]--

Studies.

--further study, or [NON-ENGLISH] knowledge, deeper [INAUDIBLE]. If certain level contented, then say oh that's our way of tradition, then no further--

Progress.

--progress. So investigation, in order to carry investigation, is that your mind must be open. And also, it is necessary, skepticism. That brings questions. Question brings effort to find answer. So if we contented, in our individual case, someone feel I know everything, then no further progress.

[LAUGHTER]

So therefore, I'm now 81-year-old person, but I always just consider I am student of those ancient Indian [NON-ENGLISH]--
Masters.

--ancient masters, ancient philosopher, like that.

Thank you, very much. I think we now have the audience here. So I would like you to go ahead with your address.

OK. Firstly, I want to ask you with this medal, this hat, do you see quite smart--

[APPLAUSE]

--or strange?

[LAUGHTER]

Whenever I talk, I give talk, I always stress we are same human being. Audience, speaker, basically same emotionally, mentally, physically. And the more important everyone want happy life. Do not want problem. So everyone have the right to achieve that desire or goal.

So further [NON-ENGLISH]--

If you go further along.

If you go further, entire 7 billion human being mentally, emotionally, physically same. And desire, all have same. And all have same right. Now, even animals also have that kind of desire, but emotionally, because of biological differences, their emotional level, there are some differences. And mental, particularly intellectually, much differences. But desire for peace, happy life, even animal, small tiny, insects also have same desire and right to exist there to survive like that.

So now important is because, you see, if you consider this speaker is something special, then my experience no use for you.

No relevance. No relevance.

No relevance. If you consider me same, then some of my experience can be useful to the audience. And then, also, you see, consider we are same. For my part, I am never consider I am something special, I'm 14th Dalai Lama. I never consider that. I just simple Buddhist monk, another human being. I'll go sit as one of the 7 billion human being.

So then I feel very easy to communicate with others. If I stress, I'm something special, then when you met people, you see, there are some people, you see, they consider importance of their position or something, then formality it's automatically come. Then formality is actually one barrier of close connection. Informal completely.
When we're born, no formality. At the time of when we're dead, no formality. I think between there, when we end the hospital, the medical treatment, no formality.

[LAUGHTER]

So most serious of the experience in life, no formality. When we quite, OK, then we consider formality as something important. In my mind is quite silly.

[LAUGHTER]

[NON-ENGLISH SPEECH]

So there is a Tibetan saying that that kind of self-imprisonment is like a spider spinning its own web and getting caught in it.

[LAUGHTER]

So we, too much emphasis some minor thing, and that creates additional problem. Then on top of that a lot of problem which we humanity now facing. So much killing and starvation. Same human being. Human being on the same planet. Very sad. Very, very sad.

We look television from Middle East or Africa, children due too malnourished--

Malnourished.

Their face, so sad. And meantime, violence, bombing. What benefit? All these comes me, we and self-centered attitude and don't care about others' well-being, others' life. So now, in order to tackle this problem, not through prayer, I think I'm Buddhist in my daily practice, prayer also included. But kind of for individual prayer is relevant and useful, but for society or world prayer, I think, not much meaning.

One occasion in Hiroshima, some Nobel Laureates' Peace sort of meeting. So some Nobel Laureate and some organization who also have the Nobel Laureate, you see they mention peace through prayer. Then my turn. I'm quite skeptical peace through prayer. I think 1,000 years and we pray, pray, pray, but not positive result.

[LAUGHTER]

Due to war, I think once I prayed to God, Yeah. And now, it is Sunni, Shia some sort of conflict, I think both pray to Allah. And sometimes, I jokingly, of course with my respect, jokingly use it telling both sides pray to one God. Then God, I think find difficult his bless should go this side or that side.

So then logically, if we have the opportunity see Buddha or Jesus Christ or Mohammad, ask please bring peace on this planet, I think they sort of are sitting founders, teachers. I think logically, they will say, who creates violence? Who destroys peace? Not God, but you. So you
have the responsibility to solve this problem since you create it. So that's quite logical. So at that time, in Hiroshima, I mentioned peace come only through action, not through prayer, not through blessing.

So then, there are many Japanese some like local official sort of there. They usually have been [NON-ENGLISH]--

Reserved, reserved.

--reserved. But then, when I expressed that way, they also--

Applauded.

So that's true. So now there is such a terrible sort of situation which we are facing. If we not make effort with full enthusiasm, determination, this present situation, unhealthy situation, go continuously. Then this 21st century will be same century, 20th century. Lot of bloodshed, suffering. So I think our generation witness what really happened in 20th century. It got in some historian, they say more than 200 millions of people killed through violence.

So if such immense violence create new shift, better shift of this planet, and then we may justify. But that is not the case. So this beginning of 21st century, some pockets, pockets, some sort of violence. This I believe syndrome of past mistake. And I think today's reality much changed. But concern of people who did this sort of problem still carrying all the thinking. Whenever you find some sort of disagreement or differences, you see, they're relying use force. That's old thinking. The 20th century's [NON-ENGLISH]--

Thinking.

--thinking, that out of date it. So now, you see, firstly population much increased and world economy, our livelihood very much interdependent of global economy. You see no national boundary. So that the new reality. Now in order to face this new reality, old thinking not fit. Now we must create new way of thinking. More sensible, global. Responsibility.

I really, you see, impressed recently, BBC reported many European young people, they expressed they are they're global citizens. So that's I think hopeful sign. And I personally also, you see, come across in Europe, it's previously different country even you see killing each other. Eventually, European Union created it.

Now, for example, one of my great friend, respected friend, as a matter of fact, almost my tutor about a quantum physics, [INAUDIBLE] a German scientist. You see, he and I in the 1990s, and he will also quite old then. He told me once, it was when he was young, young German, in German eye, French is their enemy. And similarly, in the eyes of French, German is their enemy. But that kind of situation completely change.

Actually, the generation, or the leader, who implement the concept of European Union all start by de Gaulle, a French president de Gaulle, and German Chancellor Adenauer. So when they are
young, negative attitude. But then, time changed. Reality changed. Then these two person, actively leading leaders to set up a European Union.

So these, I think, really [NON-ENGLISH] through difficult experience, more mature, more realistic. So these ideas, these ways of thinking come. So therefore, there I think time passes, we see people talking more on a more global issue.

So when I think of my own sort of experience, when I reach India 1959, [INAUDIBLE] then men can [INAUDIBLE] those several thousand Tibetans who follow with us immediate sort of [NON-ENGLISH] their livelihood.

Livelihood.

Then gradually, immense help or sympathy from Prime Minister Jawaharlal Nehru, Indian Prime Minister. You see, eventually, [NON-ENGLISH]--

Settled.

--settled, for settlement and also education for the children. So at that time, our main concern is how to create self-supporting community. Meantime, preserve our own identity. And then, education, modern education, plus our own language on these things.

Then, we also, you see, created monastic institution to carry, continuously, knowledge of what [INAUDIBLE] masters thinking like that. Now so these are work for preservation of our tradition.

Then 73, 1973, I had opportunity to visit some European countries. And also, you see, while I remain in India, more sort of opportunity meeting with people from the West. Then gradually, I noticed, we noticed, the society where material sort of--

Developed.

--material facility highly developed. But people who in that kind of society, that kind of lifestyle, not necessarily very happy one. So my friend, I think a billionaire very rich, but as a human being, very unhappy I notice. So therefore, material, external development alone no guarantee of create happy human being, happy society. So then, at that time, I also, you see, start talking sense of global responsibility. You see actually, a sense of oneness of seven billion human being, on that base developed sense of serious concern of other people's well-being as your own well-being by that.

So therefore, then, you see, more wider contract from our own experience how to develop inner peace. Then, of course, out of seven being human being, were one billion non-believer. Certain method to cultivate or [NON-ENGLISH]--

Promote, to promote, Lam.
to promote sense of concern of others well-being. On the religious base, will not cover entire seven billion human being. So we need, without relying on religious belief, simply use our common sense, common experience, and particularly scientific finding.

As I mentioned earlier, last 20 years, I have serious discussion with scientist, so some motivation the scientist you see through their own sort of investigation, what is the basic human nature? And they concluded, use some different reasons. And they say, basic human nature is more compassionate. So that really gives me real hope.

If our basic nature is anger, then no hope. If basic nature of human being is more compassionate as a social animal, because the affection is the basic foundation of our survival. So therefore, more as a compassionate mind here, physical, more healthier, more friend, more friendship comes, then happy family, happy community. So therefore, you see, there is real hope.

Now time come, we have to make effort, the happier world at global level. That is the sense of universal responsibility, the sense of global--

Responsibility.

--responsibility. Now that key factor is sense of concern of others' well-being. So sense concern of others well-being. Also, you see, I think best way to get benefit to oneself.

Firstly, as shown as that kind of mental attitude come, you see, you double up self more self-confidence and enthusiasm optimism. That brings more inner strength, inner peace. That gradually effect our health, also, like that.

So we already now committed how to educate to children from kindergarten up to university level about these moral ethics, not to rely on religious approach. So I think within next few month, we may finalize draft--

Curriculum.

--curriculum about the more ethics, strictly, not based on religion. None of that.

So then, so we here, according my own experience now is we are same but differences. You see I am now quite old. One [NON-ENGLISH]--

Elder.

--elder person. And also my life, you see, almost I think at the age 16, I lost my freedom. Age 24, I lost my own country. Then, over now 57 years, I've seen a lot of difficulties, a lot of some heart breaking news from Tibet, a lot of difficulties.

And also, you see, when as I mentioned earlier when hearing or seeing, modern problem, essentially, human are own creation. But this not causing depression or [NON-ENGLISH]--
Sadness or depression.

Oh, like that. So therefore, I want to share according to my own experience no matter how difficult it is, we have the ability to keep inner strength.

Now, how many Tibetans here? Raise hand. Oh. Oh, here. Also over here. So may I use few words in Tibetan. So that's top secret.

[LAUGHTER]

I think I speak a few words, a few sentences in Tibetan. Then, if necessary, he will translate.

[SPEAKING TIBETAN]

--Salt Lake--

[SPEAKING TIBETAN]

So I'll very briefly summarize what he said. His Holiness addressing the Tibetan people saying that we the Tibetan people are really an ancient people that has more than 2,000 years history. But in this long 2,000-- more than 2,000 years history of our people. The current period is probably the most critical period the Tibetan people have gone through. And it is critical because the very survival, or existence, of the Tibetans as a people, as a nation, is under threat.

But at the same time, it is also the critical period that has given us, our generation, the opportunity to demonstrate the strength and resilience and the intelligence of our people. Because in the past in Tibet, we Tibetans have been often caught up in our own very, small, petty disputes. The disputes between the monasteries, disputes between the different Buddhist sects, and so on. And Tibetan people did not really get the-- had the opportunity to demonstrate it inner resilience. But the critical period, which is very tragic, but at the same time has offered our generation an opportunity to demonstrate the depth of our character and show our resilience. So this is something that we really have to remember.

And then, also one of the things about the Tibetan heritage is also we are custodians of a very important heritage, the coming from classical Indian Buddhist tradition. And this is a classical heritage that is not only of value for the Tibetan people, but it also has potential to make contributions to the larger world as well.

For example--

I think directly now people from China, in China, about 400 millions Buddhists there. So many of them really showing genuine respect, interest, about Buddhism, which we kept over 1,000 years, which is direct link over [INAUDIBLE] tradition.
And then, to continue the translation, His Holiness was saying that from his own personal experience, as he remained in exile and had the opportunity to interact with people from many different backgrounds and walks of life--

I think now, now time come I think that this medal rest here.

He began to appreciate the importance of the Tibetan classical heritage. And also began to recognize what are the important offerings that one can make from our own tradition to the larger world. For example, in the area of promotion of compassion, understanding of loving kindness, and also the important role that can be found from the classical understanding of the human psychology, the ways in which mind works. All of that knowledge coming from the classical Indian tradition and which the Tibetans have kept can be of tremendous-- you know there can be a potential to contribute to the larger world.

And therefore, you know, he was advising the Tibetans to really be cognizant of this. And also take pride in the fact that we are people that are the custodians of this important heritage. And therefore, even though we are going through a very difficult, critical period in our history, we should not give up hope. Because giving up hope has never really been a recipe for success.

We need to keep our determination. And we need to keep our courage. And inside Tibet as well, if we look at the history of our struggle, now from the 1950s, one could say that almost three generations have passed but the determination of the Tibetan people and the spirit of the Tibetan people have remained, has remained, very, very strong. And this will be the case.

And one of the things that is sustaining the spirit of the Tibetan people really is the classical Buddhist heritage. Which I could say is almost like the life force of the Tibetan people and Tibetan identity. And this is something that we need to appreciate, particularly the younger generation, and because the classical Buddhist heritage that we have received is a tradition which emphasizes the use of critical reasoning and critical thinking, and therefore the younger generations can really appreciate this heritage and try to take pride in this fact.

And also, this gives our younger generation, also, the understanding of the importance of Tibetan language, because it is the Tibetan language that serves as the medium for this classical Indian and Tibetan Buddhist heritage. Therefore, we need to-- the younger generation needs to continue to keep the language alive.

In my own case, I'm 81 years old, as I said right at the beginning of my talk, that I consider myself student. And this attitude of being a student is important. So all of you should relate to the canonical collections of 300 volumes that we have not as sacred texts but more as textbooks. And select some of the key texts from this and study them, and this I think is very important.

And then, especially, for the Tibetan community here, I can tell you that you have found yourself, although outside your homeland, but in a very beautiful place here in Salt Lake City. And I can tell you that when you made the choice to make Salt Lake City your second home, you haven't made a mistake. It's very beautiful.
So I always you see try to share with public. Now time come, we have to make effort to achieve happier world, a compassionate world. And this century should be more peaceful, more happier century. So if we make effort now, then later part of 21st century can be more peaceful, more compassionate, more happier. If we simply follow old thinking, then I think it's a miserable experience of course continue.

So now, my brothers sisters, I think several thousand here, you see, you should not think of world problem is huge. I, or one, individual cannot do much. This wrong thinking. The change of humanity, change of the century, the first individual start one individual try to develop sense of oneness of humanity. And on that sense of concern of the well-being of 7 billion human being. From that we must create peaceful world.

Firstly, one individual should have that kind of sort of feeling or view. Then create your own family within [NON-ENGLISH] family, share these thinking. Then, one family, 10 family, 10 family, 100 family, 1,000 family. That's the way to change the society. So that's way, I think in America, I always was telling the leading nation of free world.

And then, already in this country, already you see few cities they develop the name of the city. They call City of Kindness, City of Compassion. No other country has developed that. Only in this country.

So now, I think next week, you see, about 200 cities' mayor, I'm going to meet. [NON-ENGLISH]

In Indianapolis, Conference of Mayors.

Oh, yeah, and your mayor-- and your meeting. So they invited me, so I'm looking forward. You see, already I think few cities already have that name. I think that kind of spirit should spread.

In Canada, in British Columbia, also you see really showing genuine interest these things. So then, different part of the world. If America is really make significant sort of effort, then I think many, many people, many country, I think, eventually is follow. Or recently, one meeting organized by [NON-ENGLISH]--


Oh, they organize one meeting. About 14 countries, Arab countries, some Arab countries, some African countries, where a lot of killing going on. So youth they want to [INAUDIBLE] them. You see, come. And I really admired these young male, female, develop desire and determination. We must make peace. We must make effort for peace under desperate situation.

Some sort of want to stay [NON-ENGLISH] through violence. Some people there [NON-ENGLISH]--
Friends and family.

--are dead, dead. Such circumstances, some of these young people develop determination. Now if this situation go continuously, then no hope. We must make effort. So I really admire so they are our people. So really now, committed making better world, peaceful world. So America, as the leading nation of free world, I think, should make effort. And we just have met Governor and we had lunch together. So Governor he has mentioned the state [NON-ENGLISH]--

Governor spoke a lot about the achievements and contributions of Utah's state.

So now, America, generally, particularly this state as Governor sort of was praising, you must make effort to lead this worldwide movement. OK. But if those people who feel some interest about my talk, then try to implement and lead and try to make contribution for a better world. If someone, who have not much interest, then, it is your freedom. Should not consider something like burden.

Should not consider, it's a burden.

So whatever like alcohol, [NON-ENGLISH]--

Cigarettes, yeah.

--cigarette, or drugs, or night club. Then, up to you. OK. Thank you. Now some questions.

[APPLAUSE]

Thank you. Thank you, thank you.

Thank you, very much. We have time for a couple more questions that I'll ask. So this was interesting because at the University of Utah, many of us are involved in various aspects of research on global climate change, and on pollution environment, and things like that. So one of the people has asked you, what do you believe to be the most effective approach regarding climate change?

That I don't know.

[LAUGHTER]

I think better to ask some specialist about that. So certainly, I have sort of serious concern about environment, because this small planet, blue planet, is our only home. So if this planet, let's see how I say [NON-ENGLISH]--

It's damaged beyond repair.
--then no other choice. So this only home. So we not only just utilize the natural resources, but also we have the responsibility to look out on this planet. That I know. But the detail, I don't know.

OK. Now this is a questions that I'm sure you must have been asked many times. So our final question is this. Do you think it's possible that you will be able to return to Tibet in your lifetime? What do you think about that?

Most of Tibetan you see, I think, accepted those too old, one life and now 80-year-old. So I don't know whether they can see Tibet or not. That I don't know. Otherwise most of us always feel, oh, one day it will come. Our meeting with [NON-ENGLISH]--

Meeting the Tibetans from the exile with the Tibetans back home.

Right.

So and then, I think one main reason is since '74, we are not seeking independence. You know there are several reasons. We are materially backward. We also want more modernization, more material--

Economic development.

--economy development. For that remain within The People's Republic of China is our own interest. Meantime, China's constitution also mentioned certain right for different so-called minority. These right implement fully on the spot, then our main concern is preservation of our own identity, our own culture, these things. Then, economy side remain within People's Republic of China, then, suddenly you see we get a lot of money for that government.

So because we 1974, we decided that, then '79 then Deng Xiaoping there. Deng Xiaoping send some sort of indication or message he want discuss about the problem with us. So then, my emissary meeting met him. Then, you see, he mentioned beside question of independence, anything can be discussed. So those realistically just thinking like that. And nowadays, using those narrow minded, hardliner, you see they sometimes I'm usually is telling, some I'm telling, you see, they are not using human common sense.

So sometimes I sort of mentioning some of these hardliners' brain, some part of brain which usually develop common sense, that part of brain missing.

[LAUGHTER]

But now, time change, accordingly time large number of Chinese tourists visitor in different outside world and also Tibet. So many Chinese tourist who want to visit Tibet, that they're sort of more a sort of sympathetic attitude. And also, they realize Tibet have their own different language, different culture, like that.

And then, I have one story. I heard one occasion, some Chinese, I mean,
Tourist.

No. Some Chinese, from mainland China, to Lhasa in [INAUDIBLE]. There are also some Tibetans also there. They notice two Chinese, one businessman, one official. So that official you see telling as their usual ver--

Version.

--version. Oh, Tibet big word something, something. And the Dalai Lama spirit is on these things. So then, the Chinese businessman who visit outside world, so then, he argued that person, no, I know the outside world [NON-ENGLISH]--

Understanding.

--understanding about Tibet. And he want Dalai Lama. So for sometime, these two Chinese one official hardliner, one Chinese businessman who have more knowledge about Tibet. So they argue like that. So some Tibetan, they interesting listen. So like that.

So therefore, more and more Chinese intellectuals, some students, some professors, I think last in four years, we noticed about 1,000 articles wrote by Chinese, many Chinese oversees Chinese. And also it's a few hundred within China. So all 100 almost 1,000 article in Chinese language, wrote by Chinese, all of them fully support about our [INAUDIBLE] approach and are very critical about government policy.

So these, I think, help decided as a result knowing more and more the reality. So things are changing. Things are change. So therefore, I feel-- and in the China proper, for their own interest, for their own future, the President their rigid sort of system and closed society. It's very harmful for their own future. So eventually, I think it will change, will change. That's my view.

In meantime, our friends whenever you have some sort of opportunity meeting, some Chinese brothers or sisters or businessman, or student, or some tourists,

Or officials, Lam. Or officials.

Oh, and then tell them the reality. So like that. so. I am basically optimistic like that.

Thank you, very much. Thank you so much for being with us today.

[APPLAUSE]

What a wonderful experience to have you with us your Holiness.

[APPLAUSE]
And now, it is my great pleasure, before we conclude, to introduce Pamela Atkinson who is going to give us a report. Pamela is widely known for her humanitarian efforts in the state of Utah. Pamela?

I can sit. Sit. Sit.

I'm actually going to give you a financial report, but it's not boring. Let me tell you that right up front. We are so grateful to His Holiness for being here and for your words of wisdom. Those of us on the Utah Tibet Foundation have been associated with the Tibetan people here for 19 years. And we love their gentleness. We love their kindness. We love their compassion. And we're always happy to be part of their life in Utah.

So don't you want to know what happened to the money that you paid for the tickets? Some of you paid $35. Some of you paid $20. Well, how was that ticket money spent? So let's just quickly look at the revenue and expenses for this terrific event.

Ticket sales to fill this great building brought in $300,000. So thank you all for buying the tickets. That was great. Appreciate it.

[Sponsorships from the University came to $30,000. Thank you, President. But you also know that with revenue comes expenses. And my word, do they ever add up. So we have the expenses for the venue, for the Huntsman Center. And it includes the rental of this excellent facility. And also the operations and staffing. And then there is the equipment. And I do apologize that you had to wait so long to get through the magnetometers. Now the fact that I can say that one word, magnetometers, that's the new metal detectors. And we apologize that you had to wait so long to get through them. But they did of course add up. Travel costs for our esteemed visitors.

And so you're probably saying, OK, Pamela get on with it. What is the bottom line of revenue over expenses. Well the math shows that approximately, I'm saying approximately because you know how the bills come in, $94,000 was left. And His Holiness will decide on the disbursement of funds to Primary Children's Hospital,

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Number three, the preservation of Utah Tibetan culture here in Utah.

And number four, preservation of the Tibetan culture through the Dalai Lama's Charitable Trust. And this includes education, health, and social development.

So I just have a question for you. How would you like to increase the amount of that donation? Having heard His Holiness's inspiring words, you know the traffic is going to be pretty bad, so on your way out, how about stopping at the booths? Much merchandise is still there for sale, knowing that it will all go to the programs that are near and dear to His Holiness's heart.

Thank you, so much.

[APPLAUSE]

Thank you, Pamela. It's great to be with you.

You, too.

Thank you.

Thank you, Your Holiness.

So in closing, I just want to honor the sponsors from the University, the Office of Global Engagement, the Asia Center, the Global Health Center, the Hinckley Institute of Politics, and the Tanner Center for Nonviolent Human Advocacy with the Tanner Humanities Center.

Thank you so much for coming. Out of respect, we would ask you to stay seated until we move the Dalai Lama, His Holiness, out of the stage. Thank you, very much.

[APPLAUSE]

Thank you.

Thank you, sir. What an honor.

Thank you, thank you.

So thank you, good night.

[LAUGHTER]

[APPLAUSE]

I think you old today, I didn't notice my knees, these are quite difficult. This, anyway, I said they're a reminder you are old person, old person.
[LAUGHTER]

But my brain, or mind, quite clear. So sometimes, you see, sometimes, sometimes as I
mentioned, you see, eventually, this become worse and on the wheelchair, I can come, and bah-
la-bah-la-bah-la-bah-la like that. Thank you. Thank you.

[MUSIC PLAYING]