



# KHYENTSE FOUNDATION COMMUNIQUÉ

Winter 2006

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## Khyentse Foundation as a Patron of Buddhism

*This article in the "Patron King" series is excerpted from Rinpoche's comments at the KF Asia planning meeting in Taipei, Taiwan, on 10 May 2006.*

I believe that we are doing something quite worthwhile, something that can become an example especially for the Tibetans. I am already hearing some whispers from other lamas and rinpoches, and they are beginning to see some kind of benefit in what we are doing. There was a little bit of raising of eyebrows in the beginning when I was doing this, because this is not a customary thing to do. I am more than ever determined now, especially after Sin Ming came to Dzongsar Institute recently and gave us a big "fishpond" talk about endowment. (See "New Management Committee for Dzongsar Institute India" in the KF Communiqué, Summer 2006.)

What we are doing is not something that will benefit only temporarily, but something that will really benefit for the long term. Benefit not just a few people, but hopefully lots and lots of people, we are talking about tens of thousands.

From the time Khyentse Foundation was conceived up to now has not been very long. [KF was established in November 2001.] When I look at what it has done, it really makes me very happy.

I think a support system is very important. Even when Buddha was alive, when he was begging with a begging bowl, there was a support system. When Buddha walked on the street and begged, it was guaranteed that there was going to be support. There was no worry.

And after Buddha's time, Buddhism flourished in different parts of the world, such as China and India. There were many reasons for Buddhism to flourish, but one of the main reasons was the very strong support system, involving everyone from

kings to courtesans, business people to the general population.

Generally when we human beings support something, we always have a reason. We support something that will benefit ourselves and maybe the world. However, the motivation and object of supporting differs. We are here because we all believe that the words of the Buddha and Buddha's path will benefit ourselves



photo: But-Suo Lai

individually and the world at large. Therefore supporting this kind of institution is something that we feel is important.

When we come to the action of supporting, there are again different ways. When we talk about the practice of detachment, the practice of generosity, or the practice of renunciation, one way is to offer things. The aim is to detach or accumulate merit.

There is another way, which is what we call supporting. While accumulating merit, while practicing detachment, there is also a certain plan, a certain goal.

Even during Buddha's time, there was one major sponsor, Sudatta. (See KF Communiqué, Spring 2004.) The Diamond Sutra was taught in his garden. When this merchant asked the Buddha for permission to become a monk, Buddha said no, you have to become a businessman, you have to support the sangha. That is planning.

Khyentse Foundation is trying to practice this kind of support system.



# Instead of Building Monasteries, We Build People

## Khyentse Foundation Sets Five-Year Goals

Khyentse Foundation celebrated its fifth anniversary in November 2006. During the first five years of operation, the Foundation concentrated on supporting Tibetan Buddhism. That was our number one priority. Dzongsar Khyentse Rinpoche, founder and Chair of the Board of Directors of Khyentse Foundation, explained, "Among many Buddhist lineages, Theravadin, Sri Lankan, everywhere, Tibetan Buddhism seems to be the only institution where there is actually the tradition of training a kid from four years old to be just a Buddhist teacher. That kind of vigorous systematic training, I don't think even Theravadins in Thailand have. So I feel some kind of urgency to support the Tibetan tradition."

Thanks to all of our donors and supporters, Khyentse Foundation has met that goal, and through its Endowment for Monastic Education will continue to support Tibetan Buddhism.

"Now," says Rinpoche, "I am thinking that we should put more emphasis on scholarship as the primary goal for the next phase. As I mentioned before, beyond Tibetans, beyond monks and nuns, I think supporting western students for their practice and study is quite important."

Rinpoche's aspiration to support students of the Buddhadharma in all traditions and all areas of the world has placed the Scholarship Fund as the first priority of Khyentse Foundation in the coming five years. (See "Scholarships Become KF Top Priority" on page 4.)

**The mission of Khyentse Foundation is to be an effective vehicle to translate Rinpoche's vision into active programs.**

## Guiding Principles

Rinpoche's vision of establishing a system of patronage to support the study and practice of Buddhism to benefit all sentient beings is the guiding light of Khyentse Foundation. (See "Khyentse Foundation As a Patron of Buddhism" on page 1.)

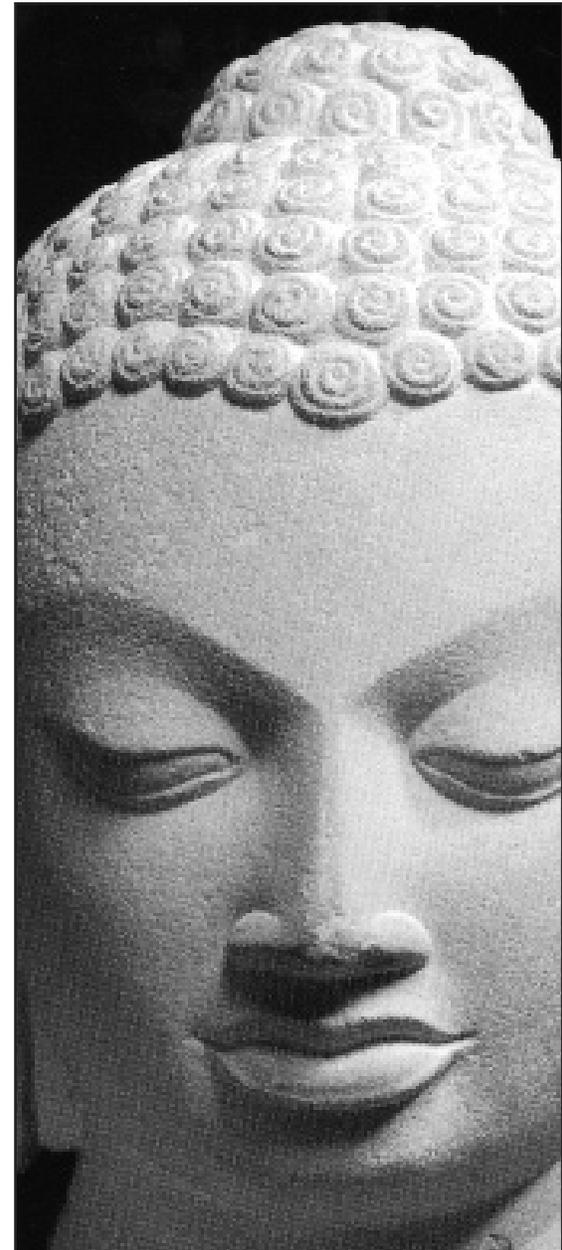
The mission of Khyentse Foundation is to be an effective vehicle to translate Rinpoche's vision into active programs. Our guiding principles, based on Rinpoche's guidelines, will set our direction in the coming years.

1. The main objective of Khyentse Foundation is to preserve and support the Buddhadharma in all traditions, not just the Tibetan tradition. "I like to see Khyentse

Foundation really supporting Buddhadharma in all kinds of forms and all kinds of lineages." We support all Buddhist traditions, nonsectarian and *rimé* in the broadest sense of the word.

2. "Instead of building monasteries, we build people." We emphasize support for the study and practice of Buddhism. As a corollary, we do not support capital or infrastructure building.

3. We value planning and aim at establishing long-term support systems to benefit all sentient beings—the kind of support that was practiced by King Ashoka, Sudatta, and others who have the



intention to "plan for further benefit for more people."

4. We collaborate rather than duplicate efforts or compete with other organizations. Where possible, we support the efforts of others in supporting the Buddhadharma.

## Five-Year Goals

On an operational level, our Five Projects provide the basic structure of the KF support system and will continue to serve as the framework to deliver our services.

During a series of planning meetings, Rinpoche and the Board of Directors set the following long-term goals for the Foundation:

1. Through the Scholarship Fund, support non-Tibetan and lay students in study and practice in all Buddhist traditions worldwide.
2. Through the Endowment for Monastic Education, produce Buddhist teachers and scholars to influence the world.
3. Through the Publications Fund, make Buddhist teachings readily available to all who wish to study.
4. Through Endowed Chairs of Buddhist Studies, promote Buddhist studies in major universities.
5. Through Buddhist Education for Children, support Buddhist education for second-generation Buddhists where such studies are not readily available.

## Where Will Our Projects Be in 2011?

The Foundation also set high financial goals in order to have the necessary capital to realize our goals. Our total endowment will be increased to US \$9 million by 2011 (from \$5 million in 2006), primarily to fund the scholarship, monastic education, and publication projects. Endowed chairs of Buddhist studies will be funded separately, and Buddhist education will be funded on a project and need basis. We also identified communications, fundraising, and community involvement as three main challenges in the coming years.

### 1 Scholarships

- Support 100 students and practitioners in full-time Buddhist study and practice.
- Establish an endowment of US\$3 million to generate an annual income at 5% of \$150,000 for disbursements.

### 2 Monastic Education

- Help the Khyentse Buddhist Institutes

to maintain traditional academic excellence and be recognized internationally.

- Produce 20 teacher-scholars who can speak English and Chinese and who are computer literate.
- Increase the present endowment to \$5 million to support programs, resources, and facilities.

### 3 Publications

- Preserve Buddhist texts through collaboration with other organizations.
- Support translation of Buddhist texts and training of translators, and improve translation standards.
- Continue publication and distribution of Buddhist texts.
- Establish an endowment of \$1 million and provide funding for the Digital Library of Tibetan Archives, translation projects, and other projects.

### 4 Endowed Chairs

- Explore and establish endowed chairs of Buddhist studies in Asia, Europe, and Australia.
- Establish exchange programs between traditional Buddhist institutes and major universities.

### 5 Education Programs

- To reflect the possibility of using different educational models in different areas, the “Buddhist Schools for Children” project is being renamed “Buddhist Education Programs.”
- Create “Sunday School” education models, youth programs, and parent-child camps.
- Create Buddhist courses for public school systems.

In conclusion, Rinpoche encourages continued support for Khyentse Foundation, which he says “will not only help temporarily, it will help in the long term. It will help not a few people, but lots of people. And not just certain people, but all kinds of people.”

*The Foundation continues to operate as an all-volunteer organization. We invite you to contact us if you are able to contribute your time, knowledge, and expertise to further the mission of the Foundation.*

## KF Fifth Anniversary Souvenir Pendant: The Ashoka Lion

The Khyentse Foundation logo is the lion of King Ashoka, which is a symbol of fearlessness. Dzongtsar Khyentse Rinpoche speaks with admiration of the many legacies of Ashoka. “Through some of these kings like Ashoka, institutions such as Nalanda happened. I just cannot imagine if Nalanda did not exist, what would be the situation of Buddhism today. There would be nothing, basically.”

King Ashoka was one of the most important patrons of Buddhism, and Khyentse Foundation aspires to follow in his footsteps. By adopting King Ashoka’s emblematic lion, KF is raising Ashoka’s flag to support the Buddhadharmā.

It is appropriate that the KF fifth anniversary souvenir is an Ashoka lion pendant, designed and produced by a sangha member in Hong Kong.

The pendant is made of art glass, equal in quality to Austrian crystal. The original clay mould was sculpted by an artist from Beijing who wrote many Buddhist poems in Chinese to accompany his sculptures. The pendant was sculpted with blessings from Khyentse Rinpoche. Production of the pendant was generously sponsored by many members of the Hong Kong sangha.

Each pendant comes with an elegant black and gold cord, in an original paper box from the workshop and a certificate of quality in Chinese. All proceeds benefit Khyentse Foundation. The pendants are available now at a special holiday gift ideas, go to the KF Benefits Gallery: <http://www.merchantamerica.com/kfgallery/>.



photo: Arthur Che

# Scholarships Become KF Top Priority

## Florence Koh

Chair of the KF Scholarship Committee

*"We have been concentrating so hard on the Tibetans, on the monks and nuns, mainly the renunciants. I think the goal is very narrow, we do not think beyond monks and nuns. We do not go beyond Tibetans. It breaks my heart when I go to France and see these people from the Czech Republic, dharma students who drive all the way from the Czech Republic to Dordogne. With very little money they have saved, they sleep in their car for months, eat one meal a day, and receive teachings. They don't have any support."*

— Dzongsar Khyentse Rinpoche  
KF Asia Planning Meeting, Taipei,  
Taiwan, 10 May 2006

With these words, Dzongsar Khyentse Rinpoche explained his reasons for making the Scholarship Fund the highest priority among the five core projects supported by Khyentse Foundation. At present, there is practically no support system of any kind for Buddhist study and practice, especially in countries where Buddhism is relatively new, such as Europe, the United States, and Australia. Khyentse Foundation plans to provide financial assistance to students and practitioners of the Buddhadharma all over the world, in all Buddhist traditions.

Khyentse Foundation plans to substantially increase its funding for scholarships in the next five years. Rinpoche hopes that by 2011, Khyentse Foundation will be able to support 30 people in three-year retreat and 70 more in full-time Buddhist study or practice.

The Khyentse Foundation Scholarship Committee was established in April, 2005. The members of the Committee, who were appointed by Rinpoche, are Chair Florence Koh, United States; Ann Marie Huck, Canada; Doris Wolter, Germany; and Stuart MacFarlane, United Kingdom. The first task of the Committee was to define policy and guidelines. Working closely with the KF Executive Committee, the beneficiary coordinators,



and the KF treasurer, the Scholarship Committee has successfully processed two rounds of open applications and has supported many individuals and institutions in the study and practice of the Buddhadharma. In evaluating the applications, the Committee gives priority to individuals who have worked to save part of the funds required for their period of study or practice. The Committee also works with Isaiah Seret, Director of Project Development, to identify individuals, group, and institutions that are worthy of support. (See "KF Partners with KEAP to Support Theravadin Tradition in Cambodia" on page 6.)

We have a long way to go to raise the necessary endowment funds to support the students, practitioners, and institutions that apply for assistance. However, with Rinpoche's guidance and blessings, and with so many patrons rejoicing in the diligent study and practice of others, we are hopeful that Rinpoche's wish will be fulfilled by 2011, or sooner.

*We welcome applications for KF scholarships from individuals as well as from Buddhist institutions that provide study or retreat programs. There are two yearly application periods, with deadlines of January 15 and July 15. For the coming round, please submit applications to the Scholarship Committee between December 15, 2006 and January 15, 2007. For more information, please visit [www.khyentsefoundation.org](http://www.khyentsefoundation.org).*

# What Buddha Found

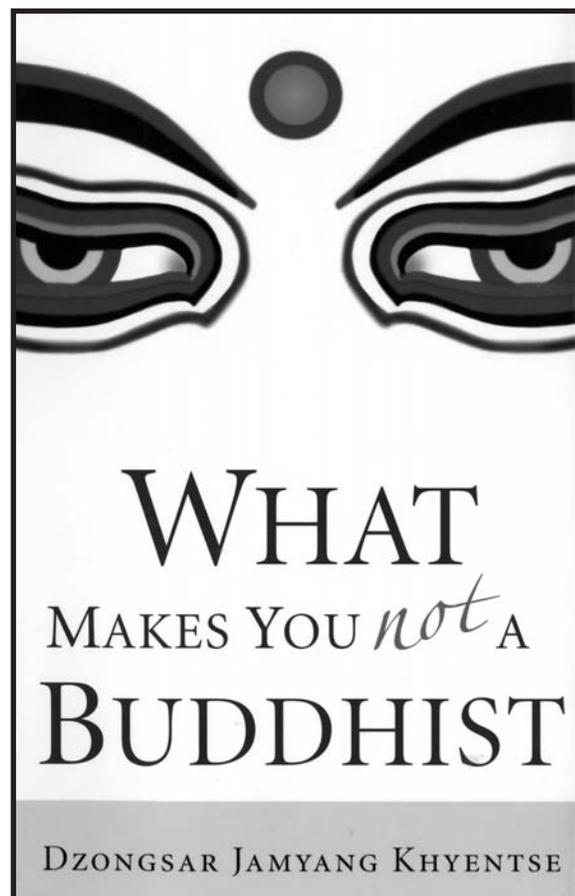
*“What Buddha Found” is an excerpt from Rinpoche’s new book, What Makes You Not a Buddhist, from Shambhala Publications, Inc. You can order it from the KF Benefits Gallery at <http://www.merchantamerica.com/kfgallery>, or from the publisher at <http://www.shambhala.com>. It is also available in bookstores.*

Without a single scientific tool, Prince Siddhartha sat on a patch of kusha grass beneath a *ficus religiosa* tree investigating human nature. After a long time of contemplation, he came to the realization that all form, including our flesh and bones, and all our emotions and all our perceptions, are assembled—they are the product of two or more things coming together. When any two components or more come together, a new phenomenon emerges—nails and wood become a table; water and leaves become tea; fear, devotion, and a savior become God. This end product doesn’t have an existence independent of its parts. Believing it truly exists independently is the greatest deception. Meanwhile the parts have undergone a change. Just by meeting, their character has changed and, together, they have become something else—they are “compounded.”

He realized that this applies not only to the human experience but to all matter, the entire world, the universe—because everything is interdependent, everything is subject to change. Not one component in all creation exists in an autonomous, permanent, pure state. Not the book you are holding, not atoms, not even the gods. So as long as something exists within reach of our mind, even in our imagination, such as a man with four arms, then it depends on the existence of something else. Thus Siddhartha discovered that impermanence does not mean death, as we usually think, it means change. Anything that changes in relation to another thing, even the slightest shift, is subject to the laws of impermanence.

Through these realizations, Siddhartha found a way around the suffering of mortality after all. He accepted that change is inevitable and that death is just a part of this cycle. Furthermore, he realized that there was no almighty power who could reverse the path to death; therefore there was also no hope to trap him. If there is no blind hope, there is also no disappointment. If one knows that everything is impermanent, one does not grasp, and if one does not grasp, one will not think in terms of having or lacking, and therefore one lives fully.

Siddhartha’s awakening from the illusion of permanence gives us reason to refer to him as the Buddha, the Awakened One. Now, 2,500 years later, we see that what he discovered and taught is a priceless treasure that has inspired millions—educated and illiterate, rich and poor, from King Ashoka to Allan Ginsberg, from Kublai Khan to Gandhi, from H.H. the Dalai Lama to the Beastie Boys. On the other hand, if Siddhartha were here today, he would be more than a little disappointed, because, for the most part, his discoveries lie fallow. That is not to say that modern technology is so great that his findings have been refuted: No one has become immortal. Everyone must die at some point; an estimated 250,000 human beings do so every day. People close to us have died and will die. Yet we are still shocked and saddened when a loved one passes away, and we continue to search for the fountain of youth or a secret formula for long life. Trips to the health food store, our bottles of DMAE and retinol, power yoga classes, Korean ginseng, plastic surgery, collagen injections, and moisturizing lotion—these are clear evidence that we secretly share Emperor Qin’s desire for immortality.



Prince Siddhartha no longer needed or wanted the elixir of immortality. By realizing that all things are assembled, that deconstruction is infinite, and that not one of the components in all creation exists in an autonomous, permanent, pure state, he was liberated. Anything that is put together (which we now understand to be everything) and its impermanent nature are bound together as one, just like water and an ice cube. When we put an ice cube in our drink, we get both. Just so, when Siddhartha looked at someone walking around, even the healthiest person, he saw this person as both simultaneously living and disintegrating. You might think this doesn’t sound like a fun way to live, but it can be an amazing ride to see both sides. There might be great satisfaction. It is not like a roller coaster of hope and disappointment going up and down. Seeing things in this way, they begin to dissolve all around us. Your perception of phenomena transforms, and in a way becomes clearer. It is so easy to see how people get caught up in the roller coaster, and you naturally have compassion for them. One of the reasons you have compassion is that impermanence is so obvious, yet they just don’t see it.



## KF Partners with KEAP to Support Theravadin Tradition in Cambodia

### Isaiah Seret

KF Project Development Director

Buddhism in Cambodia is lucky to be around, and I don't say that lightly. It was nearly wiped out by the Khmer Rouge, a revolutionary socialist party that systematically executed everyone in Cambodia with an education, including monks. During the massive turmoil of the 1970s, the Cambodian Buddhist sangha was virtually annihilated.

With the overthrow of the Khmer Rouge in 1979, the country began to heal, and Buddhism was desperately needed as a support for the lay society. Buddhist temples in Cambodia and neighboring Theravadin lands for centuries served the community through spiritual and family guidance, established orphanages, and gave food to those in need. However, it was not until the late 1980s that the Buddhist community was free to practice and grow, and few were left to teach the new generation of monastics. Who was left to revive the Buddhist tradition? Only a handful of learned teachers, nearly all non-monastics, emerged from hiding, and with government support a monastic education system modeled after western-style education was slowly reestablished.



photo: Glenn Fawcett

Two Cambodian monks have received KF scholarships

In the early 1990s, after a break of some 15 years, Dhamma-Vinaya and Pali (elementary) schools for monks reopened, and the first high school for monks reopened in Phnom Penh in 1993. In 1997, Preah Sihanouk Raj Buddhist University in Phnom Penh reopened with a pre-BA program. To date, although 15 to 20 monastics have graduated with BAs from this program since 2001, most disrobe upon completing their studies. It is estimated that there are fewer than 50 educated monastics in Cambodia today.

Due to societal pressures and lack of opportunity, many of the monks who have graduated from the Buddhist University have gone into business and lay life. Although this might be due in part to the lack of a viable monastic community, it is also possible that a 20-year-old monk may not be sure what to do with his life. And after graduation, there is no possibility for further education, because the Buddhist University is not equipped to offer master's and doctorate programs.

Dzongsar Khyentse Rinpoche visited Cambodia in 2004 and was greatly touched by the condition of monks living in makeshift structures. Rinpoche was deeply concerned that the Cambodian Theravadin tradition is in real danger of perishing if no effort is made to support and revive study and practice. He decided that Khyentse Foundation will help where possible, even if only in a small way.

To carry out this mandate, Khyentse Foundation explored various ways to establish a postgraduate scholarship program designated for Cambodian monks. One way to help is to offer financial assistance to Cambodian monks so that they can have the opportunity to study for an MA in the Buddhadharma abroad, in countries where the Buddhist



tradition is strong. The objective is for these monks to study and return to Cambodia to help restore Buddhism in their homeland.

With the advice and through the introduction of Professor Peter Skilling, a Buddhist scholar based in Thailand, Khyentse Foundation partnered with the Crestone, Colorado-based Khmer-Buddhist Education Assistance Project (KEAP) to offer a unique scholarship opportunity for outstanding monastics with a BA in Buddhist studies to further their studies.

The KF scholarships provide all expenses for the monks to attend a three-year MA program at recognized Buddhist universities in countries considered to have an extremely pure and unbroken lineage of Buddhist teachings. During the university summer break, the monks will practice meditation at retreats in the host country. A special English for Buddhist studies language crash course was recently completed at the Buddhist University in Phnom Penh that helped prepare the first two monk scholarship recipients, who will soon begin their studies in Sri Lanka.

KEAP is the only organization in Cambodia currently offering scholarship support for monastic education at the undergraduate level. The KF scholarship for postgraduate study is designed to supplement the KEAP program. Through this alliance, KEAP and Khyentse Foundation hope to produce a new generation of Buddhist scholars who will return to Cambodia as teachers and as the natural leaders that monks have always been in Cambodia.

With its network of more than 4,000 temples across a country that is more than 90 percent Buddhist, Theravadin Buddhism has been in the forefront of regenerative forces in the past. The rebirth of the Khmer culture and society will to a large extent depend on the renewal of standards in the Buddhist sangha. With planning and support from sympathetic friends, and the revival of the monastic community itself, Buddhism will again play a leading role in shaping a better future for Cambodia.

The KF-KEAP scholarship program for monastics in Cambodia is highly recommended and appreciated by Buddhist, government, and education leaders in Cambodia. The Foundation plans to gradually increase the number of awards from two to six scholarship recipients a year.



## Rinpoche Visits Berkeley

*"I feel with this one contribution we've started the equivalent of 100 monasteries."*

Rinpoche visited the University of California at Berkeley to celebrate the establishment of the Khyentse Foundation Distinguished Professorship in Tibetan Buddhism in August 2006.



photo: Peg Skorpinski

Khyentse Rinpoche, KF Advisers Gene Smith and Steven Goodman, Board Member Kris Yao, and Executive Director Canglioli Che received a warm welcome on the UC Berkeley campus. A reception was attended by Berkeley Executive Vice-Chancellor and Provost George Breslauer, Vice-Chancellor for University Relations Don McQuade, Dean Jane Broughton, and Buddhist Studies faculty, graduate students, and friends.



photo: Peg Skorpinski

*Khyentse Rinpoche examines unique Tibetan texts in UC Berkeley's East Asian Library.*



## Good News from Deer Park Institute

From Deer Park Institute in Bir, India (see the articles in the KF Communiqué, Summer 2006), administrator Prashant Varma reports that His Holiness the Dalai Lama is now a patron of the Institute.

His Holiness' secretary writes, "His Holiness is particularly pleased to learn of Rinpoche's intention to restore the classical and sophisticated traditions of great institutions such as Nalanda and Vikramalashila to our Indian friends out of his tremendous appreciation for India."

### 2007 Teaching Schedule

To see Rinpoche's teaching schedule, go to [www.siddharthasintent.org](http://www.siddharthasintent.org)

**Taipei, Taiwan**  
Uttaratantra (Year 2)  
March 30 to April 1

**Sydney, Australia**  
Madhyamakavatara (Year 3)  
June 15-24

**Ushnisha Vijaya Puja (Year 2)**  
April 9-15  
(Venue set up April 7 -8)

**Vancouver, Canada**  
Uttaratantra (Year 1)  
August 4 to 12

## Have You Signed Up to Be a Monthly Donor?

The most effective and direct way to support Khyentse Foundation is to sign up as a monthly donor. Your regular giving will be matched dollar for dollar by a group of generous sponsors, literally doubling your contribution to support the work of the Foundation.

Our monthly donors and matching fund sponsors form the financial basis for Khyentse Foundation to provide long-term support to foster the study and practice of Buddhism. Like drops in the ocean, no amount is too small. A \$20 monthly pledge can support the study of one monk in a Buddhist institute in India or Tibet. With the matching fund you are supporting two monks. \$100 a month accumulates to \$2,400 per year with the matching fund program, enough to support a western student in full-time Buddhist study in a shedra in Nepal, or to format over 50 volumes of Buddhist texts that are in danger of perishing.

Join the Khyentse Foundation sangha to support our priority projects for 2006-2007:

- Provide scholarships to Buddhist students and practitioners worldwide
- Support monastic education
- Fund the preservation, translation, publication, and distribution of Buddhist texts

To join the Monthly Donations Matching Funds Program, you can download a donation form from the Khyentse Foundation website. Or simply send us your name and email address, the amount of the monthly donation and the starting date, and a voided check (for automatic bank deduction). To pay by credit card, send the information (type of card, number, and expiration date) to:

Khyentse Foundation  
PO Box 156648  
San Francisco, CA 94115  
[www.khyentsefoundation.org](http://www.khyentsefoundation.org)

## About the Khyentse Foundation Communiqué

The Communiqué is a publication of Khyentse Foundation, a nonprofit organization founded by Dzongsar Khyentse Rinpoche in 2001 to establish a system of patronage that supports institutions and individuals engaged in the study and practice of the Buddha's vision of wisdom and compassion.

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