

ARYA NAGARJUNA'S
Praise to Satisfying Sentient Beings
A Commentary on the Awakening Mind



His Holiness the Fourteenth Dalai Lama
Bylakuppe, India, December 2015

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TEACHINGS BY
His Holiness the Fourteenth Dalai Lama
Bylakuppe, India • December 2015



Kurukulla Center for Tibetan Buddhist Studies
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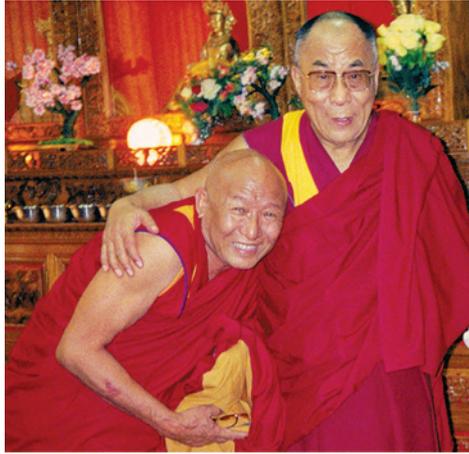
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Opposite:
Geshe Tsulga (left) and HHDL (right) in Mundgod, India 2002

TRIBUTE:
SERA JE TREHOR LHARAMPA GESHE TSULGA



“Your Holiness is the root of peace and happiness for the whole world in general, and in particular, for the Tibetan people and their culture as both face extinction. If Your Holiness exists, they exist; if Your Holiness does not exist, they do not exist. At such a time, please, please live for a long time...

Even if I die, please give a teaching on Arya Nagarjuna’s *Praise to Satisfying Sentient Beings* at the Main Temple of Sera Lachi Monastery, from the throne I had sponsored to build. I will ask Geshe Ngawang Tenley to organize the event on my behalf.”

—The late Venerable Geshe Tsulga’s final requests to His Holiness the Dalai Lama on October 23, 2010, Toronto, Canada.

VENERABLE GESHE TSULGA (TSULTRIM CHÖPHEL) was the late beloved resident teacher of Kurukulla Center from 1993–2010. Born in 1940 to a nomad family in the Kardze district of Kham, Tibet, he began studying Tibetan grammar at age six. At age eleven, he officially entered the Trehor Tashi Dargye Monastery to train in scriptures and dialectics. At that monastery, in November 1954, he had the great fortune of receiving teachings on *Foundation of All Good Qualities* and other texts from His Holiness the Fourteenth Dalai Lama. In 1956, he received his novice vows and was named Lozang Konchog by Former Abbot Lozang Jampa Khedrub; the following year, he received an oral transmission of the *Lanrim Chenmo* from the same master. Geshe Tsulga would later become the first master since 1959 to give the same transmission in Tashi Dargye, and thereby restore the broken lineage in his local monastery in 2006.

At age seventeen, he entered Sera Je Monastic University in Central Tibet, where he studied *Collected Topics* as well as other philosophical texts under the guidance of former abbots Venerable Kangyurwa Lozang Thubten and Venerable Ugyen Tseten Rinpoche. When the Chinese invaded in 1959, he followed His Holiness the Dalai Lama and others on their flight to India.

After crossing the border as a refugee, Geshe Tsulga lived in Buxa Duar for several years with around 1,500 monks. In December 1969, in accordance with His Holiness's advice, he went to Southern India to re-establish Sera Monastery in exile. Together with a group of about 120 monks, he helped to clear the jungle and rebuild the monastery by hand. During this time, in August 1970, he received his full ordination vows from His Holiness the Dalai Lama. Despite these years of hardship and adversity, he persevered in his studies of the

great scriptural treatises. He also received transmissions and initiations from His Holiness the Dalai Lama, the two former abbots and other renowned masters.

In 1988, in the eminent presence of His Holiness the Dalai Lama and a great number of scholars, Geshe Tsulga successfully sat for his Geshe Lharampa examination and received the highest honors. In 1989, he embarked on the traditional Lharampa teaching tour to the central monastic seats. Thereafter, he joined Gyumed Tantric Monastery for one year to seek teachings and instructions on all four classes of tantra. During his brief stay, he also taught Buddhist philosophy to the monks at the monastery, and upon returning to Sera, he continued to teach philosophy and Tibetan grammar.

In September 1993, at the request of Lama Zopa Rinpoche, Geshe Tsulga traveled to America to teach the Dharma at three FPMT (Foundation for the Preservation of the Mahayana Tradition) centers—Kurukulla, Kadampa, and Milarepa. Although he chose Kurukulla Center in Boston as his main residence in 1995, he frequently traveled to teach at FPMT centers and study groups scattered along the East Coast. He was also invited to teach at established Tibetan Buddhist centers in other parts of the United States and in Canada. In later years, his teaching tours to Mexico would help establish Dharma centers in that country.

During his tenure at Kurukulla Center, Geshe Tsulga inspired countless students with his vast knowledge of the Buddhadharmā and his great kindness and humility. Over the years he gave extensive teachings on various lamrim and lojong texts, as well as on Shantideva's *Guide to the Bodhisattva's Way of Life*. He gave profound philosophical teachings on the *Heart Sutra*, *Mind and Cognition*, *Tenets*, *Seventy Topics*, and *Grounds and Paths*, culminating with Maitreya's *Ornament of Clear Realization* and *Sublime Continuum*. His oral transmissions included

Perfection of Wisdom Sutra in 8000 Verses and *Lamrim Chenmo*, among others. He also gave tantric empowerments and commentaries, and led retreats of varying lengths.

While engaging in ever-flowing teaching activities, Geshe Tsulga also composed a rich body of works. His biographical works include *Glorious Deeds of the Excellent Kangyur Lama* and *Detailed Biographical Account of the Three Incarnate Lamas of Gyalten Lama Rinpoche of Trebor Tashi Dargye Monastery*. He wrote both the condensed and extensive versions of *Religious History of Tashi Dargye Monastery of Trebor*. For the benefit of his Western students, in particular, he composed *How to Practice the Buddhadharma: A Lamp Illuminating the Path to Liberation*. Despite manifesting illness since 2008, he completed the two-volume *Extensive Religious History of Sera Je Monastery*, as well as *A Biography of the Sixteen Arhats* in 2010. Furthermore, many of his writings containing personal advice have been quoted in various books.

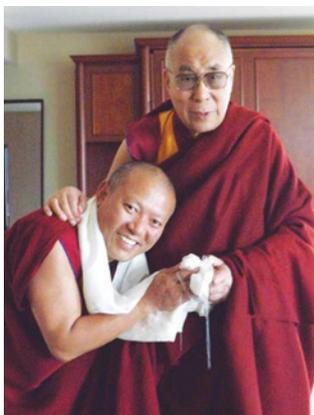
In addition to being a renowned teacher, scholar and author, Geshe Tsulga was also a far-reaching benefactor. He provided for the educational and physical needs of the monks in Sera Je House 2A, as well as for those of nuns and affiliates worldwide. His Holiness the Dalai Lama's teaching throne, in the Main Temple of Sera Lachi Monastery, remains today as an example of the many contributions and offerings that he had made throughout his life to monasteries in both India and Tibet.

After devoting his life to spreading the Buddhadharma and guiding his students along the unmistakable path, Geshe Tsulga gave his final teaching on impermanence on November 21, 2010, by manifesting the aspect of passing away. He continued to remind his students—even through his final breath—of the importance of taking refuge and transforming one's mind accordingly, by making the study and practice of the Buddhadharma central to one's life.

Although the loss of this beloved teacher and great master could never be replaced, his enduring legacy continues in the minds of all his students, his teachings, and his works.

This brief biographical summary of the life of Sera Je Trehor Lharampa Venerable Geshe Tsulga was compiled from pre-existing sources by Venerable Yeshe Chodron on October 8, 2015 at Kurukulla Center in Medford, MA, USA. By this merit, may the lives of all holy gurus be long and stable, and may all their holy wishes be fulfilled spontaneously. May the pure Dharma spread and increase in all directions for all times, and may all sentient beings be guided unerringly throughout all their lives by compassionate, holy gurus on this path to liberation and enlightenment.

FOREWORD



Geshe Tenley (left) and HHDL (right) in Boston, on the morning of September 22, 2015.

On September 22, 2015, His Holiness the Dalai Lama made a brief stop in Boston on His way to Rochester. That morning, I was called to His presence and had the unbelievable opportunity to fulfill a small request that He had made. At that time, His Holiness said to me, “The late Venerable Geshe Tsulga had offered me a copy of Arya Nagarjuna’s *Praise to Satisfying Sentient Beings*. But, I have not had much time and don’t remember where I have placed it.” I replied humbly, “I

have included a copy of that text here, along with the one Your Holiness requested. When Venerable Geshe Tsulga had an audience with Your Holiness on October 23, 2010 in Toronto, Canada, he had requested Your Holiness to compose a short commentary on this text. However, since Your Holiness has great responsibilities, would Your Holiness give a brief reading of this text instead during this year’s teachings in Southern India?” His Holiness kindly agreed by saying, “That can be done. But, I don’t have the oral lineage.”

When I asked if other texts should be included in the teaching booklet, His Holiness advised, “In the Tengyur, there is another text by Arya Nagarjuna called *A Commentary on the Awakening Mind*.

Place that text at the beginning of the book, followed by *Praise to Satisfying Sentient Beings*, then its commentary. If you can print the texts in that order, it would be good.” I replied that I would do as He advised. Following this, His Holiness gave me a pithy yet profound teaching on *A Commentary on the Awakening Mind*. It was all like a dream. My mind was in a state of immeasurable bliss, as if I had just attained the level of Perfect Joy.

When my peerlessly kind teacher and great master Venerable Geshe Tsulga passed away in 2010, he had left me a number of important instructions to follow. Among them, the only one that I had not been able to fulfill up to now was making arrangements for His Holiness the Dalai Lama to give a teaching on *Praise to Satisfying Sentient Beings* in Southern India. I now dedicate this merit of fulfilling all of my root guru’s wishes, and the merit of printing 13,000 copies of the Tibetan booklets and 1,500 copies of the English-Chinese booklets, for His Holiness the Dalai Lama’s long and stable life, and for all His holy wishes to be accomplished spontaneously. By these merits, may all sentient beings equal to space be purified of all their negativities, and by gradually traversing the ten grounds and five paths, may they quickly achieve the state of unsurpassed, complete enlightenment.

I would also like to acknowledge the following organizations and individuals whose contributions have made the publishing of these booklets possible for free distribution. Many sincere thanks are offered to Sera Je Library and The Union of Teaching and Accomplishment Publishing Group in India, and Tibetan Buddhist Resource Center (TBRC) and Lama Yeshe Wisdom Archive (LYWA) in America. For their kind permission to reprint their works, I am deeply grateful to Geshe Thupten Jinpa, Thubten Damchoe and Venerable Yeshe Chodron for their English transla-

tions; and, Jamyang Rinchen (Chun Yuan Huang) and Sera Je Trehor Lharampa Geshe Choewang for their Chinese translations. I also extend my deep appreciation to Sera Je Trehor Bhikshu Yeshe Phelgye for his assistance. To everyone who has supported the publishing of these booklets with their sponsorship, time and service, and has helped with whatever was necessary to produce them, I offer thanks and appreciation from the depths of my heart.

This foreword was composed in Tibetan by the resident teacher of Kurukulla Center, Sera Je Trehor Geshe Ngawang Tenley on October 4, 2015, on the 22nd day of the eighth month of the Tibetan Wood-Sheep Year 2142. It was subsequently translated into English and lightly edited by Venerable Yeshe Chodron on October 12, 2015.

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We also extend our deepest appreciation to those who supported this project with their time, skills, expertise, and service: Jennifer Barlow, Wendy Cook, Kimber Fitzmorgan, Andy Francis, Sean Gonzalez, Sera Je Bhikshu Jampa Khedrub, Sera Je Bhikshu Gyalten Lekden, Sera Je Trehor Bhikshu Yeshe Phelgye, Dr. Nicholas Ribush, and Debra Thornburg.

To the Kurukulla Center community, all our sponsors and everyone who helped in whatever way was needed in producing and distributing these books, we offer our sincere thanks and appreciation.

A COMMENTARY ON THE AWAKENING MIND

NAGARJUNA

In Sanskrit: *Bodhicittavivarana*

In Tibetan: *byang chub sems kyi 'grel pa*

Homage to glorious Vajrasattva!

It has been stated:

*Devoid of all real entities;
Utterly discarding all objects and subjects,
Such as aggregates, elements and sense-fields;
Due to sameness of selflessness of all phenomena,
One's mind is primordially unborn;
It is in the nature of emptiness.*

Just as the blessed Buddhas and the great bodhisattvas have generated the mind of great awakening, I too shall, from now until I arrive at the heart of awakening, generate the awakening mind in order that I may save those who are not saved, free those who are not free, relieve those who are not relieved, and help thoroughly transcend sorrow those who have not thoroughly transcended sorrow.

Those bodhisattvas who practice by means of the secret mantra, after having generated awakening mind in terms of its conventional aspect in the form of an aspiration, must [then] produce the ultimate awakening mind through the force of meditative practice. I shall therefore explain its nature.

1

Bowing to the glorious Vajra Holder
Who embodies the awakening mind,
I shall explain here the meditative practice
Of awakening mind that destroys cyclic existence.

2

The Buddhas maintain the awakening mind
To be not obscured by such conceptions
As consciousness of “self,” “aggregates” and so on;
It is always characterized by emptiness.

3

It is with a mind moistened by compassion
That you must cultivate [awakening mind] with effort.
The Buddhas who embody great compassion
Constantly develop this awakening mind.

4

The self postulated by the extremists,
When you thoroughly analyze it with reasoning,
Within all the aggregates [of body and mind],
Nowhere can you find a locus for this.

5

Aggregates exist [but] are not permanent;
They do not have the nature of selfhood.
A permanent and an impermanent cannot
Exist as the support and the supported.

6

If the so-called self does not exist,
How can the so-called agent be permanent?
If there were things then one could
Investigate their attributes in the world.

7

Since a permanent cannot function [to cause]
In gradual or instantaneous terms,
So both without and within,
No such permanent entity exists.

8

If it were potent why would it be dependent?
For it would bring forth [everything] at once.
That which depends upon something else
Is neither eternal nor potent.

9

If it were an entity it would not be permanent
For entities are always momentary;
And with respect to impermanent entities,
Agency has not been negated.

10

This world devoid of self and so on
Is utterly vanquished by the notions
Of aggregates, elements and the sense-fields,
And that of object and subject.

11

[Thus the Buddhas] who seek to help others
Have taught to the Disciples
The five aggregates: form, feelings, perception,
volitional forces and consciousness.

12

The excellent among the bi-peds
Always taught as well “Forms appear as mass of foams;
Feelings resemble bubbles in water;
And perception is like a mirage;

13

Mental formations are like the plantain trees;
Consciousness is like a magical illusion.”
Presenting the aggregates in this manner,
[The Buddhas] taught thus to the bodhisattvas.

14

That which is characterized by the four great elements
Is clearly taught to be the aggregate of form.
The rest are invariably established
Therefore as devoid of material form.

15

Through this the eyes, visible forms and so forth,
Which are described as the elements,
These should be known also as [the twelve] sense-fields,
And as the objects and the subjects as well.

16

Neither atom of form exists nor is sense organ elsewhere;
Even more no sense organ as agent exists;
So the producer and the produced
Are utterly unsuited for production.

17

The atoms of form do not produce sense perceptions,
For they transcend the realm of the senses.
[If asserted] that they are produce through aggregation,
[Production through] collection too is not accepted.

18

Through division in terms of spatial dimensions
Even the atom is seen as possessing parts;
That which is analyzed in terms of parts,
How can it logically be [an indivisible] atom?

19

With respect to a single external object
Divergent perceptions can arise.
A form that is beautiful to someone,
For someone else it is something else.

20

With respect to the same female body,
Three different notions are entertained
By the ascetic, the lustful and a [wild] dog,
As a corpse, an object of lust, or food.

21

“It’s the sameness of the object that functions,” [if asserted],
Is this not like being harmed in a dream?
Between the dream and wakeful state there is no difference
Insofar as the functioning of things is concerned.

22

In terms of objects and subjects,
Whatever appears to the consciousness,
Apart from the cognitions themselves,
No external objects exist anywhere.

23

So there are no external objects at all
Existing in the mode of entities.
The very perceptions of the individual consciousnesses
Arise as appearances of the forms.

24

Just as a person whose mind is deluded
Sees magical illusions and mirages,
And the cities of gandharva spirits,
So too forms and so on are perceived.

25

To overcome grasping at selfhood
[The Buddha] taught aggregates, elements and so on.
By abiding in the [state of] mind only,
The beings of great fortune even renounce that [teaching].

26

For those who propound consciousness [only]
This manifold world is established as mind [only]
What might be the nature of that consciousness?
I shall now explain this very point.

27

“All of this is but one’s mind,”
That which was stated by the Able One
Is to alleviate the fear of the childish;
It is not [a statement] of [final] truth.

28

The imputed, the dependent,
And the consummate – they have
Only one nature of their own, emptiness;
Their identities are constructed upon the mind.

29

To those who delight in the great vehicle
The Buddha taught in brief
Selflessness in perfect equanimity;
And that the mind is primordially unborn.

30

The proponents of yogic practices assert
That a purified mind [effected] through
Mastery of one’s own mind
And through utter revolution of its state
Is the sphere of its own reflexive awareness.

31

That which is past is no more;
That which is yet to be is not obtained;
As it abides its locus is utterly transformed,
So how can there be [such awareness in] the present?

32

Whatever it is it's not what it appears as;
Whatever it appears as it is not so;
Consciousness is devoid of selfhood;
[Yet] consciousness has no other basis.

33

By being close to a loadstone
An iron object swiftly moves forward;
It possesses no mind [of its own],
Yet it appears as if it does.

34

Likewise the foundational consciousness too
Appears to be real though it is false;
In this way it moves to and fro
And retains [the three realms of] existence.

35

Just as the ocean and the trees
Move about though they possess no mind;
Likewise foundational consciousness too
Move about in dependence upon the body.

36

So if it is considered that
Without a body there is no consciousness,
You must explain what it is this awareness
That is the object of one's own specific knowledge.

37

By calling it specific awareness of itself,
You are asserting it to be an entity;
Yet by stating that "it is this,"
You are asserting it also to be powerless.

38

Having ascertained oneself
And to help others ascertain,
The learned proceeds excellently
Always without error.

39

The cognizer perceives the cognizable;
Without the cognizable there is no cognition;
Therefore why do you not admit
That neither object nor subject exists [at all]?

40

The mind is but a mere name;
Apart from its name it exists as nothing;
So view consciousness as a mere name;
Name too has no intrinsic nature.

41

Either within or likewise without,
Or somewhere in between the two,
The conquerors have never found the mind;
So the mind has the nature of an illusion.

42

The distinctions of colors and shapes,
Or that of object and subject,
Of male, female and the neuter –
The mind has no such fixed forms.

43

In brief the Buddhas have never seen
Nor will they ever see [such a mind];
So how can they see it as intrinsic nature
That which is devoid of intrinsic nature?

44

“Entity” is a conceptualization;
Absence of conceptualization is emptiness;
Where conceptualization occurs,
How can there be emptiness?

45

The mind in terms of the perceived and perceiver,
This the Tathagatas have never seen;
Where there is the perceived and perceiver,
There is no enlightenment.

46

Devoid of characteristics and origination,
Devoid of substantive reality and transcending speech,
Space, awakening mind and enlightenment
Possess the characteristics of non-duality.

47

Those abiding in the heart of enlightenment,
Such as the Buddhas, the great beings,
And all the great compassionate ones
Always understand emptiness to be like space.

48

Therefore constantly meditate on this emptiness:
The basis of all phenomena,
Tranquil and illusion-like,
Groundless and destroyer of cyclic existence.

49

As “non-origination” and as “emptiness,”
Or as “no-self,” [grasping at] emptiness [as such]
He who meditates on a lesser truth,
That is not [true] meditation.

50

The notions of virtue and non-virtue
Characterized by being [momentary and] disintegrated;
The Buddha has spoken of their emptiness;
Other than this no emptiness is held.

51

The abiding of a mind which has no object
Is defined as the characteristic of space;
[So] they accept that meditation on emptiness
Is [in fact] a meditation on space.

52

With the lion's roar of emptiness
All pronouncements are frightened;
Wherever such speakers reside
There emptiness lies in wait.

53

To whom consciousness is momentary,
To them it cannot be permanent;
So if the mind is impermanent,
How could it be inconsistent with emptiness?

54

In brief if the Buddhas uphold
The mind to be impermanent,
How would they not uphold
That it is empty as well.

55

From the very beginning itself
The mind never had any [intrinsic] nature;
It is not being stated here that an entity
Which possesses intrinsic existence [somehow] lacks this.

56

If one asserts this one abandons
The locus of selfhood in the mind;
It's not the nature of things
To transcend one's own intrinsic nature.

57

Just as sweetness is the nature of molasses
And heat the nature of fire,
Likewise we maintain that
The nature of all phenomena is emptiness.

58

When one speaks of emptiness as the nature [of phenomena]
One in no sense propounds nihilism;
By the same token one does not
Propound eternalism either.

59

Starting with ignorance and ending with aging,
All processes that arise from
The twelve links of dependent origination,
We accept them to be like a dream and an illusion.

60

This wheel with twelve links
Rolls along the road of cyclic existence;
Outside this there cannot be sentient beings
Experiencing the fruits of their deeds.

61

Just as in dependence upon a mirror
A full image of one's face appears,
The face did not move onto the mirror;
Yet without it there is no image [of the face].

62

Likewise aggregates recompose in a new existence;
Yet the wise always understand
That no one is born in another existence,
Nor does someone transfer to such existence.

63

In brief from empty phenomena
Empty phenomena arise;
Agent, karma, fruits, and their enjoyer –
The conqueror taught these to be [only] conventional.

64

Just as the sound of a drum as well as a shoot
Are produced from a collection [of factors],
We accept the external world of dependent origination
To be like a dream and an illusion.

65

That phenomena are born from causes
Can never be inconsistent [with facts];
Since the cause is empty of cause,
We understand it to be empty of origination.

66

The non-origination of all phenomena
Is clearly taught to be emptiness;
In brief the five aggregates are denoted
By [the expression] “all phenomena.”

67

When the [ultimate] truth is explained as it is
The conventional is not obstructed;
Independent of the conventional
No [ultimate] truth can be found.

68

The conventional is taught to be emptiness;
The emptiness itself is the conventional;
One does not occur without the other,
Just as [being] produced and impermanent.

69

The conventional arises from afflictions and karma;
And karma arises from the mind;
The mind is accumulated by the propensities;
When free from propensities it's happiness.

70

A happy mind is tranquil indeed;
A tranquil mind is not confused;
To have no confusion is to understand the truth;
By understanding the truth one attains freedom.

71

It's described as suchness and as the reality-limit,
As signlessness and as the ultimate truth,
As the supreme awakening mind;
It's described also as the emptiness.

72

Those who do not understand emptiness
Are not receptive vehicle for liberation;
Such ignorant beings will revolve
In the existence prison of six classes of beings.

73

When this emptiness [as explained]
Is thus meditated upon by yogis,
No doubt there will arise in them
A sentiment attached to others' welfare.

74

"Towards those beings that have
Bestowed benefits upon me in the past,
Such as through being my parents or friends,
I shall strive to repay their kindness."

75

"To those beings that are being scorched
By the fire of afflictions in existence's prison,
Just as I have given them sufferings [in the past],
It's befitting [today] that I give them happiness."

76

The fruits which are desirable or undesirable
In the form of fortunate or unfortunate births in the world,
They come about from helping the sentient beings
Or harming them.

77-78

If by relying upon the sentient beings
The unexcelled state [of Buddhahood] is brought about,
So what is so astonishing about the fact
That whatever prosperities there are in the gods and humans,
Such as those enjoyed by Brahma, Indra and Rudra,
And the [worldly] guardians of the world,
There is nothing in this triple world system
That is not brought forth by helping others?

79

As hell beings, as animals and as hungry ghosts,
The different kinds of sufferings,
Which sentient beings experience,
These come about from harming others.

80

Hunger, thirst, and attacking each other,
And the agony of being tormented,
Which are difficult to avert and unending –
These are the fruits of harming others.

81

[Just as] there is Buddhahood and awakening mind
And the fortunate birth [on the one hand]
And the unfortunate birth [on the other],
Know that the [karmic] fruition of beings too is twofold.

82

Support others with all possible factors;
Protect them as you would your own body.
Detachment towards other sentient beings
Must be shunned as you would a poison.

83

Because of their detachment,
Did not the Disciples attain lesser awakening?
By never abandoning the sentient beings
The fully awakened Buddhas attained awakening.

84

Thus when one considers the occurrence of
The fruits of beneficial and non-beneficial deeds,
How can anyone remain even for an instant
Attached [only] to one's own welfare?

85

Rooted firmly because of compassion,
And arising from the shoot of awakening mind,
The [true] Awakening that is the sole fruit of altruism –
This the conqueror's children cultivate.

86

When through practice it becomes firm,
Then alarmed by other's suffering,
The [bodhisattvas] renounce the bliss of concentration
And plunge even to the depths of relentless hells.

87

This is indeed amazing, praiseworthy it is;
This is the excellent way of the sublime;
That they give away their own flesh
And wealth is not surprising at all.

88

Those who understand this emptiness of phenomena
Yet [also] conform to the law of karma and its results,
That is more amazing than amazing!
That is more wondrous than wondrous!

89

Those who wish to save sentient beings,
Even if they are reborn in the mires of existence,
They are not sullied by the stains of its events;
Just like the petals of a lotus born in a lake.

90

Though bodhisattvas such as Samantabhadra
Have burned the wood of afflictions
With the wisdom fire of emptiness,
They still remain moistened by compassion.

91

Those under the power of compassion
Display acts of departing, birth and merriment,
Renouncing kingdom, engaging in ascetic penance,
Great awakening and defeating the *maras*;

92

Turning the wheel of dharma,
Entering the realm of all gods,
And likewise display the act of going
Beyond the bounds of sorrow.

93

In guises of Brahma, Indra and Vishnu,
And that of fierce Rudra forms,
They perform the compassionate dance
With acts bringing peace to the beings.

94

For those disheartened on existence's road,
For their respite the two wisdoms that lead
To the great vehicle had been taught;
They are [however] not ultimate.

95

So long not exhorted by the Buddhas,
So long the Disciples will remain
In a bodily state of wisdom
Swoon and intoxicated by absorption.

96

When exhorted then in diverse forms
They will become attached to others' welfare;
And if they gather stores of merit and wisdom,
They will attain the Buddha's [full] awakening.

97

Because the propensities for two [obscurations] exist,
These propensities are referred to as seeds [of existence];
From the meeting of the seeds with conditions
The shoot of cyclic existence is produced.

98

[The paths] revealed by the saviors of the world,
Which follow the pattern of beings' mentalities,
Differ variously among the diverse people
Due to the diverse methods [employed by the Buddhas].

99

[The instructions] differ as the profound and as the vast;
On some occasions [an instruction] is characterized by both;
Though such diverse approaches are taught,
They are [all] equal in being empty and non-dual.

100

The retention powers and the [bodhisattva] levels,
As well as the perfection of the Buddhas,
The omniscient ones taught these to be
Aspects of the awakening mind.

101

Those who fulfill other's welfare in this way
Constantly through their body, speech and mind,
Who advocate the dialectic of emptiness,
There is no dispute at all of being nihilistic.

102

Neither in cyclic existence nor in nirvana
The great beings reside;
Therefore the Buddhas taught here
The non-abiding *nirvana*.

103

The single taste of compassion is merit;
The taste of emptiness is most excellent;
Those who drink [the elixir of emptiness] to realize
Self and other's welfare are conqueror's children.

104

Bow to them with your entire being;
They are always worthy of honor in the three worlds;
These guides of the world reside
As representatives of the Buddhas.

105

This awakening mind is stated
To be the highest [ideal] in the great vehicle;
So with an absorbed [determined] effort
Generate this awakening mind.

106

To accomplish self and others' welfare
No other means exist in the world;
Apart from the awakening mind
To date the Buddhas saw no other means.

107

The merit that is obtained
From mere generation of awakening mind,
If it were to assume a form
It will fill more than the expanse of space.

108

A person who for an instant
Meditates on the awakening mind,
The heap of merit [obtained from this],
Not even the conquerors can measure.

109

A precious mind that is free of afflictions,
This is the most unique and excellent jewel;
It can be neither harmed nor stolen by
Such robbers as the *mara* of afflictions.

110

Just as aspirations of the Buddhas
And the bodhisattvas are unswerving,
Likewise those who immerse themselves in
Awakening mind must hold firm their thought.

111

Even with wonder you should strive
As explained here [in the preceding lines];
Thereafter you will yourself realize
Samantabhadra's [great enlightened] deeds.

112

By praising the awakening mind hailed by the excellent
conquerors,
The incomparable merits I have obtained today from this act,
May through this all sentient beings submerged in the waves of
existence ocean
Travel on the path trodden by the leader of the bipeds.

This concludes *A Commentary on the Awakening Mind* composed by the great master Arya Nagarjuna. It was translated and edited by the Indian abbot Gunakara and the translator Rapshi Shenyen, and was later revised by the Indian abbot Kanakavarma and the Tibetan translator Patsap Nyima Drak.

© English translation. Geshe Thupten Jinpa, 2006; revised 2007. This translation was prepared on the basis of reading the Tibetan root text against Smriti Jnanakirti's commentary (*Tengyur*, Derge, rgyud 'grel Ci, p.117a-142b) and Gomchen Ngawang Drakpa's commentary entitled *Jewel Garland (The Collected Works of Gomchen Ngawang Drakpa, vol. ka)*.

PRAISE TO SATISFYING SENTIENT BEINGS

NAGARJUNA

In the Indian language: *Sattvāradhānastavaṃ*

In the Tibetan language: *sems can mgu bar bya ba'i bstod pa*

In the English language: *Praise to Satisfying Sentient Beings*

Homage to Manjushri!

1

Respecting me is [to work for] the welfare of sentient beings,
because respect [for me] is not otherwise.

Whoever did not give up compassion, that one respects me;
Whoever, having forsaken compassion, came to abide [or] fall,
That one can be lifted up from there by compassion, but not
by others.

2

Whoever subsequently engaged in compassion for sentient
beings,

That one not only pleased me, that one also carried the
responsibility of the Teachings.

Ethics, learning, compassion, and wisdom and clarity,
Whoever possesses these always pleases the Sugatas.

3

I myself achieved this attainment by benefiting sentient beings;
Therefore, it is only for sentient beings' sake that I have perfectly
held this body.

Those whose minds intend to harm sentient beings—
why [would they rely on me]?

Since they do not look to me [for guidance, I] will not teach
its meaning.

4

Although the benefit to sentient beings was little, that one will
[receive the benefit of having made] an offering,
Since whatever pleases the mind [of the Buddha] is an offering.
While having a harmful nature or having harmed others,
One may have offered in a good manner, but that will not
become an offering.

5

[My] wives, sons, wealth, and great kingdom,
Flesh, blood, fat, eyes, and even bodies—
Overpowered by compassion, I gave away these fully to anyone.
Thus, if harm is done to them, harm will have been done to me.

6

Therefore, if one benefits sentient beings, that is the best of
offerings to me.
Harm done to sentient beings is the worst of extreme harms
to me.
Since I and sentient beings experience happiness and suffering
similarly,
How could one causing harm to sentient beings be my disciple?

7

I pleased the Buddhas and cultivated virtues in dependence on
sentient beings.

I attained the perfections by thoroughly abiding in the welfare
of many sentient beings.

My mind that strove for the welfare of sentient beings subjugated
even the Mara's force.

Having practiced such, in such ways toward sentient beings,
I thereby purified and perfected (became Buddha).

8

If living beings, who are like cherished relatives of many lifetimes,
did not exist,

By observing [whom], in this case, would compassion [and] love
have been established?

Equanimity, joy, and so forth, objects of minds; emancipation,
and so forth, [focusing] on whom;

For whose purpose [having generated] compassion, did the
mind that strove [for others' welfare] meditate on patience
for a long time?

9

I gave away [to others] elephants, and so forth, many migratory
sentient beings.

So that sentient beings would also become vessels, I gathered
them with generosity.

Because sentient beings were [subject to] various [sufferings],
I increased [my] compassion.

If I do not protect sentient beings, then for whose sake did
I achieve these [two] purposes?

If there were no sentient beings—since there would be no continuum of life with corresponding harms from the very many unbearable delusions in samsara—[then] in dependence upon what [did I] attain this benefit?

The great nature of Sugata, this great wonder, [that which] became the ornament of samsara—

If I were to lack compassion for sentient beings, then for whose sake did I thoroughly accomplish these [qualities]?

For as long as my teachings—[which bring] benefit to sentient beings—blaze in this [universe],

For that long, you—who wish to bring the highest benefit to others—should [also] remain.

By understanding that which I have practiced well through study—not being weary for the sake of sentient beings—

Without discouragement, take the pure essence from this body.

This completes the Buddha's speech to the Sixteen Great Hearers in the passage called *Salty River* from the *Collection of Bodhisattva Teachings*, compiled into verses by Nagarjuna as *Praise to Satisfying Sentient Beings*. It was translated by the great abbot Dipamkarashrijnana and the translator Bhikshu Tsultrim Gyalwa.

From the Tibetan translation, it was translated into English by Sera Je Trehor Lharampa Venerable Geshe Tsulga (Tsultrim Chöphel) and Thubten Damchoe and edited with Venerable Yeshe Chodron on April 21, 2008 at the Kurukulla Center for Tibetan Buddhist Studies.

The 2008 English translation was further revised by Thubten Damchoe and Venerable Yeshe Chodron on October 21, 2015 after consulting *Verses on Satisfying Sentient Beings with Commentary* by Chö Je Ngawang Palden of Urga for clarification. Any mistakes found within are the sole responsibility of the revisers.

By this merit, may the embodiments of great compassion—His Holiness the Fourteenth Dalai Lama and all other holy gurus—have long, stable lives, and may all their wishes be spontaneously fulfilled. May all sentient beings quickly generate great compassion in their minds and never forsake it in the beginning, middle, nor end of the path to complete and full enlightenment.

菩提心釋

大阿闍黎聖龍樹菩薩造

蔣揚仁欽恭譯

梵文曰： *Bodhicittavivarana*

藏文譯： *byang chub sems kyi 'grel pa*

中文譯： 菩提心釋

禮敬聖金剛薩跢

遠離諸實物 蘊界以及處 色與持等滅
法我空等故 自心從無始 空之體性成

如經所云，如覺悟薄伽凡及諸大菩薩等發大菩提心，我今亦為諸眾生等：未離令遠離、未脫令解脫、未息得歇息、未涅槃證涅槃故，從今起乃至無上菩提前，定發菩提心。現行密咒門之眾菩薩由此世俗相故，發起世俗菩提願心者後，修習勝義菩提心力令生起。今說此性：

1

菩提心正性 聖金剛等敬 觀修菩提心 我說有可滅

2

諸佛菩提心 我及蘊等識 妄念皆不礙 常許空性相

3

由悲所滋潤 此心精進習 悲性諸佛說 常觀菩提心

4

外道者尋伺 由識尋我性 住於遍蘊中 然而未能獲

5

蘊屬有非常 此亦非我性 常與無常二 所能依皆無

6

謂我若非有 作者何常住 有法若能在 世何入諸法

7

何常故有作 次與俱非有 此故於外內 常物無有性

8

若能何待此 事物應同俱 何者待餘事 非常亦非能

9

事物非常有 物恆剎那故 故此無常物 非能遮作者

10

離我此世間 蘊與界及處 色執令壞滅 由識滅諸相

11

益者為聲聞 色與受及想 行蘊與識蘊 五蘊如是說

12

二足尊常示 色蘊如泡沫 受蘊似水泡 想蘊同眼翳

13

行蘊似芭蕉 識蘊如幻化 蘊體如是教 為菩薩宣說

14

四大之本性 廣說色體蘊 餘成無色法 因無故非有

15

彼等故應知 所示眼色等 界等與處等 所執及能執

16

無塵色無根 作者極非有 生者與生性 真實生非理

17

色塵不生根 彼已離根性 若聚生彼相 聚集亦不許

18

由向分解故 可見塵亦解 若依支分觀 微塵何能許

19

外境單一相 將由多識取 一切悅意色 於彼成別異

20

同一女性身 屍所欲與食 遍行貪犬等 妄念執有三

21

同境起作用 不似夢害乎 離夢作醒時 作用無區別

22

由色執之性 一切識所現 從識體遠離 外境皆非有

23

此故實物性 外境相皆無 識現各別相 皆現色法相

24

士夫心愚故 如見幻翳與 味嗅之村落 如是見色等

25

為除我執故 宣說蘊界等 皆住唯心識 勝根彼亦斷

26

唯識宗義者 眾相由心生 何謂心之性 彼乃如是說

27

所有皆唯識 能仁宣示義 為斷愚稚懼 說已非本意

28

遍計依他起 圓成實等性 空性意唯一 此性由心觀

29

大乘歡喜性 法無我等性 心非俱生有 能仁作略說

30

瑜伽加行者 依自心隨轉 圓滿已淨心 說此別自證

31

過去皆非有 未來非能得 住故成已住 現在云何有

32

能有非能見 所見非能有 意識無我性 餘依識非有

33

如由近磁石 鐵片皆近住 於此識非有 見似成俱識

34

如是阿賴耶 非實見似實 若時去來動 爾時取有生

35

如是海與木 離心亦晃動 如是阿賴耶 依身而轉動

36

無身而意識 非有若遍執 彼之別自證 如何能詮釋

37

別自證詮故 彼乃許有實 若釋即如是 亦可說無為

38

今為自他故 為生決定解 應恆離謬處 極趣博士位

39

識證所知故 離知識非有 如是何不許 無所知能知

40

識乃唯名也 除名無有餘 唯名乃識現 名亦無自性

41

內相或外相 或於內外間 諸佛不獲識 此故識幻性

42

形色之分支 所執及能取 男女陰陽等 彼性不住識

43

總言諸勝者 離見不成見 無性之自性 如何能見取

44

謂實即妄念 無念即空性 於何現妄念 於此空何有

45

所知能知識 如來等不現 何有所能知 於此無菩提

46

無性亦無生 離有離言喻 虛空菩提心 離二菩提性

47

住於菩提藏 大王勝覺悟 俱悲於常時 證空同虛空

48

此故諸法基 息矣如幻化 無基能滅有 此空應恆觀

49

若謂無生空 無我之空性 若觀修劣空 彼離得正觀

50

善念與惡念 斷續之性相 諸佛說空相 除此不許空

51

心離所緣境 安住虛空性 彼等空相觀 許為虛空觀

52

空相獅子吼 能懼一切說 彼於何處住 一切皆成空

53

意識剎那者 於彼識非常 若識非常有 空性有何違

54

總言諸佛等 許心無常故 彼等心性空 為何不安立

55

從始心識之 自性未曾有 非說事自性 次說無自性

56

心若許此義 應斷住於我 離己之自性 即諸法非法

57

如是蔗甘味 亦如火炙性 如是一切法 應許無自性

58

說空即為性 非是斷有說 此故亦不屬 墮常之有說

59

無明至老死 最終十二緣 依緣而起故 我說如夢幻

60

十二支輪迴 輪轉於三界 離此諸眾生 業果行不許

61

如依明境照 能現容貌影 影非移於鏡 無鏡亦無影

62

如是蘊結生 轉生於他道 非移諸學者 應住恆持念

63

總言由空法 諸法於空生 行者業果報 勝者示世俗

64

如同鼓鍾聲 又如苗聚生 外之緣起生 如同夢幻許

65

諸法由因生 終不有相違 因唯由因空 證此即無生

66

眾法非有生 空性極遍說 總言諸五蘊 此謂眾法義

67

若需細闡述 莫斷世俗續 不同世俗性 彼非所緣境

68

世俗說性空 唯空屬俗諦 無故定非有 如有為無常

69

業生俗煩惱 業由心所生 於心習氣集 離習氣則安

70

安則心能靜 心靜則不愚 不愚則能證 證此獲解脫

71

如性真實邊 無相與勝義 殊勝菩提心 亦說為空性

72

不知空性意 彼非解脫根 六道輪迴獄 痴者墮輪轉

73

如是空性意 瑜伽者觀故 利他貪求心 決定生無疑

74

一切諸父母 親友曾於我 具恩利我故 於彼等眾生
今應報其恩

75

三界獄眾生 煩惱火燒苦 如我曾施苦 理應施諸樂

76

世間善惡趣 悅與不悅果 皆由利眾生 或惱眾生起

77

利眾則可得 佛位無上果 天人遍享受 梵天權威猛

78

三界皆非有 離眾生獲利 僅依世間神 又能有何奇

79

心於三惡趣 種種實苦相 眾生一切受 皆由損他生

80

飢渴互鬥爭 折磨之苦惱 無量難遮止 皆屬損他果

81

諸佛與菩薩 善趣及惡趣 眾生等能熟 應知有二性

82

諸物之所依 守護如自身 離貪於有情 應斷如捨毒

83

聲聞斷貪故 僅劣菩提乎 未斷遍有情 故得佛菩提

84

如是有無益 果實等言論 如何每剎那 貪己行自利

85

由悲堅根本 菩提心苗生 他利唯一果 菩提佛子觀

86

觀故令堅定 畏懼眾生苦 靜慮樂滅已 覆墮無間獄

87

讚此妙奇有 此乃尊聖道 較此捨自身 施財等無奇

88

已知法性空 依於業與果 稀奇妙稀奇 奇有勝奇有

89

具救眾生心 彼雖生於泥 卻不染眾穢 如同水蓮辦

90

普賢等佛子 空性智慧火 雖燃煩惱木 悲心所滋潤

91

悲心所轉故 來去與生戲 王妃及苦行 驅魔大菩提

92

轉法無上輪 眾神殷祈請 同時佛示現 安住涅槃相

93

梵天遍行天 化身威猛色 調伏眾生行 悲性作舞演

94

厭離三界者 為歇說大乘 而生二智慧 並非勝義義

95

乃至佛勸起 直至住慧身 迷定獲勝利 彼住聲聞地

96

勸已依眾身 貪著有情利 集聚二資糧 成就佛菩提

97

具二習氣故 習氣謂種子 種子與緣聚 則生三界苗

98

世間怙主示 隨順有情意 世間多方便 多相皆為異

99

深奧廣大支 於有二性相 雖宣說異性 然空無二等

100

咒地等功德 佛德到彼岸 菩提心所現 遍智如是說

101

三門應恆觀 如是有情利 爭論空理者 爭斷論非有

102

輪迴涅槃後 不住大我見 此故諸佛稱 此無住涅槃

103

悲味成福德 空味乃最勝 為求自他利 飲此即佛子

104

諸物皆敬此 三界恆應供 為持佛法脈 引世久長住

105

大乘菩提心 應知為最勝 根本定勤故 應生菩提心

106

為求自他利 三界無餘法 除此菩提心 昔佛未曾視

107

僅生菩提心 故得諸福蘊 若能有形色 勝過遍虛空

108

誰若僅觀修 剎那菩提心 此之福德蘊 佛亦無能數

109

離惱珍貴心 此乃唯勝寶 煩惱賊等魔 無能盜或損

110

諸佛於三界 菩薩之大願 不動心堅定 勤心者應行

111

勝奇由諸位 勤行如上述 此後諸善行 自身能了知

112

勝佛稱揚菩提勝心今讚故 無邊福德今日自身所獲得 願此沉淪三界
苦海諸眾生 能隨二足尊聖所示道遵行

印度和尚古伽嘎那，大譯師極息親師初譯此論 後由印度和尚嘎那嘎哇嗎，藏譯師巴嚩日稱揚次修此論。

此論「菩提心讚」因第十六句偈頌文，形成兩種不同版本。為使讀者方便學習與對照，從今起，末學將盡 可能地加入藏原文偈頌及梵文論名於譯文中。藏中譯者蔣揚仁欽於2010年11月12日美國哈佛，圓滿第二版修訂。

大乘師怙主聖者龍樹造
立題曰：歡喜有情讚

梵語曰：薩埵 阿惹達訥 思搭芭

藏語曰：歡喜有情之禮讚

頂禮文殊師利

1

於我恭敬眾生義非敬其他 任誰不棄悲心此即恭敬我
棄捨悲心而住墜落任何者 彼乃能從彼起悲心非其它

2

由誰能趨向對有情悲心者 由他令我喜令他持教法擔
律儀聽聞悲心覺與明示等 任誰有此者即常時供如來

3

吾為利有情故證得此成就 後只為有情以吾善持此身
於有情眾以意害彼任何心 不觀我故即不為宣說彼義

4

小利有情此亦成供養 令滿喜悅任何意是供養也
具害之體性或害其他 善用於供養但彼非成供養

5

諸婦女與子財富大國政 血與肉與油脂眼與諸身
於誰由悲力以吾棄所有 彼害他即成害我 因此

6

利益有情即成對吾最勝供 危害有情即是對吾極大害
吾與有情領受同等樂與苦 若害有情眾何能成吾弟子

7

依有情已作佛歡喜及奉善 善安住於諸有情義得波羅密
於有情義精進以意摧魔力 於諸有情眾如是行故吾成佛

8

愛如親人之眾生若成無禽獸 於任何事定由慈悲成就所緣
平等捨喜等事物境和傳記等 為誰精進悲心且長久修安忍

9

布施象等諸有情之眾生 吾以布施所攝如容器般有情眾
有情為種種事物故增吾悲心 若有情作守護為誰而成辦彼義

10

無有情從難忍輪迴諸煩惱中 無比生之續害依誰成辦彼義利
以如來上土稀有成輪迴莊嚴 若我無對有情悲憫為誰近成義

11

直至吾教法唯利益眾生 乃至願勝利他 汝當謹記 聞已
吾之善行於眾生義勿生懊惱 無懊惱彼身故於彼取得諸精華

鹹河菩薩經藏之教言云 薄伽梵對十六大聲聞眾教誡
龍樹菩薩透過集要偈頌「歡喜有情識」圓滿
印度堪布 迪波噶惹係甲訥 和大譯師比丘 赤村甲哇
合譯制定。

如此稀有殊勝論著，此色拉傑康巴格西促嘎
由「丹珠爾」中記載轉至電腦中而影印。但願如母有情眾生
相續能生不造作之菩提妙寶之因。

中文譯者 色拉傑康巴 拉然巴格西 曲望 恭譯
祈願 尊者法王達賴喇嘛及所有尊貴的持教者，都能長久住
世、任運而成。



Kurukulla Center for Tibetan Buddhist Studies was founded in Boston in 1989 by Lama Thubten Zopa Rinpoche, as an affiliate of the Foundation for the Preservation of the Mahayana Tradition (FPMT). Dedicated to the study, practice and preservation of the Tibetan Buddhist tradition, the center began offering Dharma teachings in 1989 with Geshe Losang Jampa, who passed away in 1991.

In 1993, Geshe Tsulga (Tsultrim Chöphel) arrived in the United States and began teaching at the three FPMT centers on the East Coast, as requested by Lama Zopa Rinpoche. In 1995, Geshe-la became the second full-time resident teacher for Kurukulla Center, where he completed a tenure of seventeen years.

For many years the center conducted its activities at various rented or borrowed premises. Under Geshe Tsulga's guidance, center members raised funds to purchase a building in 2001, which enabled the center to expand its program offerings and host special events. Since then, Kurukulla Center has been blessed with repeat visits by His Holiness the Dalai Lama, His Holiness the Sakya Gomang Rinpoche and His Eminence the Namkha Drimed Rabjam Rinpoche, as well as a visit by His Holiness the Drikung Kyabgön Chetsang Rinpoche. The center has had the privilege of hosting teachings by His Eminence the Gaden Tripa Rizong Rinpoche, His Eminence Professor Samdhong Rinpoche, His Eminence Kyabje Choden Rinpoche, Kirti Tsenshab Rinpoche, Lama Thubten Zopa

Rinpoche, former abbots of Sera Je Monastery, and other great geshe and lamas. In 2010, a rare and special Kalachakra Stupa was completed in the center's garden under Geshe-la's supervision.

Before his passing in 2010, Geshe Tsulga named Geshe Ngawang Tenley as his successor, an appointment which Lama Zopa Rinpoche confirmed. Geshe Tenley continues the legacy of the center's previous teachers while also forging new paths. Inspired by His Holiness the Dalai Lama's promotion of world religious harmony, the center holds an annual Sakadawa Interfaith Celebration which is attended by local faith leaders from major spiritual traditions. As a valuable resource in the Boston area, the center serves the needs of diverse communities, including Western students, members of the local Tibetan population, and those from other Himalayan region communities. Following His Holiness the Dalai Lama's specific advice, Kurukulla Center remains committed to being a "real learning center" for Buddhists and non-Buddhists alike.



Kurukulla Center's Tara Pond and Kalachakra Stupa
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A Note About Dharma Books

Books containing dharma teachings or the images of dharma teachers are very precious, because they represent the teachings and beings that can lead us to full enlightenment. For this reason, dharma books should be treated with respect. According to tradition, dharma books—or any other dharma literature—should not be placed on the floor or underneath other things. They should be kept in a clean, high place, separate from worldly writings. Please be mindful not to step over or sit on them, or use them for mundane purposes.