

# THE POWER OF COMPASSION

a public talk

**by His Holiness the 14th Dalai Lama**

Tivoli Park, Ljubljana, Slovenia

6 July 2002

Good Morning!

It's really very beautiful, the surrounding is very green, everything is very fresh, and what is most important, I think on everyone's face there's a smile, so that's very beautiful, very good.

I hope that you had a good sleep last night, then certainly you are here very fresh. Otherwise if you spent last evening in some nightclub, and did not get sufficient sleep, then perhaps here you might feel bored.

Indeed I'm very very happy to have this opportunity to talk with the public. I consider the interaction with people very useful. For me - through questions and answers I gain some new understanding, and also sometimes when someone gives me a new question, of which I've never thought before, that helps me to think more, so it's useful. And the way of putting a question also indicates the feeling or interest of others, therefore the meeting and interaction is something I believe to have a mutual benefit.

I would like to express appreciation and thanks to the organizer, who arranged this opportunity, I'm very very thankful. And also the people who arranged these things and this equipment, in the last few days I think you must have been very busy, so I appreciate that, thank you.

I also want to thank the public. You came to show you warmth. Maybe some people came just out of curiosity, but I think many of you came in order to express your affection, so I appreciate it very much. Sometimes when a big gathering happens, I have a little anxiety, since if you come with great expectations, then from my side I have nothing to offer you, so you might get some disappointment.

The topic of my talk is "The Power of Compassion", but before I touch that, I would like to say something about the background situation, why is compassion in our life important or relevant. I will tell you something about that.

As you know, I'm a Buddhist. I studied Buddha-dharma, so some of my concepts or outlooks are related with the Buddhist concepts or Buddhist ideas. These things are an explanation about the reality, they have nothing to do with the Buddhist faith.

Now the point is that there are external things and internal things. When we say internal things, we mainly refer to our consciousness, our mind, emotions and different thoughts, these are internal things, that's the subject side. So when internal mind and external things interact or get in contact, in the mentality there are two levels, two kinds of mind. One mind is the sensual organs, they directly perceive the object, without discrimination between good or bad, or this or that. They simply get the picture of the object. The second level of mind is making discrimination - this is bad, this is good, this is something useful...

Within Buddhism there are different schools of thought, and according to one of the important schools of thought, it is believed that through our internal mind it seems each thing exists independently, that kind of appearance is there. But in reality, things do not exist independently.

There's always a gap between appearances and reality.

In our daily life, because of that background, we often get some certain impression, which is actually not in accordance with reality. In many cases, a mental projection happens.

I think on one level, the world and the circumstances or the situation in the world is always changing. Obviously in economy, and also in the environmental situation, every day things are changing. The reality is always moving, changing. Practically, every day there are new circumstances, a new reality, but in our mind sometimes we consider things more or less static, unchanging.

Then I think a more serious thing in the reality of this world is, because of the population, because of the lifestyle and also because of the technology, the things are becoming much smaller, because they are interdependent. Everything is interconnected, not only nation to nation, but also continent to continent. They are heavily interdependent, and that's the reality. So according to that reality, "this nation", "that nation", "my nation", "other nation", that concept is not important. But in our mind, we still prefer the demarcation of "we" and "they", and accordingly, sometimes in our mind we feel that our own interest is something quite isolated, or quite independent from the rest of the world.

In reality, our interest is actually related with the interest of the world as a whole, so there's almost no isolated interest or thing, which is not related to the world at large. So between the appearances, our perceptions, and reality, there is always a gap.

Actually I believe the education is supposed to bridge the gap between the appearances and reality. Especially in scientific research, they are actually trying to know the reality, they are not satisfied with just appearances, but they try to know: "What's the reality, what's the substance?" So generally the education has the information, knows the reality, and that helps to reduce the gap. And then handling the situation through that way becomes more realistic. Otherwise, if we try to handle the situation without knowing the reality, then sometimes the situation gets even more complicated, even more difficult.

Now this way of looking, this concept helps to know the importance of the environment.

Our future, our happy life very much depends on the environment. As human beings, we always take care of our next generation, of our children, and of our children's children. So therefore, even if the environmental situation for our generation in this moment is O.K., but unless we take special care, the next generation and the one after that may find more difficulties. Therefore again we have to take special care, seriously, because of the reality that our happiness depends on the environment. If the damaging the environment continues in this way, then not only our generation, but also the coming generation will certainly face difficulties.

Then there's another field, the concept of "we" and "they". I think in reality, as I mentioned earlier, today's situation in the world is heavily interdependent. That's the reality, and according to that reality, now the concept of "we" and "they" is no longer relevant. But in our mind the demarcation of "we" and "they" is still important.

No matter how powerful an individual person is, his or her happiness, or his or her future actually entirely depends on the society, on the community.

In reality, one's own interest is very much dependent on the interest of others. Therefore taking care of the environment and of others' interests is actually in the interest of oneself.

Then on one level there are our sensorial experiences, which are very powerful. Another level is the mental level, and satisfaction, pleasure, and pain are mainly on the mental level. So actually there are two levels.

But in our usual appearances, the sensorial level of experiences is dominant. We've felt that, so therefore obviously up to now we paid all our attention to the material development.

We get the impression that the sensorial experience is the most important, so the fulfilment of that level - that is material things are supposed to be the most important - good food, good shelter, good clothing, good companionship, good music...

A colourful dress and different flowers are good for the satisfaction of our eye consciousness, then music is good for the ear consciousness, then perfumes are good for the nose consciousness, isn't it? I don't know about smoke - is it good for tongue, or for nose, that's difficult. Obviously drink is good for the tongue consciousness, clothes are for both physical feeling as well as the eye consciousness. All these we can manage if we have money, so money becomes very important.

On the national level we always consider the importance of the national growth, it should increase year by year. If it does not increase, then people say it is a disaster. We almost take for granted a limitless progress, and in the meantime we consider there are limitless resources, like the consumption of fuel and many things, but in reality it is not that way.

Now we believe, or we have the impression that the sensorial experiences are the most important. But according to reality, I feel that experiences on the mental level are of superior importance. The reason is - if someone has a lot of worries on the mental level, a lot of fear, anxiety, those negative feelings cannot be subdued by good food, or by other sensorial experiences.

However good the sensorial experiences may be, they cannot subdue the mental suffering.

If we are mentally happy, satisfied and calm, then the physical difficulties can be overcome. The sensorial experiences can be subdued by the mental experiences. So therefore the mental level of satisfaction is more important.

Furthermore, in some hard work, or even in sports in order to gain a goal people are passing through big hardships. Even if physically they get some injuries, some pains, but because they have a certain goal, because they have a mental vision, in order to achieve that they can bear the physical hardships, the physical difficulties.

I think the opposite is almost impossible - in order to gain some sensorial level of happiness to sacrifice the mental level. I think for someone who is really sensible that is impossible. But it happens sometimes to foolish people - they just think about "money, money, money, money, money..." then day after day they have a lot of worries, a lot of anxiety, but somehow they accept that. I think that's foolish, actually foolish. (laughs...)

So except such people, in order to gain some mental level of satisfaction it is easy to sacrifice the sensorial experiences. But the opposite, if we think of it properly, then we see it's foolish, difficult.

One point was there but now I forgot... Let me think... It does not come, but it doesn't matter.

So today the material development, generally speaking not in the whole world, but in certain areas it has really reached a high standard. But the people who have all the material facilities are not necessarily very happy, that's not the case. I personally witnessed some very rich families, as far as material is concerned, they have plenty, there's no reason for any sort of anxiety, but as persons they are not happy.

One time in America on a journey I stopped at one house for a short moment, or lunch break. The owner seemed very rich, but then in the bathroom I noticed there was a half open box, and due to my curiosity, I think illegally I opened it and then looked inside, and there were some boxes of tranquillisers. Then I thought: "Oh, the person who lived in that big house looks very rich, but even that person needs tranquillisers!"

So this was one example, then another real one is about one professor, with a very great name. He personally told me that his income was more than one million dollars each year. It seemed everything was satisfied, he had enough of everything, but then he told me he has a lot of worries, he's unhappy. When I met him at least for the last several months he could not see other people, he felt very uncomfortable, and then he asked me what to do. Of course I'm not a specialist, but according to my own Buddhist training, I tried to share his worries and explain him some basics about the nature of our life and these things. Then afterwards I heard that his mental worry, his mental situation much improved. So this clearly shows, even if the material facilities are there, the person is not necessarily happy.

The sensorial level of satisfaction cannot bring happiness or satisfaction deep inside.

And then - yes, now I remember that point! The demarcation between human beings and other animals is human intelligence. Although the animals also have experiences on the mental level, however the human beings' mental level experiences are much more complicated, because of the human intelligence.

So many unhappy things are there mainly because of the human intelligence. In such cases it is impossible to find a sensorial remedy or countermeasure for the unhappiness or worry due to the intelligence. That simply cannot eliminate it. The countermeasure for that kind of mental worry must come from human intelligence itself. That's the reality, and this was the explanation of the background.

Now, the human intelligence itself of course is marvellous, but it can be either a source of worry, a source of discomfort, or a source of happiness. It can be both. The human intelligence can also be very destructive or very constructive.

So anyway, I think among the thousands of different sorts of mammals on this planet, some of the dinosaurs in the ancient times had a huge body, and also whales in the sea and elephants are physically very very big, but their consumption and their destruction of the environment is very limited, it automatically recovers. These animals are also fighting in the time of mating, but their destruction is limited.

We human beings are anyway the biggest troublemakers among the thousands of different mammals. Sometimes I'm jokingly telling to people, if we really want peace on this planet, and no serious troubles, then the entire humanity should disappear. Then I think the world may have more peace more naturally. We are anyway really the biggest troublemakers.

But on the other hand, because of the human intelligence, only human beings can develop infinite altruism. The other animals, especially social animals, they have limited altruism, but no capacity to develop infinite altruism because of limited intelligence.

So now, if the human intelligence is balanced by the sense of responsibility, then human intelligence can become more constructive. I think the sense of responsibility is some kind of assurance that intelligence becomes positive and constructive. Now how to develop the sense of responsibility? More sense of caring, sense of affection to others, thinking about common interests, that brings a genuine sense of responsibility.

So now, according to the background situation it becomes clear that one of our emotions - we call it compassion - is a very important matter.

I want to make it clear, some people have the impression that love, compassion, forgiveness, and self-discipline, they consider them as religious subjects. So those people who have no interest in religion, they also completely forget about these values, and I think that's a mistake.

Yes, all religions, all major religious traditions emphasize the importance of these things, but basically these things and religious faith are essentially separate. I believe the basic human good qualities are there from the birth on, but religious faith comes later.

Perhaps it may not sound nice, but sometimes I feel that when we are born, we are free from any religious faith, but we are not free from the human affection. Without the human affection we cannot survive, without religious faith we survive, therefore essentially these basic human values are separate from the religious belief.

So if anyone has religious faith it is good, because the various religious traditions are very useful for strengthening, for increasing these basic human values, but if someone has no interest in religion, it's O.K., no problem.

As long as we are human beings, so long we want a happy life and therefore there's no point in neglecting the human values, because they are the foundation of our good life, meaningful life.

So these basic human values are something very important for good days, happy days, and happy lives. Particularly now in modern times, as I mentioned earlier, economically and in the environmental issue the world is becoming just like one entity, one world. Everything is heavily interdependent. Under these circumstances these basic human values are very very essential.

Another thing is that as long as humanity remains there, because of the human intelligence different mental dispositions, different interests and different opinions will always be there, and these are the source of conflicts. Some contradictions, some conflicts will always be there.

Even in individual cases, for example as an individual in the morning you have a certain concept, or a certain idea, and you feel that's right, then after more investigation, more thinking, in the afternoon you may get just opposite, entirely different ideas. Then you need to synthesize it, otherwise you find it very difficult, very uncomfortable. In one way you feel this is right, at the same time that is right, then it's a very difficult situation. How to decide? Sometimes it is very difficult. So if that goes on continuously, then it becomes more serious, then sometimes depression, and sometimes even suicide happens.

So even in individual cases contradictory ideas, contradictory thoughts sometimes bring difficulties. Therefore as individuals we need to try to synthesize, to unify.

Similarly, in one's own family, even if there are just two persons, a husband and a wife, some different interests, different opinions, yes, they could develop a conflict. But then you have to solve it, not in a violent way, but through a mutually agreeable solution.

And on the community level there are also different opinions, different interests, and as a result a conflict is there. It is realistic to solve it through discussion, through talk, and to try to find a mutually agreeable solution.

On the national or international level that's the only way. Actually, I think to try to solve the problem through violence and using force is out of date.

In ancient times, when nations were more or less independent, or isolated, each nation was more or less self-sufficient and independent. Under those circumstances you can justify using force, and destroying your enemy is your victory.

But in modern times we are economically and environmentally heavily interdependent, and under these circumstances, the destruction of your enemy is actually the destruction of yourself.

Obviously we are not talking about outer space, if there's some outer space and some enemy comes from there, then perhaps I think the whole world has to unify and face the challenge.

When I see an enemy, it is within our own neighbour, isn't it? For example here in Slovenia, your economy is very much dependent on your neighbours, with more prosperity in your neighbour ultimately you gain benefit. So if you destroy your neighbour, after all you will suffer. So that's the reality today.

The concept of using force is out of date. In the meantime the conflict remains there, different opinions, different interests are always there. Now, what's the alternative? Dialogue, talk. So while we are promoting peace and non-violence, we must promote the alternative to solve the problem through peaceful means, that's through dialogue.

In order to develop the spiritual reconciliation and dialogue, I think compassion has a very important role. Firstly, compassion develops respect of others. A compassionate person will certainly not neglect others' interests. Although there is a conflict on a certain level between your own interests and others' interests, you still keep in your mind the respect of others' rights, others' interests, so that's one important factor for compromise. Then another - a more compassionate mind brings inner strength, self-confidence, less fear, so that's one very important element to face the challenge, to talk.

So in order to solve the problem, the only alternative is compromise, dialogue, and for that field compassion has an important role.

Then compassion is very important for the individual inner peace, a more compassionate person actually can interact with other fellow human beings, even with animals, much more easily, peacefully. As long as the compassionate mind is there, it automatically opens some kind of inner door, and through that way we can communicate with others very easily, peacefully.

If hatred, the opposite of compassion, the ill will, is there, it automatically closes our inner door. Through that way you always have suspicions, distrust against other fellow human beings, and eventually you find it very difficult to communicate with others, and eventually you get the feeling of loneliness.

So these things I feel are something important in our life.

According to my own experience, I'm now 67 years old and in my life there were many difficulties, and very sad experiences happened during my lifetime. In fact now for more than 43 years I remain exiled, as a refugee, and in the meantime, almost on every occasion news from my home are sad news, so it's very sad, very sad.

But during those difficult periods I found that the most useful and most reliable friend are my own positive emotions, that really helps me to keep my mind clear and fresh, and helps me to keep enthusiasm and hope and determination. So therefore according to my own experience, these mental qualities are very very useful in our life, particularly when you are passing through difficult periods.

So that's why I shared some of my own experiences with you and if you feel that some of these points according to your own experience seem relevant, or seem interesting, then think further more, investigate more, and eventually, if your mind becomes more compassionate, also your health will improve, and your medical expenses will be also reduced. So through that way your life span will also increase. Not necessarily through meditation or reciting some mantra, or making some statues, or initiations, but I think a really peaceful mind is the real factor for longer life.

So investigate further, experiment further. And if you feel that my talk and this beautiful day is not much meaningful, then just forget it, no problem, you do not have to have any extra expenses. (laughs...)

Thank you very much, and now some questions!

***Q: How can teachers in schools teach about compassion and other human values?***

A: I think that's a very good question. I always emphasize the promotion of human values, not through prayer, not necessarily through a religious course, but through the training of mind, and that mainly through education, through awareness. I also think in modern society, in modern times, everybody agrees that education is very important, therefore we spend several years in school, university and like that. Therefore if the education institutions put more emphasis on the importance of these basic human good qualities, it is very useful.

So now, how to teach the compassion, and the sense of affection? It is not sufficient to explain it with mere words, but through action. So if you are a teacher, in your attitude towards your students, firstly you should develop a genuine sense of concern for the students, for their whole future life. Then to help shaping their whole future life, develop the sense of responsibility, with that the signs come automatically to the minds of the students - the affection, the sense of concern, the sense of caring from the teacher's side.

In the student's family parents must provide the maximum of human affection, then if in the class the teacher provides a maximum of human affection, through that way the student grows up in the atmosphere of human affection almost 24 hours a day. I think that's the proper way, so I appreciate your question very much. It's very important.

Sometimes you may lose a little bit of anger, if the student doesn't study well, but basically, if you keep the genuine concern and genuine compassion towards your students, then they will understand the few moments of your scolding, or a few moments of your bad looks, that's OK.

***Q: I hate my brother to death, what can I do to overcome this hate.***

A: That's a difficult question. Unless I know what are the actual circumstances, what's the reason, it is difficult to say.

Sometimes with my own brother there's a little conflict, because my eldest brother is really determined that Tibet must get independence, so he's very critical about my middle way approach. So here is a conflict, but then except our discussions about this - sometimes I really feel a little irritation - but on the other hand we are two brothers. I also have deep respect for my elder brother, who is very joyful and always makes fun, and I respect his nature. So looking from the positive side, we are basically just two brothers, so if I think in that way, there's no problem. Our relation is very close, we talk as two genuine brothers. So that's one example.

I think in your case, on one side, on a certain field or with a certain factor, your brother makes you feel uncomfortable. But then you should analyse to see what's the matter, and then try to look at your brother from a different angle. Don't look or think always from a negative side, try to see another angle. You might find some good things, then that will eventually make your mind more balanced. Otherwise I don't know.

Then perhaps if you have religious faith, for example the theistic religious faith, then your brother is also a creature like yourself, and there must be some meaning. The almighty, all-compassionate, all-merciful god created that, so there must be some meaning. Think about this line.

If you are a Buddhist, then think about karma. Due to our past wrong doing that kind of situation happens today. So if you keep further committing these negative emotions such as hatred, then the future will worsen. Therefore thinking about the karmic chain reaction, try to change your attitude, try to change your emotions.

***Q: Your Holiness, in October in Graz you will lead the Kalachakra for World Peace ritual. What is Kalachakra?***

A: The Kalachakra is one of the important tantric teachings. The meaning of Kalachakra, the literal translation is "wheel of time". Otherwise it is very complicated, the philosophical explanation is very complicated, so I don't think to consume a lot of time for the explanation of Kalachakra, I think there would not be much meaning. (laughs...)

***Q: Most politicians and people in general don't have your feeling of compassion. Do you think that a world of love and compassion is possible in such conditions?***

A: I don't think all politicians have that kind of nature. I don't think so. Certainly some people in the politics truly make politics dirty, but not necessarily all of them. I think some people are very sincere and compassionate, with the sense of responsibility and commitment, and through that way they carry out their politics. So I don't think it is easy to generalize.

Then I think it much depends on the society as a whole. If the society were more compassionate, more peaceful, then the politicians who come from that kind of society would be different. I think it makes a difference if there is less affection in the society, and always too much competition between one another and no respect for one another, then the person who comes from that kind of society, that kind of atmosphere, is different. So we can't blame this individual, we have to look at ourselves. Before pointing to others first check oneself!

Then try to be a more compassionate person, try to create a more compassionate atmosphere within your own family, and through that way join your neighbors and try to create more compassionate, more peaceful neighbors. That's the way!

***Q: What is the most important thing in the spiritual life?***

A: As I mentioned earlier, these basic good qualities of the human mind, I think these are the essence. Then of course in different traditions, there are little differences in the emphasis.

I believe, all the major teachings, although they have different philosophies, some differences are fundamental, however they all carry the same message, the message of love, forgiveness, tolerance, contentment, self-discipline. Different philosophies are actually necessary in order to satisfy the variety of people.

It is important that we choose the spirituality according to one's own mental dispositions. Generally, like here in Slovenia, I think the Slovenian people are traditionally Catholic or Christian, therefore it is safer to follow your own tradition.

Some may have a different taste, or a different mental disposition. Already some people here seem to take interest in Buddhism. My advice or my suggestion is, in order to practice the Buddha-dharma the study is very very essential. Without knowing the whole structure of Buddha-dharma, just reciting some mantra, or putting some strings, and sometimes wearing a different dress, there's not much meaning.

***Q: Do you think that a person has to be religious to be peaceful after death, or is it enough to be a good person and to try to live as best as one can?***

A: According to Buddhism, the life after life is natural, whether the person accepts it or not, believes in it or not. Then the preparation for a good next life can be done even by someone who has no particular religion, no particular belief. Simply carry out this life honestly, be more compassionate!

In a few words, if possible help others, if not at least refrain from harming others, that's a meaningful life. So whether such a person believes in next lives or not, he's actually prepared for a good next life.

***Q: How can Slovenia help Tibet? Is that even possible for such a small country?***

A: Thank you for this question! Certainly, I think you can do it even more effectively, because one of the causes for our problem is fear and ignorance in the minds of the Chinese brothers and sisters. So therefore as a small nation, firstly to explain about the truth of Tibet is helpful to reduce the ignorance. If a smaller nation like you speaks the truth honestly, frankly, there is no threat to the other side, therefore there's no reason for them to keep their fear. Therefore I think you can help more effectively.

Then in order to do that, firstly educate your friends or your neighbors. I think many people here may not even know where is Tibet, therefore you can help them to have more knowledge. Then we have an active Tibet Support Group here, very good friends are here, so keep in contact with the people who are helping to support the Tibetan issue. I think that's the practical way to increase the interest in Tibet.

***Q: I have a question because there are a lot of new movements all over the world, like new age or mixtures of philosophies. I think we all agree about the basic human virtues, like compassion or all that you have already told us. We say there are several traditions and there are several tastes, but if we claim there is one reality in truth, how can we find a way out of this bundle of confusion? How can a human being searching for truth know one thing is really the truth? Is it a leading voice in you the one who tells you that's the reality, and then there are 6 billion realities, or is it just one tradition that is true?***

A: Yes, yes! This is a difficult question. Firstly I do not think that this small brain has the capacity to know everything. I think it would be difficult.

Secondly, in order to lead a good life it is not relevant that first we should know everything. I think that is not necessary. Like when taking medicine for illness - when we get ill, of course we ask a reliable physician and he prescribes one medicine, then we take the medicine, because the cure of the illness is the main purpose. We do not necessarily have to investigate the substance of the medicine very thoroughly.

In religious traditions - anger, hatred, jealousy, extremely self-centered attitude, these are the troublemakers, so a medicine for these negative emotions is necessary. So according to one's own mental disposition, to some people the faith to the creator is very powerful, and for some people thinking about the karmic consequences of one's action is more effective. So according to one's own mental disposition, one adopts the most suitable, the most effective method.

Usually I say that in one individual case the concept of one truth, one religion is important, but in the terms of several people, several truths and several religions are relevant. So when we are talking about the humanity, the pluralism in religion is necessary.

Then you touched the new age. Of course it is entirely up to the individual, someone may really have interest in the so-called new age. But as a Buddhist monk, I think if someone claims to practice Buddha-dharma, and at the same time tries to transform the Buddha-dharma in a new age religion, that is not correct. If we follow the Buddha-dharma, then the Buddha-dharma should be authentic, historic, that's very important. If the method is mixed and confused, it will automatically result in more confusion. So I think it is better to follow the authentic traditional teachings.

***Q: As I am very impressed by Buddhism and Buddhist thoughts, I would like to ask what is it about the Buddha that you admire the most?***

A: Of course the Buddha, like in any other tradition, is considered to have infinite mercy, infinite compassion. One unique thing about the Buddha is the concept of interconnectedness, or interdependence. I personally think this philosophy is really helpful to widen our perspective and also in that way we can come closer to the reality more easily.

So my admiration towards Buddha is mainly in two factors. One is the Buddhist philosophy, the concept of interdependency, and the other is that he was a fully compassionate person.

So I consider myself as one tiny Buddha's follower, I practice as much as I can the practice of love and compassion with the help of the realization or understanding of the interdependently arisen nature of reality.

So that's very helpful to me, and that's my answer to your question.

***Q: Eliminating fear with compassion, what else would you advise to the Slovenians?***

A: I don't know. I think the Buddha stated that oneself is the master of oneself. Therefore ultimately you will find the answer yourself!

***Q: What is it in your life that you like, what is it that you don't like and what are you afraid of?***

A: I think there is a variety, which is the top most I don't know.

I think in this moment I am very happy, the weather is very good, the environment is very beautiful, and as I mentioned before the people here in most cases have a big smile, and seem very happy, so this makes me very happy. Then what was uncomfortable - the other day I had a talk in a room, there was too much heat, so while I was talking there was a lot of perspiration, then if there is more perspiration itching also develops on my skin. So while I was talking, like a monkey (scratching...), like that (laughs...).

***Q: If the Chinese continue with the genocide, is there anything that can be done in the future?***

A: I always emphasize that the People's Republic of China is in the process of changing, so things will definitely change. Because of the Chinese own interest China has to join the global trend - that is to respect the human rights, to respect the individual ethnic culture, to respect the religious freedom, religious faith, the rule of law, democracy, freedom of information, freedom of speech, these are the global trends. So therefore I'm hopeful.

So thank you very much!