

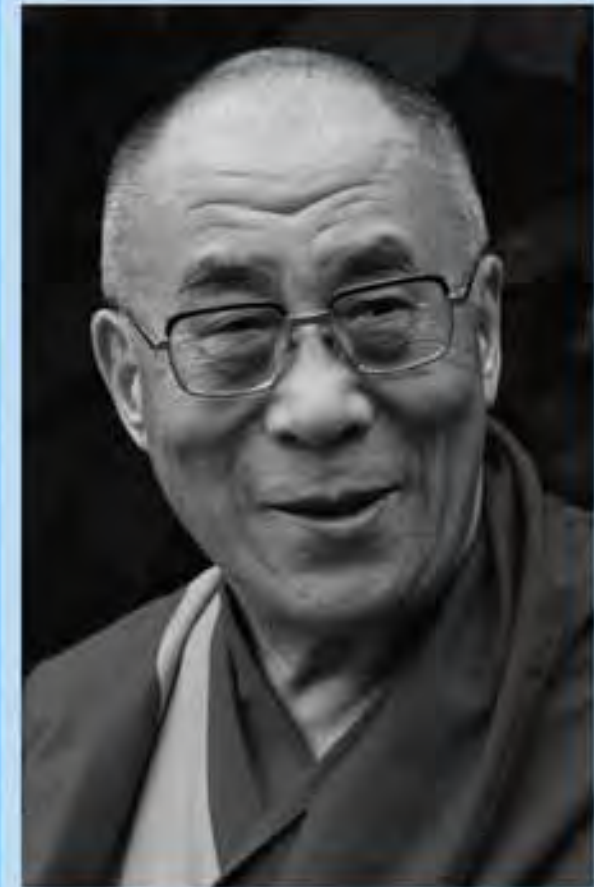
JOAN B. KROC

Distinguished Lecture Series

Compassion Without Borders:
A San Diego Symposium
With His Holiness
the 14th Dalai Lama of Tibet
Cultivating Peace and Justice



JOAN B. KROC
INSTITUTE FOR
PEACE & JUSTICE
UNIVERSITY OF SAN DIEGO



Joan B. Kroc Institute for Peace & Justice
Distinguished Lecture Series

Delivered on the 18th of April, 2012 at the
JOAN B. KROC INSTITUTE FOR PEACE & JUSTICE

Jenny Craig Pavilion
University of San Diego
San Diego, California

His Holiness the 14th Dalai Lama of Tibet
Compassion Without Borders

Editors — Kaitlin Barker Davis and Emiko Noma
Senior Program Officer — Diana Kutlow

Fostering Peace. Cultivating Justice.

Creating a Safer World



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TABLE OF CONTENTS

Compassion Without Borders Symposium	4
Joan B. Kroc Institute for Peace & Justice	6
Joan B. Kroc Distinguished Lecture Series	8
Biography	12
Welcome	14
Presentation of the USD Medal of Peace	20
Introduction	22
Lecture — <i>Cultivating Peace and Justice</i>	25
Questions and Answers	42
Acknowledgements	54
Related Resources	57
About the University of San Diego	58

COMPASSION WITHOUT BORDERS SYMPOSIUM

From April 18 to 19, 2012, His Holiness the 14th Dalai Lama visited the University of San Diego (USD), UC San Diego and San Diego State University for the Compassion Without Borders Symposium to discuss global warming, peace and justice, and ethics. The three universities were honored to host His Holiness' first public visit to San Diego.

During his talk at USD, His Holiness received the Medal of Peace from President Mary E. Lyons, and discussed his views on "Cultivating Peace and Justice" in the face of adversity and violence. The Jenny Craig Pavilion was filled with 4,700 USD trustees, students, faculty and staff, and members of the local community including veterans groups, symposium sponsors and students from the Monarch School for homeless-affected youth.

The Dalai Lama's talk at the Jenny Craig Pavilion was part of the Joan B. Kroc Distinguished Lecture Series, and was preceded by numerous campus events including films, lectures, reading groups and service projects to inform the campus community and prepare students to understand the talk in the context of religion, politics, peace studies, human rights and social justice.

Working under the leadership of Lama Tenzin Dhonden, the Personal Peace Emissary to His Holiness the Dalai Lama, the Dalai Lama San Diego Planning Committee organized two days that provided a thought-provoking forum to inspire new discoveries and expand understandings of humanity. The Compassion Without Borders Symposium was a unique opportunity for the San Diego community to hear the teachings of a man who understands the importance of a world full of compassion without borders.



His Holiness arriving in San Diego with Lama Tenzin Dhonden, Personal Peace Emissary to His Holiness the Dalai Lama, Mayor Jerry Sanders and family, and Pamela Gray Payton

JOAN B. KROC INSTITUTE FOR PEACE & JUSTICE



The mission of the Joan B. Kroc Institute for Peace & Justice (IPJ) is to foster peace, cultivate justice and create a safer world. Since 2000, the IPJ has worked to build peace with justice by strengthening women peacemakers, youth leaders and human rights defenders, and developing innovative approaches to peacebuilding. In 2007, the IPJ became part of the Joan B. Kroc School of Peace Studies, made possible by a gift from Joan Kroc's estate.

The Institute strives, in Joan B. Kroc's words, to "not only talk about peace, but to make peace." In its peacebuilding initiatives, the IPJ works with local partners to help strengthen their efforts to consolidate peace with justice in the communities in which they live. The Institute currently has projects with local partners in Nepal, West Africa, Guatemala and Kenya.

The Women PeaceMakers Program documents the stories and best practices of international women leaders who are involved in human rights and peacemaking efforts in their home countries. WorldLink, a year-round educational program for high school students from San Diego and Baja California, connects youth to global affairs.

Community outreach includes speakers, films, art and opportunities for discussion between community members, academics and practitioners on issues of peace and social justice, as well as dialogue with national and international leaders in government, nongovernmental organizations and the military.

In addition to the Joan B. Kroc Institute for Peace & Justice, the Joan B. Kroc School of Peace Studies includes a master's program in Peace and Justice Studies to train future leaders in the field, and the Trans-Border Institute, which promotes border-related scholarship and an active role for the university in the cross-border community. The School also partners with USD's School of Business Administration on the Center for Peace and Commerce and with USD's School of Leadership and Education Sciences on a Peace and Global Education Certificate.

JOAN B. KROC DISTINGUISHED LECTURE SERIES

Endowed in 2003 by a generous gift to the Joan B. Kroc Institute for Peace & Justice from the late Joan Kroc, the Distinguished Lecture Series is a forum for high-level national and international leaders and policymakers to share their knowledge and perspectives on issues related to peace and justice. The goal of the series is to deepen understanding of how to prevent and resolve conflict and promote peace with justice.

The Distinguished Lecture Series offers the community at large an opportunity to engage with leaders who are working to forge new dialogues with parties in conflict and who seek to answer the question of how to create an enduring peace for tomorrow. The series examines new developments in the search for effective tools to prevent and resolve conflict while protecting human rights and ensuring social justice.

DISTINGUISHED LECTURERS

- | | |
|-------------------|--|
| April 15, 2003 | Robert Edgar
General Secretary — National Council of Churches
<i>The Role of the Church in U.S. Foreign Policy</i> |
| May 8, 2003 | Helen Caldicott
President — Nuclear Policy Research Institute
<i>The New Nuclear Danger</i> |
| October 15, 2003 | Richard J. Goldstone
Justice of the Constitutional Court of South Africa
<i>The Role of International Law in Preventing Deadly Conflict</i> |
| January 14, 2004 | Ambassador Donald K. Steinberg
U.S. Department of State
<i>Conflict, Gender and Human Rights: Lessons Learned from the Field</i> |
| April 14, 2004 | General Anthony C. Zinni
United States Marine Corps (retired)
<i>From the Battlefield to the Negotiating Table: Preventing Deadly Conflict</i> |
| November 4, 2004 | Hanan Ashrawi
Secretary General — Palestinian Initiative for the Promotion of Global Dialogue and Democracy
<i>Concept, Context and Process in Peacemaking: The Palestinian-Israeli Experience</i> |
| November 17, 2004 | Noeleen Heyzer
Executive Director — United Nations Development Fund for Women
<i>Women, War and Peace: Mobilizing for Security and Justice in the 21st Century</i> |
| February 10, 2005 | The Honorable Lloyd Axworthy
President — University of Winnipeg
<i>The Responsibility to Protect: Prescription for a Global Public Domain</i> |
| March 31, 2005 | Mary Robinson
Former President of Ireland
United Nations High Commissioner for Human Rights
<i>Human Rights and Ethical Globalization</i> |

October 27, 2005 His Excellency Ketumile Masire
Former President of the Republic of Botswana
Perspectives into the Conflict in the Democratic Republic of the Congo and Contemporary Peacebuilding Efforts

January 27, 2006 Ambassador Christopher R. Hill
U.S. Department of State
U.S. Policy in East Asia and the Pacific

March 9, 2006 William F. Schulz
Executive Director — Amnesty International USA
Tainted Legacy: 9/11 and the Ruin of Human Rights

September 7, 2006 Shirin Ebadi
2003 Nobel Peace Laureate
Iran Awakening: Human Rights, Women and Islam

October 18, 2006 Miria Matembe, Alma Viviana Pérez, Irene Santiago
Women, War and Peace: The Politics of Peacebuilding

April 12, 2007 The Honorable Gareth Evans
President — International Crisis Group
Preventing Mass Atrocities: Making “Never Again” a Reality

September 20, 2007 Kenneth Roth
Executive Director — Human Rights Watch
The Dynamics of Human Rights and the Environment

March 4, 2008 Jan Egeland
Former Under-Secretary-General for Humanitarian Affairs and Emergency Relief Coordinator for the United Nations
War, Peace and Climate Change: A Billion Lives in the Balance

April 17, 2008 Jane Goodall
Founder — Jane Goodall Institute and United Nations Messenger of Peace
Reason for Hope

September 24, 2008 The Honorable Louise Arbour
Former United Nations High Commissioner for Human Rights
Integrating Security, Development and Human Rights

March 25, 2009 Ambassador Jan Eliasson
Former United Nations Special Envoy of the Secretary-General for Darfur and Under-Secretary-General for Humanitarian Affairs
Armed Conflict: The Cost to Civilians



October 8, 2009 Paul Farmer
Co-founder — Partners In Health and United Nations Deputy Special Envoy to Haiti
Development: Creating Sustainable Justice

November 18, 2009 William Ury
Co-founder and Senior Fellow — Harvard Negotiation Project
From the Boardroom to the Border: Negotiating for Sustainable Agreements

February 25, 2010 Raymond Offenheiser
President — Oxfam America
Aid That Works: A 21st Century Vision for U.S. Foreign Assistance

September 29, 2010 Monica McWilliams
Chief Commissioner — Northern Ireland Human Rights Commission
From Peace Talks to Gender Justice

December 9, 2010 Johan Galtung
Founder — International Peace Research Institute
Breaking the Cycle of Violent Conflict

February 17, 2011 Stephen J. Rapp
U.S. Ambassador-at-Large for War Crimes Issues
Achieving Justice for Victims of Genocide, War Crimes and Crimes Against Humanity

May 9, 2011 Radhika Coomaraswamy
U.N. Special Representative for Children and Armed Conflict
Children and Armed Conflict: The International Response

October 6, 2011 Zainab Salbi
Founder — Women for Women International
Building Bridges, Rebuilding Societies

February 16, 2012 John Paul Lederach
Professor of International Peacebuilding — University of Notre Dame
Compassionate Presence: Faith-based Peacebuilding in the Face of Violence

April 18, 2012 His Holiness the 14th Dalai Lama
Spiritual Leader of Tibet
Cultivating Peace and Justice



BIOGRAPHY OF HIS HOLINESS THE 14TH DALAI LAMA OF TIBET

His Holiness the 14th Dalai Lama, Tenzin Gyatso, is the spiritual leader of Tibet. Born Lhamo Dhondup in 1935 to a farming family in northeastern Tibet, he was recognized at the age of 2 as the reincarnation of the 13th Dalai Lama. The Dalai Lamas are believed to be manifestations of Avalokiteshvara or Chenrezig, the Compassionate Buddha and patron saint of Tibet. The Buddha Chenrezig has promised to work for the welfare of all living beings until they have obtained the highest degree of enlightenment.

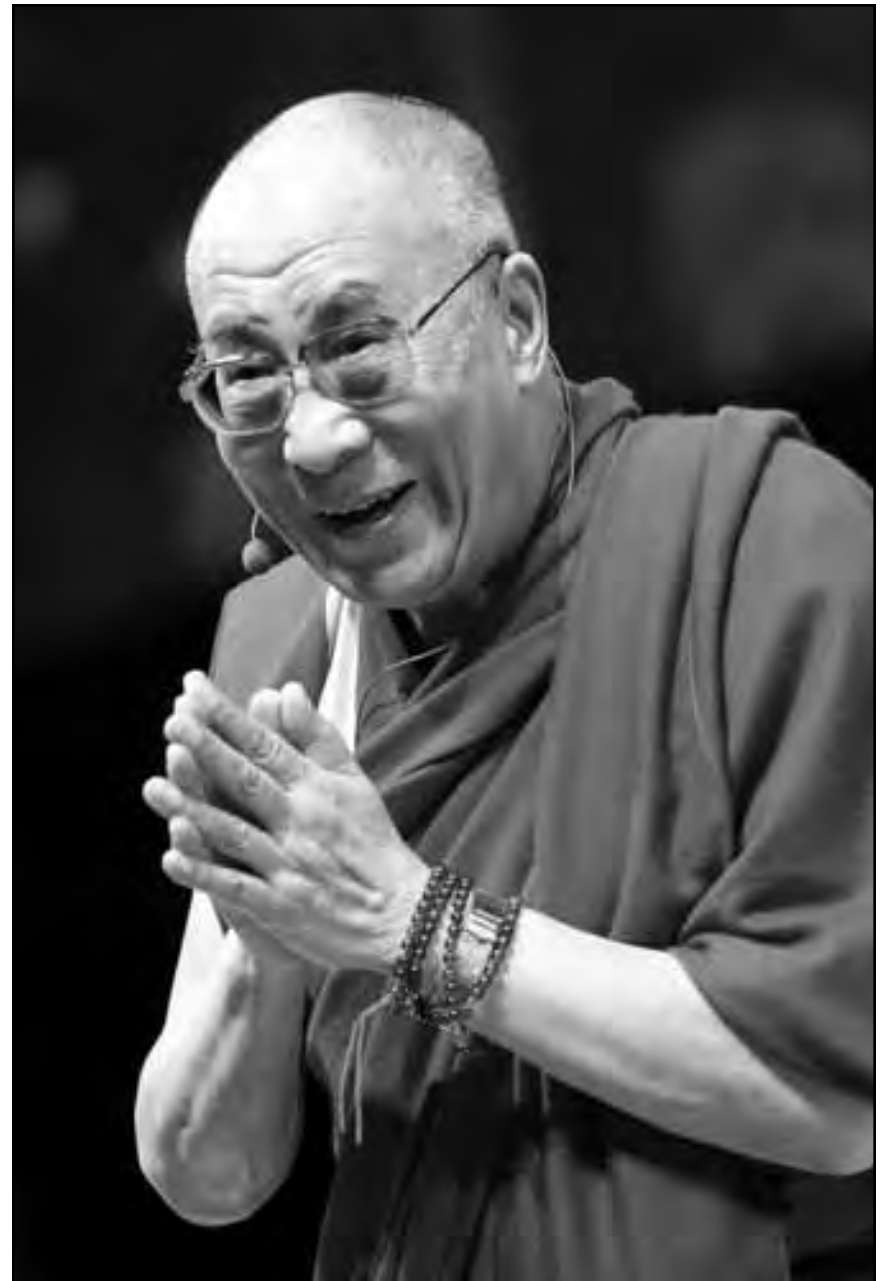
In 1950 His Holiness was called upon to assume full political power after China's invasion of Tibet in 1949. In 1959, with the brutal suppression of the Tibetan national uprising in Lhasa by Chinese troops, His Holiness was forced to escape into exile. Since then he has been living in Dharamsala, northern India, the seat of the Tibetan political administration in exile. In 2011 His Holiness voluntarily stepped down as political leader of the Tibetan government in exile and passed that responsibility on to a democratically elected prime minister.

His Holiness the 14th Dalai Lama is a man of peace. In 1989 he was awarded the Nobel Peace Prize for his nonviolent struggle for the liberation of Tibet. He has consistently advocated policies of nonviolence, even in the face of extreme aggression. He also became the first Nobel Laureate to be recognized for his concern for global environmental problems.

His Holiness has travelled to more than 62 countries spanning six continents. He has met with presidents, prime ministers and crowned rulers of major nations. He has held dialogues with the heads of different religions and many well-known scientists.

Since 1959 His Holiness has received more than 84 awards, including the Congressional Gold Medal and the Templeton Prize, and honorary doctorates in recognition of his message of peace, nonviolence, inter-religious understanding, universal responsibility and compassion. He has also authored more than 72 books.

His Holiness describes himself as a simple Buddhist monk.



WELCOME

Diana Kutlow

Senior Program Officer

Joan B. Kroc Institute for Peace & Justice

I'd like to welcome all who have gathered for this very special event for San Diego. I'd also like to welcome the thousands of people who are watching online here in San Diego, around the world, on campus satellite locations, in Mexico at the Tijuana Cultural Center and at the Universidad Iberoamericana. It's a real pleasure to share this with as many people as possible.

The University of San Diego (USD) is committed to improving the human condition by working for peace and social justice. To fulfill this vision, the Institute for Peace & Justice (IPJ), as part of the Joan B. Kroc School of Peace Studies, works with peacemakers, youth activists and human rights activists around the world in places like Guatemala, Kenya, Liberia, Nepal and the Philippines, to name just a few. Our goal in these places is to work with local partners to build more peaceful communities.

Earlier this year, USD was named an Ashoka Changemaker Campus, a designation that is shared by only nine universities across the United States. USD created the Changemaker Hub to bring people together from all over campus to develop and implement solutions to social problems and to change the systems that create or perpetuate them. To meet that goal, we work with students to create the awareness, the empathy and the ability to identify social problems. This two-day Compassion Without Borders Symposium and today's talk are part of that process.

These are difficult times for many on both sides of the border here in the United States and in Mexico. The pursuit of peace can seem even more difficult in times of economic uncertainty. Under the auspices of the Joan B. Kroc Distinguished Lecture Series (DLS), today's talk will explore ways to cultivate peace and justice, both personal peace and justice and international

peace and justice. These are central elements in the university's mission and in Catholic social teaching. They are also prerequisites to the wholesome, sustainable, peaceful communities around the world.

Even before Provost Julie Sullivan announced the Dalai Lama's visit, the university created a steering committee to educate the campus and the greater San Diego community about these issues and about our speaker, so this talk is part of a larger and ongoing discussion. Ticket sales kicked off numerous related events, such as the continuing education lecture series with USD faculty, including Associate Professor Karma Lekshe Tsomo. We had a guest speaker, the Venerable Lama Tenzin Dhonden, who is the Personal Peace Emissary to His Holiness and also has been the guiding member of the steering committee in putting these events together.



IPJ Senior Program Officer Diana Kutlow welcoming His Holiness upon his arrival to San Diego

A Tibetan film festival was sponsored by the Department of Theology and Religious Studies, which worked with Outdoor Adventures and Residential Life to bring eight different films to campus. The department also co-sponsored a discussion of meditation and contemplative studies, with Assistant Professor Louis Komjathy and Lama Tenzin Dhonden.

Faculty and staff came together to discuss one of the Dalai Lama's books, *Toward a True Kinship of Faiths*, which includes the Dalai Lama's story of learning about Catholicism from Thomas Merton. The Alcalá Park Readers Group was organized by the Department of Human Resources and the Center for Educational Excellence, and Copley Library offered an exhibit of the Dalai Lama's many publications. Resident assistants and other students won free tickets by participating in essay contests. The essays, reflecting on the meaning of compassion without borders, touched on the interfaith connections that emphasize our common humanity.

On the artistic side, many of you may have already enjoyed some of the photography exhibits. There are two going on right now at the Institute for Peace & Justice, including one called Architects of Peace, a stunning collection of portraits by artist Michael Collopy with quotes from peacemakers around the world. Area high school students visited the exhibit this weekend with some USD students and recorded their thoughts about the portraits. Then they read a page from the Dalai Lama's book, *Ethics for the New Millennium*, and added their youthful voices in a booklet of writing and art as a gift to His Holiness. The peace flags they created, which are reminiscent of Tibetan prayer flags, are greeting the Dalai Lama as he arrives here today.

I have a feeling that many of you have been to at least one, if not many more, of these events all over campus. And I think it has helped to prepare us to enjoy this event not just as a single day, not as a celebrity event, not as something that's only going to happen once in a lifetime, which it is. But it can be so much more than that if we're prepared to make it more.

One of the change-making projects is USD's migrant outreach program. I'd like to invite Megan and Mallory Wilhelms, student facilitators of the Color Your World Program, to present a mural created by migrant youth with support from the Center for Community Service-Learning. The mural was created to commemorate the Dalai Lama's visit to San Diego. The CASA [Center for Awareness, Service and Action] Program that they are part of encourages active service in the community, and the students benefit from the experience as much as those they serve.

In the words of Mrs. Joan Kroc who made this all possible today, to her granddaughter Amanda Latimer Smith who is with us here today with many members of the Kroc family, "Happiness can come from unexpected sources. A life of service is a happy one to live."

And now to bring us into the spirit of the event, I'd like to introduce an amazing guitarist, Pablo Sáinz Villegas. Pablo has played all over the world, and he is going to play some pieces to open your heart and mind for what is to follow. Pablo will also be playing a piece for His Holiness when he arrives. He was brought here today by the International Community Foundation. Please help me welcome Pablo Sáinz Villegas. Thank you.



Pablo Sáinz Villegas
Spanish Classical Guitarist

Good afternoon, ladies and gentlemen, it's a pleasure being here for such a special event. I'm going to play a piece that relates to the journey of a humble man going through different emotions, as is typical in anyone's life: tolerance, forgiveness, peace, happiness, love.

Your Holiness, I believe music is the language of the emotions that can create unity among different cultures. I'd like to honor you with *Recuerdos de la Alhambra*. It's a piece that re-creates the sound of the fountains in the beautiful palace of Granada, La Alhambra, in Spain. It is a symbol of a cultural splendor, of peace and tolerance, and of the three main cultures — Islamic, Jewish and Christian — that lived in Spain for more than 800 years in peace.

It's a great honor. Thank you, Your Holiness.



Pablo Sáinz Villegas

Pamela Gray Payton
Assistant Vice President of Public Affairs
University of San Diego

Thank you, Pablo, for bringing us to a garden of tolerance and understanding. Good afternoon, everyone. I'm Pamela Gray Payton, assistant vice president of public affairs at USD and a member of the three-university host committee for the Compassion Without Borders Symposium. Welcome.

As a member of the Compassion Without Borders committee, I'd like to thank our sponsors, many of whom are here today, whose support has made this event possible. Thank you. I'd also like to thank the Venerable Lama Tenzin Dhonden. Lama Tenzin has been our lead in this endeavor. He has worked for quite some time to bring His Holiness to San Diego and we're very grateful for his support and for making this day possible.

And now President Mary Lyons will present His Holiness with the University of San Diego Medal of Peace.



Pamela Gray Payton

PRESENTATION OF THE USD MEDAL OF PEACE

Mary E. Lyons
President
University of San Diego

First of all, let me welcome all of you to our university, especially those of you for whom this is your first visit. We hope it will not be your last.

Your Holiness, we are of course honored to welcome you to the University of San Diego, a Catholic university whose mission commits us to educating men and women to become ethical leaders, dedicated to compassionate service. Our School of Peace Studies was established because of a generous benefactor, Mrs. Joan Kroc. She hoped that we would not only teach peace, but make peace.

Your Holiness, as a spiritual leader, one who strives and continues to live a life dedicated to peace by working for justice, you are truly a living witness to the greatest aspirations of our university. And thus, we are very honored today to present to you the University of San Diego Medal of Peace.

And now it is my privilege to introduce Pam Omidyar, who founded Humanity United, a foundation that is committed to building peace and advancing human freedom. She is the co-founder, with her husband Pierre, of the Omidyar Network, which promotes economic, political and social change. Please join me in welcoming Pam to the podium.



His Holiness receiving the USD Medal of Peace with Mary E. Lyons

INTRODUCTION

Pam Omidyar
Co-founder
Omidyar Network



Thank you, President Lyons. Hello, everyone. I am honored and delighted to be with you here today and to introduce His Holiness the 14th Dalai Lama to the University of San Diego. We are so fortunate to have His Holiness speak on the topic of how to cultivate peace and justice. His life has been dedicated to expanding harmonious living through universal human values and a shared understanding of each other's religious traditions. Surely these are the underpinnings of a peaceful and just global society.

His Holiness began his monastic education at the age of 6 after being recognized a few years earlier as a reincarnation of the 13th Dalai Lama. In the middle of his studies, at the age of 15, His Holiness also assumed the role of Tibet's temporal leader much earlier than planned, after China's incursion into Tibet. Committed to peace through nonviolence, His Holiness continued working

toward a peaceful resolution with China and continued his studies, earning a Geshe degree, the equivalent of a doctorate in Buddhist philosophy.

In 1959, His Holiness and many Tibetans were forced to leave the country and found safety in India. The Dalai Lama shares a status of refugee with more than 15 million people around the world for whom lack of both peace and justice in their country may mean years, sometimes their entire lifetime, spent away from home. His Holiness and so many Tibetans have been political refugees for over 50 years. During this time, His Holiness has advocated for the education and safety of his fellow Tibetans, has traveled throughout the world to share his values of secular ethics and religious harmony, and has raised awareness of Tibet and its people's desire for genuine autonomy and freedom.

"The Dalai Lama teaches us that peace and justice can coexist. Too often we consider that peace requires forgoing justice, or that seeking justice defers peace. This is a false choice. Justice and peace are inextricably linked."

In his spare time he has written more than 70 books and continues his full duties as the spiritual leader of Tibetan Buddhism. A testament to his work and the universal acceptance of his teachings, His Holiness has received more than 80 honors and awards from organizations and universities in nearly 30 countries. These include the Nobel Peace Prize, the U.S. Congressional Medal of Honor, the Mother Teresa Memorial International Award and, this year, the Mahatma Gandhi International Award for Peace and Reconciliation, the Templeton Prize and the University of San Diego Medal of Peace.

His Holiness continued his political duties until last year when he officially retired. He continues to be the spiritual leader for millions of Buddhists around the world, and an inspiration to religious and non-religious people

everywhere. The Dalai Lama teaches us that peace and justice can coexist. Too often we consider that peace requires forgoing justice, or that seeking justice defers peace. This is a false choice. Justice and peace are inextricably linked. Too often those working the peace negotiations are at odds with those seeking accountability for wrongs committed. Hidden intentions and narrow perspectives contribute to this problem. However, where there is a greater collective commitment to take on a broad and shared vision for the future, a good and just peace can result.

In his recent book, *Beyond Religion: Ethics for a Whole World*, His Holiness writes about both peace and justice within the framework of compassion. Compassion and nonviolence are signs of courage, not weakness. It takes courage to engage one's enemy with understanding and dialogue rather than force. This has been the Dalai Lama's approach toward both peace and justice for the people of Tibet and elsewhere in the world.

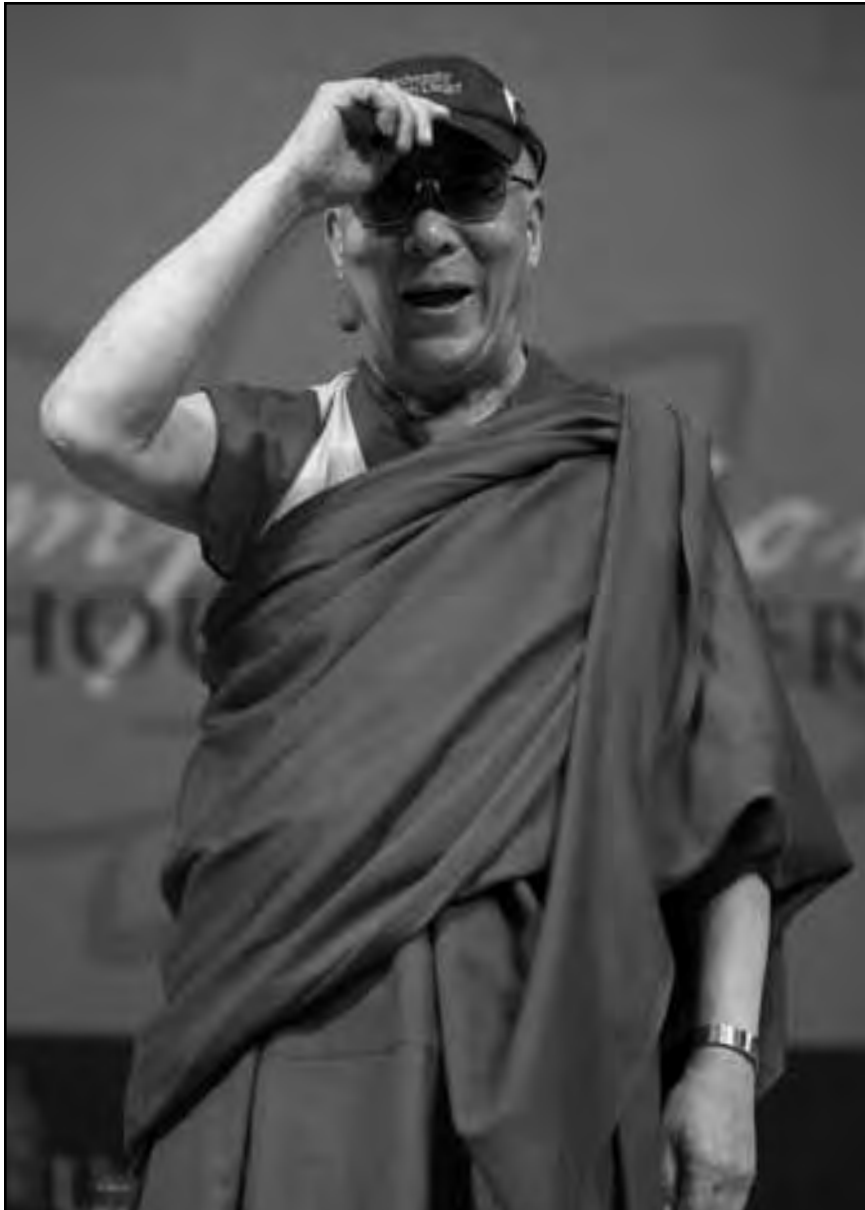
Unlike so many people forcibly oppressed throughout history, the Dalai Lama never embraced the idea of violent resistance. He understood from the very beginning that violence never leads to lasting peace. Buddhist training has shown him how to use logic and a broad, long-term perspective to understand that violence can only beget more violence. If only our world leaders used this higher standard of thinking and reflection in their political decisions.

Your Holiness, thank you for your tireless efforts around the world to share your teachings. You've taught us that our personal peace can lead to world peace if we all make the effort. Please join me in welcoming His Holiness the 14th Dalai Lama.



Cultivating Peace and Justice

His Holiness the 14th Dalai Lama



I would like to speak standing so I'll show my respect.

At each great university that I speak, I am given this kind of cap. This morning I got another cap at the University of California, San Diego. I really doubted whether I should wear that or my own sort of cap here. I thought maybe if I kept wearing the one received from another university, you may feel a little uncomfortable. Then I saw this cap sitting here, but until someone gives me this I cannot touch it. So I wear my own old one.

*“Genuine peace must come through inner peace,
not out of fear — not out of some superficial appearance ...
The demarcation of violence and nonviolence
is not on actions, but on motivation.”*

Indeed, I am very, very happy and it's a great honor to receive this medal of peace. Thank you very much. I am just another human being. We are the same. These kinds of awards or medals are recognition of my small contribution for serving humanity in order to bring happiness. So thank you very much. First, you invited me here, and secondly, you gave me this medal.

I really am impressed that in a number of places and different countries, now quite often I'm hearing about compassion, peace, nonviolence. And not only just in word. In many places, including this university, there are people who are really making actual efforts to implement the value of compassion.

Now, the topic of my talk: peace and justice. We have to know, what is the real meaning of peace? If we consider peace as simply the mere absence of trouble or violence, then sometimes under unjust rule some semblance of peace is also possible. And the opposite for justice: some violence can also be involved.





First, genuine peace must come through inner peace, not out of fear — not out of some superficial appearance. Peace must come through inner peace. So actually the demarcation of violence and nonviolence is not on actions, but on motivation.

There are three levels of action: physical action, verbal action, mental action. Ultimately, the demarcation of peace and violence is motivation — mental action. Even with a sincere sense of concern for others' well-being, sometimes you think a little bit of a harsh word. But this actually is nonviolence, because that kind of physical action or verbal action comes out of a genuine sense of concern for their well-being. Essentially, that is nonviolence.

On the other hand, sometimes the motivation wants to cheat, wants to exploit, wants to take advantage, and then uses nice words or praise, or gives some sort of gift. The physical action looks like nonviolence. The verbal action looks like nonviolence. But because of the motivation, the want to do harm, it is essentially violence. So, the ultimate demarcation of violence and nonviolence is entirely based on motivation.

If it is out of compassion, or a sense of genuine concern for others' well-being, then any action is essentially nonviolence. So, we can say that nonviolence is the expression of compassion. As long as you have genuine concern for others' well-being, then justice automatically comes because there's no room for the desire or action of hurting the other, or of injustice.

I think, again, ultimately the demarcation of injustice is anything which is hurtful to others. Any action that is in the long run helpful is a just action. Any action that is in the long run harmful is, I feel, unjust. So therefore I think every effective human action is through motivation. Now the key thing is warmheartedness, the actual sense of concern for others' well-being.

“If we analyze and objectively observe all these different emotions that are part of our mind and part of our nature, just like external matter, there are some that are useful for our health and some that are harmful for our health.”

I'll offer you an explanation of compassion or sense of concern for others' well-being. There are two levels. One level is mainly the biological factor. For mammals, particularly social animals, their youngsters' survival depends on another's care. They are biologically equipped with some kind of motivation, some kind of emotion: taking care, giving the sense of concern for their well-being.

It's not only human beings, but many birds and other animals, like dogs and cats. Their youngsters' survival entirely depends on care by their mother or their relatives. That's their basic nature, so according to that nature, we are equipped with the sense of a feeling of closeness, the sense of concern for others' well-being. That's one level, the biological level.

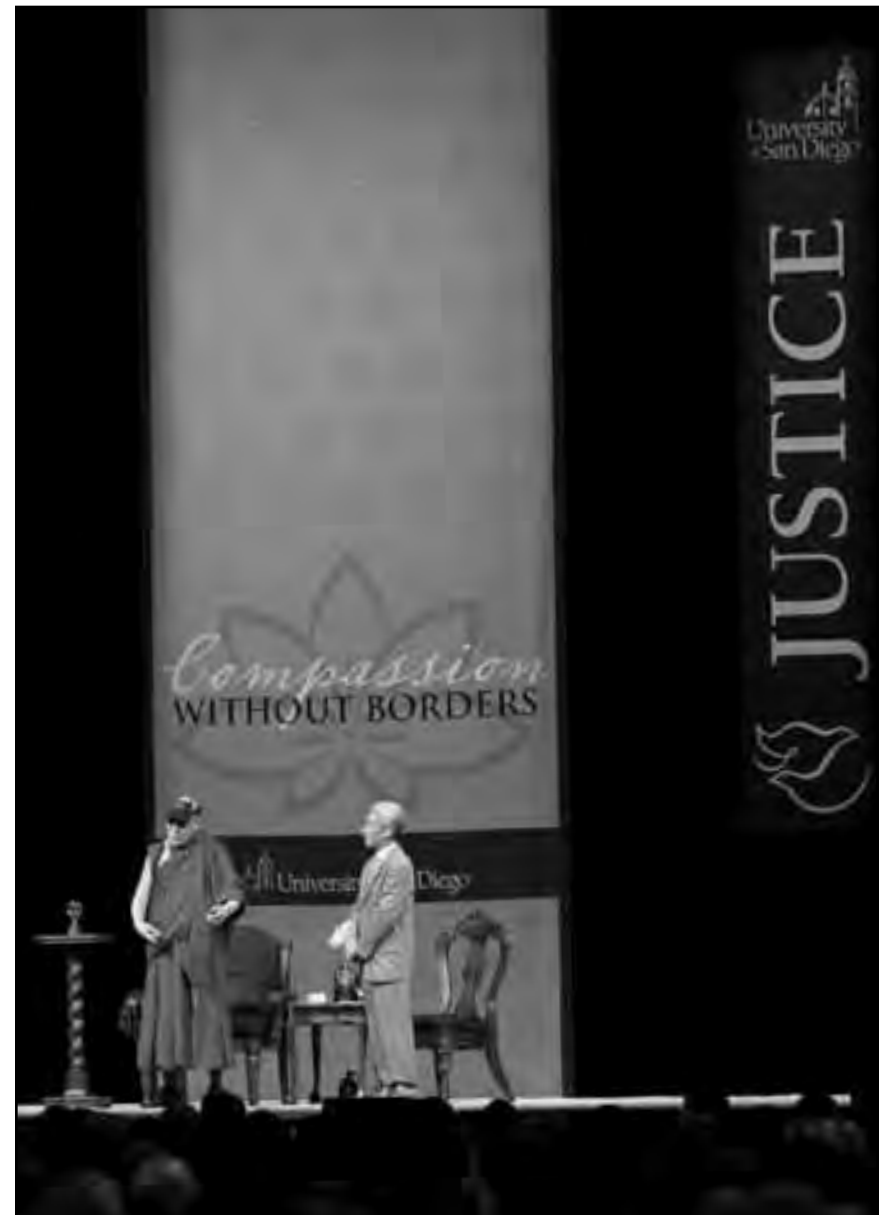
Now take that kind of compassion, that sense of caring for others and concern for others' well-being, as a seed. Then use human intelligence and think: What is the benefit if we have compassion? The opposite of compassion is anger, mainly hatred. What is the benefit of hatred?

If we analyze and objectively observe all these different emotions that are part of our mind and part of our nature, just like external matter, there are some that are useful for our health and some that are harmful for our health. But we never say, "This is just nature." If we try to investigate and then mix or synthesize these two different things, then we might find some useful things. So, why not? Since we are really making an investigation, what is the nature or usefulness or harmfulness of these matters?

Similarly, in our emotional world, there is not just one single sort of mind. There are thousands of different emotions, different minds, so it's worthwhile to investigate among these different emotions. What kind of emotion affects what kind of result? What kind of emotion has what effect on us?



His Holiness with his translator



Obviously, I think we all have had the experience of anger. When you fully develop anger, whether with reasons or without reasons, during that moment if your friend brings some nice food, I think you may not get a good taste. And you may not get sound sleep. Isn't that true? Usually, our method is too much worry, too much stress, and we develop frustration and anger. And then usually what we do is go outside, picnic, listen to music, relax and forget all these troubles for the time being. Or use tranquilizers or alcohol or drugs — but these are temporary methods.

This confirms everybody's experience. Some emotions are really just in our mind. That is clear. There's no need for proof, no need for reasons. Once the compassionate or warm feeling develops, your stress reduces. Your blood pressure reduces.

The other day in Hawaii, I just expressed, "I wish to have native food." So the next day by lunch, they arranged the native food. I started to taste it and I didn't much like it, but I have deep respect. And you still feel some closeness in the respect for the local indigenous people, their way of life, their food and their culture. The poor family's meal may not be wonderful, but with their friends, full of trust, full of mutual respect, the food is secondary. It's not important. On the other hand, if you're at a big restaurant, with a lot of expensive food and wine, but you're taking it with a person toward whom you have feelings of jealousy, suspicion or distrust, then you may not really get the enjoyment. These are common experiences, aren't they?

It is really worthwhile not only to take care of external material things, but it is also extremely important to take care of our different inner emotions. That's very important. Materialistic society never worries about these things. Many people follow religious faith and have a tremendous faith toward God, according to the religion, as the creator. That means you totally submit to God. That mental attitude reduces extreme self-centered arrogance. Many emotions that are based on that kind of self-centeredness will reduce.



So, whether you are a believer or a non-believer, it is really worthwhile having some knowledge about the map of the mind or emotions. And then it is really helpful to know the different effects of these different emotions. If you carry out further experiments about these different emotions, then eventually you will find certain ways to reduce destructive emotions and increase positive emotions.

That's the way to cultivate or to nurture our positive emotions, which come from nature and are based on biological factors. Here is one slogan: compassion without borders. The biological factor of compassion is with borders — only your own relatives. Further nurturing positive emotions, then we reach the second level of compassion, which is unbiased.

Previously, every emotion must take place due to the brain's activities. But nowadays, different views are beginning. Through sheer training of the mind, some change can occur in our brain. Training does not mean meditation or prayer, but simply using our common sense and utilizing the latest scientific findings from medical scientists and brain specialists who are

interested in the mind or emotions. Their research really reaches a very deep part of the brain. The brain activities and emotions are very closely linked. And the discovery of plasticity seems to have opened a way in which we can understand how deliberate, conscious thought processes can actually affect changes on the brain level. So, merely pointed thinking or some other training of the mind can actually have an effect on our brain. Whether or not you accept or understand the continuation of that mind doesn't even matter. For the time being it doesn't matter. The feeling is there.

It's really an important matter for our daily life. A more peaceful and calm mind — these emotions are very related. Therefore, scientists have now begun to investigate about relations, emotions, neurons and these things. They found that a calm mind really creates more balance with your physical elements. Your physical condition improves, and you also recover from illness much faster. I think that simply having a hopeful mental state and fresh mind is of immense benefit. But completely losing hope, being demoralized, is very bad for our health.

*“How do you develop a calm mind?
Fear is the destroyer of a calm mind.
Distrust, anger, hatred — all these are actually
destroyers of peace of mind.”*

How do you develop a calm mind? Fear is the destroyer of a calm mind. Distrust, anger, hatred — all these are actually destroyers of peace of mind. We cannot defend well against them because these destroyers are within ourselves. If an external destroyer comes, you can put up defenses. We can say that a destroyer of your happiness is actually an enemy. And that kind of enemy is within ourselves, so we must find the proper way to combat that within our own mind, within ourselves.

So, more study about the nature of the mind or emotions is really worthwhile. In order to reduce the destroyers of inner peace, the only way is to increase the opposite mind. For example, if you have hatred, anger, suspicion or distrust, you must develop compassion, a sense of concern for others' well-being.

*“With an enemy who you know really hates you,
harms you and creates trauma for you,
you can still keep a genuine sense of compassion,
a sense of concern for their well-being,
on the level that they also are a human being.”*

The compassion that people sometimes feel when they say “I feel compassion” is something like a feeling of pity. Not that kind of compassion, but a genuine sense of concern, very much based on respect of others' rights and others' being — that kind of compassion is a very noble sort of emotion. When that emotion or that kind of mind increases, then distrust reduces.



Even if you distrust a person because of the facts and you take some caution, you can still respect that person. With an enemy who you know really hates you, harms you and creates trauma for you, you can still keep a genuine sense of compassion, a sense of concern for their well-being, on the level that they also are a human being. They are a human being, just like you.

Moreover, my future depends on these people. With that kind of knowledge, still respect them. We can make a distinction between actor and action. Sometimes you need to counter their negative action toward you with the opposite to try to stop it. But in the meantime, respect that person and still keep a genuine sense of compassion and concern for their well-being. That you can do.

I think sometimes we make some mistake and we are angry toward ourselves, but that very anger develops because you love yourself. Similarly, out of caring seriously about the enemy as a human brother or sister, their wrongdoing is in the long run very harmful for their own future, for their own interest. Therefore, out of that motivation, try to stop them in different ways, if possible. If it's not possible, then OK. Nothing can be done.

The Tibetan word for temper rhymes with knuckles, and there's a Tibetan saying: "When you lose your temper, just bite your knuckles." If it is impossible to stop your temper, at least there's some pain that distracts your anger. I like that. I think that way.

Through education, through awareness, I think we can develop a deeper understanding about the system of our inner world. And through that we can develop genuine inner peace. Once that inner peace develops, justice automatically comes.

Many of my friends — scientists, sociologists and educationists — and I are really concerned about the younger generation and the violence or unhealthy things we see happening. On many occasions we are discussing, what are the real causes of this unrest?





There are also many rich families who have everything materially but still feel like very unhappy people. These matters bring about our questions: plenty of money, a very luxurious life, but still not happy. What's wrong? It confirms for us that material facility has the ability to provide physical comfort but not mental comfort. With money comes some temporary mental satisfaction. In the long run, mental comfort must develop within the mind itself, through training of the mind, with awareness of the mental system.

I am extremely happy to see more and more people now really showing a genuine interest and concern about peace of mind. On the global level or national level, family level or individual level, at all levels the ultimate source of happiness is within oneself. For those who have a certain way of thinking or certain views, it doesn't matter what your surrounding situation is. You may be surrounded by a hostile atmosphere, but you can still keep peace of mind and be happy. On the other hand, surrounded by all the best facilities and many friends, if something is wrong with a person's peace of mind, they will not achieve a happy life.

The 20th century really became the century of testing the human mind and human life. Immense material and technological development took place. But at the same time, the 20th century eventually became the century of bloodshed, the century of fear, the century of violence. And even at the beginning of this century, those unhappy events were actually symptoms of past negligence or past mistakes. Since immense technological and material developments have failed to bring happiness to humanity, the time has come when we have to find different ways to explore. Simply investigate. Not just faith — investigation.

“Since immense technological and material developments have failed to bring happiness to humanity, the time has come when we have to find different ways to explore. Simply investigate. Not just faith — investigation.”

Educational institutions are a key factor for further experimentation and investigation. I'm very happy that in this country, and at some universities in Canada and India, now there is an education field. There are people who really feel that the existing education system is not adequate, that we need to further its development. I'm quite sure you already have some of these people here, so please carry on further experimentation.

Eventually we have to find some kind of curriculum in the secular education field about these inner values, from kindergarten up to the university level. Start this curriculum at the kindergarten level and then carry it as an experiment at one school with limited students. Look after five years: What is the result? What is the effect? If there is a positive result, then expand to another 10 schools — then another 100 schools. Then things become really convincing and we can adopt on a larger scale, on a federal level and then, eventually, on a global level.



His Holiness blessing a Buddhist prayer scarf for Jeanette Gonzalez, a master's student in the Joan B. Kroc School of Peace Studies

I think we can do it. That is the real foundation for building the 21st century as a happy and peaceful century. Peacefulness is very much based on inner peace and compassion; therefore, I think our ultimate goal should be to make every effort, on all levels, within this century, to have a compassionate world. Then a peaceful world will automatically come. We can do this.

That doesn't mean that 7 billion human beings all become religious persons. If they are religious believers and have their own different way to promote compassion, forgiveness and tolerance, then wonderful. Those who are non-believers or those people who are not very serious about these inner values, through education and awareness everybody can take care of their own physical well-being and mental well-being. A healthy mind brings a healthy body — and a healthy family. I think that's the way to build, to change, to transform our world.

What do you think? Does it make some sense? Please, think more about these things. I'm used to telling people after my talk: If you find some sense then think more, and if you feel like there's not much sense in it, then forget it. No problem. I'm leaving the day after tomorrow, so no problem. Your problem remains forever with you, so you have to manage it.

“Peacefulness is very much based on inner peace and compassion; therefore, I think our ultimate goal should be to make every effort, on all levels, within this century, to have a compassionate world. Then a peaceful world will automatically come. We can do this.”

One more thing: America, I think in the last century you really made tremendous progress materially. But now new innovations are needed from this country — not only material things, but other more civilized, advanced thinking, an advanced education system. I think you, America, are the greatest democratic country.

But as far as population is concerned, the most populated democratic country is India. Despite economic difficulties, the economy is improving. Despite many difficulties, there are a number of people thinking seriously along these lines. After all, for more than 3,000 years India has had the concept of nonviolence and the concept of religious harmony. I feel like this is a living example on this planet.

I really have a great hope in America and India. So please, think more on these lines. Thank you — now questions.

QUESTIONS AND ANSWERS

Questions for His Holiness were submitted by USD students in the master's program in peace and justice studies and in religious studies classes. His Holiness's translator, Geshe Thupten Jinpa, read the questions aloud.

Q: Your Holiness, what are some simple choices we can make every day to live a more compassionate lifestyle?

A: Try to visualize your most disturbing person — the most difficult person for you. Visualize that person, let the anger come, and then investigate: Why have I developed this anger toward this person? Is there a certain reason? Out of the thousands of different actions of that person, perhaps just one action irritates me. That is unfair.

*“Try to visualize your most disturbing person
— the most difficult person for you.*

*Visualize that person, let the anger come, and then investigate:
Why have I developed this anger toward this person?”*

Then examine yourself. I also occasionally lose my temper. I also develop some harsh words and a negative face. So someone might also say to me, “Think along these lines.”

For every event, there are different aspects. From the Buddhist viewpoint, everything is relative. Compared to this, that is good. Compared to this, that is bad. There is no absolute good and bad. Think along these lines. Then you will feel as if the intensity of your anger has no basis. Its emptiness will have been revealed.



I think once we really get some experience, some way to combat the negative emotion directly, think that way more regularly. That's the best way. For physical illnesses, some minor symptoms have to be removed, but the main thing is the main illness. If the doctor really deals with main illness, then all other symptoms automatically reduce. That is similar to my thinking. I feel like that.

Q: Why should we feel compassion for people who have no remorse after committing horrible crimes?

A: Actually, there is even more reason to feel a sense of concern. Once we develop some strong feeling of the oneness of humanity, we see that others are like us — we are the same. All these mistakes are essentially out of ignorance, so we have even more reason to feel pity and concern.

Q: In your struggle for worldwide peace, what has been the hardest injustice to witness? Were you able to help during such a crisis?



A: I think our own case in Tibet. For example, my own case: At age 16 I lost my freedom. Then for nine years I was with Chinese communist brothers and sisters and there were real difficulties.

The other day, when I met some Chinese from inner China, I told them that from '51 to the beginning of '59 I lived with communist friends.¹ During that period I also learned how to act with hypocrisy. Then in April 1959 I reached India as a refugee, and that was the real time of liberation from the practice of hypocrisy. Those nine years were a difficult period.

Within those nine years, I think the best period was 1954 to 1955, when I was in Beijing meeting with Chairman Mao and other Chinese leaders. At that time I also got lectures about the international socialist movement. I was very much impressed. At that time, and still, as far as Marxism and social economy theory is concerned, I still believe I am Marxist. At that time, I wanted to join China's communist party, but then the concerned officials said, "Wait, wait." I think they may already have known that their party would eventually become a spoiled party — a rotten party. I think that was a very hopeful period.

In the summer of 1955, I returned from Beijing to Lhasa on the same road that I left on the previous year. I met a general from the 18th army division. He was a very nice person. He was coming from Lhasa to Beijing, so we met on the road. And I told him, "Last year, when I was coming through this road, I had a lot of suspicion, a lot of fear. Now I'm coming back full of hope. No fear now." That was the sort of situation at that time. But then, at the end of '55, beginning of '56, things became really difficult — worse and worse and worse.

¹ In 1951 Tibetan leaders were forced to sign the Seventeen Point Agreement, which promised Tibetan autonomy and established Chinese civil and military headquarters in Lhasa. One year earlier, in 1950, the newly founded People's Republic of China had enforced its claim on Tibet and the Dalai Lama, at age 15, became Tibet's head of state.

So for nine years, I had quite a lot of anxiety, a lot of worry. It was similar to my position now. In one way, I'm Tibetan; I have to be concerned about their well-being. On the other hand, I also have to make every effort, including hypocrisy, to make peace with the Chinese authority. Then, finally, there was no choice except escape. For the last 53 years now, I have been a refugee.

We have our work as the refugee community, but the news and events inside Tibet, particularly in the last decade, have been really terrible. And these days are also very, very terrible. There are a lot of sad things and difficulties there. On March 10, 2008, as soon as I received the information from Tibet that people in Lhasa were moving in demonstration, I really got a sense of the similar experience of March 10, 1959² — a similar sort of anxiety and feeling of hopelessness.

*“He told me that during the 18 years in Chinese prison,
on some occasions he faced some dangers.
I thought he meant maybe danger to his life,
so I asked him, ‘What kind of danger?’
And his answer was, ‘Danger of losing compassion
toward the Chinese.’”*

During that period, I visualized those hardliner Chinese leaders. I visualized them and practiced taking and giving. That means taking their anger, their fear, their distrust, and giving them my patience and forgiveness and compassion. Of course it won't help in solving the problem, but for maintaining my peace of mind it is an immense help. When things are really desperate, anger and shouting can easily develop, but deliberately try to keep your peace of mind with a sense of concern for the other's well-being.

² The Tibetan national uprising against Chinese rule in 1959 was brutally suppressed by Chinese troops. His Holiness and nearly 80,000 Tibetans escaped into exile in northern India.



That's my own little experience, and here's one other example. A Tibetan monk who I know very well was arrested in 1959 by Chinese authorities and put in a Chinese prison, or Chinese gulag, for the next 18 years. Then in the early '80s, after things shifted to a more liberal or lenient attitude, these people were released and found the opportunity to come to India. He told me that during the 18 years in Chinese prison, on some occasions he faced some dangers. I thought he meant maybe danger to his life, so I asked him, "What kind of danger?" And his answer was, "Danger of losing compassion toward the Chinese." So a trained person has that kind of attitude. It's really important to keep compassion toward your perpetrator. The monk considered losing compassion toward his perpetrator a very serious danger.

"I am Buddhist, but I should not develop attachment toward Buddhism. Because once I develop attachment, I become narrow-minded. Then, you see, with that kind of narrow-mindedness you can't see other things objectively ... I always make the distinction between faith and respect: faith toward one's own religion, respect for all religions."

The result of such a person's mental state is no sign of trauma. One time in a scientific meeting this subject came up, and some scientists were very eager to examine it and to interview. Later they found that these types of people were very unusual: In spite of their difficult periods, these people's mental states are very peaceful, very calm. There is an immense benefit for an individual like that.

That's my own little experience. That does not mean I have no anger. No, I often lose my temper. My staff members know that if something is wrong, then I burst.

Q: What role would you say spirituality or religion plays in the peace processes in conflicted societies?

A: If sincerely followed, then all major religious traditions have great potential. Many years ago in Argentina, we had a meeting with some scientists and some religious leaders. One scientist, a Chilean, was a great quantum physicist. He told us in our gathering that as a physicist he should not develop attachment toward his own scientific field.

That is very true. For example, I am Buddhist, but I should not develop attachment toward Buddhism. Because once I develop attachment, I become narrow-minded. Then, you see, with that kind of narrow-mindedness you can't see other things objectively. Your faith toward your own religion is actually biased. I think that's important. I always make the distinction between faith and respect: faith toward one's own religion, respect for all religions.

There are sufficient reasons. All the major religious traditions have served humanity for the last 1,000 years, and at present millions of people still receive benefit and immense inspiration from them. These traditions also remain one of the sources of hope for the future. So there are plenty of reasons to respect.

Sometimes I describe myself as a staunch Buddhist. The reason is that many texts that we learned from childhood — those arguments and critiques of arguments by Buddhist masters, Buddhist logicians — they said a lot about critical investigation and debate. Since we study these things, it is easy to find some contradictions, therefore I consider myself a staunch Buddhist. However, I sincerely and seriously respect all other religious traditions. Whenever I have the opportunity, I make a pilgrimage to different holy sites. I started this practice in India in 1975, and whenever I have the opportunity, I go to sacred places.

One time, I got an invitation from John Main's group in England, the World Community for Christian Meditation. I first met John Main in Canada. We sat together, and he carried out some kind of prayer with a musical instrument. Then tears came. He was very sincere when praising God, appealing to God. I was very impressed. It felt like Mother Teresa or Thomas Merton, the American Trappist monk — wonderful. There are millions of Christian practitioners all over the world who are truly dedicated to serving others, mainly in the fields of education and health. They have such tremendous dedication that comes from their faith.

“You see, for all the major religious traditions, the practices of love, compassion, forgiveness, tolerance, self-discipline and contentment are the same.”

There are plenty of reasons to respect — practical reasons also. You see, for all the major religious traditions, the practices of love, compassion, forgiveness, tolerance, self-discipline and contentment are the same. There is no basis for argument. In philosophies of faith, yes, there are big differences. Even within theistic religions there are differences, and in non-theistic religions there are also differences. But that's necessary in order to strengthen the real message of love. We need different philosophical views in order to promote and strengthen this practice.

Even within Buddhism, as the same teacher Buddha taught different philosophical views. These different philosophical views themselves contradict each other. Then the question is why did Buddha teach contradicting philosophies? Usually I tell them it's not due to Buddha's own mind not being very clear or being confused so that one day he says something and the next day he says something different. It's not that. Then the next question, or the other possibilities, is did he deliberately try to create more confusion among his disciples? No, certainly not.

The answer is that he was compelled to tell different views according to the different mental dispositions or capacities among his own followers. He had to tell different views in order to promote the practice of love, compassion and forgiveness. From that we can easily learn from other traditions.

Q: What do you see as the most serious conflict or global issue that needs to receive attention?

A: I think there are plenty of problems. These days, I think Syria — very sad — and the problem in Afghanistan, and also within Pakistan. And inside Tibet is also quite sad.

Recently, one good thing is that in Burma the authoritarian military rule is now changing. Just today I heard that now there's the possibility for Aung San Suu Kyi to go outside Burma, so now I'm hoping to meet her. I really admire her, that tiny lady with wonderful determination and wonderful willpower. So many years under house arrest with difficulties, but her peaceful face never changed and her spirit was never damaged. Wonderful.

“Despite some sad events, in the whole picture I think humanity is becoming more civilized and thinking more maturely ... I always say no to those who ask if humanity is basically bad and if the human future is doomed. I disagree with that.”

So there's one good piece of news. And then what else? I think in many different parts of the world there are good things. Despite some sad events, in the whole picture I think humanity is becoming more civilized and thinking more maturely. This is my view.

I always say no to those who ask if humanity is basically bad and if the human future is doomed. I disagree with that.



His Holiness greeting William Headley, C.S.Sp., dean of the Joan B. Kroc School of Peace Studies

From the beginning of the 20th century to the later part of the century, there was a big change. Within my lifetime, I saw big change — very hopeful. In the first decade of the 21st century, the later part of the 20th century can now continue further, including in the taking care of the mind. We are just beginning this 21st century. Things are changing.

And then there is the economic crisis. It is itself bad, but in one way, it is good. It reminds you that you should not take things for granted. You must make new thinking and new effort. That's very good, isn't it? Even a bad event can be transformed. It can be a very good lesson, and a wiser, more holistic way can come from it.

Q: The final question, Your Holiness, you have kind of already answered: How do you remain optimistic when there is so much distress and pain in the world?

I think the simple answer is it is far better to remain optimistic.

But there are reasons. If you keep optimism, then you may find the energy to try to find ways and means to overcome that problem. Even if you are not 100 percent sure you will find a way, there is the possibility of finding some ways and means to overcome.

If right from the beginning you lose all hope, and are demoralized and pessimistic, then there is no ground for making effort. Then that's 100 percent a failure.

Keep optimism. Then it is 1 percent or 5 percent or 10 percent possible to overcome. That's why I keep optimism.

Thank you.

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P: (619) 260-7509 F: (619) 260-7570
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