Great Bhagavati Arya Tara,
Dispel all the defilements of myself and all sentient beings.
Lead us to achieve enlightenment swiftly.
In our lifetimes may we experience favorable circumstances.
May outer and inner obstacles to enlightenment,
Such as disease, untimely death, nightmares, bad omens and fears, be dispelled.
May our minds turn to the dharma.
Force us to be diligent, compel us to see your face.
Provoke us to realize shunyata, the ultimate Bodhicitta.
Cause our rebirth in the realm of Amitabha.
How beautiful you are!
How powerful!
How infinite!
May we become like you.
Through this supplication, wherever we may be,
May there be no poverty, famine, or disputes.
May the dharma prevail.

Dzongsar Khyentse Rinpoche composed this Ode to Tara on April 3, 2017
we have had many opportunities to contribute toward the propagation and preservation of Buddha’s Dharma. However small, these opportunities are thanks solely to the blessings, kindness, and compassion of the Lion of the Shakyas and the merit of sentient beings.

We read in the sutras that just before the beginning of a Dark Age, a girl offered a bell to ornament a stupa, the stupa that held the relics of the past Buddha, beautifying it so that it would attract the attention of passersby. Her offering involved nothing more sophisticated than hanging a silver bell on a rock. She neither studied nor practiced, yet her simple offering lengthened and strengthened the life of that Buddha’s teachings for eons to come.

Such stories bring us joy and encourage everyone who longs to contribute to the survival of Buddha Shakyamuni’s teachings. Those of us who work for Khyentse Foundation must also remember that all of our opportunities are entirely due to the blessings of the tathagatas – especially our guardian deity Arya Tara – and to the generosity of our donors, who opt to invest their money in us rather than in a new property, or who choose to sacrifice their morning coffee to offer us the money instead.

In spite of the enormous workload that this chaotic world creates for an organization like Khyentse Foundation, and especially my own rather shambolic leadership, many dedicated volunteers continue to work hard writing copy, editing, proofreading, clarifying endless miscommunications, participating in midnight Zoom meetings, and swallowing their pride for no tangible gain or benefit.

The past few years have been tough. It is my sincere aspiration, hope, and wish that we have all learned something from the challenges we have faced, and that the coming years will be far more fulfilling, spiritually, emotionally, physically, and materially.

— Dzongsar Khyentse Rinpoche
Causes to celebrate

Over the past 20 years, we at Khyentse Foundation have had many causes to celebrate. We have been able to continuously support several traditional Buddhist monasteries, institutes, and meditation centers. We have awarded open scholarships in Buddhist studies to more than 2,000 students. We have enabled hundreds of practitioners to focus on their practice full time. We were among the team of midwives who assisted at the birth of the 84000 translation project, which has become an authentic source of information about what Buddhadharma really is for future seekers of the truth. We have awarded 120 translation studies scholarships and endowed Buddhist chairs and centers for Buddhist studies at 36 world-class universities in 25 countries. We are delighted to be able to support Deer Park in Bir and Buddha Pada in Kalimpong, whose programs are reaching so many young people, and to have founded four schools for children: Middle Way School, Blue Lion Preschool, Kanishka School, and Lhomon Education.

Because human beings cannot be relied on to seek out the truth for themselves, the Buddha’s followers have never been able to sit back and enjoy watching the growth and flourishing of the Buddhadharma. Today, most people’s longing to be distracted by the opposite of the truth is stronger than ever. We cannot relax, not even for a moment. As practitioners, safeguarding, preserving, and propagating the truth is what we call “sadhana practice.” And all of us – everyone at Khyentse Foundation – must be constantly vigilant because, as the Chinese say, “a crisis is an opportunity riding the dangerous wind.”

As Buddhists, perhaps our biggest challenge these days is not allowing ourselves to become discouraged — or even to consider giving up.

We must be vigilant

The ever-shifting goalposts of geopolitics, especially in traditionally Buddhist countries, continue to create situations that could be seen as obstacles or opportunities — they could go either way. So again, we must be vigilant. Buddha’s teachings are being watered down in many of the countries where Buddhism is a relatively new tradition, except for specific elements, like mindfulness and awareness, which are attracting a great deal of attention. There are many reasons for being concerned about this phenomenon, but rather than getting discouraged, the best thing we can do is simply to roll up our sleeves and focus on coming to grips with what people really need. We should try to stay, if not ten steps ahead, at the very least one or two steps ahead. For instance, instead of only training and cultivating traditional Buddhist teachers, why not head-hunt young, charismatic, edgy influencers, then train them to deliver one key message, rather than putting them through a comprehensive Buddhist training — which may itself be outdated.

You have all generously supported Khyentse Foundation in one way or another for two decades. Please continue to help us creatively and financially in every way you can, and please introduce us to your networks of friends and colleagues.

The past few years have been tough. It is my sincere aspiration, hope, and wish that we have all learned something from the challenges we have faced, and that the coming years will be far more fulfilling, spiritually, emotionally, physically, and materially.

As practitioners, safeguarding, preserving, and propagating the truth is what we call “sadhana practice.” And all of us — everyone at Khyentse Foundation — must be constantly vigilant because, as the Chinese say, “a crisis is an opportunity riding the dangerous wind.”

— Dzongsar Khyentse Rinpoche
We must remind ourselves that every penny that has been received has been offered from the heart with devotion. People have worked so hard to earn money and then they give it to the dharma. Then it becomes property of the three gems, the Buddha, dharma, and sangha. So we must be vigilant about how we help.

— Dzongsar Khyentse Rinpoche

IN APPRECIATION

To our more than 8,500 donors around the world,

We thank you for your generosity and your support of Rinpoche’s vision. Together, Khyentse Foundation donors make up a worldwide sangha and we deeply value every offering.

Without you there would be no Khyentse Foundation.

“...

We must remind ourselves that every penny that has been received has been offered from the heart with devotion. People have worked so hard to earn money and then they give it to the dharma. Then it becomes property of the three gems, the Buddha, dharma, and sangha. So we must be vigilant about how we help.

— Dzongsar Khyentse Rinpoche
Monastic Support
As the original impetus for the formation of Khyentse Foundation, supporting monastic institutions remains core to our mission of preserving Buddhist heritage and promoting Buddha's wisdom.

Text Preservation
Khyentse Foundation is dedicated to ensuring the survival and accessibility of the Buddhist literary heritage so that these texts may continue to enrich the lives of all those who come into contact with them. Through initiating, developing, and funding efforts to preserve ancient Tibetan and other Buddhist texts, we are caring for the source of the Buddhist spiritual traditions that developed throughout Asia.

Translation
Believing wholeheartedly that Buddha's wisdom can affect positively all those who meet with it, we are working to make Buddhist texts available in as many languages as possible. Because a vast number of Buddha's teachings are still trapped in classical languages that few people can read, our efforts are concentrated on coordinating and supporting existing translators and translation efforts and training new translators.

Buddhist Teacher Training
The world needs genuinely qualified Buddhist teachers who have the ability to reach across cultural and societal boundaries. We seek to expand the pool of skillful and authentic teachers by offering innovative educational training methods that merge the tried-and-true practices of traditional monastic learning with contemporary methods of education.

Academic Development
Understanding that formal education is one of the most important avenues for the pursuit, exploration, and delivery of Buddha's wisdom, we are dedicated to the development and enrichment of Buddhist studies programs at universities and institutions around the world.

Education for Children
Khyentse Foundation is starting Buddhist schools for children to enable future generations to lead fulfilling and rewarding lives and to serve as examples of Buddhism in action for their communities. We believe that an education that values self-contemplation, decency, and caring for others and the environment will inspire children and their families to become leaders of a kinder, smarter, and more resilient world.

Practitioner Support
Because interest in Buddhism comes in many different forms, we offer support for a wide range of activities. Grants and scholarships, online teachings, and opportunities for community engagement are just some of the ways in which we support students, practitioners, artists, caregivers, chaplains — anyone who is interested in learning about or sharing ideals that reflect the Buddhist view.

Tradition and Legacy
In some traditionally Buddhist countries, the presence and practice of Buddhism is challenged by political, economic, and social issues. To bolster efforts in these countries to maintain and, in some cases, revitalize their connection to the dharma, we support endeavors to inspire communities to embrace, celebrate, and foster their Buddhist heritage.

We are all Buddhas, we just don’t know it.
— 5-year-old student of Middle Way School

Core Activities at a Glance
2001
Khentse Foundation incorporated as a nonprofit organization in the United States.

2003
Monastic Fund established to provide ongoing support for Rinpoche’s monastic colleges in India, China, and Bhutan.

2005
Achieved our initial goal for the Monastic Fund as Dzongsar Khentse Chökyi Lodrö Institute (DKCLI) celebrated the opening of its new campus in Chauntra, India.

2006
Established the Matching Fund Program for monthly donors, which quickly became an effective way for people to connect with Rinpoche’s activities.

2007
Made a multimillion dollar pledge to support the Tibetan Buddhist Resource Center (TBRC), Gene Smith’s operation devoted to digitizing Tibetan texts.

2008
Achieved our initial goal for the Monastic Fund as Dzongsar Khentse Chökyi Lodrö Institute (DKCLI) celebrated the opening of its new campus in Chauntra, India.

2009
Hosted the historic translation conference in Bir, India, that led to the birth of 84000: Translating the Words of the Buddha, a project under KF’s fiscal and financial support for the next 5 years.

2010
Opened a full-service medical clinic at DKCLI, which now offers an annual free medical camp to nearby Indian villages in addition to the monastic community.

2011
Hosted the historic translation conference in Bir, India, that led to the birth of 84000: Translating the Words of the Buddha, a project under KF’s fiscal and financial support for the next 5 years.

Four students received the first annual KF Award for Excellence in Buddhist Studies, an award that is now offered through 13 universities.

Established a full-time English-language program for monks at DKCLI, laying the foundation for support programs for Himalayan scholars studying at western universities.
Incorporated KF-India to expand our activities all across India.

Hosted a conference in Hong Kong to explore the cross-translation of the Tibetan and Chinese canons, paving the way for the K\textsuperscript{u}maraj\textsuperscript{i}va Project.

DKCLI celebrated its 10th anniversary, marking a decade of KF support.

Established the Khyentse Fellowship, the Prize for Outstanding Translation, and the Award for Outstanding PhD Dissertation in Buddhist Studies, to recognize significant contributions in Buddhist studies and research.

Set up translator training programs in cooperation with academic institutions and offered scholarships to support the next generation of dharma translators.

Sponsored education projects and support programs in Nepal, India, Cambodia, and Bangladesh to revive Buddhist traditions.

Officially set up Ashoka Grants to support a variety of dharma projects by open application.

Arranged the first teacher training program for Tibetan khenpos, part of the concerted effort to produce Buddhist teachers for the 21st century.

Partnered with Dharma Drum Institute of Liberal Arts in Taiwan to offer translator training programs to translate Tibetan texts into Chinese.

Organized the first Dharma Camp for children in Mexico, jump-starting our aspiration to develop Buddhist education for children.

Hosted the 21 Taras Puja, in celebration of Arya Tara’s support and protection of Khyentse Foundation, at DKCLI.

Launched the Milinda Program, a 10-year hybrid shedra for western Buddhist instructors.

Sponsored Khenpo Jamyang Losal to attend George Washington University in Washington, DC, the first of many Himalayan Buddhist scholars to have immersion experience in western academia.
Blue Lion Preschool in Singapore opened its doors despite challenges posed by the Covid-19 pandemic.

2019

Launched the Kumarajiva Project to translate into Chinese all of the Tibetan (and later Pali and Sanskrit) canonical texts not currently available in the Chinese language.

Middle Way Education incorporated as an independent organization to develop a new model of Buddhist education for children.

Set up academic research centers in traditional monastic institutes in India and Nepal, under Hamburg University’s Academic Research Project Initiative.

Launched the Khyentse Vision Project to collect and translate the major writings of Khyentse masters, starting with Jamyang Khyentse Wangpo.

2020

TBRC extended its scope to include Buddhist texts in all of their original languages and was renamed Buddhist Digital Resource Center (BDRC).

DKCLI celebrated the graduation of their first graduates with a BA in Higher Tibetan Studies, including several lay and female students, for the first time in history.

2021

Lhomon Education celebrated its 10th anniversary at Chökyi Gyatso Institute in Bhutan, with a wide range of well developed curricula, innovative teaching methods, and creative activities.

Sponsored three new long-term faculty positions in Buddhist Studies, at Ludwig Maximilian University of Munich, the Hebrew University of Jerusalem, and the University of Sydney.

Set up the Trisong Grants, offering support to projects related to natural resilience and mental well-being.

Launched the online Goodman Lectures series, featuring some of the brightest scholars the foundation partners with at universities in Asia, Europe, and North America.

2021

Middle Way School, a Buddhist school for children in upstate New York, USA, opened its doors to its first students.

The Kanishka School for children aged 7 through 16 set up as an affiliate of DKCLI.

Lhomon Education celebrated its 10th anniversary at Chökyi Gyatso Institute in Bhutan, with a wide range of well developed curricula, innovative teaching methods, and creative activities.

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Launched the Khyentse Vision Project to collect and translate the major writings of Khyentse masters, starting with Jamyang Khyentse Wangpo.
20 Years of Impact

$51M granted

15M+ pages

TEXT PRESERVATION
Preserved endangered Buddhist texts for future generations through support of the Buddhist Digital Resource Center and Fragile Palm Leaves Foundation; more than 15 million pages of Buddhist texts are now available online.

1,000+ families

EDUCATION FOR CHILDREN
Established the foundation for infusing modern education with Buddhist wisdom, values, and principles, through support of lay and monastic schools in Asia and the West; supported a variety of education programs and resources affecting children and families worldwide.

35+ universities

ACADEMIC DEVELOPMENT
Supported academic excellence in Buddhist studies at more than 35 world-class universities through endowed chairs and professorships, graduate support, and the establishment of Buddhist studies centers.

15+ languages

TRANSLATIONS
Incubated 84000: Translating the Words of the Buddha (a 100-year translation effort); fostered the Kumarajiva Project (completing the Chinese Buddhist canon) and the Khyentse Vision Project (translating lineage masters); and sponsored text translation into more than 15 different languages, with more to come.

1.8M granted

REVITALIZING BUDDHIST TRADITIONS
Supported efforts to uphold Buddhism in the mother countries, including the establishment of KF India and the creation of partnerships with grassroots initiatives that revitalize interest in Buddhism in its homeland.

120+ dharma projects

OPEN APPLICATION GRANTS
Through open-to-the-public Ashoka and Trisong grants, supported more than 120 dharma and well-being programs.

3,000+ monks and nuns

MONASTIC SUPPORT
Supported more than 3,000 monks and nuns in maintaining the tradition of study in a monastery environment, preserving academic excellence and training for students from more than 100 monasteries.

15M+ pages

SCHOLARSHIPS AND AWARDS
Offered a variety of scholarships and awards recognizing excellence in Buddhist study and practice.

$1M+ granted

BUDDHIST TEACHER TRAINING
Created training pathways for Buddhist teachers of the future; encouraged global exchange through sponsoring Himalayan scholars for overseas immersion; and established programs of traditional learning for aspiring western teachers.

1,000+ families

GLOBAL OPERATION

Received a variety of scholarships and awards recognizing excellence in Buddhist study and practice.

40+ regions

2,000+ grants offered
It is through scholarships like the one offered by Khyentse Foundation that Buddhism can be passed down to future generations, progressing with the time and the audience.

— Kunzang Choki, 2020 Buddhist Studies Scholarship Recipient

Grants, Scholarships, and Awards

Who We Supported 2021

Academic Development
American Academy of Religion, USA
Buddha-Dharma Centre of Hong Kong
Duke University, USA
Eötvös Loránd University, Hungary
Hebrew University of Jerusalem, Israel
Kyoto University, Japan
Lata Mahesh Deskar, India
Leiden University, The Netherlands
McMaster University, Canada
Northwestern University, USA
Rice University, USA
Savitrabi Phule Pune University, India
Taiwan University
University of Arizona, USA
University of British Columbia, Canada
University of California at Berkeley, USA
University of Edinburgh, United Kingdom
University of Hamburg, Germany
University of Hong Kong
University of Naples “L’Orientale,” Italy
University of South Wales, United Kingdom
University of Sydney, Australia

Buddhist Teacher Training
Jigme Lodoe and Phurbu Tsering (studying at Naropa University)

Ashoka Grants
Ayya Piyadassi, Lithuania
Charles Jamyang Oliphant, Italy
Columbus Karma Thegsum Choling Buddhist Center, USA
Dharma Bum Temple, USA
Dharma College, USA
Heather Marie Stoddard, United Kingdom
Kunchab Jampa Ling, Mongolia
Mangalam Buddhist Research Center for Buddhist Languages, USA
Oral History of Tibetan Studies project, United Kingdom
Phuntsok Wangchuk
Rangjung Yeshe United Kingdom
Stephanie Johnston, Germany
Susan Shannon, USA
Triyāna Prajñā School of Dharma, Serbia
Vidyadhara Foundation, USA
Yael Altaratz, France

Education for Children
Blue Lion Preschool, Singapore
Choki Traditional Art School, Bhutan
Kahishka School, India
Levi Moisés Alves, Brazil
Lhomon Education, Samdrup Jongkhar, Bhutan
Middle Way Education, USA
Middle Way School, USA
Nathakrit Wikaka, India
Pal Ewam Namgyal Monastic School, Nepal
Rinchen Zangpo Society, India
Shree Mangal Duip Boarding School, Nepal
Susan Andrews, Canada
Teach For Nepal
Tools for Peace, USA

Monastic Education
Chökyi Gyatso Institute, Bhutan
Dzongsar Khyentse Chökyi Lodrö Institute, India
Padma Fellowship, Bhutan
Tsechen Do-Ngag Choeling, Sakya Monastery, India

Revitalizing Buddhist Traditions
Bapu Trust for Research on Mind & Discourse, India
Bhrikut Devi Trust, Nepal
Buddha Pada, India
Goutam Buddha Social & Welfare Mission, India
International Tibetan Studies Association
Jamyang Khyenpa, Bhutan
Khmer-Buddhist Educational Assistance Project, Cambodia
Light of Buddhadharma Educational Assistance Project, Cambodia

Monastics for Children
Karma Yugyal
Milinda Program (19 participants)
Sonam Jamtsho and Sithar Samdup (studying at the University of Hamburg)

Buddhist Teacher Training
Jigme Lodoe and Phurbu Tsering (studying at Naropa University)
Scholarships and Awards

Awards for Excellence in Buddhist Studies

Bryce Heatherly, University of Pennsylvania, USA
Cheng-Ming Liu, Taiwan University
Claire Wingert, University of California at Berkeley, USA
Dao-Li Shi, Taiwan University
Dorjee Wangdi, University of Sydney, Australia
Icey Bingjie Lin, Columbia University, USA
Jinhui Wu, University of Arizona, USA
Kelvin Tan Kim Song, National University of Singapore
Likun Gong, Fudan University
Lin Junyu, National University of Singapore
Pramaha Wiranit Thanachot, Chulalongkorn University, Thailand
Shanshan Jia, University of Hamburg, Germany
Sunminghui Wang, University of British Columbia, Canada
Tang Bing, University of Hong Kong
Wang Xing Hao, National University of Singapore
Xiang Yifei, National University of Singapore
Yi Xie, Fudan University

Buddhist Studies Scholarships

Aditya Vardhan, Nalanda University, India
Anzhen Shi, University of Hong Kong
Aswin Chakma, Mahamakut Buddhist University, Thailand
Babul Tanchangya, University of Kelaniya, Sri Lanka
Bhikkhu Bodhi Dhamma, Mahachulalongkornrajavidyalaya University, Thailand
Bhikkhu Dhanissara, Nagamandira International Institute for Buddhist Studies, Sri Lanka
Bui Minh Tan, Sri Lanka International Buddhist Academy
Da Thao Nguyen Thi, University of Kelaniya, Sri Lanka
Debora Leiva, International Buddhist College, Thailand
Dechen Wangpo, Delhi University, India
Dharma pramaya Sraman, University of Peradeniya, Sri Lanka
Dinh Minh, University of Kelaniya, Sri Lanka
Emon Barua, Sanskrit University, India
Gyalu Sherpa, Lumbini Buddhist University, Nepal
Ha Thi Nhu Phuong, University of Kelaniya, Sri Lanka
Heike Schmick, Tibetisches Zentrum e.V., Germany
Jigmet Angmo, Savitribai Phule Pune University, India
Jue Jing, Chinese University of Hong Kong
Karma Choyang Tsomo, Rangjung Yeshe Institute, Nepal
Kexu Shi, University of Hong Kong
Khentse Gyalso, Namgyal Institute of Tibetology, India
Khoa Tran Van, University of South Wales, UK
Kunzang Choki, University of Hamburg, Germany
Laba Barua, University of Dhaka, Bangladesh
Malang Cilangasan, Dharma Drum Institute of Liberal Arts
May Sing Mong Marma, University of Kelaniya, Sri Lanka
Mengxu Yan, Renmin University of China
Mingzhu Nalan, Chinese University of Hong Kong
Mogallana Sraman, University of the West, USA
Mony Chakra, University of Kelaniya, Sri Lanka
Munivara No, University of Kelaniya, Sri Lanka
Nandasarmi Numtai, University of Kelaniya, Sri Lanka
Nguyen Thi Hong Phan, University of Kelaniya, Sri Lanka
Nguyen Thi Hanh Phan, Savitribai Phule Pune University, India
Nguyen Tri Minh Thoi, Nalanda University, India
Nguyen Thi Thu Thuy, Nalanda University, Indonesia
Pham Hang, University of Kelaniya, Sri Lanka
Phra Vachira Siriluk, Mahachulalongkornrajavidyalaya University, Thailand
Reva Punnyananda, University of Peradeniya, Sri Lanka

We are part of an active and supportive sangha of donors and beneficiaries. We pray that the younger generation of donors and translators will be able to flourish and continue our work, that it may be beneficial for many generations to come.

— Anne Benson, Ashoka Grant Recipient
Individual Practice Grants

Ani Sangye Chodron, Rangjung Yeshe Gomde, France
Felipe Zabala, India
Hsin Zhuan Shih, Mahasi International Meditation Centre and Panditarama Forest Meditation Centre, Myanmar
Jeanette Prince-Cherry, Rochester Zen Center and Louisville Zen Center, USA
Paul Gallagher, Dhagpo Kundreul Ling, France
Tashi Dorje, Nepal

PhD Scholarships
Amber Moore, University of Toronto, Canada
Beier Wang, University of Munich, Germany
Bernat Font Clos, University of Bristol, United Kingdom
Bhiksu Heungn Seok, University of Hamburg, Germany
Daphne Weber, Washington State University, USA
Deepak Gaikwad, Savitribai Phule Pune University, India
Jean-Baptiste Georges-Picot, École Pratique des Hautes Études, France
Jyothi Kalihan Shraman, Mahachulalongkornrajavidyalaya University, Thailand
Kikee Doma Bhutia, University of Tartu, Estonia
Kunsang Thokmay, University of Oxford, United Kingdom
Lan Li, McMaster University, Canada
Lijing Zhang, Nanjing University of the Arts, China
Lu Huang, Temple University, USA
Michael Ium, University of California at Santa Barbara, USA
Nawang Jinpa, École Pratique des Hautes Études, France
Ngawang Jungney, SOAS University of London, United Kingdom
Oliver Hargrave, University of Oxford, United Kingdom
Quoc Tuan Huynh, University of Oxford, United Kingdom
Samuel Grimes, University of Virginia, USA
Shobhanapakpa, University of Denver and ILIFF School of Theology, USA
Steven Quach, University of California at Riverside, USA
Wanchun Chiu, Taiwan University

Translation Studies Scholarships
Bibek Sharma, Mahidol University, Thailand
Claudia Fregienn, Rangjung Yeshe Institute, Nepal
Georgi Krastev, University of Vienna, Austria

Sri Lanka
Ritiman Das, Visva Bharati University, India
Rony Barua, Shan State Buddhist University, Myanmar
Rudra Chakma, Mahamakut Buddhist university, Thailand
Sanghatilaka Bhikkhu, Mahachulalongkornrajavidyalaya University, Thailand
Shakya Vihbhor Maurya, Gautam Buddha University, India
Shi Dun Yi, University of Kelaniya, Sri Lanka
Shi Mingxuan, University of Peradeniya, Sri Lanka
Shi Xiaolin, University of Peradeniya, Sri Lanka
Shi Yanpeng, University of Peradeniya, Sri Lanka
Shinzo Shiratori, Peking University
Siddharth Negi, Savitribai Phule Pune University, India
Soethe Chhun, Library of Tibetan Works & Archives, India
Stepan Musharov, Tibet University
Suong Tran Thi Thu, University of Kelaniya, Sri Lanka
Tanzin Yondan, Namgyal Institute of Tibetology, India
Tenzin Choephel, University of Edinburgh, United Kingdom
Tenzin Jinpa Bhutia, College for Higher Tibetan Studies, India
Tenzin Norbu, Lumbini Buddhist University, Nepal
Tenzin Nyingey, College for Higher Tibetan Studies, India
Tenzin Paldran, Lama Tsongkhapa Institute, and Jamyang Buddhist Center, India
Thi Nhung Ha, Dolma Ling Nunnery Institute of Dialectics, Vietnam
Thi Vo Nguyen, University of Kelaniya, Sri Lanka
Thubten Zopa Thegchog, International Nalanda University, Bhutan
Tran Thi Thai Thuc, University of Kelaniya, Sri Lanka
Trang Phan Thi Ngoc, University of Kelaniya, Sri Lanka
Tsering Jampl, Delhi University, India
Ven. Indra Sanyu, University of Sri Jayewardeneepura, Sri Lanka
Ven. Pragya Ratna Sraman, Buddhist and Pali University of Sri Lanka
Ven. Prarakgalok Bhante, Mahachulalongkornrajavidyalaya University, Thailand
Ven. Truong Thi Hong Ngoc, University of Kelaniya, Sri Lanka
Vikram Singh Shashni, Savitribai Phule Pune University, India
Xueling Liu, Kelaniya University, Sri Lanka
Ying Yu Li, Naropa University, USA

For more information about past grant, scholarship, and award winners, please refer to previous KF Annual Reports and to the KF website.

I have been able to merge my practice of Buddhism more intimately with my academic study, since the support given by KF was a form of dāna that required a new level of commitment and a different mindset on my part.

— Anthony Scott, 2020 PhD Scholarship Recipient
Khyentse Foundation is a 501(c)3 nonprofit tax-exempt organization registered in the USA, federal EIN/Tax ID # 91-2167303. We depend solely on the generosity of Rinpoche’s students, friends, and supporters. We receive no funding from government agencies or institutions.

**Direct to Beneficiary**
Over the years, there has been a growing trend of donors contributing directly to groups or projects that the foundation has designated for support in various countries. Although these direct sponsorships are inspired and coordinated by the foundation, they are not reflected in our audited financial reports.

**Portfolio Management**
The KF portfolio is managed by the KF Investment Committee, whose members are personally appointed by Rinpoche. They are professional investment advisors and long-time students of Rinpoche who meet regularly to discuss the financial markets and make investment decisions as a group. In the first meeting of the year the group revises the asset allocation vis-à-vis current macroeconomic conditions. Each member presents his or her individual views, the group discusses the different scenarios, and then applies the consensus view to the portfolio. Members meet regularly to review performance and share new ideas throughout the year.

**Investment Performance**
We target a 5% annualized return within the risk profile specified by the Investment Guidelines, which are approved by KF’s Board of Directors. In the past 20 years the annualized return for KF’s portfolio has been 8%. This performance was achieved through an asset allocation decided by the Investment Committee that takes into consideration a long-term investment view focused on preservation of capital, accompanied by growth. The committee adjusts the asset allocation as needed to align current events with the long-term average return objective, rather than focusing on capturing short-term results. Our focus on high-quality and durable businesses within a diversified portfolio has been a proven way to navigate unforeseen events.

**Net Assets**
Surplus revenues over expenses for any given year, if any, are accumulated as Net Assets, and are allocated as Board Designated Funds and/or Project Reserves, as identified and decided on by Rinpoche and the board.

**Purchase of Land and Building**
The property that Middle Way School has been operating on was purchased in 2020. Additional payments were made for building improvements.

**Financial Information Available on Request:**
Yearly audited financial statements
KF Investment Policy and Guidelines as of February 6, 2022.
Financial Summary 2021

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<th>2020 - 21</th>
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<td>REVENUE</td>
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<td>Contributions</td>
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<td>Investment Income</td>
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<td>Net Realized and Unrealized Loss</td>
<td>5,530,000</td>
<td>(83,000)</td>
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<td>CHANGE IN NET ASSETS</td>
<td>5,324,000</td>
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<table>
<thead>
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<th>2020 - 21</th>
<th>2019 - 20</th>
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<tbody>
<tr>
<td>EXPENSES</td>
<td>6,607,000</td>
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<tr>
<td>PROGRAMS</td>
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<td>5,246,000</td>
</tr>
<tr>
<td>Nurturing the Source</td>
<td>2,312,000</td>
<td>2,413,000</td>
</tr>
<tr>
<td>1. Monastic Support</td>
<td>271,000</td>
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<tr>
<td>2. Text Preservation</td>
<td>848,000</td>
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<tr>
<td>3. Translation</td>
<td>762,000</td>
<td>388,000</td>
</tr>
<tr>
<td>4. Revitalizing Buddhist Traditions</td>
<td>431,000</td>
<td>371,000</td>
</tr>
<tr>
<td>Training for the Future</td>
<td>3,769,000</td>
<td>2,833,000</td>
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<tr>
<td>5. Ashoka Grants and Scholarships</td>
<td>727,000</td>
<td>546,000</td>
</tr>
<tr>
<td>6. Buddhist Teacher Training</td>
<td>69,000</td>
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</tr>
<tr>
<td>7. Academic Development</td>
<td>1,915,000</td>
<td>881,000</td>
</tr>
<tr>
<td>8. Education for Children</td>
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<td>1,156,000</td>
</tr>
<tr>
<td>ADMINISTRATION</td>
<td>526,000</td>
<td>327,000</td>
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This summarized financial position is based on the audited financial statements, which are on modified cash basis, for fiscal year July 1, 2020 through June 30, 2021.

Khentse Foundation’s aspiration is to help not just one or two lamas or lineages or one or two monasteries. Our aspiration is to help anything to do with Buddha Shakyamuni.

— Dzongsar Khentse Rinpoche
20 Years of Volunteers

With heartfelt appreciation to our HUNDREDS of volunteers all around the globe.

With profound gratitude, we thank all our volunteers of the past 20 years. To all of you who offered your time, effort, expertise, and creativity to the foundation, so many more than are even listed here, you have helped Khyentse Foundation grow into a dynamic leader in the support of Buddhist study and practice. We truly would not be here today without you.

Team members 2001-2021

**FORMER BOARD MEMBERS**
Wyatt Arnold, Amelia Chow, Ang Chui Jin, Barbara Ma, Christian Rhomberg, Isaiah Seret, Phuntsho Tobgyel, Roland Walter, Pema Wangchuk, Malcolm Watson.

**FORMER ADVISORS**
Ding Nai-chu, Suresh Jindal, William McKeever.

**FORMER KF TEAM MEMBERS**
Ewan Adams, Mariana Aurellio, Helen Bonzi, Jui-che Chang, Bella Chao, Maryanne Chase, Julie Chender, Kathie Chodron, Valerie Chou, Steve Cline, Tashi Colman, Emily Crow, Elise de Grande, Luc Dierckx, Debora Dines, Jain Feng, Greg Forgues, Chanel Grubner, Catherine Hanson, Loekito Hidajat, Cheau Ho, Vera Ho, Peter Hu, Huang Jing Rui, Helen Jackson Jones, Chris Jay, Nisheeta Jagtiani, Howard Jin, Catherine Kaercher, Mazy Kwong, Jampa Lecardonnel, Alysia Lee, Florence Lee, Lee Kwang-boon, Ryan Lee, Sylvia Lee, Jakob Leschly, Rinzin Lhamu, Kathy Liu, Deborah Lockwood, Laura Lopez, Kathleen Lyon, Jimmy Ma, Yin-wah Ma, Pema Maya, Stuart MacFarlane, Rob MacLachlan, Kate McCrerey, Charmaine Oakley, Leslie Patten, Consuelo Pena, Jenny Qi, Kelly Roberts, Sharon Roe, Jill Robinson, Andreas Schulz, Ron Schultz, Martin Sng, Alix Sharkey, Shaw Sin-ming, Yulia Sheynkman, Ron Steward, Esty Tan, YuChien Ting, Michelle Tsao, Pem Tshering, Maya Van Der Meer, Donovan Van Leeuwen, Rebecca Vinacour, Genevieve Waltcher, Helena Wang, Claire Yang, Kelly Yang, Yong Siew Chin, and many others not listed.

In memory of those who have passed:
Board Members: Michael Chender, Raji Ramanan
Advisors: Steven Goodman, Gene Smith
Team Members: Ann Marie Huck, Nancy Lee, Manoel Vidal
# Khyentse Foundation Team List

## 2021 Team List

### CHAIRMAN OF THE BOARD OF DIRECTORS
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### ADVISORS
Richard Dixey, Patrick Jacquelin, Chagdul Khadro, Peter Skilling, Albert Paravai Wongchirachai

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Marco Noailles, Treasurer

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- Sarah Yakovenko, Russian
- Sara Rojo, Spanish

### Ashoka Education for Children SubCommittee
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- Carolyn Yeh, KF Liaison

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- Jun Xie, Coordinator
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- Patrice Ladwa, Christian Luczanits, Michael Radich, Jonathan Silk

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- Ven. Dharmamajoti, Chair
- Liu Guowei, Saerji, Yao Zhihua

### Award for Outstanding Translation Committee
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### Buddhist Teacher Training
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- Prashant Varma, Advisor
- Isabel Pedrosa, KF Liaison
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- Uma Pitta, Administration Manager, KF India and IPC

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- Chantal Gebbie, KF Liaison
- Jan Roberts, Strategic Planning Consultant

### Kumara Project (Yuan-Man Fa-Zuan)
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- Ivy Ang, Cangdol Che, Pilan Chen
- Sarah KC Wilkinson, English Editor
- Rosalina Ho, Grants Manager

### Monastic Institutes
- Toni Whitaker, Pilan Chen, Jun Xie, Coordinators
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- Nikki Keefe, Healthcare Support

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### Translation Studies Scholarships Subcommittee
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**Brazil:** Leticia Braga, Luciana Novaes

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**UK:** Yvonne Maclean, Penelope Tree

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- Pilan Chen, Shelley Swindell, Accounting Managers
- Toni Whitaker, Finance Manager

**Finance Committee**
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- Lynn Hoberg, Administration Director
- Valeria Bykova, Administration Support

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- Marwa (Annie) Ng, Grants Manager
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- Sarah Mist, Nepal
- Luciana Novaes, Major Grants

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- Marina Bear, Linda Griffin, Tillie Perks, Editors
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- Jesse Klein Seret, Chair, Video Team
- Mee-Wah Tan, International Presentations
- Hsin-Ju Chen, Manju Chen, Chen Su-Li, Chun Hsi Tai (Heidi), Dora Fung, Wei-Lin Huang, Yu-Chen Huang, Alex Kong, Joanne Liao, Sherry Lin, Betty Tam, Candice Tseui, Xuan Wang, Yang Yang, Li-Hao Yeh, Laurance Zhou, Vivien Zhu, Chinese Translation
- Marie Crevello, French Translation
- Leticia Braga, Luciana Novaes, Portuguese Translation

### Donor Relations
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### Impact Measurement
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- Mark Bain, Webmaster and Lead Developer
- Elizabeth Yum, IT Solutions and Database Manager
- Margaret Sablatny, Database Director
- Luiz Gustavo Arflor, Jimmy Chen, Tze Wai Chiu, Josh Lee, Technology Support
- Dave Zweiback, Technology Consultant

### Consultants
- Ivy Ang, Alex Trisoglio, Strategic Planning and Organizational Structure

### Legal Counsel
- Judy Andrews, Apex Law, Seattle, USA
- Chime Metok Dorjee, Internal Counsel
- Alexander Halpern PLLC, Boulder, Colorado, USA

### Auditor
- McDonald Jacobs, PC
- Portland, Oregon, USA

We also deeply thank everyone who is working on our expanding translation and education projects, 84000, the Kumara Project, the Khyentse Vision Project, Middle Way School, Middle Way Education, and Blue Lion Preschool.
Buddhism is asking a lot when they may not even be interested in Buddhism or in any spiritual path. In fact, any interest they do have might not be the kind we want them to have in the way we define it. For instance, people might want to use the dharma to get calm, reduce stress, or become efficient and successful in their jobs. Of course, I suppose that any little interest in the dharma is already a blessing.

When Tibetan lamas and other traditional Buddhist teachers, like Thai and Sri Lankan Theravadins, Chinese Mahayanists, and others use their old-style language, I often feel that they just don’t understand modernity or know what it is. Sometimes they seem so unconscious of modernity that they don’t even acknowledge that it exists. Or they may deny or disparage it, or else just give up on it, thinking, “We’ll never be able to cope with all these changes, so we’ll just do our own thing.”

This is ironic, because the Buddha was an extraordinarily modern person during his time, profoundly challenging the old, traditional ways, and his thoughts were real modernization on the largest imaginable scale. So when we followers of the Buddha aren’t able to glide with modernity and even deny the reality of modernity, it’s not surprising that we don’t understand it. Of course, I suppose that any little interest in the dharma is already a blessing.

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Thank you for your splendid ongoing efforts, dedication, contributions, concern, and good heart in all you are doing to help protect and strengthen the Buddhadharma in the world.

I want to remind ourselves of who we are, and to suggest how we might see ourselves going forward. Khyentse Foundation’s only vision and mission, as we all know, is to help preserve and propagate the dharma. But what do we mean by that, and how do we do that effectively in today’s world?

In the past, when Tibetan lamas spoke of studying, practicing, and propagating the dharma, they assumed that people were already interested in the dharma. In ancient India, and more recently in places like Tibet, Japan, Thailand, Sri Lanka, and Bhutan, many people considered themselves Buddhists, so they could relate to remarks like “First you must study, and then you practice.”

But we are now in an age where I’m not sure that people are even interested in studying Buddhism, including in traditional Buddhist countries. And outside those traditional places, I’m not convinced that people are even that curious about Buddhism.

So coming at people right away to prescribe that they should first study and then practice Buddhism is asking a lot when they may not even be interested in Buddhism or in any spiritual path. In fact, any interest they do have might not be the kind we want them to have in the way we define it. For instance, people might want to use the dharma to get calm, reduce stress, or become efficient and successful in their jobs. Of course, I suppose that any little interest in the dharma is already a blessing.

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A third example of how we subtly avoid modern conditions is the confusion between quantity and quality. Most of us current dharma stakeholders never have a clear strategy for how both to make many Buddhists (the question of quantity) and at the same time to make good Buddhists (quality). So totally new people are often immediately bombarded with things like vipassana or ngöndro, as we try to create quality among people who may not have time to sit and practice for hours on end. In fact, they may not even be interested in taking refuge, let alone doing 100,000 prostrations. What happens is that we then lose many genuine seekers.

I ask my lama friends these same questions: “Shouldn’t we worry that Buddhism is the only major religion in decline? Do we really not care about quantity, about having lots of Buddhists in the world?” You sometimes hear scholarly Buddhists criticize or disparage “popular Buddhists.” But I don’t know if we should laugh at or look down on those so-called popular Buddhists. We really need to think carefully about this and recognize that, at the end of the day, we won’t get high-quality Buddhists unless we have a sufficient quantity of Buddhists to produce the really good ones.

I recently met a young Chinese woman in Canada who has several million followers on Instagram. She doesn’t have much knowledge of Buddhism, but she told me that she has read my books and Mingyur Rinpoche’s books. She’s made a kind of chow mein out of the bits and pieces she’s picked up here and there, and from that she talks with her millions of followers about dharma, Buddha, love, compassion, and bodhicitta, along with fashion, food, and nail polish. This is the kind of thing that we should, if not encourage, definitely not discourage, because a lot of people out there resonate far more with people like her than with people like me who have some sort of religious appearance.

In short, we need to think about whether we have a strategy for how to reach this quantity of potential Buddhists. Presently, every time we supposedly reach out for quantity, we end up giving out what is appropriate for quality. On the other hand, every time we supposedly reach out for quality, we end up giving out what is good for quantity. Those who facilitate and support the preservation and propagation of the dharma, like Khyentse Foundation, should think about these issues and experiment with new strategies.

### Next generation

One last example of how we Buddhists have failed to come to terms with modern times is that we only seem to think about our own generation. We don’t think about Buddhists 50 or 100 years from now. Khyentse Foundation now has four schools for children, in Singapore, New York, India, and Bhutan. We should look at these projects in light of all I have said here about producing a new generation of dharma stakeholders and lineage holders, and even producing a generation that basically appreciates Budhadharma. It’s important to look at all of our work in light of this next generation.

There are many other examples, but I’m sure you get the basic point about seeing our vision and mission in the context of these modern times. In a nutshell, we must recognize that we can properly protect and disseminate the true dharma only if we relate effectively to the people and needs of this present fast-changing era.

---

**Help those new to Buddhism**

Another example of the way we presently ignore modern needs is that, broadly speaking, lamas like myself right now put most of our effort into working with already converted Buddhists. Almost no effort is going into helping those who are not converted – those who are totally new to Buddhism. I’m not saying that we should be like Christian missionaries and go knocking on people’s doors to convert them. Buddhists just don’t have a knack for that kind of action or organization. But perhaps we could at least let go of a bit of our smug pride that “Oh, we Buddhists don’t convert people.”

Of course, converting people by force or deception would totally defeat our purpose. But there are a lot of people out there, all with dukkha, pain, and anxiety, who don’t know what to do or even how to look for information. As a Buddhist and bodhisattva, it is not only wrong to ignore or neglect these people, but surely we also have a duty to make ourselves available and at least offer useful information to those who are suffering.

**Quantity and quality**

To put ourselves into the shoes of something like Christianity, Islam, and Judaism are actually not that modern, considering that like Christianity, Islam, and Judaism are happened. The core teachings of religions are often immediately bombarded with things like vipassana or ngöndro, as we try to create quality among people who may not have time to sit and practice for hours on end. In fact, they may not even be interested in taking refuge, let alone doing 100,000 prostrations. What happens is that we then lose many genuine seekers.

I am always frustrated that Buddhism is the most avant-garde and progressive of all religions, but we have somehow managed to put ourselves into the shoes of something completely archaic. I don’t know how this happened. The core teachings of religions like Christianity, Islam, and Judaism are actually not that modern, considering that they are based in more fixed systems of thought and belief and are even rooted in a particular geography. Yet Christians have somehow managed to make themselves the modern religion.

**Working with new conditions**

In short, I feel that we really need to be aware of the ways in which modernity is constantly creating different situations and environments, and therefore that preserving and propagating the dharma means working with those new conditions and circumstances. That means that Khyentse Foundation as an organization must aspire to protect and spread the dharma with full awareness of modernity and of the changes it brings. We should also help our lineage holders, masters, teachers, and other stakeholders be aware of what the current time and situation require. Khyentse Foundation should think about how to do this.

For example, whenever we talk about stakeholders of the dharma, we automatically think about lamas, rinpoches, monks, or masters. I also have this habit. That shows how stuck we are in archaic thinking. It shouldn’t be that way now, and it never should have been. In fact, one of our biggest mistakes as Buddhists has been to make the authority of the spiritual path rely totally on lamas, khenpos, rinpoches, monks, and nuns. In fact, the genuine holder of the dharma can be anyone – layperson, man, woman, transgender, businessperson, farmer, blogger, influencer, dancer, fashion designer, or cook.

A third example of how we subtly avoid modern conditions is the confusion between quantity and quality. Most of us current dharma stakeholders never have a clear strategy for how both to make many Buddhists (the question of quantity) and at the same time to make good Buddhists (quality). So totally new people are often immediately bombarded with things like vipassana or ngöndro, as we try to create quality among people who may not have time to sit and practice for hours on end. In fact, they may not even be interested in taking refuge, let alone doing 100,000 prostrations. What happens is that we then lose many genuine seekers.

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In short, we need to think about whether we have a strategy for how to reach this quantity of potential Buddhists. Presently, every time we supposedly reach out for quantity, we end up giving out what is appropriate for quality. On the other hand, every time we supposedly reach out for quality, we end up giving out what is good for quantity. Those who facilitate and support the preservation and propagation of the dharma, like Khyentse Foundation, should think about these issues and experiment with new strategies.

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**Help those new to Buddhism**

Another example of the way we presently ignore modern needs is that, broadly speaking, lamas like myself right now put most of our effort into working with already converted Buddhists. Almost no effort is going into helping those who are not converted – those who are totally new to Buddhism. I’m not saying that we should be like Christian missionaries and go knocking on people’s doors to convert them. Buddhists just don’t have a knack for that kind of action or organization. But perhaps we could at least let go of a bit of our smug pride that “Oh, we Buddhists don’t convert people.”

Of course, converting people by force or deception would totally defeat our purpose. But there are a lot of people out there, all with dukkha, pain, and anxiety, who don’t know what to do or even how to look for information. As a Buddhist and bodhisattva, it is not only wrong to ignore or neglect these
May I be reborn again and again,
And in all my lives
May I carry the weight of Buddha Shakyamuni’s teachings.
And if I cannot bear that weight,
At the very least,
May I be born with the burden of thinking
that the Buddhadharma may wane.

Dolpopa Sherab Gyaltsen (1292-1361)