



# LOTUS ARROW

Newsletter of the Kurukulla Center for Tibetan Buddhist Studies

Number 18, May 2000

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Resident Teacher: Ven. Geshe Tsulga  
Center Director: David Strom  
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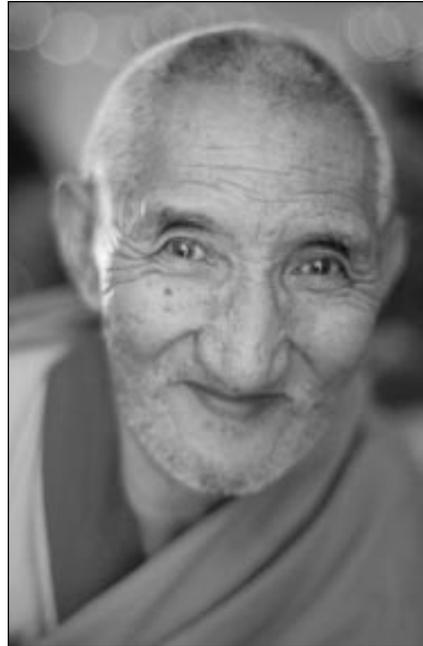
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## Ribur Rinpoche's Visit

In 1997, Lama Zopa Rinpoche advised Kurukulla Center that bringing Ribur Rinpoche to teach would clear away obstacles for the center's growth. Over time, the invitations have been repeated and many center members have accumulated merit by dedicating practice toward his visit. These hopes were rewarded suddenly and became reality when Ribur Rinpoche began teaching in Cambridge on May 12th.

Rinpoche's generous expenditure of his time, knowledge, and effort began with the initiation of Avalokiteshvara, spanning Friday and Saturday nights, and continued with a Mitukpa initiation on Sunday. He will bestow a Chittamani Tara initiation on Wednesday the 17th as this newsletter goes to press. Those who participated in these events experienced his distinctively gentle manner, his tender handling of the Dharma, and his clear, good-humored explanations.

One heartwarming aspect of Rinpoche's teachings has been how reverentially he refers to our own Geshe Tsulga as "Geshe Rinpoche" and emphasizes how fortunate we are to have him and Damchoe here, faithfully teaching us the Dharma. He advised us to attend Geshe-la's *Lamrim Chenmo* teachings, and said that "even if you don't understand, just listen to it." He explained that "the benefits of actually listening, reflecting, and meditating on the *Lamrim Chenmo* are extremely powerful." With a note of sweet urgency in his voice, Rinpoche stated: "Therefore, when you know there are teachings on *Lamrim* you must go. The point is that you are the one who receives the benefit."



Ribur Rinpoche

After advising us on the importance of getting a temple, which he said should be "easy if you all work together," Rinpoche taught on the *Three Principles of the Path*. He emphasized the importance of renunciation as a starting point for developing bodhicitta, and that we aren't true Dharma practitioners—not real Buddhists—as long as we cling to the so-called pleasures of this life. He explained how we must familiarize ourselves with the sufferings of cyclic existence until we reach the point where they are totally unbearable. We will see how the pleasures we grasp at only lead us to more suffering, and the more we see this, the more we will want escape from this worldly grasping. Once we are thinking of this constantly, the desire for liberation will turn into renunciation. "You generate an unbearable knowledge of being in

cyclic existence. On the basis of that, you transfer all these reflections onto the object of all other sentient beings. Again it becomes an unbearable feeling, and that becomes great compassion. Then there is hope for you to actually generate bodhicitta. And since the Great Compassionate One, Avalokiteshvara, is the embodiment of great compassion, he becomes the supreme deity, the supreme reliance, for those seeking to realize compassion. By relying on Avalokiteshvara, you will be able to realize compassion."

Rinpoche gave the Mitukpa initiation to ward away rebirth in the lower realms and to help initiates' loved ones who have passed away. He also said that one could do the Mitukpa mantra over one's meal before eating meat in order to ameliorate the negativity collected by eating meat and to benefit the sentient being it came from. Rinpoche said that giving the Mitukpa initiation was his idea and was not requested by Kurukulla Center. He asked Geshe Tsulga to complete the retreat for this practice so that he could give an annual Mitukpa initiation. Then he asked for a show of hands from those in attendance of who supported this idea!

It was hard not to conclude that Rinpoche's clear and certain explanation of the method of developing renunciation and bodhicitta came from his own experience in turning his suffering at the hands of the Chinese into the deep, kind love that his gaze emits. His visit to Kurukulla Center is the ripening of so much positive karma, so many merits bearing their fruit; therefore, we must rededicate ourselves to the great cause of liberating all sentient beings. The best way to begin is by following his teachings as faithfully as we can.

## A Winter of Travel and Teachings

Sue Macy

The year 2000 promises to be a busy one for Geshe-la. He began the year with a Guru Puja at his house, followed by a birthday celebration for the Center's beloved translator, Damchoe. The next day, he began a month of travel and teachings that took him from Montpelier, Vermont to Amherst, Mass. and back to Cambridge. His teachings included a class on karma in Montpelier and instruction on the *Lamrim* at Milarapa Center. At Kurukulla Center, he completed his 2 ½-year commentary on the 9th chapter of *A Guide to the Bodhisattva's Way of Life* by Shantideva and began a series on the Buddhist Tenets. Geshe-la also gave instruction at Bodhicitta Center in Brockton. He and Damchoe also held Guru and White Umbrella Pujas.

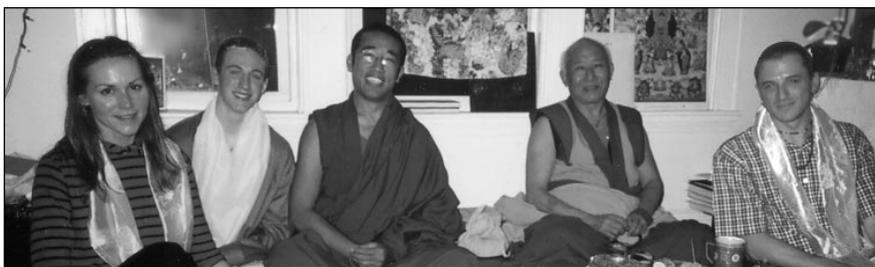
Geshe-la and Damchoe got a welcome break from the winter when they traveled to Fort Lauderdale to preside over the opening of Thubten Kunga Center's new facility. After the opening celebration, Geshe-la stayed in Florida for a week to teach on *The Wheel of Sharp Weapons* and give a Green Tara initiation.

January ended on an auspicious note when Geshe-la's green card arrived in the mail. We are all thrilled and hope that he becomes an American citizen very soon.

February brought Geshe-la south again to Virginia to teach on *The Wheel of Sharp Weapons* at Guhyasamaja Center. But he was back in Boston in time to prepare for and celebrate Losar on February 6 and the wedding of Nick Ribush and Wendy Cook at their home in Weston.

Throughout March and April, Geshe-la continued his classes on Tenets and the *Lamrim Chenmo* at Kurukulla Center, and he offered refuge ceremonies to students from the Center, from Wellesley College [see article], and from Guhyasamaja Center.

Geshe-la does not seem to be slowing down. This summer he goes to L.A. and Washington D.C. to hear H. H. the Dalai Lama teach, and he will also be teaching at Milarapa Center and in Montreal.



Jackie Briley, Zach Scheid, and Noel McKenna take refuge in April.

## Rooms of Our Own

### An Update from the Building Committee

The Kurukulla Center Building Committee is alive, well, and gaining momentum. Over the last year, Center volunteers have worked steadily to lay the groundwork for the continued progress of the building project. All the while, the Center has increased its membership and support, become more financially stable, and expanded its program of teachings and courses. This growth and stability will help us when we find a space and are ready to apply for a mortgage.

#### Tara Puja and Discussion Groups

In November 1998, Lama Zopa (the Spiritual Director of the FPMT) provided support and spiritual advice for this project during his visit to Boston. Lama Zopa recommended that the Kurukulla Center establish twice-monthly Tara Pujas as a means of increasing merit and removing obstacles for the project. Heeding Lama Zopa's advice, the Center has been holding regular Tara Pujas for this purpose.

Following some of the Tara Pujas this spring, the Building Committee hosted discussion groups to hear from members about their vision for the future of Kurukulla Center and their ideas and concerns about purchasing a building.

As a group, we talked about what keeps members coming to the Center. Many felt that having Geshe-la as a resident teacher is a rare and wonderful opportunity. Others mentioned the quality of the guest teachers, especially former students of Lama Yeshe (the founder of the FPMT), such as Venerable Robina and Thubten Pende. As one member noted, "I feel that having a resident lama

is very helpful. I think (we) benefit greatly from exposure to a qualified lama trained in pre-exile Tibet. Also, I really appreciate the western teachers who were trained by Lama Yeshe. They are strong practitioners who have steeped enough in his style of teaching to communicate some of his energy."

Members also noted a growing sense of community and a feeling of harmony within the Center, as well as the strength of the programming—especially the quality of the practical teachings.

Of course, we also talked about the building plans and additions to the Center's events and functions. As for the Dharma Center, we discussed ideas like having a permanent altar, library, reading room, function room, and kitchen. It would also be wonderful to have space with thangkas, gardens, as well as a meditation room and retreat house. We hope to include space to provide support to the Tibetan community and comfort for Geshe-la and Damchoe.

We were delighted that this conversation echoed and elaborated elements in the Building Committee's original concept proposal.

#### What's Next

We will continue to talk to members and supporters of the Kurukulla Center. We are also planning to organize a Campaign Kickoff Celebration sometime in the fall. We expect to wrap up current work on the Building project sometime in May 2001.

Building a Dharma Center is full of possibilities, particularly if the Center can continue to depend on the practical tal-

ents, financial support, and energy of its members and supporters. Undoubtedly there will be external hindrances. However, if we set our motivations in the right direction and continue to proceed with practice and strategies to cut through our own perceptions of these limitations, the Center will likely succeed in its aspirations.

**Wise Words**

It's good to keep in mind Geshe-la's thoughts about building a Dharma Center. He states, "It is very important to build a Dharma Center that will not only benefit ourselves in the immediate future but will be a place for our children and for future generations." We have a precious opportunity not only to benefit ourselves but also to widen our scope to the broader possibilities for spreading Dharma in years to come.

Speaking of the possibility of spreading Dharma in the West, Lama Yeshe once said to a Western audience: "So much energy!... You have such a powerful opportunity to do something truly meaningful with your existence" (*Wisdom Energy*). The Building Committee is working energetically in hopes that we, as a Center, do not overlook such a powerful opportunity.

We hope that you will support us in whatever way you can. We welcome any and all suggestions and comments, as well as offers of support and possible resources to help us in our building plans. Please contact either Priscilla Sawa by e-mail at sawa@verisity.com or Paula Moreau at drosemo@aol.com. You may also leave a message on the Kurukulla Center phone line at (617) 624-0177.



## Geshe Tsulga Visits Wellesley College

Wendy G

In response to a growing interest in Buddhism at Wellesley College, the Wellesley Buddhist Community asked Geshe Tsulga to give teachings this spring. Geshe-la and Damchoe-la first visited the campus on March 6 to give an introductory talk to a small group of beginning practitioners. That same week, the Religion department and Students for a Free Tibet hosted Geshe-la as he spoke to 35 students in the "Buddhist Thought and Practice" class.

Later in the spring, Geshe-la kindly offered a refuge ceremony for five Wellesley students and one college staff member at his home in Somerville.

**A Request from the Wellesley Buddhist Community**

If any Wellesley alumnae are interested, the Wellesley Buddhist Community board is looking for alumnae who would like to learn more about Dharma on campus and become a part of our growing sangha (also cyber-sangha). Please contact Wendy G



## The Call of the Bullfrog

**The Third Annual Peace Pagoda Pilgrimage**

Scheduled for June 3rd, from 10:00 a.m. to 5:00 p.m., the Peace Pagoda Pilgrimage promises a day of merit-generation, fellowship, and fun. Come along as the Kurukulla Community travels to Leverett, Mass., with the positive intention of creating merit through stupa-circumambulation and animal liberation.

We will meet at the Friends' Meeting-house at 9:45 a.m., then carpool to this lovely spot in western Massachusetts, where an Indian-style stupa crowns a hillside next to a pond with white waterlilies and bullfrogs. After circumambulation and a Tara Puja, we will free the sentient beings (such as crickets and mealworms) we have blessed and saved from certain death. Then we will gather by the pond to eat and make merry. Merit and rejoicing add up to a wonderful day. Mark your calendar!



Gesha Tsulga and Ven. Damchoe with students from Wellesley College.

## Basic Training

Kerry O'Brien

The idea of the Basic Studies Program originally arose out of the need to present Dharma students at FPMT centers in the West with a course of study that would offer a more advanced understanding of Buddhist philosophy—and a curriculum that resembles the basic training in the great monasteries. So in 1992, Lama Zopa proposed a Basic Program of eight subjects designed to extend the scope of teachings beyond the introductory level generally offered.

Further implementation of this program was addressed at the 1996 FPMT education conference, which proposed developing a set of guidelines to standardize the fulfillment of the program at different centers. The completed form of these guidelines, along with a list of basic texts, was presented at another FPMT conference in 1998. Texts for study include the *Lamrim Chenmo*, *The Heart Sutra*, and *Seventy Topics*. Subjects range from Lamrim to Mahayana Mind Training, Mind and Cognition, and Grounds and Paths.

### Basic Studies at the Kurukulla Center

Since its inception, Kurukulla Center has been offering teachings to students in a less formal atmosphere. Now the Basic

Program gives us the opportunity to participate in a more engaged way.

The Center plans to offer the first module in its curriculum to coincide with Geshe-la's *Lamrim Chenmo* classes on Sunday evenings this fall. Attendance at a lamrim course is the only prerequisite for the other subjects. Students do not have to take all of the modules in the Program, nor do they need to complete the modules in a specific order. But students will be required to commit to regular attendance, weekly reading, meditation, homework, and monthly discussion groups with Geshe Tsulga.

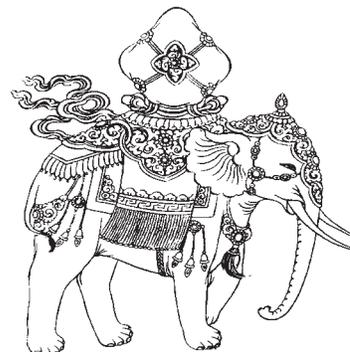
Kurukulla Center also plans to offer a weekend retreat on each topic, tapes for make-up of missed classes, informal study groups organized by students, and posted notes of each class by a volunteer from the Program. Students who complete the whole Basic Program can sit for an FPMT final exam and be certified to teach all of the subjects. The length of study of each subject will be decided by Geshe Tsulga, who will also formulate the quizzes, exams, and homework with the help of Program volunteers.

In order to implement the Program successfully, the Center will need as much help as possible. If you are interested in volunteering, please contact Kerry O'Brien at 617-776-5515 or via email: [kerry\\_obrien@emerson.edu](mailto:kerry_obrien@emerson.edu).

## A Welcome Introduction

The Kurukulla Center recently offered an "Introduction to Tibetan Buddhism" for those who are new to Buddhism or who want to review the foundations of their practice. Informal but informative, the class relies on *The Lamrim Outlines* edited by Ven. Karen Valham, *Awakening the Mind* by Geshe Namgyal Wangchen, open discussion, and many questions. Topics include precious human rebirth, death and impermanence, karma, and bodhicitta. It is a wonderful opportunity if you are looking for help beginning a practice. And if you have been practicing for years, it is an equally wonderful opportunity to share your experiences.

If you are interested in participating in another introductory class, let us know. Or just show up—the next class series starts in June!



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## An Update on Sera Je Monastery

Geshe-la's students in America and Canada have raised \$8,123 to buy cushions for the monks of Tehor Khamtsan Temple at Sera Je Monastery, India. If you would like to make a donation, please contact Sue Macy at the Center.

Geshe-la's students at Sera Je Monastery also sent a thank you. Last fall Geshe-la's students at Sera Je gave Sue Macy katas. Selling these katas raised \$420, and \$50 was used to buy offerings for Losar. Each student sent a photo with notes like the following: "Thank you for your kind contribution without which it would not have been possible for us to have such a great time. You made it a different Losar with your kind help."

## A New Resource in Cambridge

The Tibetan Buddhist Resources Center (TBRC) opened its doors at 117 Rindge Avenue in Cambridge in February of this year. Housing a collection of Tibetan texts larger than that in the Harvard University library, TBRC is run by E. Gene Smith, who is held in high esteem by both Tibetan lamas and Buddhist scholars for his encyclopedic knowledge of the tradition. TBRC has as its primary mission the delivery of texts needed by Tibetan teachers, lineage holders, as well as Western scholars. Delivery of texts is made through the Internet, CD ROM, or photocopies.

TBRC has no full-time employees to serve the public yet, pending the approval of its 501(c)3 nonprofit status. Visitors can be received by appointment in the evenings and weekends by phoning (617) 876-1918 or by sending e-mail to [gsmith@tbrc.org](mailto:gsmith@tbrc.org).

TBRC has already had the good fortune of being able to provide numerous texts for both Geshe Tsulga and for Lama Zopa Rinpoche, and Geshe-la is a frequent guest at the TBRC. Ribur Rinpoche also received a tour during his recent visit. A warm welcome to Gene and his library!

## Kurukulla Center for Tibetan Buddhist Studies

**1999 Report of Supporters**  
*For gifts received between January 1, 1999  
and December 31, 1999.*

The existence of Kurukulla Center is entirely made possible through the generosity of our Members and Donors. Thank you for making the year 1999 a successful one! All of us can rejoice in the merit created through gifts to the Center, which enable the Dharma to be available to so many in the Cambridge and Boston area.

Our sincerest apologies for any errors or omissions that may appear in the lists below! Please alert us to any errors.

### Member Report

In 1999, Kurukulla Center had an average monthly membership of thirty-one members, including Sustaining, Regular, Student, and Friends memberships. Special thanks to the twenty-one of you who maintained your membership for the entire year! Below is a list of those who were members for all or part of 1999:

Barbara and Jonathan Alexander  
Alison Atwood  
Paul Bail  
Larry Barone  
Audrey Benevento  
Cheryl Bentsen  
Chuck Blais  
Jennifer Campanelli  
Sharon Cardamone  
Rachael Coleman  
Arthur Collins  
Wendy Cook  
Don Courtney  
Stephen Dalton

Catherine DeVerter  
Frances Diemoz  
Nicole Faulkner  
Joerg Fraske  
Mary Gentile  
Amy Harris  
Linda Harris  
Barry and Connie Hershey  
Bosco Ho  
Mary Jacobsen  
Gail Keeley  
Haim Kirshenberg  
Amy Kittelson  
Tony LaGreca  
Jane Larsson  
Axel and Christine LeBlois  
Amy Marcus Levitin  
Sue Macy  
Ann McCann  
John McCluskey  
Nancy McDonald  
Glenda Medeiros  
Sarah Miller  
Trung Nam Nguyen  
Glenn Moore  
Paula Moreau  
Kerry O'Brien  
Nancy Patton  
Rachel Paxton  
Mark and Magali Pejcha  
Allison Perry  
Suzanne Persyn  
Pascale Philibert  
David Pugatch  
Nick Ribush  
Steve Rosenberg  
Priscilla Sawa  
Sybil Schlesinger  
Kris Snibbe  
Susan Stabile  
Marlene Strode  
David Strom  
Debra Thornburg  
Patricia Venter  
Therese Miller Yarrison

### Donor Report

At times, we have asked for donations to cover specific expenses, such as Geshe Tsulga's travel, Damchoe's education, visiting teacher expenses, or through an appeal mailed to you. The individuals listed below have made donations in response to these or other special requests. Your generosity is greatly appreciated!

Diana Abrashkin  
Jennifer Campanelli  
Peter Baker  
Sharon Cardamone  
Roberto Christian  
Herb Cunningham  
Gizelda de Aquino  
Jim Dean  
Catherine DeVerter  
John Dunne and Sara McClintock  
Liz Fukushima  
Worth Gurkin  
Alice Hall  
Beth Halpern  
Cynthia Hendry  
Barrie and Connie Hershey  
Bosco Ho  
Haim Kirshenberg  
Tony LaGreca  
Lama Yeshe Wisdom Archive  
Leonard Lucas  
Sue Macy  
Beth Magura  
Nancy McDonald  
Nancy Patton  
Pascale Philibert  
Paola Savarino  
Priscilla Sawa  
John Seybold  
Kris Snibbe  
Marlene Strode  
Temple Buddhiste Tibetan  
Debra Thornburg  
Therese Miller Yarrison

## Your Memberships and Donations Are Important!

It is the spirit of *dana*, freely offered generosity, which has kept the entire Buddhist tradition alive for more than 2,500 years. Join us as we bring this joyful spirit to the ongoing creation of Kurukulla Center. As we prepare to purchase a building, your annual memberships and donations provide the foundation

upon which we can build our vision, enabling the Kurukulla Center to endure for generations to come.

### Thank You to Those Who Responded to Our 1999 Year-End Appeal!

Did you send in a half-year membership in response to the appeal? Your continued support through the remainder of 2000 would be greatly appreciated. Use the envelope provided in this newsletter to make your gift today!

## From the Director

When I was growing up, I went to a Congregational Church in Maine every Sunday, once a week for choir rehearsals, once a week for youth group. I went on weekend retreats each season, summer camp for a week each year, and eventually became involved in statewide and nationwide gatherings. I went because I had friends there, I received a lot of affirmation from adults, and the gospel of social, racial, and economic justice that was promoted made me feel good about myself. I felt the church was there to nourish me, even as I was learning the values of community and of helping others, and I never regretted the time I spent.

Now that I practice Tibetan Buddhism, the things that keep me coming to Kurukulla Center are different. Of course, I try to aspire to enlightenment so as to help all beings, as is taught in our Mahayana tradition. But why would one keep coming back to Kurukulla Center once, twice, even three times a week? And why would one, on top of that, offer time and financial resources to keep the Center going? In my six years of regular attendance at the Center, I have seen many faces come and go, many people who come initially with enthusiasm and energy, but who drift away over time.

There are endless practices one can perform in Tibetan Buddhism. There are vast numbers of philosophical treatises dissecting minute points of doctrine. The path itself is seen to cover numerous lifetimes, and the goal of enlightenment is a mental transformation so dramatic as to be wholly inconceivable to our present minds. From one perspective, it is enormously liberating to know that one's current consciousness experiences only a fraction of its ultimate potential. But the vastness of the path can, at times, seem so distant and our progress seem so minimal that it becomes hard to stay motivated. We imperfect beings need some nourishment. One way we may seek it is by looking for a sup-



portive community of practitioners, people who are curious about us and care about us. Providing community is a great task, one that by definition cannot be accomplished by a single individual, no matter what that person's qualities.

The goal of Kurukulla Center is to contribute to the greater happiness of all beings, particularly the ones in the Boston area. We are in the business of providing people the conditions necessary to help them develop Dharma realizations in their mindstreams. One of those conditions is spiritual community. Kurukulla Center has been around in some form for over a decade, but we are in many ways still a fledgling organization: we have to watch our finances month to month; we have very little in the way of assets; we are run by volunteers, most of whom have full-time jobs. Kurukulla Center depends for its survival on the continuing generosity of a relatively small group of people. And each generous act is soon greeted by another need, another cause, another call for help. When people first come to the Center, they may be looking for something that will nourish them, something that will improve their lives. But when they come, they may find as well that it is they who are being called upon to nourish the Center.

Kurukulla Center can be very proud of the Dharma refuge we provide—Geshe Tsulga is true spiritual friend and a kind exemplar of both the scholastic and monastic traditions, and we are exceedingly fortunate that he has been with us so long. And the Dharma is the ultimate refuge, the main thing that will free us from all problems. But until that point when the realizations in our minds are such that we think only of benefitting others and we naturally see problems as opportunities to transform our minds, we will still need a community refuge—a place where we can go and share the journey with other practitioners, a place where we can be known, heard, and remembered. Kurukulla Center is currently looking for a building, but the physical center needs a living community as well in order to nourish the spiritual needs of those who come. I invite you to join us in this great task. It can only happen if we all work together.

## A Report on the CPMT Meeting in Australia

Center member Wendy Cook represented Kurukulla Center at the latest CPMT meeting in Australia. The CPMT is the collected Center Directors and Spiritual Program Coordinators from the worldwide network of centers comprising the FPMT (Foundation for the Preservation of the Mahayana Tradition), of which Kurukulla Center is a part. Wendy attended along with her husband, Nick Ribush, and the two of them also represented the Lama Yeshe Wisdom Archive. She said the experience was both enjoyable and inspiring, especially getting to see the numerous projects being undertaken by centers worldwide.

Lama Zopa Rinpoche participated actively in the proceedings, including joining small discussion groups. In the first discussion group on vision and values, Wendy found herself in the same group as Rinpoche and said that he took a particular interest in the growth and development of Kurukulla Center, asking her to re-read to him her responses to a questionnaire about what values are important at the Center and where she saw the Center going in the future.

Later in the meeting, Rinpoche told her that he wanted to be kept informed about the Center's progress in finding a building and to contact him when we were getting ready to buy.

Reports were given on the progress of a variety of activities, including hospice programs, prisoner projects, efforts to integrate Tibetan Buddhist principles with Western psychology, and a very successful Elderhostel program at Land of Medicine Buddha—bringing seniors from around the world to the center to experience Buddhist thought and practice, tai chi, and flower arranging.

An enthusiastic report on the Maitreya Project (to build a 500-foot statue of Maitreya in Bodhgaya, India) really made the project come alive.

Ven. Roger, Lama Zopa's attendant, gave a report on Rinpoche's special projects, which include feeding 2,600 Sera Je monks lunch and dinner every day through the Sera Food Fund, providing medicine for Tashi Lhunpo monastery,

giving robes to those who memorize difficult texts, printing texts at Sera, and building a new temple in Mongolia.

During one workshop, Roger told the story of how he and Rinpoche stopped at a diner. The waitress came out, greeted them warmly, asked how they were, commented on the weather, and gave them water. Rinpoche was very impressed and then talked for the entire meal about how

offers all that. All together, you are able to offer this ultimate happiness to others by giving them this education—Dharma—and then causing them to practice. That is of unbelievable benefit, without even talking about enlightenment, just that is of unbelievable benefit.

“Therefore, recognize that by offering, taking responsibility, and being part of the organization, you are offering all these



Lama Zopa Rinpoche and Wendy in Boston, 1998

incredibly important it is to be friendly and kind to others.

Wendy said the host center, Chenrezig Institute in Queensland, was beautiful. She wishes someone else from Kurukulla Center could have been there to experience the inspiring presentations and to feel connected to the worldwide family of the FPMT.

### The Importance of Dharma Centers

The following text is an excerpt from an address made by Lama Zopa at CPMT.

“You are able to help, starting with the happiness of this life, and then the more important service: the long-run happiness of all the coming lives. To create this happiness sentient beings need education; they need to understand Dharma. So to cause all this happiness, we need to educate sentient beings in Dharma, and we need to cause them to practice. That depends on arranging facilities—a place where they can come to meditate, to learn, with teachers, translators, all these things. So it needs people like yourself involved in this.

“The education given by the organization FPMT with the individual centers

benefits every day for sentient beings. Every day for sentient beings these incredible, unbelievable benefits. So rejoice and remember this in your daily life, and enjoy offering this service for others. Enjoy especially the hardships of working for others, experiencing hardships to offer this greatest benefit for sentient beings.

“As I often say, world peace depends on how much compassion sentient beings living in this world have. These days there are many meetings happening for world peace, talking about the need for developing compassion. But we need a place to learn, and we need a teacher who teaches us how to develop compassion. We need an organization that arranges all these things. One person being able to stop giving harm to sentient beings comes from you. All the benefits of one person coming to listen to teachings, all those benefits are coming from you by offering service. So an organization, a center that teaches how to develop compassion plays the most important role in world peace. You see, you make the most practical contribution to world peace every day.”



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## Yoga Classes Continue

TUESDAY AND FRIDAY EVENINGS  
 7:00–8:30 P.M.

FRIENDS' MEETINGHOUSE

INSTRUCTOR: SHARON CARDAMONE

\$12 PER CLASS

DISCOUNT FOR MULTIPLE CLASSES



.....  
*Sharon Cardamone* is the director of Dynamic Yoga, offering yoga instruction in Boston and throughout New England. She has been practicing yoga for more than sixteen years. Certified by the Kripalu Center, she continues to study Ashtanga with her teachers at the Jivamukti yoga center in New York. She has been studying Buddhism at Kurukulla Center for over three years.

Drop-ins  
 welcome  
 at all classes!

**For more information call  
 Dynamic Yoga at 617-983-8353  
 or visit [www.kurukulla.org](http://www.kurukulla.org)**

kurukulla center is a member of The Foundation for the Preservation of the Mahayana Tradition (fpmt), a worldwide community of Buddhist centers dedicated to preserving the pure teachings of the Buddha as found in Tibetan Buddhism. Founded by Lama Yeshe in 1975, and currently under the spiritual direction of his main disciple, Lama Zopa Rinpoche, the FPMT provides teachings, retreats, literature, hospice care, and social services in twenty countries and can be found on the web at [www.fpmt.org](http://www.fpmt.org). Kurukulla Center was founded by Lama Zopa in 1989 and is named for a wrathful emanation of Red Tara, who manifests the buddhas' compassionate activity in the world.

