

E N H A N C E D E D I T I O N

# HIS HOLINESS THE DALAI LAMA

A MESSAGE OF SPIRITUAL WISDOM



INTRODUCTION BY ANN CURRY

COMCAST  NBCUNIVERSAL

# HIS HOLINESS THE DALAI LAMA

---

A MESSAGE OF SPIRITUAL WISDOM



INTRODUCTION BY ANN CURRY

COMCAST  NBCUNIVERSAL

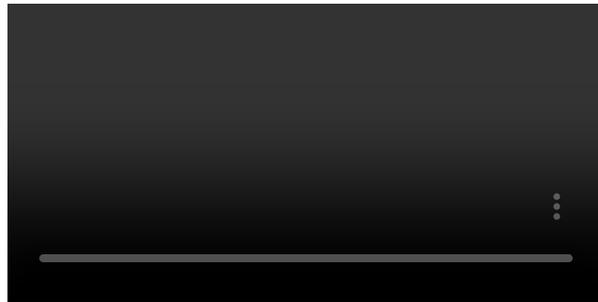


# ***CONTENTS***

1. [Title Page](#)
2. [Introduction](#)
  1. [VIDEO: A Message from Ann Curry \(1:50\)](#)
3. [Preface](#)
4. [Visit to Medford](#)
  1. [VIDEO: The Dalai Lama Appears at the Kurukulla Center \(2:35\)](#)
5. [Who is the Dalai Lama?](#)
  1. [A Timeline of Dalai Lamas](#)
6. [The Search for the 14th Dalai Lama](#)
7. [Invasion and Exile](#)
8. [Daily Life](#)
9. [Tibetan Buddhism](#)
  1. [Three Main Commitments](#)
10. [Religion and Tibetan Culture](#)
  1. [AUDIO: Tibetan Monks Chanting \(0:53\)](#)
11. [Buddhism and the Environment](#)
12. [Relics](#)
13. [Travels of the Dalai Lama](#)
14. [Writings, Philosophy, and Politics](#)
15. [Choosing the Next Dalai Lama](#)
16. [Address by His Holiness the 14th Dalai Lama](#)
17. [Kurukulla Address: Video Excerpts of His Holiness the Dalai Lama](#)
  1. [VIDEO: Human Values \(3:25\)](#)
  2. [VIDEO: Religious Harmony \(4:32\)](#)
  3. [VIDEO: Common Ground \(4:20\)](#)
  4. [VIDEO: Struggle \(4:14\)](#)
18. [Dalai Lama Wisdom](#)
19. [Bonus: Ann Curry Interviews the Dalai Lama](#)
  1. [VIDEO: Ann Curry Interviews the Dalai Lama, Part One \(3:40\)](#)

2. [VIDEO: Ann Curry Interviews the Dalai Lama, Part Two \(3:31\)](#)
20. [Resources](#)
  1. [Discussion Questions](#)
  2. [Glossary of Terms](#)
  3. [Learn More](#)
21. [Acknowledgments](#)
22. [Credits](#)

## *INTRODUCTION*



*A Message from Ann Curry (1:50)*

“There is a real effort on his part to encourage all of us to be better human beings and to realize that each one of us has this capacity to be more compassionate, more generous, more loving to the other.”

## *PREFACE*



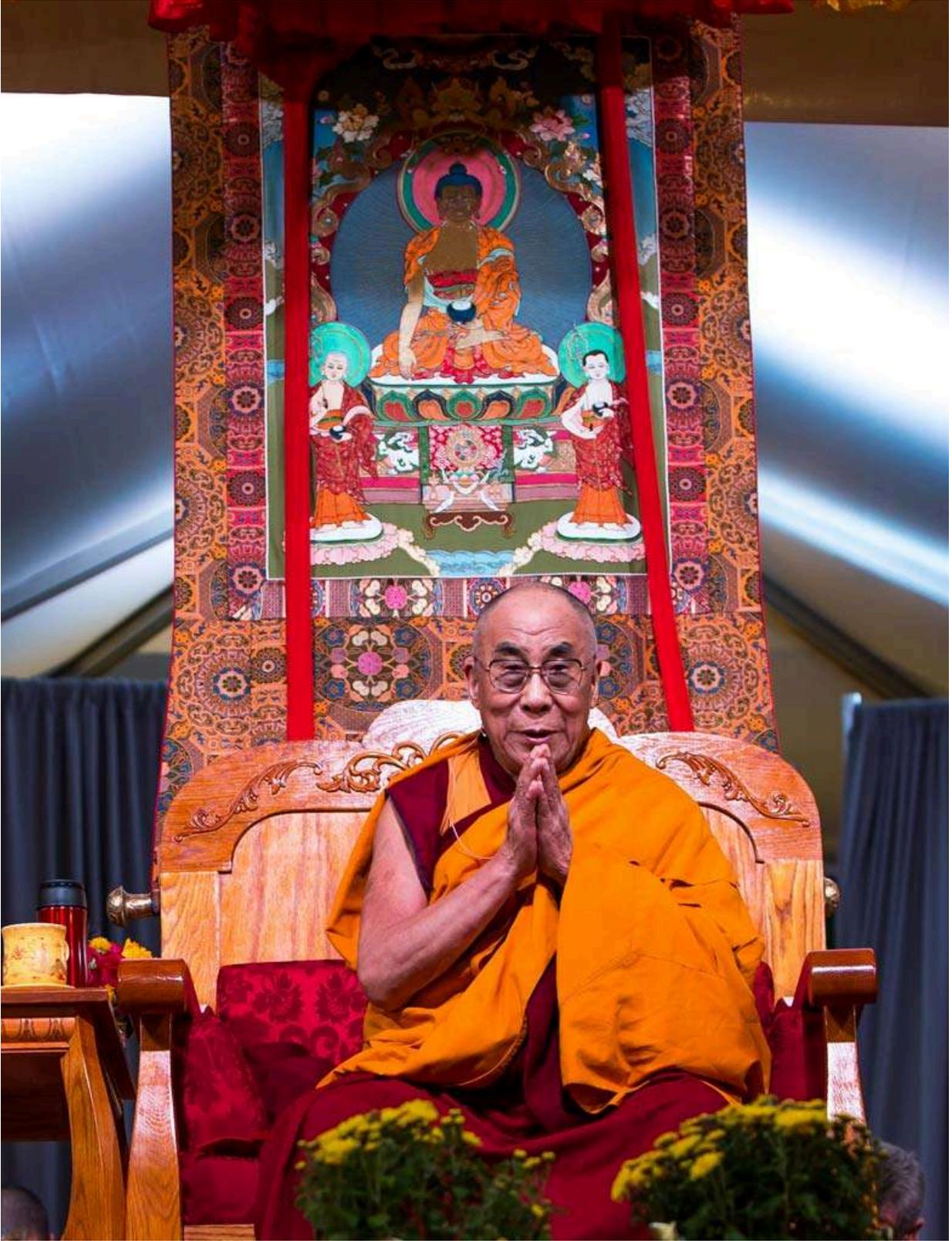
On October 16, 2012, the Dalai Lama visited the Kurukulla Center for Buddhist Studies in Medford, Massachusetts, to address the residents of this diverse New England community.

The appearance by His Holiness touched the lives of those in Medford, just as he has done for millions of followers around the world.

In recognition of the one-year anniversary of this seminal event, Comcast NBCUniversal presents *His Holiness The Dalai Lama: A Message of Spiritual Wisdom*, to inform readers about how His Holiness was chosen, his political and cultural history, as well as his teachings of peace and nonviolence.

The Dalai Lama serves as the cornerstone of Tibetan Buddhism and yet, his history, background, and the scope of his accomplishments often go unnoticed.

As the recipient of the Nobel Peace Prize and other humanitarian awards, this visit by the Dalai Lama represents just one stop in a continued quest to spread tolerance and understanding as part of our daily lives.



## VISIT TO MEDFORD



The Dalai Lama Appears at the Kurukulla Center (2:35)

*I always consider myself as a simple Buddhist monk. I feel that is the real me. I feel that the Dalai Lama as a temporal ruler is a man-made institution. As long as the people accept the Dalai Lama, they will accept me. But being a monk is something which belongs to me. No one can change that.*

—HIS HOLINESS THE DALAI LAMA

As the world's most prominent Buddhist, His Holiness the 14th Dalai Lama has influenced millions of people worldwide.

For over five decades he has worked tirelessly to advocate the human values that inspire inner peace and to promote religious harmony.

At the same time he has given countless teachings on Tibetan Buddhism in more than sixty countries and, as the leader of the Tibetan people, has strived to preserve Tibetan culture in exile.



Five miles from Boston and nearly 8,000 miles from the Dalai Lama's dwelling in India, the city of Medford, Massachusetts, is home to 56,000

people of all ages, races and religions.

The first religious community in Medford was the Unitarian Universalist Church of Medford, established in 1690. Since then, the city has welcomed representatives of many different religions.

The city first hosted the Dalai Lama in 2003 at the Kurukulla Center for Tibetan Buddhist Studies, which was founded in Boston in 1989 and moved to Medford in 2002. His Holiness returned in 2012 and spoke in both English and Tibetan to some 1,800 people, including more than 600 members of the local Tibetan community, explaining Buddhist fundamentals and the need for compassion, peace and empathy in the world.

Medford is just one example of the many communities across the world that have come together to welcome His Holiness.

## *WHO IS THE DALAI LAMA?*



To understand who His Holiness is one must first understand a little about the mind according to Buddhism. The main concept is that the mind and the body are separate, although interconnected entities. And while the body lasts for just one life, the mind, or stream of consciousness, is continuous; it is beginningless and endless.

At death, the body finishes but the mind continues into the next life, just as when the previous life died, the mind continued into this life. The process is called mental continuity, reincarnation or rebirth. Ordinary beings undergo this process without control. Advanced meditation practitioners can control it and choose their rebirth.

The Dalai Lama is one such practitioner and, as we see, the 14th in a line of meditators who can determine their own rebirth, in order to return to continue the previous life's work of benefiting others. Lamas who reincarnate in this way are usually given the honorific title "Rinpoche," or "Precious One," after their names. Dalai Lama is generally said to mean "Ocean of Wisdom".



The First Dalai Lama was born in Tibet in 1391 and died in 1474. His successor, the Second Dalai Lama, was born in 1475 and so it has gone, down to the present day. The previous Dalai Lama, the Great 13th, as he was known, passed away in 1933 and the current one was born to a Tibetan farming family July 6, 1935, in the far reaches of northeastern Tibet in a village called Taktser, and named Lhamo Thondup.

The Fifth Dalai Lama was the first to become both the spiritual and political leader of Tibet. The office represented both functions until very recently, when in 2011 the current Dalai Lama renounced his political role in favor of an elected leader of Tibet, known as the Prime Minister. The current Prime Minister, Lobsang Sangay, was elected in 2011 and currently resides in Medford, Massachusetts.

The Dalai Lama still remains as the spiritual leader of all Tibetans. Beyond all this, the Dalai Lamas themselves are considered by all Tibetans to be manifestations of Avalokiteshvara, the Buddha of Compassion; emanations of the infinite compassion of the enlightened mind.

## *A Timeline of Dalai Lamas*

Gedun Drupa (1391–1474)  
Gedun Gyatso (1475–1542)  
Sonam Gyatso (1543–1588)  
Yonten Gyatso (1589–1617)  
Lobsang Gyatso (1617–1682)  
Tsangyang Gyatso (1682–1706)  
Kelsang Gyatso (1708–1757)  
Jamphel Gyatso (1758–1804)  
Lungtok Gyatso (1805–1815)  
Tsultrim Gyatso (1816–1837)  
Khedrup Gyatso (1838–1856)  
Trinley Gyatso (1856–1875)  
Thupten Gyatso (1876–1933)  
Tenzin Gyatso (1935–)

## *THE SEARCH FOR THE 14TH DALAI LAMA*



After the death of a Dalai Lama, a specially appointed team of lamas and others begins the search for his successor. Sometimes the Dalai Lama who has just passed away will leave clues as to where he will be reborn. Also, about 100 miles southeast of Tibet's capital Lhasa, there is a special oracle lake called Lhamo Latso, on whose surface high lamas, and sometimes others, can see prophetic visions reflected. This is one of the first places that the Dalai Lama search parties would come to get an idea of where to seek his reincarnation.

Other methods of divination are also used to narrow down the possibilities. And, of course, the Tibetan population was always aware that the next Dalai Lama was about to be reborn, so the whole country would be looking for special signs and other clues in any recently born male children and reporting these to their local monastery.



Before the 14th Dalai Lama was discovered, the Tibetan government was headed by a regent who was tasked with reading “signs” that would reveal the identity of the next one. . The regent at the time, Reting Rinpoche, saw signs in Lake Lhamo Latso along with other indications that led the search party to Lhamo Thondup’s house in Taktser, not far from the great monastery of Kumbum. Kumbum is near the birthplace of Lama Tsongkhapa, founder of the Gelug tradition of Tibetan Buddhism.

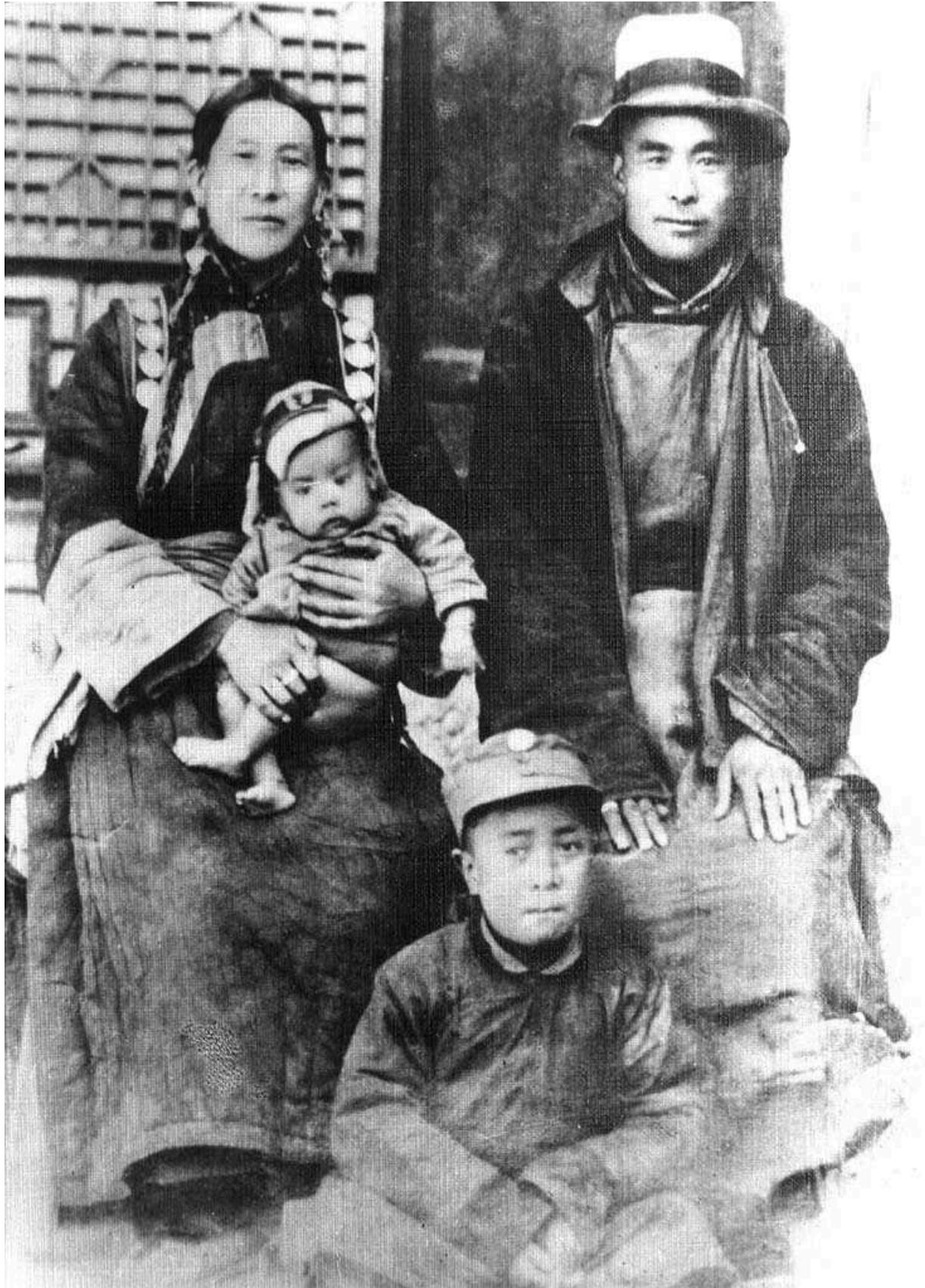


The leader of the search party was a high Sera Monastery lama called Kewtsang Rinpoche. Before approaching the house he had disguised himself as a servant. Nevertheless, the 2-year-old Lhamo Thondup immediately recognized him and called out “Sera lama! Sera lama!” They left the next morning and returned a few days later as a formal deputation, bringing with them several of the 13th Dalai Lama’s possessions mixed in with other similar objects that had not belonged to him. The infant was able to correctly identify the previous Dalai Lama’s possessions every time: “This is mine; this is mine.”

In addition, one of His Holiness’ childhood pastimes was to pack a bag as if in anticipation of going on a long journey and declare, “I’m going to Lhasa, I’m going to Lhasa!” His Holiness also recalled, “I used to straddle a windowsill in our house pretending that I was riding a horse to Lhasa. I was a very small child at the time, but I remember this clearly. I had a strong desire to go there.”



After several years in Kumbum Monastery, the now four-year-old boy and his family made the three-month trip to Lhasa, where he was formally installed as the spiritual leader of the Tibetan people. He was ordained as a novice monk and given the new name Jampel Ngawang Losang Yeshe Tenzin Gyatso, or, more simply, Tenzin Gyatso.



His Holiness then began the long course of monastic education, which included the study of Tibetan grammar, logic, Tibetan art and culture, Sanskrit, medicine and the five main branches of Buddhist philosophy. He also studied five minor subjects: poetry, music and drama, astrology, composition and phrasing, and synonyms. His senior tutor was Ling Rinpoche; his junior tutor was Trijang Rinpoche.

## *INVASION AND EXILE*



In the summer of 1950, the Chinese People's Liberation Army began its invasion of Tibet after failed territorial negotiations.

A few months later the 15-year-old Dalai Lama was officially enthroned as the political leader of Tibet, an awesome responsibility for one so young. The next nine years became increasingly difficult as the Chinese gradually and brutally tightened their grip on Tibet.



In 1954 His Holiness made a historic visit to China in an attempt to make peace, but Mao Zedong, adhering to the Chinese school of thought that Tibet had always been a part of China, was determined to exert complete control over Tibet.



As life became ever more intolerable under the brutality of the Chinese occupation, the Tibetan people eventually rose up in protest in March, 1959.

The uprising was rather easily crushed and the Dalai Lama and, eventually, over 100,000 other Tibetans fled to India, where they had already been promised refuge by the Indian government.

A year later His Holiness and his government-in-exile moved to Dharamsala, a small hill town in northwest India.

They are still there.

His Holiness hopes that a fair resolution to the dispute can be achieved. He continues to maintain that the priority for Tibetans in exile should be the continuity of cultural traditions.

## *DAILY LIFE*



When not traveling, and often when he is, the Dalai Lama's day usually begins at 3 a.m. with a shower followed by prayers and meditation for two hours.

Afterwards, he takes a short morning walk, either around his residence or on a treadmill, before a breakfast of hot porridge, *tsampa* (roasted barley flour), bread and tea.

Often during breakfast, the Dalai Lama listens to the BBC World Service in English. From 6 to 9 a.m. he continues his meditation and prayers and then studies texts written by the great Indian or Tibetan Buddhist masters until lunch is served around 11:30.

If there is a need for meetings with staff or interviews, they take place between 12:30 and 3:30 p.m.

Evening tea is served at 5, followed by more prayers and meditation.

By 7 p.m., His Holiness has retired for the night.

## *TIBETAN BUDDHISM*



**Do good; avoid evil.  
Purify your mind.  
This is the teaching of the Buddha**

The Dalai Lama is often at pains to point out that Tibetan Buddhism is really Indian Buddhism, specifically what he calls the Nalanda Tradition. Nalanda Monastery was one of the three great Indian Buddhist monasteries that flourished in the state of Bihar in the first millennium, before they were destroyed by Muslim invaders in the twelfth century. Some of the world's

greatest Buddhist scholars studied and taught at Nalanda and texts they wrote are studied to this day.

The historical Buddha, Shakyamuni, was born in north India around 563 BCE. A prince in a powerful royal family, he renounced his kingdom to go search for the meaning of life. After several years of rigorous spiritual practice and meditation, he realized his quest when he attained enlightenment in Bodhgaya, Bihar, at the age of 35. He then taught for nearly four decades before passing away in Kushinagar, Uttar Pradesh.

The Dalai Lama has said that all the essence of the Buddha's teachings can be summarized in the phrase, "If you can't help others, at least don't harm them." This shows the basic practice is to not harm any living being and, if possible, on that basis to help others as much as possible and relieve suffering. Suffering can be traced back to the mind, with fundamental ignorance at its root. Therefore, ultimately, the best way to help others is to give them wisdom, the antidote to ignorance. It is also said that the way the Buddha helps people is by showing them the path to cessation of suffering but that it is up to them to make the effort to follow that path.



There are two main divisions of Buddhist philosophy, the Hinayana school and the Mahayana school. The Hinayana school emphasizes not harming others, and practitioners follow it for personal salvation. The Mahayana school focuses on helping others, and is followed by those wishing to reach enlightenment themselves. Within the Mahayana school there are two paths to reach enlightenment, the Sutrayana, or gradual path, and the Vajrayana, or tantra, the quick path.

Buddhism came from India to Tibet over a period of four or five centuries, starting around 650 CE. During this time many Tibetan traditions began, the four main ones being the Nyingma, the Kagyü, the Sakya and Gelug. The latter, founded by Lama Tsongkhapa, is the tradition to which the Dalai Lama belongs. Here there is equal emphasis on scholarship and meditation practice and the key teachings are called the *lam-rim*, or the graduated path to enlightenment. This path has three principal aspects—renunciation, ultimate altruism (*bodhicitta*) and the right view of emptiness—and most of the Dalai Lama's teachings will touch on these important points. His book, *The World of Tibetan Buddhism*, is the best introduction to the teachings.

## *Three Main Commitments*

The Dalai Lama has said he has three main commitments in life:

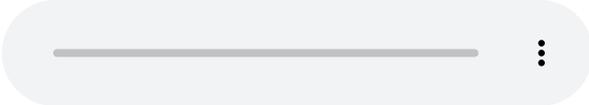
- The promotion of human values such as compassion, forgiveness, tolerance, contentment and self-discipline,
- The promotion of religious harmony and understanding among the world's major religious traditions, and
- The preservation of Tibet's Buddhist culture of peace and non-violence.

## *RELIGION AND TIBETAN CULTURE*



Religion is very important to the six million Tibetans worldwide, so much so that it permeates nearly all Tibetan art, music, literature, architecture and daily life itself.

Written Tibetan was developed for the express purpose of translating Sanskrit Buddhist texts into Tibetan. Traditionally, most Tibetan art depicts religious figures, from the Buddha himself to meditational deities to important lamas or other religious figures. Much Tibetan music is also based on religious chanting and is often accompanied by horns, drums and cymbals.



### Tibetan Monks Chanting (0:53)

The major Tibetan holidays occur on religiously significant days such as *Saka Dawa*, usually in May or June,(the full moon of the fourth lunar month), which commemorates the birth, enlightenment and death of Shakyamuni, the historical Buddha. The main holiday, *lo-sar* (new year), is also filled with religious significance.

The special days like *Saka Dawa* and *lo-sar* are also considered to be so karmically significant that merit (positive energy) created on them is multiplied. Therefore, on such days, Tibetans make more offerings to monks, temples, holy objects and so forth and engage in more intensive practice than usual.

Most Tibetan homes also have altars, *thangkas* (religious painted scrolls) and statues and even lay entertainment includes religious themes.

## *BUDDHISM AND THE ENVIRONMENT*



One of the key Buddhist concepts is that of interdependence. Nothing exists by itself in a vacuum; humans and all other beings and the environment are inextricably interrelated.

Whatever people do to the environment will inevitably affect them. Because the mind is so dependent upon the body, and the body is in turn dependent upon its surroundings, the world must be taken care of.



Buddhism teaches that people should take care of the world not only for themselves, and not only for the short-term, but for others and for the long-term.

His Holiness has said that human beings are gentle by nature and that they should therefore be gentle with the environment.

Protecting and conserving the environment is of the utmost importance, and in order to do so, people should maintain a balance in their relationships with nature and other beings, in addition to caring for their own internal peace and well-being.

## *RELICS*



His Holiness the Dalai Lama's visit to the Kurukulla Center in October 2012 coincided with that of the Maitreya Heart Shrine Relic Tour, so those who were there received a double blessing.

Over the centuries, Buddhist disciples have collected the cremated remains of Buddhist masters in the form of crystallized pearls and other special objects. These remnants are revered as relics. It is believed that these holy objects carry forth the positive energy of Buddhist masters, who dedicated their earthly lives to the welfare of others and cultivating compassion and enlightened wisdom.



In turn, it is believed that the positive energy of the past can inspire goodness today. It is believed that these relics emit that profound energy. Eventually these relics will be placed at the heart level of a large statue of the next Buddha, Maitreya, which is being built in Bodhgaya, India, where Shakyamuni Buddha attained enlightenment.

In the meantime, they are being exhibited around the world in Buddhist centers, churches, educational institutions and other venues.

## *TRAVELS OF THE DALAI LAMA*



Like many other world leaders, the Dalai Lama spends much of his time traveling to other countries to exchange views and ideas. In doing so, His Holiness works to fulfill one of his chief beliefs of religious harmony and mutual understanding between belief systems.

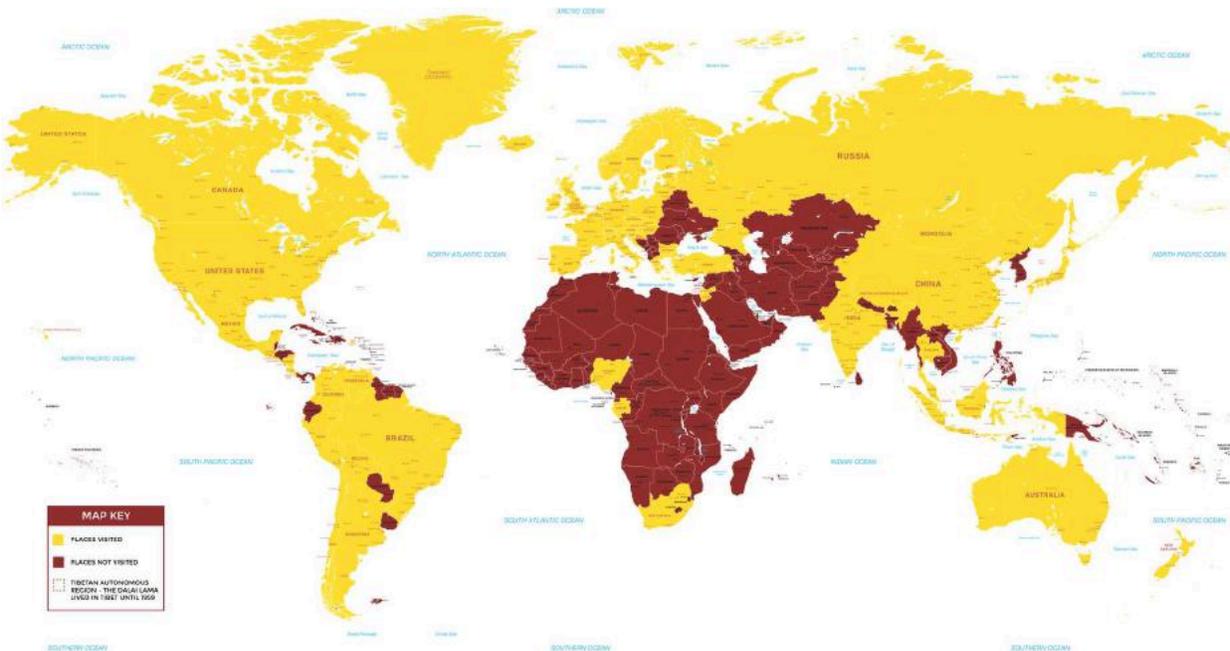
Before leaving Tibet, His Holiness made an eleven-month trip to China in 1954–55 and a trip to India in 1956. Since his exile he has visited more than 60 countries across six continents.

In 2012, for example, he spent over 76 days abroad and visited eight countries. By bringing people of all walks of life together, he has fostered dialogue that has helped reveal insights into human behavior and how people are linked together.

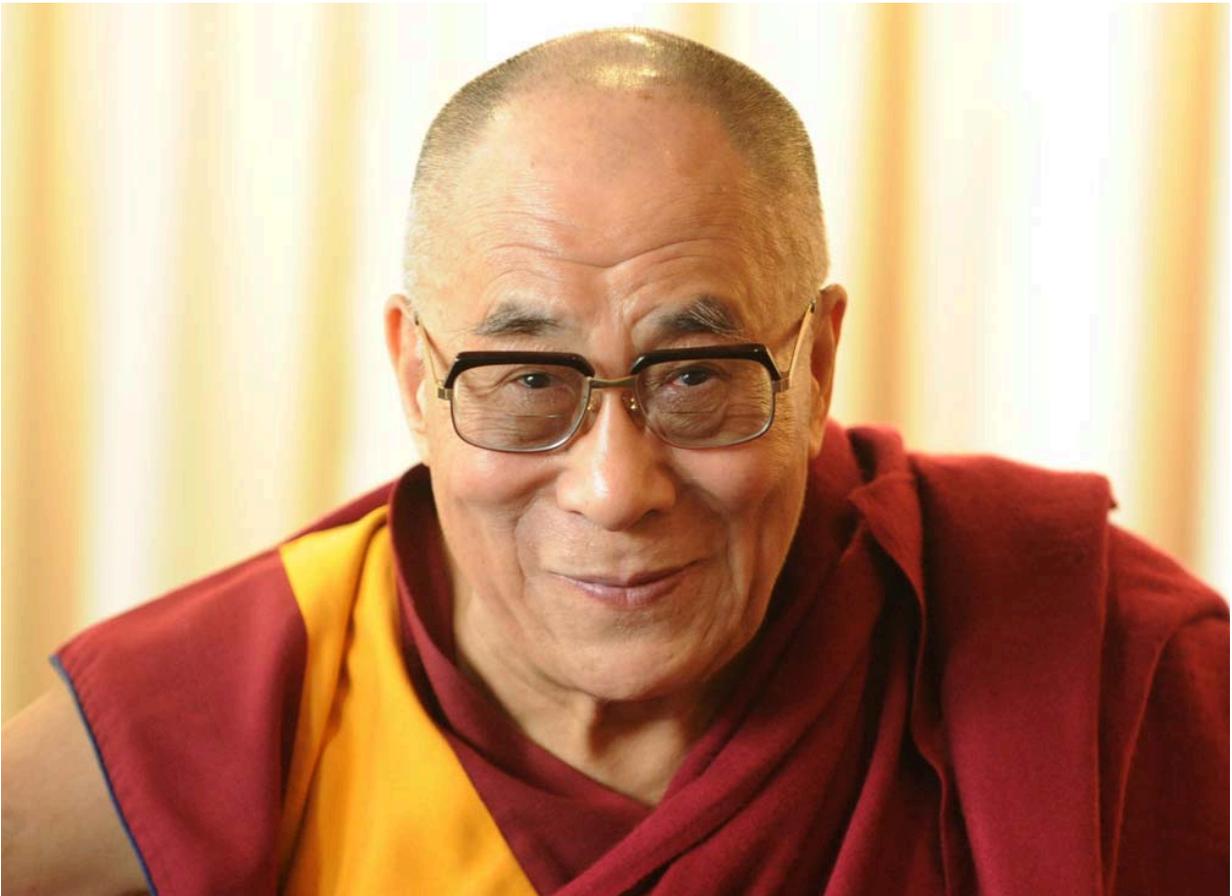


The Dalai Lama has met with numerous world leaders, including presidents, prime ministers, Nobel Peace Prize winners, religious leaders and scientists. In 2012, he met with former Soviet president Mikhail Gorbachev, Burmese Opposition Leader Aung Sang Suu Kyi and Nobel Peace Prize Winner Desmond Tutu, among others.

He has met four U.S. presidents: Barack Obama, George W. Bush, Bill Clinton and Jimmy Carter. He has won over 84 awards, including the U.S. Congressional Gold Medal (2007) and the Nobel Peace Prize (1989) for his work of spreading peace and religious tolerance.



## *WRITINGS, PHILOSOPHY, AND POLITICS*



Along with traveling the world to spread his message, the Dalai Lama has authored more than 70 books on topics including religion and spirituality, ethics, his daily life and meetings with people.

His works, which are often edited versions of teachings he has given around the world or written at his home in Dharamsala, offer profound insight into Buddhist philosophy and promote his commitment to universal peace and religious tolerance.

He also reaches out to people through online social media like Twitter and Facebook, where he has millions of followers.

In addition, many feature films, books and media have been based on the Dalai Lama and Tibet, including *Kundun*, directed by Martin Scorsese, *Seven Years in Tibet*, starring Brad Pitt, and the novel *Lost Horizon* by James Hilton.



Since the 1960s, the Dalai Lama has stressed that Tibetans need a leader freely elected by the people.

In May of 2011, he signed the transfer of his political power to a leader democratically elected by the Tibetan people in exile.

He felt that by doing so, it would make the government more progressive, stronger and efficient, and would help sustain the Tibetan people for the long-term.

The Dalai Lama still remains as the spiritual leader of the Tibetan people and his departure from the political sphere has allowed him to spend more time traveling to give Buddhist teachings and visit the Tibetan diaspora all over the world.

*As I am the fourteenth in line of that institution, it is most appropriate if I, on my own initiative, happily and with pride, end the dual authority of the Dalai Lama. Nobody except me can make this decision and I have made the final decision. The leadership democratically elected by the Tibetan people should take over the complete political responsibilities of Tibet.*

—HIS HOLINESS THE DALAI LAMA

## *CHOOSING THE NEXT DALAI LAMA*



Choosing the next Dalai Lama is a complex process. Making it even more complicated this time is that the selection is likely to take place outside of Tibet.

The present Dalai Lama has said that he would not take rebirth in an occupied Tibet and that his next life could be female. He has also said that if there is not a need for another Dalai Lama he may not be reborn as such at all.

This depends upon the wishes of the Tibetan people and also the people of the Himalayan regions and other Buddhists connected to him as well.



His Holiness has said that around the time he turns 90 years old in 2025, he will discuss with Tibetan leaders and the Tibetan people whether the institution needs to continue or not. Should the need arise for a 15th Dalai Lama, that decision will rest on the officers of the Dalai Lama's Ganden Phodrang Trust, and His Holiness will leave written instructions on how they should proceed.

China has also indicated that they will choose the next Dalai Lama, a decision that has been disputed by the Tibetan Government.

Regardless of what happens, the messages of peace and tolerance spread by His Holiness the 14th Dalai Lama of Tibet have left a lasting impression on countless individuals around the world.



*ADDRESS BY HIS HOLINESS  
THE 14TH DALAI LAMA*

AT KURUKULLA CENTER MEDFORD, MA  
OCTOBER 16, 2012



Firstly, of course, I am very happy to be here. One sad thing is the Geshe-la is no longer with us, but his spirit is very much alive here. And he really—I

know him very well. He really dedicated his whole life to serving with the Buddha Dharma and community. So his student or his friend, I believe that they will continue to carry his spirit. So then here, besides local authorities and also some different religious representatives here, different religious traditions, including some people from different Buddhist countries. So I much appreciate.

I always carry nowadays mainly two commitments. The number one commitment, promoting human values. That is, I think, even that we were in mother's womb, mother's piece of mind is a very crucial factor for the unborn child. Then immediately after it's born, the mother's affection, the mother's care, is the key factor for survival, and not only survival, but the rest of their life very much depends on the experience, happy experience, or several experiences in the early childhood. So that I consider human values.

Now, the latest scientific findings also show very clearly, a warm-hearted person's physical condition is much healthier. Too much frustration, too much stress, too much fear, anger, hatred, is actually very, very harmful for physical health.

So therefore, the warm-heartedness is the basic value which we're equipped with from birth from our biological factor. So there is now, no point in neglecting these values. So sometimes we are young, these values are something very directly relevant. Then we're grown up, then sometimes we feel these are not much relevant in daily ways life, the daily ways life, money is more important. That kind of sort of attitude. So eventually, neglect of these inner values, I think that is a big mistake. The material is very important, but material values are not a true source of inner peace. Inner peace is very much linked with these human values.

So my number one commitment is promoting these inner values through awareness. Use scientific findings, and then also common sense, common experience. This is my number one commitment. Second commitment is promoting religious harmony. All major religious traditions, of course there are big differences in the philosophical field, of their concept, but all these different philosophical views is simply a different way of approach to bring conviction, importance of love, compassion, with that tolerance, forgiveness, self-discipline. These things. So, in that respect, all religions, all major religious traditions is the same. Use different philosophical way, philosophical belief, and different approach, but the aim is the same—to increase the practice of love, compassion, forgiveness, these things. So therefore, all major religious traditions have the same potential and the same

message, same practice. And indeed, the same goal, to bring a happy family, happy community, and a happy world.

So therefore, and then, different philosophical way, philosophical view is necessary among people. Different religious position is there. One of my scientist friend mentioned at that time about six-billion human population. So he says six billion human beings have six billion different views about the world. It is true. So each person, a sort of detailed explanation.

So, therefore, we need a different way of approach, so different philosophical concepts and views happened on this planet. So the different cultures developed through evolution way because of the way of life. A certain way of life produced because of the climate condition and the way of living. Nomads, they have their own sort of way of culture, and farmers, they have their own way. Fishers, fisherman, they have their own sort of way of culture. Because of the environment. So therefore, a different sort of continent, a different area, a different way of life, different culture. With that, some different mentality is also there. So we need a different way of approach to achieve our common goal, happy human society like that.

So therefore, once we understand it is necessary, a different way of approach to achieve same goal, we, instead of, sort of create concept of “we” and “they”, we must appreciate each other’s different way of approach, and then with that we can work together with mutual respect, mutual understanding, like that. So that’s my number two-commitment. So here. I think you are Christian brothers and sisters, and some Muslims? No, no Muslims? Some Jews, I think, must be. Some Sikhs. So, among Buddhists also, you see, we have sort of different tradition. The tradition, Pali tradition, Burma, Thailand, Sri Lanka, Cambodia, Laos. You are the follower of the Pali tradition. And then some Vietnamese, Chinese, Tibetan. Also you see we follow Bali tradition. On top of that, we also follow the Sanskrit tradition. So on top of that, in Chinese tradition, and as far as the Tibetan tradition, we also have tantric tradition, Buddhist tantric tradition. So many of our Buddhist brothers reject that, “That is not true Buddhism”. So there are differences, but we all, Firstly, our Buddhist brothers and sisters, we’re all students of the same teacher, that’s Buddha Shakyamuni. We all, you see, have sort of, recite, Buddham Saranam Gacchami, Dharmam Saranam Gacchami, Sangham Saranam Gacchami. All same.

So difference is there. If we too much sort of emphasize differences, then even within Buddhists, you see, we have to remain distance. And within Tibetan Buddhists also, yellow hair sect, red hair sect, black hair sect. So far

not yet blue hair sect. I think eventually blue hair sect also may develop. So there are differences limitless. So I always stress, we must stress on the common ground. But firstly, we must think we're anti-humanity. Seven billion human beings are the same human being. So on that level, no barrier each other, no differences. Everyone want a happy life, we do not want suffering. Everyone has the right to achieve a happy life. Then secondary level, yes, different color, different nationality, different religious faith, different political system, economic system, then a lot of differences.

Within same country, same religious belief, again rich and poor, educated, uneducated, employed, employer, right? There are a lot of differences. And among the politicians, this party, that party, always the differences is always there, isn't it?

So limitless differences there. So if you put too much emphasis on the secondary level of differences, then the strong concept of "we" and "they", that's the basis to harm other. Instead of taking care of their well-being, harming, hitting, bullying, exploit. So all these, you see, we put too much emphasis on the secondary level of differences. If you go to the fundamental level, same human being. You must respect their right. You must take care of their well-being. Once their mental attitude develops there, then hardly no basis to divide, to quarrel, to cheat. Like that.

Then my third commitment about Tibetan philosophy is struggle. Although since once year ago, I already retired from political responsibility. Actually, 2001, we already achieved elected political leadership. Since then, my position is semi-retired position. Now, 2011, the third term, our community adopted this young, Harvard-educated, energetic person. They choose. So when, you see, deal with different people, or, actually, you see, modernized people or modern-educated people, simply the word "Harvard-educated" that itself, you see, carries some sort of weight.



Last year, I met a Mongolian resident. "He probably say I educated in Harvard University." So I think our political leadership, usually I describe him. In the political field, he is my boss. And the spiritual field, I'm his boss. So I think our political, my political boss, should have some kind of a t-shirt saying "Harvard".

So, since last year, I now completely retired from political responsibility, and that not only I myself retired, but the nearly four-century-old tradition,

Dalai Lama institution, automatically become head of both temporal and spirituality, now that ended. The fifth Dalai Lama started that sort of practice, that system. Now the 14th Dalai Lama ended that voluntarily, happily, proudly. Proudly means I'm quite popular among Tibetans, isn't it? So, not out of, sort of, compelled, but voluntarily. We want to catch up to the 21st century time, you know.

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.



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!

*This excerpt of address reprinted with permission from the Kurukulla Center*

# ***KURUKULLA CENTER ADDRESS***

*Video Excerpts of His Holiness the Dalai Lama*





Human Values (3:25)



Religious Harmony (4:32)



Common Ground (4:20)



Struggle (4:14)

## *DALAI LAMA WISDOM*



*“The true hero is one who conquers his own anger and hatred.”*

*“Where ignorance is our master, there is no possibility of real peace.”*

*“Compassion is not religious business, it is human business, it is not luxury, it is essential for our own peace and mental stability, it is essential for human survival.”*

*“Anger or hatred is like a fisherman’s hook. It is very important for us to ensure that we are not caught by it.”*

*“An open heart is an open mind.”*

*“If you can, help others; if you cannot do that, at least do not harm them.”*

*“Share your knowledge. It is a way to achieve immortality.”*

*“Anger is the ultimate destroyer of your own peace of mind”*

*“Someone else’s action should not determine your response.”*

*“The very purpose of our life is to seek happiness.”*

*“Let us try to recognize the precious nature of each day.”*

*“With realization of one’s own potential and self-confidence in one’s ability, one can build a better world.”*

*“Give the ones you love wings to fly, roots to come back and reasons to stay.”*

*“It is our collective and individual responsibility to preserve and tend to the environment in which we all live.”*

*“The roots of all goodness lie in the soil of appreciation for goodness”*

*“The goal is not to be better than the other man, but your previous self.”*

*“We must recognize that the suffering of one person or one nation is the suffering of humanity.”*

*“Compassion naturally creates a positive atmosphere, and as a result you feel peaceful and content.”*

*“The ultimate source of happiness is not money and power, but warm-heartedness”*

*“My religion is kindness.”*





## ***BONUS SECTION***

*Ann Curry Interviews His Holiness the Dalai Lama*





Ann Curry Interviews the Dalai Lama, Part One (3:40)



Ann Curry Interviews the Dalai Lama, Part Two (3:31)

## *RESOURCES*

## Discussion Questions

- What are the Dalai Lama's main goals?
- How are the Dalai Lamas chosen?
- What is reincarnation?
- What are the differences between Tibetan Buddhism and other types of Buddhism?
- How has the Dalai Lama been a figure in politics and popular culture?
- What are the various ways that interdependence and interconnectedness influence Buddhist philosophy?



## **Glossary of Terms**

**Dalai Lama**

ocean of wisdom

**lam-rim**

the graduated path to enlightenment

**bodhicitta**

ultimate altruism

**nga-to delek**

good morning

**tashi delek**

good luck, greetings

**tug je che**

thank you

**khatak**

traditional ceremonial scarf

**thangkas**

religious painted scrolls

**lo-sar**

New Year

**lo-sar la tashi delek**

Happy New Year



## Learn More

- The Official Web Site of His Holiness the Dalai Lama  
[www.dalailama.com](http://www.dalailama.com)
- Visit His Holiness on Facebook and Twitter  
[www.facebook.com/DalaiLama](http://www.facebook.com/DalaiLama)  
[www.twitter.com/DalaiLama](http://www.twitter.com/DalaiLama)
- The Kurukulla Center for Tibetan Buddhist Studies  
[www.kurukulla.org](http://www.kurukulla.org)
- Lama Yeshe Wisdom Archive:  
Teachings of the Tibetan Lamas who inspired Kurukulla Center  
[www.lamayeshe.com](http://www.lamayeshe.com)
- Maitreya Relic Tour  
[www.maitreyarelictour.com](http://www.maitreyarelictour.com)

## ***ACKNOWLEDGMENTS***

Special thanks to the Kurukulla Center for Tibetan Buddhist Studies, Dr. Nicholas Ribush, Sean Gonzalez, Wendy Cook, Lobsang Nyandak, Don Eisenberg, Tenzin Choejor, Lama Yeshe Wisdom Archive, Mayor Michael McGlynn, Allison Goldsberry and the Medford High A/V Dept., Ann Curry of NBC News, and the citizens of Medford, Massachusetts, for hosting His Holiness the Dalai Lama.

## *CREDITS*

© 2013 Comcast NBCUniversal

All rights reserved. No part of this publication may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or any other information storage and retrieval system, without the written permission of the publisher.

eBook Design and Production: India Amos and Peter Costanzo

Cover Design: Deena Warner Design

Additional Video Edits and Production by Grace Media Works

Audio Clip Courtesy of Justin Balding, NBC News, 2009

Lotus designed by Anisha Varghese from The Noun Project

## PHOTO CREDITS

Photo [1](#): Courtesy of Justin Balding, NBC News  
Photos [2](#), [3](#), [4](#), [10](#), [11](#), [14](#), [18](#), [19](#), & Cover: Courtesy of Kadri  
Kurgun/Kurukulla Center  
Photos [6](#), [7](#), [8](#), & [9](#): Courtesy of The Office of His Holiness the Dalai Lama  
Photo [12](#): Courtesy of Tenjin Choejor/The Office of His Holiness the Dalai  
Lama  
Photos [5](#), [15](#), & [16](#): Associated Press  
Photo [20](#): Courtesy of Thubten Kunsang/Lama Yeshe Wisdom Archive  
Photo [21](#): NBC Photo Bank

ISBN 978-1-938069-65-9 (ePub Edition)  
ISBN 978-1-938069-60-4 (Mobipocket Edition)  
ISBN 978-1-938069-92-5 (Enhanced ePub Edition)  
**ISBN 978-1-938069-93-2 (Enhanced Mobipocket Edition)**

