

Address by His Holiness the 14th Dalai Lama
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(Translated from Tibetan)

During my short visit here, I'm having this opportunity to meet with the Tibetans. I am very happy. It's been more than 50, about 53 years since we came into exile. If we speak from the perspective of a single individual's life, 50 years is pretty long. In my own case, when we came into exile, I was 24 years old. Now, I am 77 years old. Most of life has gone by. So, most of my life has been spent in exile in this way.

But, if we speak from the point-of-view of fighting for the independence of a human race, then it's not that long at all now. And, the most important thing is that we are a people with Tibetan history, which is rich in culture and religion, and which has its own unique language. Since we are seeking the rights of such a kind of a human race, although generations have been changing, the pride of this human race, the courage of this human race, and the inner strength of this human race are continuing from generation to generation.

As we all know, the Tibetans inside Tibet have been living with great courage and inner strength. The Chinese government has been sending more and more strict military troops year by year, and has placed cameras in many cities like Lhasa and so forth -- even in schools -- with big doubts and superstitions in their minds. All of this is because ordinary Tibetans are living with strong courage and compassion, without letting them degenerate. Hence, faced with these difficulties, the Chinese government feels uncomfortable. Thus, the courage of common Tibetans is amazing.

Also, in the case of Tibetans living in exile, we are doing all right. While being able to stand on our own feet, we have respectfully preserved our ethnic pride and ethnic culture very well. Of course, there may be one or two (people) who disgrace, and it's possible that that happens; but, in general, we are doing all right. Those who are in India are just like that, and those who are in other foreign countries are just like that too. All are doing well. Therefore, during all these years, we have all lived without losing concern for the general welfare of Tibetans. In addition to that, the elder Tibetans are always striving to pass down to the younger ones their culture and religion -- including language -- without forgetting them, without letting them degenerate, without losing them. And, you should strive to do that. The younger ones are interested in and striving for a modern education, and that is something they should strive for. That's very important.

In Tibet, in general, the level of study, education and so forth of Buddha Shakyamuni's teaching is very profound and very extensive, of very good quality. It is, of course, the lineage of the Nalanda Monastery, which has been studied and practiced in Tibet for more than a thousand years, just as it had been done at Nalanda Monastery. Therefore, that's very good. But, in regards to modern education, we were far behind. Because of falling far behind in modern education, we were faced with temporary difficulties. So, soon after we came into exile, we saw with clear reasons and purpose the importance of having a modern education. Therefore, we worked to establish schools to gain modern education by regarding it as of utmost importance.

In April 1959, we arrived in India. Then, within the first year, we established our first school in Masoori. Since coming into exile, we have cleared the ignorance of illiteracy, and 84% of the Tibetan younger generation has become literate, being able to read and write. I should say that that is pretty good. This was gained through making effort -- not naturally, automatically, right? Therefore, on modern education, we

have worked very hard until now, and we should continue to do so until we've achieved a high quality, a high level of education and expertise. We should all strive for that, like I say every year. This is very important.

And, the Tibetan people's culture and customs are very much related to Buddha's teaching. We Tibetans always say "all old mother sentient beings." It is kind of stuck to our mouths, right? That is the essence of the Mahayana teachings: by regarding all sentient beings like one's own mother of this life, by regarding them all as very important, thinking about repaying them and benefitting them. If we're not able to benefit them, then at the very least, not to bring them any harm. The best is to benefit them, and if not, then at the least, not cause them any harm. Under the words, "all old mother sentient beings," we have this habit, right?

Speaking in general, we Tibetans living in India or in foreign countries, and especially in Tibet, are mostly honest and unbiased. Foreign tourists, and even the Chinese themselves, who come to tour in Lhasa and nearby places say that Tibetans are very kind-hearted, with good morals in accordance with the Dharma, and very humble people. Even many Chinese say that. I meet with many Chinese people; I meet them in India and in many different countries. Chinese who come to see me have been to many upper and lower parts of Tibet, and many of them really like it a lot. Secondly, Chinese people are starting to feel the taste of Tibetan Buddhism, and those who are interested are increasing all the time. Nowadays, there are almost 400 to 500 million Chinese who are interested in Buddhism. That is more than the American population.

At one point in China, during the Cultural Revolution, they tried hard to destroy old tradition and all religion. The result of that was that there came to be no honesty inside the community, rather a lot of corruption. After that, they developed so many external, material facilities under Deng Xiaoping's policies. But, by however much they developed external, material things, by that much more corruption increased; by that much more looking down on others increased. Consequently, even among the wealthy themselves, they came to have no peace in their minds. Then, because (people) saw the importance of religion in developing inner peace, the number of Christians has been increasing, and the number of those interested in Buddhism has been increasing as well.

Those who are interested in religion are mostly those who are educated and who have graduated from college. And, among them, (the number of) those who are interested in Tibetan Buddhism is increasing more and more. For example, nowadays almost every week, there are many people from mainland China who come to India continuously. When I meet with them, there are many who show great faith and joy in the teachings, and shed tears. So, (the number of) people showing interest in Tibetan Buddhism within the Chinese population is increasing more and more like that.

Because of Tibetan Buddhism, Tibetan people have the nature or habit of being kind-hearted. That is very important. We should not let it degenerate. If, because of fondness for wealth, we become liars, deceitful and cunning, if we act like that, then we will lose our value. Understand, right? Therefore, while acquiring modern education and developing, it is very important to be kind-hearted and loving, just as it is in our Tibetan culture and good habits to be so. Please don't forget this.

About 90% of Tibetans have faith in Buddhism. But that faith in Buddhism is the habitual faith of parents, and doesn't seem to have much interest in studying Buddhism. That is again falling behind. Like I say to all Buddhists, whether they are Tibetan Buddhists, Chinese Buddhists, Thai Buddhists or Burmese Buddhists, we should be Buddhists of the 21st century. What this means is that we should have faith in Buddhism by studying and understanding what Buddhism is, not just by saying, "My parents are

Buddhists. My neighbors are Buddhists. Therefore, I take refuge in the Buddha; I take refuge in the Dharma; and, I take refuge in the Sangha.” Study what Buddhism is, and understand its importance. Then, through understanding that, if you generate faith in Buddhism, then that faith becomes the faith gained through understanding. Therefore, studying Buddhism is extremely important. Understood?

Something that has happened again and again: once when I visited a Himalayan region in India, I met with the local people there, and set down and drank tea together. Then I asked them, “You are Buddhists, right? And, (you) practice Buddhism, right?” They said, “Yes.” Then I asked, “That which is called Buddha’s teaching (Buddhadharma), what is it?” Then they said, “Buddha’s teaching is to say, ‘I take refuge in the Buddha; I take refuge in the Dharma; I take refuge in the Sangha.’” Then I said, “In that case, what is the Buddha? What is the Dharma?” They said, “I don’t know.” Now, there is a problem, right? Then after that, I asked if the Buddha and the non-Buddhist gods Brahma and Ganesha are the same or different; and they said, “They are the same.” So they understood the opposite, right? Hahahaha! So, having faith in the Dharma without knowing its essence, if we remain like that, then that faith in the Buddha’s teaching, faith developed without understanding the reasons, that kind of faith can mostly be called a blind faith. Therefore, we must understand the essence of Dharma.

When we say we practice the Dharma, we should not be content with merely chanting the Refuge and Bodhicitta prayer, or verbally reciting the Refuge formula. Really, what is the Buddha? What kind of causes did the Buddha come from? What kind of conditions did (the Buddha) come from? Speaking like that really relates to the Dharma. Similarly, that which is called the Dharma is not referring to manuscript books. True Path and True Cessation are called the Dharma Jewels.

What is True Cessation? When we say ceased -- what ceased, what ceased it, where was it ceased? We should know in this way. What ceased it? True Path ceased it. What is ceased? Either of the two abandonments is ceased. Where is it ceased? It is ceased into the sphere of reality of the mind. We should understand these things, right? This is where the real Buddha’s teaching lies. We should understand this, and when we say, “I take refuge in the Dharma,” by keeping these things in our minds, we should take refuge.

By depending on these kinds of causes and conditions, there comes the Superior Buddha who is free of all faults and possesses all good qualities. The one who becomes that kind of a Superior Buddha, during the trainee’s period, becomes the trainee Sangha. Make sure to understand these things. Pay attention to the Buddha’s teaching. Studying the Buddha’s teaching is very important.

When you study, it doesn’t mean that you have to invite a Lama, and while the Lama sits on the throne and gives the teaching, you sit down below generating faith and also falling asleep at the same time. If you do that, then it doesn’t make any sense, right? Don’t do that. The one who is giving the teaching can teach as if he is in a regular classroom. Those of you who are listening, by engaging in Q&A’s, should ask about whatever doubts you may have and have them answered. If you do so, then the one who teaches will have to know how to teach. It will not be enough just to be able to sit on a throne.

Therefore, when studying the Dharma, don’t merely invite a Lama and just listen to him. Sit in a circle. Bring a textbook if you have one and have a discussion on it. Nowadays, there are many Dharma books written in the English language. Read those books and discuss them amongst yourselves. Sit together with someone who knows the text, and whatever is not clear to you, have it explained and clarified. Like that, being able to study the Buddha’s teaching with discrimination arisen from regular study is very important.

Nowadays in India, not just the Tibetans, but also, the lay people of the Himalayan regions like Ladakh and Mon and so forth, have been requesting for about a year to have classes on Buddha's teaching. So, they have been attending classes, and old grandpas and grandmas have been holding discussion on the Four Noble Truths, the Dharma Jewel, and so forth. We planned for these old folks to gather together, and for me to sit there and watch them. These old folks were discussing the Four Truths and the Two Truths, and it was very good.

Nowadays in Dharamsala, old folks are studying Buddhism, and when they discuss, they do it in the form of a debate. The old folks are debating (Buddhist philosophy). I mentioned (to them) that until now, we have never had lay folks study the great texts, and secondly, debate them. If they were to debate like the monks in the great monasteries, other people might get superstitious (hold negative views). This is what I thought. So, if some of you are not accustomed to it and see old lay folks performing debate activities just like the monks, you might find it awkward. Such habits of ours are backwardly habits.

We talked about this just recently, that when we praise Lamas or holy beings, we address them as someone who is learned, enthusiastic, and noble. Everyone who is interested in the Dharma should become learned, enthusiastic and noble. Study well, and you will become learned. Then again, this learnedness should not be in dry words only. Rather, if they are applied to one's mind stream, then the quality of nobleness will come; and, the quality of goodness will come. These qualities of nobleness and goodness come from seeing the reasons. Be noble by seeing the reasons. Be good by seeing the reasons. The root of that lies in being learned. If one understands, one will gain; and, if one is good, one will gain. If one is ill-hearted, one will lose. By understanding that, be good.

If you have the quality of nobleness, which is self-discipline, tolerance, forgiveness; if we see a reason for gaining by generating these qualities, then we will generate them, right? You can't forcefully tell people that they have to be learned or that they have to be good, right? Buddha Shakyamuni said to learn and practice by explaining the reasons, not through force. Transforming people's (minds) can't be done forcefully. People will come to practice the Dharma by seeing the reasons and purpose, and by voluntarily accepting it. Practice of the Dharma can't happen by forcing them to have faith in the Dharma.

Therefore, the main thing is study. Through study, you become learned. If you have that, you will have the quality of nobleness and the quality of goodness. So, all of us who have interest in Buddhism -- not just the Tibetans -- all peoples of the Himalayan region, people of Mongolia and so forth, it is important for all of us to be Buddhists of the 21st century.

I usually say this. There are about 300 hundred volumes of translated teachings and commentated teachings of the Buddha. There are, depending on different editions, about 100 volumes of the translated teachings of the Buddha, and about 220-something volumes of translation of the commentaries to Buddha's teachings. Don't leave these scriptures piled up merely as an object to which to make offerings and prostrations. We should think of these 300-plus scriptures as study books and study them.

I usually tell this, that we should become learned, noble, and good by studying. And, for study material or books, we should think of these 300-something volumes of scriptures as our study material and study them. This is what I tell people, so please keep this in your minds. If this happens, then we will definitely come to be posited as an example of good human beings on this earth. We are sort of, already. Again, through study we can definitely increase the quality of goodness, not only within our Tibetan community, but throughout the whole world. And, it is not about increasing Buddhism, but the quality of goodness.

For example, in my case, I go to many places around the world. I always tell people to have a good heart; I never tell people to practice Buddhism. The religion of their parents is more important. Like I said earlier, that one should have a good heart and that one should benefit others is mentioned in every religion. I tell this everywhere, that we should have a good heart. Just like that, in your case, first you should pay attention to the quality of goodness and practice it yourself. Then, explain to your friends, to the people you know, that it is important to be good-hearted, and if we have a good heart, how our minds will have happiness and how our bodies will be healthy. In this way, it will spread to more people, from one to ten, ten to a hundred, a hundred to a thousand, ten thousand, hundred thousand, and so forth. In order to bring transformation in the human society, first it has to be led, or someone has to act as the pioneer.

Also, Tibetans who have settled in America are liked by their neighbors, right? Some members of an association who brought Tibetans to America said to me, that they did not take Tibetans just because they felt compassion towards them, but rather, to transfer the Tibetans' good habits to Americans, and to learn from them. Therefore, we should try to have good conduct, good heart, good discipline; be honest, not deceiving nor lying to others.

Nowadays, if we speak from a negative point-of-view, someone who is greedy -- who deceives and lies -- we say that he is capable, that he is special. That is a mistake, understand? In a person's life, if one is very honest, straightforward -- clear from outside and inside -- then, people will believe one; then, (one) will have friends. Even if one is good at talking and is skillful, if in the back, one is sort of hiding things and lying, then gradually the lies will come out. Therefore, in this world, honesty is naturally liked even by animals, and is one of the main good qualities of human beings. So, those who are cunning and talkative may seem to be successful for the time being, but if we think that that is very good, and we try to be smart and tell lies and so forth, (then) we will deprive ourselves. For the long-term benefit, it is extremely important to be honest and clean from both inside and outside. Please keep this in your minds.

And, the current political situation in Tibet is just like our prime minister explained earlier. I am kind of retired, so there's no need for me to say anymore. However, it is very important to follow our Tibetan culture and religion, and not just regard it as a system. Understood?

To conclude, I would like to do a little something in relation to the Dharma. When we repeat the Refuge and Bodhicitta prayer (Sang-Gye Choe-Tsog ma), if after taking refuge we generate the mind of enlightenment, then that is the essence of the Dharma. On one occasion in Ladakh, there were many students as well as lay men and lay women at the same place. I asked them a few times, "Who knows how to recite the Refuge and Bodhicitta prayer by heart?" Many, many people, most of the people raised their hands and said that they all knew the Refuge and Bodhicitta prayer by heart. Then I asked, "How many people know the meaning of the Refuge and Bodhicitta prayer?" There wasn't even a single person who raised a hand! Hahahahaha!

The Refuge and Bodhicitta prayer combines the essence of the Buddha's teaching. Why? Because, it explains about refuge and bodhicitta. "I take refuge in the Buddha, Dharma and Sangha until I am enlightened" -- these lines, these words show refuge. Refuge can be taking refuge in order to achieve liberation for oneself alone, or it can also be taking refuge in order to free oneself from the Suffering of Suffering, the suffering of the lower realms. Refuge in this context -- when we say, "I take refuge in the Buddha, Dharma and Sangha until I am enlightened" -- shows the Mahayana refuge.

When one says, "In order to benefit infinite sentient beings, I take refuge until I am enlightened," that becomes a Mahayana refuge. Mahayana refuge is not just placing the Buddha, Dharma and Sangha up

there and asking them to protect you. Rather, one oneself can become the ultimate Buddha; and, as the main cause for that, (one) is able to generate the Dharma Jewel -- the method and the path -- in one's continuum to become a Buddha. When one generates the Dharma Jewel in one's mind stream, then one becomes a Sangha Jewel.

So, in this way, take refuge by believing that the state of the Buddha, Dharma and Sangha which one will become, is something that one will achieve. "The purpose of this is to be able to fully accomplish the welfare of others; in order to achieve the highest state of enlightenment, I take refuge." Saying that makes it a Mahayana refuge. "In the Buddha, Dharma and Sangha, I take refuge until I am enlightened."

The object Three Jewels. Buddha (Sang-Gye): "Sang" means cleared, means having been cleared of all faults. Clearing of the faults is not like the ripening of fruit; not clearing inherently, but rather, by generating the antidotes. If the antidotes are not generated, then the faults will remain. But, by generating the antidotes, faults are eliminated; and, that is called "Sang," which means cleared. If the faults that obscure are eliminated, then the knowledge of intelligence will naturally increase; and, that is called "Gye" of the "Sang-Gye."

The Dharma has the meaning of holding or protecting. What is holding or protecting? Protecting refers to protecting from one's unruly or mistaken mind. Protecting from the unsubdued mind -- how is it protecting from the unsubdued mind? By seeing the faults of an unsubdued mind, if one generates the good qualities of a subdued mind. Do you understand? For example, telling lies is an unsubdued mind; by seeing the faults of telling lies, not telling lies and being honest is a subdued mind. By understanding the short-term and long-term advantages and disadvantages of faults and good qualities, intentionally eliminating the faults, that which protects from the faults -- (that) is called the Dharma. The ways it protects has many stages. "Choe," Dharma, holding, protecting.

When we say Sangha (Gye-Dhun), "Gye" means virtue; the virtue here is posited as liberation. And, "Dhun" means aspiration. So, one who aspires for liberation is called a Sangha. So, that is about refuge.

And, when we say, "Through my collection of engaging in generosity and so forth, may I achieve Enlightenment to benefit migrating beings," that shows Bodhicitta. What is Bodhicitta? Only thinking about oneself is a small mind. For the sake of all sentient beings, when one generates kind-heartedness and takes on responsibilities, (then) one has expanded one's mind. So, the meaning of generating the mind is to generate an expanded mind.

So, what is a way of expanding the mind? First, understand that all sentient beings are just like oneself in wanting happiness and not wanting suffering. Just like all suffering and its causes within oneself are possible to be exhausted, the suffering and its causes within all sentient beings equal to the infinite space can also be eliminated and cleared. In this way, think, "I wish all sentient beings equal to the infinite space to be free from all suffering, and I myself will strive as much as possible to take the responsibility to free them from suffering."

To do that, one has to be able to show the method and the path to free them from all suffering and its causes. If one is not able to show them the method and the path, then one will not be able to protect them, right? Therefore, in order to free all sentient beings equal to the infinite space from all suffering and its causes, one has to understand their constituents and beliefs. Then, according to their constituents and beliefs, explain the points of that which is to be adopted and that which is to be abandoned.

To be able to do that, one has to achieve the state of full enlightenment (Sang-Gye). “Sang” means to clear away all obscurations, and “Gye” means to expand one’s mind fully into all (types of) knowledge. If one is not able to achieve the quality of full enlightenment, one will not be able to accomplish the welfare of others as needed. So, the mind wishing to achieve the state of omniscience, especially for the sake of others, is called the mind of enlightenment or bodhicitta; and, that is called generating the mind.

After generating that kind of a mind, don’t leave it at that until one achieves full enlightenment. Rather, from now, start benefiting sentient beings by practicing generosity, by observing the morality that abstains from harming others and from striving only for one’s own welfare, by meditating on patience, and so forth. Practice these six perfections as much as possible from right now to actualize the welfare of others. “Through my engaging in generosity and so forth, may I achieve full enlightenment to benefit all migrating beings. In order to benefit all migrating beings, may these become the causes to achieve enlightenment. I shall achieve full enlightenment.” (Thinking like) that is the generation of the mind. Understood?

Then, the line which says, “Through my *collection* (tsog-nam) of engaging in generosity and so forth...” Usually we tend to say -- and in some texts it says -- “Through my *merit* (so-nam) of engaging in generosity and so forth...” If we think only about generosity, morality, and patience, then these are collection of merit. Therefore, we would say, “Through my *merit* of engaging in generosity and so forth.”

Now, we should not only say, “Through my *merit* of engaging in generosity and so forth,” we should also have collection of wisdom. Why is that? When we say generosity, morality, patience, effort, concentration and wisdom, in general, wisdom can mean wisdom understanding the conventional truth -- the five sciences -- and wisdom understanding the ultimate truth -- the actual mode of existence. Like that, there are many kinds of wisdom. In this context, wisdom understanding the ultimate truth -- the actual mode of existence -- is a mind that understands the actual mode of existence of phenomena, the suchness. It’s called “wisdom understanding as they are”. It’s called “wisdom understanding the ultimate truth.” Therefore, when we say, “practice of the six perfections including wisdom understanding the ultimate truth,” then that includes both collections of merit and wisdom.

Now then, the collection of wisdom -- what is that related to? The word “I” that is mentioned in the line, “Until enlightened, *I* take refuge,” and also, when we say, “Through *my* collection of generosity and so forth,” -- those show the “I.” So, after obtaining the ascertainment -- “This *I* which controls the body and the mind, solid just as it appears to us, does not exist; ultimately, the *I* is merely imputed by depending on the body and the mind, and nothing other than that” -- visualize an “I” merely imputed by dependence.

Usually to an ordinary mind, the “I” appears independent, self-characterized. Try to think that there is no such an “I” as it appears to the ordinary mind. So, when we recite, “Until enlightened, *I* take refuge,” and “Through *my* collection of generosity and so forth,” try to visualize the “I” or “me” as being empty of true existence and like an illusion. The “I” itself is not established by its own entity. And, if the “I” is a mere name or a mere label, then the objects of refuge -- the Buddha, Dharma and Sangha -- in whom this “I” takes refuge are also mere names or mere labels. The practice of generosity to benefit sentient beings is also a mere name or a mere label.

By understanding that this is how it is, if we take refuge and generate the mind, then this will include the collection of wisdom as well. With both the collection of merit and the collection of wisdom present, if we say, “Through my *collection* of engaging in generosity and so forth,” instead of saying, “Through my *merit* of engaging in generosity and so forth,” then that word will become extensive and will have a broad meaning. Understood?

Now, by understanding the meaning of the Refuge and Bodhicitta prayer, think that all the Buddhas and Bodhisattvas are present here; visualize that. And now, as for the seven-limb prayer, you can recite together or repeat after me. Please repeat, okay?

By prostrating, making offerings, and confessing,
Rejoicing, asking to remain, and requesting to teach,
Whatever small virtue I have amassed here,
All these I dedicate for complete enlightenment.

With this, we did the seven limbs; and now, repeat the Refuge and Bodhicitta prayer three times, okay? And, just like I explained earlier, take refuge by visualizing the objects of refuge in your minds, and mainly, by visualizing the resultant refuge that you yourself are going to achieve. And then, generating the mind just as explained earlier, visualize it in your minds and repeat after me, okay?

In the Buddhas, Dharma and Sangha,
Until enlightened I take refuge,
Through my engaging in the collection of generosity and so forth,
May I achieve Buddhahood to benefit all migrating beings.

Now, during the third repetition, after taking refuge, generate a strong, courageous mind thinking, “In order to benefit all sentient beings, I will achieve the state of full enlightenment by every means.” Now, do that, okay? Repeat:

Precious supreme mind of enlightenment,
May it generate where it has not been generated.
Where it has been generated, may it not degenerate,
But increase more and more.

That is it about refuge and bodhicitta. We all know the Refuge and Bodhicitta prayer by heart. So, soon after waking up in the morning, recite the Refuge and Bodhicitta prayer not just limiting it to three times. Rather, contemplate on the meaning, and recite it one, fifteen, twenty, or whatever number of times you want. It will be good if you continue to recite it until it makes you think, or until it brings some transformation to your minds. In this way, through reciting the Refuge and Bodhicitta prayer, when it has moved and fixed your minds a little, then on the basis of not letting the paint of refuge and bodhicitta fade, if you recite the Mani (mantra), or recite the Tara mantra and so forth, it will be of great benefit. Understood? Without having something to contemplate on the meaning of refuge and bodhicitta, if you merely continue to recite the Mani or Tara mantras, then it will be pretty difficult to reap their benefits. Therefore, Dharma is practiced through bringing some movement to the mind. So, it is not merely reciting a mantra, right?

Mainly, the teaching of the Buddha is to have an understanding of the meaning. And, by however much more understanding you gain from studying, by that much more you will be delighted. And then, you will develop the thought thinking, “I shall practice this. This is very important.” Through practicing in this way, when one becomes acquainted, one’s mind will be happy. And, even when one meets with difficult situations, deep inside one’s mind, one will feel brave; and deep down, one will definitely not lose peace and happiness. Otherwise, as soon as we meet with a small difficult situation, our minds would be completely disturbed and (we) would complain all over the place.

From a Dharma perspective, if one has taken refuge, and especially has quite a bit of the mind of bodhicitta, then when one meets with adverse conditions, one's mental peace will not be lost, and the courage of the mind will remain. And primarily, like I explained earlier, the collection of wisdom -- the view of emptiness -- and bodhicitta -- the pure mind of cherishing others -- these two are the essence of the Buddha's teaching. These are very important. Please keep them in your minds. And, that is it. Tashi Delek! Thank You!

Here are some blessed cords; please distribute them among the families. I didn't get to write the name of the center on it (a gift to the center). Take this away first. Write the center's name on it, and I will sign.