

2022-23



**Karmapa International
Buddhist Society**



ANNUAL REPORT





Estd. 2012

कर्मापा अन्तरराष्ट्रीय बौद्ध संस्था

KARMAPA INTERNATIONAL BUDDHIST SOCIETY

Karmapa International Buddhist Society is an international organisation for charity, cultural capital and Buddhist educational opportunities.

(19th January, 2012 – Registrar of Societies District South West Govt. of NCT of Delhi).

www.kibsociety.org



— 1930 - 2022 —

Mahapandita Yongzin Prof. Sempa Dorje

Mahapandita Yongzin Prof. Sempa Dorje was born in 1930 in Kinnaur (Khunu), Himachal Pradesh. He went to Tibet at a very young age and spent many years studying with many accomplished masters and scholars from the entire range of Tibetan Buddhist schools. He thus attained vast knowledge and understanding in the field of Tibetan Buddhism.

After his return to India, he enrolled at Sampurnanand Sanskrit University in Varanasi, where he completed his master's degree in Indian Buddhist philosophy, Sanskrit and Pali in 1972. In 1974, he was invited to teach at the Central Institute for Higher Tibetan Studies in Sarnath, where he remained until his retirement in 1997.

After that, he was invited to serve as a private tutor to His Holiness the 17th Gyalwa Karmapa Trinley Thaye Dorje. Subsequently, he also taught at Shri Diwakar Vihara (2002–2007) and KIBI (2011–2022), benefitting countless students.

Apart from his responsibilities as a teacher, over the years he composed many famous books in Sanskrit and Tibetan, published by Shri Diwakar Publications in Kalimpong (West Bengal), and KIBI Publications in New Delhi.

He was one of the most renowned scholars in the entire Tibetan Buddhist community and one of the main tutors of His Holiness the 17th Gyalwa Karmapa. He also served as the President of the Karmapa International Buddhist Society.

Prof. Sempa Dorje passed into 'Maha Parinirvana' on 9th of July 2022 at 6:30 pm and remained in a meditative state (Thukdam) until 14th of July. His passing is a great loss for the entire Buddhist community, but his legacy is timeless.

Editor's Note

Dear reader,

Namo Buddha!

I am glad to introduce to you this year's *Knowledge in Action*: Karmapa International Buddhist Society's Annual Report 2022/23.

KIBS continuously contributes to the welfare of sentient beings. However, this year we had to face the loss of our KIBS president Prof. Sempa Dorje. Genla, as he was affectionately and respectfully called by his devotees, was an authentic disciple of the Buddha who spent a large amount of time on writing books. His legacy now primarily remains within the pages of these books, helping sentient beings at present, and without doubt continuing to be of benefit for generations to come. In memory of his timeless example, this year's annual magazine is dedicated to him. It therefore includes two of his teachings – one on the subject of the *Three Wisdoms*, a key theme for all Dharma practitioners; and his introductory talk to the Public Meditation Course 2013, which offers profound guidance for putting Buddhas's teaching into practice in one's daily life – as well as a detailed article on the final respects paid at KIBI during the weeks following his passing.

Besides, within the following pages we would like to once again take you through our annual activities, opened by the foreword letters of His Holiness the 17th Gyalwa Karmapa Thaye Dorje, His Holiness' General Secretary Ven. Jigme Rinpoche, KIBS President Mr. S. N. Raju ji, and the KIBS Report by General Secretary Ven. Skarma Ishey Jungnes.

I would like to whole heartedly thank each and every one who contributed in any form to this glorious Annual Report 2022/23: Skarma Ishey Jungnes, Gandun Thargey, Dawa Sherpa, Ulrike Catty-Hübler (Rabjam), Michael Donges, Audrey Desserrieres, True Rosaschi and Katrin Becker.

May all sentient beings always be happy!

The Editor

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सत्यमेव जयते

**CERTIFICATE OF REGISTRATION
UNDER SOCIETIES REGISTRATION ACT XXI OF 1860**

Registration No. S/RS/SW/ 0601 /2012

I hereby certify that **"KARMAPA INTERNATIONAL BUDDHIST SOCIETY"**

Located at **"B-19/20, Qutab Institutional Area, New Delhi – 110 016"** has been registered* under

SOCIETIES REGISTRATION ACT OF 1860.

Given under my hand at Delhi on this 19th day of

January, 2012.

Fee of Rs. 50/- Paid.



19-1-12
(D S GAHLOT)

**REGISTRAR OF SOCIETIES
DISTRICT SOUTH WEST
GOVT. OF NCT OF DELHI
DELHI**

**Registrar of Societies
Delhi**

* This documents certifies registration under the society Registration Act, 1860. However, any Govt. department or any other association/Person may kindly make necessary verification (On their own) of the assets and liabilities of the society before entering into any contract/assignment with them.



The 17th Karmapa Trinley Thaye Dorje

New Delhi, 25 April 2023

Dear staff members, volunteers and students,

Like every year, I would like to use the occasion of the KIBS Annual Report 2022/23 to express my heartfelt appreciation to all of the staff members and volunteers for their tireless dedication to the development of KIBS and KIBI, and for maintaining their various spiritual and charitable activities throughout the past year.

Last summer, our whole community was confronted with a devastating loss: on the 9th of July 2022, the 10th day of the lunar calendar, our dearly beloved Professor Sempa Dorje passed into Parinirvana. The cremation took place on the 18th of August, and daily rituals were performed at KIBI for the entire period of 49 days after his Parinirvana.

I feel that while it's natural for us to be sad and miss Genla's enlightened and enlightening presence, at the same time we also have every reason to be grateful: he was an exceptional teacher and a genuine Bodhisattva, and, just like myself, many fellow practitioners had the precious opportunity to learn from him and absorb his vast and timeless knowledge and wisdom. What is left for us to do now is to put into practice, to the best of our ability, the Buddha Dharma he so generously shared with us during his lifetime.

However, this past year has also given us cause for joy: after a three-year COVID-related break, KIBI was finally able to open its doors again and welcome over 700 students for the Karmapa Public Course from the 3rd to the 10th of March 2023. Seeing so many familiar faces again after such a long time, and witnessing everybody's enthusiasm and devotion to the Buddha Dharma was a wonderful experience – indeed, in many ways it felt just like coming home.

Another reason to rejoice was the release, on the 5th of March 2023, of the English translation of Prof. Sempa Dorje's *A Lamp Illuminating the Twofold Meaning: A Commentary on Gelongma Palmo's Verses of Praise to Noble Avalokiteśvara*. May this work, and all future books released by KIBI Publications, benefit countless beings!

Once again, thank you to all the staff members and volunteers for making all this precious Dharma activity possible, and thank you to the students for your unwavering support and dedication.

I look forward to many future occasions of sharing the Buddha Dharma at KIBI – may we all meet again and again, and progress on the path to liberation together!

With prayers



The 17th Karmapa Trinley Thaye Dorje



KARME DHARMA CHAKRA

Communauté monastique bouddhiste

Dhagpo Kagyu Ling,
April 30, 2023

Dear Dharma Friends,

Among the several losses of eminent masters that marked last year, Professor Sempa Dorje's passing into parinirvana is yet again a reminder of the fleeting nature of our human existence. Gen Sempa Dorje was one of the most learned scholars of Tibetan Buddhism. When a person reaches such mastery in terms of scholarship and practice, all others acknowledge it, regardless of their background or tradition. The late Shamar Rinpoche invited Gen Sempa Dorje to take part in His Holiness Karmapa's education from the time he was young. Furthermore, Professor Sempa Dorje tirelessly and generously devoted his life to the transmission of the Buddhadharma to hundreds of *khenpos* and students until his demise. He never withheld his knowledge. In his great generosity, he authored several books including the most precious *Essential Compendium of Tenets*, which is a treasure for any student who wishes to understand the various views in a correct and rigorous way.

I am grateful that he was able to live such a long and meaningful life, and even his passing was yet another example of his greatness. His *tukdam*, final meditation, and the relics left after the cremation of his *kudung* are all signs showing that he was not only a scholar, but he was truly a *kyebu dampo*, an authentic being.

I deeply rejoice that the Karmapa Public Course could take place once again and that KIBS's activities could resume to their fullest. The long interruption of KPC is a strong reminder of the preciousness of such moments when His Holiness Karmapa can share the Buddhadharma with us. The release of Gen Sempa Dorje's publication *A Lamp Illuminating the Twofold Meaning: A Commentary on Gelongma Palmo's Verses of Praise to Noble Avalokitesvara* was a meaningful way to both honor his memory and keep his legacy alive.

I send my very best wishes and prayers.

May we all continuously gather the conditions for the Dharma's ongoing flourishing,

Jigme Rinpoche

C O N G R E G A T I O N
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CONGREGATION RECONNUE, DÉCRET 8 JANVIER 1988

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President Speech



Venerable Sangha colleagues,

I am delighted to apprise all of you that our Sangha has successfully completed the first decade of its impressive activity in its chosen fields i.e., education, Buddhist philosophy and practice, social service, and charity, as well as the commemoration of nationally and internationally designated special days. In this regard, I would like to express my heartfelt gratitude to our Chief Patron, His Holiness the 17th Gyalwa Karmapa Trinley Thaye Dorje, without whose guiding force and timely help, we would not be in the position we are in today. Further, I would also like to extend my sincere thanks to our Sangha colleagues, friends and volunteers who have persistently put in their best efforts to make our Society's every event an unforgettable one during this past decade.

For the last three years our planet earth has witnessed an overabundance of human sufferings and miseries which are unprecedented and only comparable to last century's Spanish Flu, World War I and World War II, as a result of which the entire world came to a standstill. Presently, humanity is recovering from the cataclysm it has faced in recent years and slowly inching its way back towards normalcy.

Last year another misfortune befell our Society in the form of the void created by the Parinirvana of our beloved President, the late Professor Sempa Dorje, who had been a torchbearer of our Society since its inception until his passing in July, 2022.

After a gap of three years, our office bearers met in our headquarters and deliberated upon various future courses of action to further our aims and objectives, while also welcoming our newly inducted office bearers.

In this meeting it is welcoming to note the participation of the august officers from the secretariat of His Holiness the 17th Gyalwa Karmapa, viz. Rabjam la and Micha Donges. It is my humble suggestion that we should promote an environment wherein each and every institute, association, society or overseas branch engaged in the promotion of the teachings and practices of His Holiness the 17th Gyalwa Karmapa, shall be in a position to share the details of their yearly activities and achievements between themselves.

With prayers for the end of suffering of all sentient beings,



Mr. Satya Narayana Raju

President

31st March, 2023

KIBS Report Summary 2022/23

by the General Secretary



I am very grateful to have this opportunity to express my thoughts and share a few words here in our KIBS Annual Report 2022/23.

This year was overshadowed by the passing of our most respected Genla Prof. Sempa Dorje on July 9th 2022. He was the main tutor of His Holiness the 17th Gyalwa Karmapa Thaye Dorje, as well as the President of the Karmapa International Buddhist Society. Throughout the years, he had been guiding KIBI with wisdom and immense kindness, never

turning anyone down who came to seek his advice. Be it our staff members, students, or other visitors, he always welcomed us with a warm smile, making time for everyone regardless how busy he in fact was. The mere memory of the blessings and gentle calmness that he continuously radiated opens my heart and eases the mind, and I am sure it will be the same for so many of you who knew him! Even now, in his physical absence, he remains our inspiration – a pure enlightened master, yet symbol of simplicity and down-to-earthness. Nothing in this world can compensate this irreparable loss.

In accordance with the Tibetan Buddhist tradition, the very next day after his passing, 49 days of puja (rituals) began. With KIBI's rather small team of staffs busy taking care of all organizational matters and the like, we were immensely grateful to be joined by a group of experienced, hard-working monks from Rumtek monastery. Under the guidance of Nendo Tenam Rinpoche & Chopon Lama Thinley, they carried out the rituals and saw to having everything prepared in the proper manner.

Taking this opportunity, in the name of the entire team I would like to express our heartfelt gratitude to everyone involved in making this auspicious puja fruitful: To begin with, all the generous sponsors for their invaluable financial contributions – first and foremost, we sincerely thank His Holiness the 17th Gyalwa Karmapa Thaye Dorje for covering all expenses of the entire 49 puja days, as well as each and every of the numerous sponsors who

contributed in any form. Our heartfelt *Thank You* extends to the Karmae Sangha Rumtek, Prof. Sempa Dorje's family and relatives, all the representatives of Their Holinesses the Gyalwa Karmapa's and 14th Shamarpa's associations, the delegates of Buddhist monasteries; as well as the In-charge and committee members of the Crematorium Katwaria Sarai, and the SHO of Kishangarh Police Station. I thank the KIBS Sangha and all staffs for their tireless hard work, day-in and day-out. Finally, we wholeheartedly thank everyone who sent their condolences: estimated Rinpoches, Khenpos, Genla's students, and all devotees – expressing your sympathy was met with deep appreciation from all of us.

However, just as a shadow can only arise where there is light, after the experience of such loss, we came to see a truly joyful -and equally busy- start of the year 2023: After the pandemic-caused three-year break, finally we resumed our Karmapa Public Course, traditionally held in mid-March. We were overjoyed to welcome back so many seasoned KIBI students, as well as a large number of students who joined for the first time. Once again taking the opportunity, here we would like to thank Bettina Haffter for taking charge of the course coordination, as well as our entire KPC team and everyone involved for their hard work in making this course a fruitful one. Now we will smoothly resume our course program, and are soon to share more information with all our devotees.

During KPC we had yet another occasion worth celebrating: the publication of KIBI Publications'

first title in English language, namely the translation of Genla's commentary on the *po bstod* (Tibetan edition: KIBI Publications, 2020) called *A Lamp Illuminating the Twofold Meaning: A Commentary on Gelongma Palmo's Verses of Praise to Noble Avalokiteśvara (po bstod)*, published under the Karmapa SERIES (vol. 4). We were deeply honoured to have had the book release take place in the presence of the Gyalwa Karmapa, distinguished guests, and all course participants.

Furthermore, a note worth mentioning is the commencement of KIBI's language course, Level I: Tibetan for Beginners. Requested by a group of people from the Himalayan region based in New Delhi, KIBI Office organised this language course, which runs until present. With their high interest and great determination in learning to read the precious texts, the entire group has already gained fluency in reading, and furthermore obtained a good knowledge about Buddhism. Besides, through their great devotion and readiness to support KIBI, they have become a well-appreciated, integral part of the KIBI community, whom we are glad to have around.

In conclusion, I would like to thank all the sanghas, staffs, and volunteers for their continuous hard work for the institute. I am convinced that together we can bring all activities to success, by leading our KIBS rightfully and for the benefit of all sentient beings.

Skarma Ishey Jungnes
General Secretary (KIBS)



Report on KIBS Europe



Karmapa International Buddhist Society Europe e.V. (KIBS Europe e.V.)

KIBS Europe e.V. is a non-profit association under the leadership of the 17th Gyalwa Karmapa Trinley Thaye Dorje and is based in Oldenburg, Germany. The society aims to promote inner wealth and peace by fostering Buddhist education, culture, and charity. The yearly general member assembly of KIBS Europe was held on May 25, 2022. The focus of the activity of KIBS Europe e.V. has again been the support of KIBI and the related activities of Gyalwa Karmapa. Since KIBI's academic program had to be paused since 2021 due to the current COVID-19 pandemic, this year's support was limited to renovation and logistic support. KIBS members Sabine Schütz and Damgar Colombel further visited KIBI, New Delhi, in September 2022 to gain a better idea about the needs of KIBI during the time of the pandemic.

If you would like to financially support the activities of KIBS and KIBS Europe e.V., we appreciate your donation! You are also very welcome to contribute with volunteer work for KIBS Europe e.V. as well as at KIBI, New Delhi.

Thank you for your support!

KIBS Europe e.V.

Bank: Volksbank Oldenburg eG

IBAN: DE 67 280 618 223 780 373 500

BIC: GENODEF1EDE

Website: www.kibseurope.org

KIBS Europe (Committee members)

President	Dr. Rolf Scheuermann
Vice President, Treasurer	Sabine Schütz
Public Relations	Dagmar Colombel
Member	Audrey Desserrieres
Member	Kharma Thilay Lama
Member	Nina Teuber
Member	K. Tsewang Gyurme

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“Old Meets New”

Steady Routines and the Excitement of New Tasks



Karunasagar International Buddhist Institute, 2023
Photo by Lekshey Jordan

At KIBI Library & Publications (KLP), during this past year we saw the coming together of “old & new”: The library works proceeded steadily in line with the direction it has been placed in throughout the past few years, while the establishment of the publications unit brought the freshness of new tasks, new challenges, and a whole lot of new things to learn. And in between came the realization of an idea that had been on our minds since a long time.

Library

The primary daily routine in the library remains the cataloguing of all items into the Dhagpo Kagyu Libraries catalogue. As we are trying to provide as many pieces of information as possible to the users, the progress is slow. Nevertheless, the Sanskrit section has been completed and the Magazine section commenced! For both parts, this also included the setting-up of a new shelf-marking system in line with the structure of the main section.

As nowadays social media are a somewhat integral component of life, in addition to the already existing library facebook page – which by now has become a well-established tool for Dharma students to send their enquiries – a KIBI Library Instagram account has been set up.

Besides, at this point, we would like to take the opportunity to express our genuine appreciation for the continuous and generous support KLP has received from the devotees. In terms of Dharma texts, in 2022-23 KIBI Library received the donation of 96 books & booklets, one set of 15 volumes; 2 peja, and one set of 20 volumes. A heartfelt *Thank you* to each one of you for all forms of support – we genuinely appreciate it!

Biographic record : Śāryadāśa		
Title Main title: Śāryadāśa Sub title: Āyadāśaśāstra śāryadāśaśāstra Parallel title: śāryadāśaśāstra Other title: Śāryadāśaśāstra		
Description Genre: śāstra, commentary, treatise Theme: māyāśāstra Biographic level: monography Document type: language materials, printed Material type: manuscript book Material description: 1/2, 20, 15, 24 p. Material characteristic: biographical references, index, translation and primary matter in Tibetan and Hindi Format: 24.8x18.8 cm		
Publication Publisher: Central Institute of Higher Tibetan Studies Collection: Śāryadāśaśāstra series Number in collection: VII Printer: Samsara Printing Press Year of publication: 1995 Place of publication: Samsara, Varanasi Type of publication: 1. Sanskrit ISBN/ISSN: none		
Persons author of root text: nāgārjuna translator: Prof. Sampa Dorje	Keywords subject: māyāśāstra subject: śāryadāśa domain: Buddhist philosophy	Languages main language: Sanskrit second language: Tibetan third language: Hindi
Notes note about content: Classical Sanskrit work on Māyāśāstra philosophy, with auto-commentary, revised into Sanskrit from Tibetan translation. note for catalog: nāgārjunaśāstra śāryadāśaśāstra śāryadāśaśāstra śāryadāśaśāstra śāryadāśaśāstra śāryadāśaśāstra śāryadāśaśāstra śāryadāśaśāstra śāryadāśaśāstra śāryadāśaśāstra		
Biographic sub-records		
Multimedia		
Copies 9-200-001-01 Kibi Library - none Y-200-001-01 Kibi Library - none		

Project: Stock clearance



With the resuming of KIBI's course program in March 2023, a long-planned project could finally be realized: during the Karmapa Public Course (KPC), a stock clearance was organized. Over the years, a large number of spare book copies found their way into our shelves, yet remained there merely gathering dust. In order to have them fulfil their intent of benefiting Dharma students and interested readers, we organized a free distribution desk from which the course participants could freely take, according to their interest and requirement.

And we were exhilarated to see how well this offer was taken – we even received several online orders from overseas' students! By mid-March, a total of more than 544 books had been distributed, leaving several of the available books fully sold out. Once again, our sincerest gratitude to all the recipients for kindly expressing your appreciation of the books!

Publications

We are overjoyed to share the news that the establishment of KIBI Publications has taken a major step forward by releasing its first monograph in English language! This is



the translation of Prof. Sempa Dorje's commentary on the "Potö", rendered into English as *A Lamp Illuminating the Twofold Meaning: A Commentary on Gelongma Palmo's Verses of Praise to Noble Avalokiteśvara* (po bstod), which was KIBI Publications' second title (*dge slong ma dpal mos mdzad pa'i 'phags pa spyan ras gzigs kyi (po bstod) bstod pa'i 'grel ba don gnyis gsal sgron*, c2020) published in Tibetan. Both the Tibetan original as well as the English translation have been published under the Karmapa SERIES (vols. 2 & 4). Thanks to the hard work of all the contributors – first and foremost the translator Khenpo Mriti and revisor Ven. Lama Jampa Thaye – the printed books arrived to KIBI just the night before KPC's commencement. Thus on March 5th 2023 we had the great fortune of conducting the release in the presence of the Gyalwa Karmapa, Ven. Lama Jampa Thaye as well as distinguished guests and all course participants.

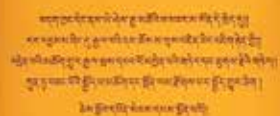
Two further projects were printed likewise just on time for KPC: the fully revised edition of the Chenrezig sadhana – which came in handy as

this practice formed the final part of the Gyalwa Karmapa's teaching sessions every day during course – and a brochure with the *Essential Biography of the Great Scholar Prof. Sempa Dorje* (*bdag nyid mkhas dbang chen po slob dpon sems dpa' rdo rje mchog gi rnam that snying bsdus*) for the Tibetan-speaking devotees, which proved to be a source of deep inspiration to its readers.

However, beyond the actual book publishing and preparations for upcoming projects, many background works are required for setting up the unit thoroughly – thereby keeping us joyfully busy while not cutting short on challenges arising on almost daily basis. But as learning new things, especially when met with a sincere interest, is always exciting and mind-opening, we are very much looking forward to continue on, and hopefully provide all interested Dharma students with a steady stream of authentic Dharma texts. May all be auspicious & Dharma activities proceed swiftly!

Katrin Becker
KIBI Librarian

CE 503



Paying our Final Respects to Prof. Sempa Dorje



Prof. Sempa Dorje was a most thoroughly learned Indian scholar and a highly respected and widely regarded Buddhist professor with a vast knowledge of Buddhism, Tibetan, Sanskrit and Pali. He composed over 30 profound literary works in Tibetan and Sanskrit – all of them rare and original. Shri Diwakar Publications in Kalimpong (West Bengal) and KIBI Publications in New Delhi have published most of his books. But above all, his in-depth knowledge of Indo-Tibetan Buddhism and Sanskrit was deemed unparalleled, and will be a great loss for the Buddhist world in general and the Himalayan region in particular. Prof. Sarat Chandra Das, a renowned Indian scholar, regarded him as a ‘walking library’, who had answers for every question on Buddhism.

After Genla’s passing, Karmapa International Buddhist Society (KIBS), supported by a group of experienced lamas from Rumtek monastery, conducted the entire set of rituals traditionally performed on such occasion, spanning over 49 days, from the 9th of July – 26th of August 2023. During the first five weeks, the Amitabha, Mitrugpa, Thirty-five Confession Buddhas, Zhitro, and Vajrasattva pujas were conducted, respectively.

Then, during the sixth week dedicated to the practice of Gyalwa Gyatso along with one thousand tsok and butter lamp offerings, on the 18th of August 2023 the cremation ceremony took place, led by His Holiness the 17th Gyalwa Karmapa Thaye Dorje and his heart disciple Ngedön Mingyur Drakpa



Senge, His Eminence the 4th Jamgon Kongtrul Rinpoche. The Gyalwa Karmapa performed the still on-going Gyalwa Gyatso puja (Skt. Jinasagara, Engl. “Ocean of Victorious Ones”; a four-armed manifestation of red Chenrezig with his consort, whose practice is of particular importance in the Karma Kagyu tradition of Tibetan Buddhism, emphasizing the development of compassion or skilful means) to the east, while His Eminence the 4th Jamgon Kongtrul Rinpoche conducted the Mitrugpa puja (Skt. Akṣobhya, Engl. “The Unshakeable”; one of the Buddhas of the Five Families who is invoked for representing the non-dual wisdom of the enlightened mind of Buddhahood) to the north, both with *jinsek*. The ceremony was attended by representatives of various monasteries, delegations of associated centres and institutions, all our KIBI members, as well as a large number of Genla’s relatives and devotees. Just when the fire had been set to the cremation stupa, the entire assembled gathering lined up for paying their final respect by offering one last katak and kora to our deeply revered KIBS president, tutor of His Holiness the Gyalwa Karmapa Thaye Dorje, one-of-a-kind practitioner, and teacher to numerous students from around the globe.





In the seventh week, the Kunrig (Vairochana) puja entitled *Namdrol Gochen* (“The Great Way of Liberation”), composed by the 8th Karmapa Mikyö Dorje and according to the tradition of the great translator Chag Lotsawa, was conducted. A good half way through this final week, on 24th of August 2022, a water purification puja with Monlam prayers was performed at the Crematorium Katwaria Sarai, where Genla’s ashes had been left untouched for six days, thoroughly in line with ancient Buddhist tradition. Subsequently, the relics found in the ashes were collected and with great joy welcomed to KIBI’s main shrine. Then, on the very last of the 49 puja days, the conclusion of the Kunrig puja was followed by a Mahakala tsok puja, as well as a KIBS charitable offering of two volumes of texts – the *Gyā Tongpa* (“Perfection of Wisdom in 8,000 Lines”), and the *Zungdü* (“Collective Sutra of the Buddha”) – to the entire Sangha and all participants.

Thus, a page turns. However devastating a loss, the activities of KIBS must and will go on. But now it is on us to carry on Genla’s legacy by putting into practice all that he has taught us throughout the years, through teaching and living example equally. And this we firmly set as our genuine aim: by keeping his wise advice he had so kindly shared with us in mind and by drawing inspiration from his stainless example,

we will do our best to flourish KIBS activities for that they may be of benefit to ever-increasing numbers of beings.

From the bottom of our heart and with deep veneration: Thank you, Genla, for all that you have done for us. May your path be swift, all your vast aspirations fulfilled instantaneously, and may you benefit oceans of beings, through your inspiring presence as well as ceaseless Dharma activities. May the memory of your immense compassion time and again encourage us on our paths; may the seeds you planted in our minds through expounding the profound authentic Dharma quickly mature and ripen into limitless fruits for the benefit of the multitude of beings.

May we meet again soon!













The Three Wisdoms:

The Importance of Learning on the Buddhist Path



Today Prof. Sempa Dorje will introduce us to the practice of the *Three Wisdoms*. Generally speaking, the topic of the Three Wisdoms – the *Wisdom of Hearing* or Listening, of *Contemplation* and of *Meditation* or Application – is very vast and there are so many things to talk about. When we go deeper into this, the talks will lead us very far – far away into many subjects. Since we have limited time, I will be very brief.

For a practitioner who seeks for liberation and omniscience, it is necessary to engage into the proper practice. The practice is that of the 37

Branches or Qualities of Enlightenment. They can be further summarized into the *Five Paths*, and they are practiced in all Buddhist yanas - Sutrayana, Tantrayana, or even Shravakayana (lower vehicles). Through that way, we can reach the desired or set goal – the respective destination which is either nirvana of the lower vehicles, complete Enlightenment in the sense of Mahayana or in Vajrayana, the state of Dorje Chang (Skt. *Vajradhara*). Then we need proper information on how to practice correctly. It basically starts from the Three Wisdoms. They are the key tools to engage into those paths to practice properly. Basically, the path (Tib. *lam*, Skt. *marg*)

is a kind of subject or the basis that our practice stands on. Through that you start your journey to reach the destination. That is called “path” or “*marg*” or “*lam*”. To take that path, for those who seek liberation, we need proper instructions and information. In the context of Buddhist practice or training, this information is summed up into three categories which are *hearing*, *contemplation* and *meditation*. Each of these carries its own wisdom. This means the right information. One has to go through that process, otherwise one cannot arrive to the right or intended destination.

The Three Wisdoms

When we are looking for the nature of phenomena, if we just step in without knowing its method or way, we will never get what we are looking for. It is like walking in a dark place. We expect to go somewhere, but actually we just step in the darkness – we don’t have any way to find the right way and clarity to reach our destination. Therefore, one should first have the proper knowledge about what we are seeking. Knowledge starts with the letter “ka” in the Tibetan and from “A” in the English alphabet. From there we begin our journey. We have to maintain this knowledge throughout the entire process.

All this knowledge includes what we have gained and is called the *Wisdom of Learning*. It is the first stage and we obtain it from our teacher. When we have acquired all this knowledge, we should then carefully contemplate on it until we have no more doubts until we are satisfied with the knowledge that we have received from our teacher; this is called the *Wisdom of Contemplation*. Then after contemplation, we must apply it to the practice with a one-pointed mind, meaning we have to meditate on the subject that we have previously confirmed. This is how we gain the knowledge called the *Wisdom of Meditation*. Through that meditation, step by step we will gain all the qualities of meditative absorption - samadhi

such as the “samadhi that increases breath”, the “diamond-like samadhi” and so on. All of these will grow within us through this stable meditation. These are the Three Wisdoms that we need in order to reach the destination.

Wisdom of Hearing: the Two Most Important Teachers

If we look at the beginning stage or the Wisdom of Learning or Hearing, where does it come from? Buddha Shakyamuni or Bhagavan gave a teaching called the *Sutra of Parents*. In that sutra it is most importantly mentioned about two teachers: the first is called the *teacher who shows the world*, which is the mother. With a very kind heart, our mother teaches us about what is clean and what is dirty, what to be avoided and what should be accepted or even to know how to walk. From her we start to learn about the world and receive all these types of knowledge. Therefore, it is also in general said that “The first teachers of one’s life are one’s parents”. Once we know the necessary and fundamental knowledge of daily life and we gain awareness of the hidden meaning in terms of practice towards enlightenment, we need an additional teacher. This is then the second, the *teacher who shows the path to liberation*, and he is the one who provides the knowledge about or who leads us towards liberation. These are the two most needed teachers in one’s life. Almost all of us received or completed the knowledge from our first teacher, but now the learning from the second is still in progress. There are so many things to learn regarding Enlightenment. From the beginning of our path until Enlightenment, every step we have to learn from our teacher, especially directly from our teacher’s words.

It is said that among all deeds of the Buddha, the foremost is giving teachings or showing the path verbally. All these teachings are the cause for students to gain the Wisdom of Learning and



it becomes a big chapter for one's journey to liberation. Therefore, it is called the *Wisdom of Learning and Hearing*; it depends upon the spiritual teacher. Based on his teachings, you can gain the Wisdom of Hearing. In terms of the literal meaning of the Tibetan term *töpa*, the word “hearing” is the most accurate translation because even the Sanskrit *sharman* holds this meaning, but maybe in terms of your native English understanding, “learning” might be more suitable.

How to Gain the Wisdom of Hearing

So what should we expect from a teacher to gain the Wisdom of Hearing? You can say the Three Trainings. In brief the Three Baskets and then the Twelve Branches of Teachings. These are the areas of knowledge that come from a spiritual teacher to gain the Wisdom of Hearing. In terms of the meaning,

they all carry the meaning of the *Four Noble Truths*. What is to be realized? The Four Noble Truths should be the subject of realization.

The Four Noble Truths, as mentioned before, are summed up by cause and condition. The first cause and condition is that which completes the process of samsara. The second cause and condition is that which completes the process of reaching nirvana. How you can understand or how you can really engage in or approach perfectly depends on the Wisdom of Hearing that you gain from the spiritual teacher's verbal transmission. If the teacher taught you correctly and you heard completely, then based on that you can build up the real wisdom to know the accurate meaning of the Four Noble Truths. How skillfully you can engage into your studies depends on that. Therefore, there is a saying by Tibetan masters that when you engage into studying, you should not look upon the education or studying matters like a

small child watching a colorful temple or monastery. That means the child is just mesmerized by the overall colorful beauty of the monastery, but doesn't go into details. When you ask how Buddha's eyes look like or something similar, then a small child doesn't know it. So the gross level of watching should not be the norm when you engage into studying Buddhism. Otherwise, if you just scan roughly, then you can just leave your education the way it is, but when you ask and you really don't know what they are, this should not be the case.

How can you go into the detailed knowledge of your study? You shall not leave any doubts about the knowledge. You should neither miss any of the knowledge, nor add any artificial knowledge – you should know accurately. Until you have cut off all doubts, you should go into it. Then you will see the fact or the real view of the subject of your studies. You will be perfectly introduced to your subject in terms of what you are looking for. So that kind of detailed and accurate knowledge comes from gaining the Wisdom of Hearing. It comes from your own efforts or practical studies and from the teacher's words. One should also interact with Dharma friends, classmates or fellow students and engage in discussions. Then finally you will overcome all doubts and you will have the accurate knowledge. For example, when the subject of your study is the Four Noble Truths, you should really know every hidden meaning, all the details of this subject; then you will gain the knowledge without confusion. That is called the Wisdom of Hearing.

Intellectual Knowledge – Inner Experience – Realization

Once you have gained the Wisdom of Hearing, in the end you can say that you have become learned. For example, among the Four Noble Truths there is the Truth of Suffering. You can say: "I know the Truth of Suffering. I have knowledge of it. I have learned the Truth of Suffering." That means you cut off all doubts

about the Truth of Suffering. That is what is called *to be learned*. Here we are concerned about the wisdom gained from hearing. If we look more in detail how we have learned it, we learned about the Truth of Suffering by following the names and following the sounds. That is the nature of the wisdom gained from hearing, which is the actual wisdom of concept or the wisdom of conceptualization. It means that this wisdom is not very stable. If you investigate the real nature of the Truth of Suffering, you see that it is still far. It is not in close reach. Because through that conceptualized knowledge, we have an idea and information, but it is not that we ourselves have truly realized the Truth of Suffering. Therefore, it is not that stable and it is not that close to the real realization.

The wisdom gained from hearing basically cuts off doubts and one can say that you are learned, or you know the subject, but that is not the case for inner realization which is still far. For example, when we look into the Truth of Suffering, that suffering completely is known as samsara. When we investigate samsara, it is defined by the meaning of aggregation, which is predominated by craving. Altogether that becomes samsara. That type of samsara by individual nature is suffering. Using a general definition, it also has the meaning of impermanence, it has the nature of selflessness and it also has the nature of compounded phenomena. If we put together the individual characteristics and general definitions, then we get the complete idea and information about samsara. In that case we say, "I know samsara. I have the intellectual knowledge about samsara." If you ask, how do you know? Then I know it through the names and through words. Through the words I understand. In that case, this intellectual knowledge of samsara is not the realization, and it is not reality. When we contemplate upon it again and again, applying the investigation and analysis upon what you have heard or what you have learned again and again, you continue until you gain certainty in your

knowledge. When you gain an inner experience of certainty, that is the level by which you can say: “I’ve gained the wisdom of contemplation.” Based on that knowledge and certainty, you repeatedly reflect upon it or think about it. Practically now it’s more talking about the inner experience. You are applying your knowledge into practice again and again without doubt and then finally you will gain the so-called *mind of one-pointedness*. That is the level called the *Wisdom of Meditation*. It is inner experience. This is the sequential way how you can increase your knowledge or wisdom from hearing to meditation.

So, the Wisdom of Hearing is gained from hearing or learning and its function is to enrich you in study. Similarly, the Wisdom of Contemplation is understood to be more analytic. It enhances your ability to analyze the subject, it gives you more ideas or it opens the door for investigation and analysis upon the subject. The Wisdom of Meditation brings you to the state of meditative absorption or a higher meditative level. When you complete the wisdom of meditation, you will gain the *Wisdom of Superior Insight*; this is when you reach the Path of Accumulation. Among the Five Paths, the first one is called the *Path of Accumulation* and that’s practically where you step in, where you start from. Yet you still haven’t reached the bhumis, the state of Noble Beings. You need to practice more. If you carry on the practice of the Wisdom of Meditation, if you are capable to uninterruptedly practice for three days and more continuously, then in the end you will have the complete wisdom gained from meditation. Nevertheless, you still haven’t seen the complete picture, the completion of, or the perfect body of suffering. You still need to practice.

The Truth of Suffering

Until then, among the sufferings of samsara you see the *Suffering of Change*. *All-pervasive Suffering* or

the *Suffering of Formation* is more subtle and you haven’t seen it yet. It is said in the sutras that for an ordinary being, All-pervasive Suffering is like putting a single hair on one’s palm. This means if there is a hair on one’s palm, you will not notice it because the hair is very subtle and the skin of the palm is very rough, therefore you will not notice or see it’s there. All-pervasive Suffering, how ordinary beings see it is like that example and who sees this subtle hair on the palm, like in the example? Only Noble Beings are able to see All-pervasive Suffering because the level of their realization and their wisdom is very sharp and strong. Therefore, they are able to see the All-pervasive Suffering. From then onwards there is a special feeling or a special experience will grow within this suffering. That only comes from, or will be gained only if you have the primordial wisdom of Noble Beings. When you see this, then you see the perfect body of suffering and have the perfect feeling of suffering, which means you have reached or gained the level of a Noble Being. Otherwise, even if you are very intelligent, you are still on the level of an ordinary being. That is complete seeing. The limit of complete seeing is the seeing by the gaining of primordial wisdom of the level of Noble Beings. Then you can say that you have realized the Truth of Suffering.

We can take another example. If we want to know what the Truth of Suffering is, we need these Three Wisdoms in order to understand it perfectly or to explore the journey about the Truth of Suffering. First of all, we need to know about the Truth of Suffering intellectually. To know that, we have to have the Wisdom of Hearing, which means study or you could say learning. Through learning you will gain the proper knowledge of the Truth of Suffering. After that you must contemplate on it to gain more certainty of the subject of your study. That is the second wisdom. Finally, you come to the meditation upon your certainty. That is leading your journey towards liberation.

How to Study: Two Instructions & Three Genuinenesses

Through study and contemplation upon Buddha's teaching and commentaries, we need to confirm the nature of phenomena and also of the *Ten Bhumis* and the *Five Paths*. We should have a clear, non-mistaken picture about these subjects in order to reach Enlightenment. Only then can our journey take the right direction towards Enlightenment. As Genla mentioned, to have the right confirmation we need to study Buddha's teaching and commentaries. These two are the instructions that we have to study. Although the commentaries are not carrying an equal value to the Buddha's teaching, they are nevertheless necessary to carry the teachings uninterruptedly and non-mistakenly. Due to time and culture gaps, people have difficulties understanding the meaning of Buddha's teaching. Therefore, to transmit Buddha's teaching correctly, commentaries have to be written.

How to engage into these teachings and commentaries? We should understand the three supreme, genuine "logics", you can say, but here it is more exemplified by three elements called *genuinenesses*, through which we can get the right information: the *teacher*, the *teachings*, the

individual instructions. Through them we have the chance to cut off all our doubts about the path, and thereby reach our destination without mistake. Then only can we have the right information. One should also understand the general meaning and what is most essential to get an overview of the Buddha's teaching and commentaries from a vast and wide aspect or motivation. From the teacher combined with the teachings, it is important to get individual instructions. Although there was a teacher like the Buddha and his teachings, if you don't have an existing teacher who can share his experience and individual instructions, you won't be able to get the whole meaning. Although there might be a teacher, without proper instructions, it may seem to be pleasant information, but in fact it may not carry you to the result of Enlightenment or Liberation. Therefore, the proper individual instructions which come from an experienced teacher, which come from an uninterrupted transmission are also very important.

If you are led by misinformation, a contaminated or false information, you may get experience, but that experience does not necessarily lead you to Enlightenment. It will be very difficult for you to get the result of Enlightenment. Dharmakirti said in his commentary: whatsoever you will practice, you



will get the result as it is, whether it is false or true. Because of your mental power, somehow you will have a reflection as a result as an image of something. That doesn't mean that this image or your experience is a true case of realization. That's why correct information about Liberation is very important. That correct information comes from proper learning and contemplation upon the Buddha's teachings and commentaries. Therefore, you must have this proper and genuine Wisdom of Learning and Contemplation available, so it is very important to have non-mistaken subjects. If you have this, you will cut off your doubt and confusion upon the path. As Prof. Sempa Dorje posed the question before: how can you cut off your doubts through learning and contemplation? It is that you should know the genuine teacher, the genuine teaching and the genuine individual instructions. If you have these three genuinenesses, your path will develop successfully without mistakes. In the end, you will have the genuine experience. That is the result of having relied upon these genuinenesses.

Concerning the genuine teacher and how you can evaluate a genuine teaching, these each are vast subjects which need time to talk about in detail. So here, very briefly, about the genuine instructions: you can say that those instructions which without mistake can lead you to Liberation and omniscience are called *genuine instructions*. They should lead you to not see any contradiction within the teachings. They lead you to take all different teachings as favorable for each other to understand. If you come to this conclusion, it means that the instructions have been genuinely given to you. Subjects such as the Five Bases, the Two Truths, the Three Omniscience, the Four Unifications, the Creation and Dissolving Stages, Mahamudra and Dzogchen or Madhyamika. All these subjects can lead you, without contradicting each other and that only comes from genuine instructions. You should have that approach – the teachings not contradicting each other. In this line, the great yogi Lingdepa said, “I deeply confess to

Buddha that I didn't know that all teachings are of one taste. Yet I had separated them into different sets. This was a big mistake. Therefore, I apologize in front of the Buddha.” Similarly for you, all teachings must be concluded with favorable conditions for each other rather than contradictory. That means that the one-taste is the key thing here. This should be kept in mind, as Prof. Sempa Dorje says on a daily basis and you should lead your studies. Regardless of the direction or what school or different paths you take your journey, the essential point should become how to understand Liberation. It is also the meaning of seeing the one-taste of all teachings.

If you come to this understanding, then you have completed the three genuinenesses and you have cut off your doubts. That means that your learning and your contemplation have been directed into the right path and becomes meaningful. Buddha Shakyamuni said that study is very very important. There is a verse saying that

“Learning is the lamp which illuminates the darkness of un-knowingness.

Learning is the wealth which cannot be taken away by thieves.

Learning is the only weapon which can kill the enemy of ignorance.

Learning is the best friend who can give you the right instructions and right methods.

Learning is the best friend who never changes even in your worst case.”

Therefore, study or the Wisdom of Learning is the most important method to lead us to Liberation. This is very important for you to understand in order to get Liberation. Please keep this in mind.

(Extracted from two teachings given by Prof. Sempa Dorje in the Academic Year 2015/16, translated by Khenpo Mriti.)



Calendar of Events **2022 / 2023**

8th March 2022

International Women's Day



On this day, the KIBI Sangha participated in an inter-faith peace prayer gathering at Gandhi Smriti, New Delhi.

18th March 2022

Chötrül Düchen (Festival of Miracles)



The KIBI Sangha celebrated the day with the Offering to Buddha Shakyamuni puja (thub dbang mchod pa'i cho ga) composed by HH the 14th Shamar Rinpoche, the Milarepa Tsok puja, aspiration prayers, and butter lamp offerings for the sake of all sentient beings.

6th May 2022

Birthday Celebration for His Holiness the 17th Gyalwa Karmapa





KIBI celebrated the 39th birthday of HH the 17th Gyalwa Karmapa Trinley Thaye Dorje with a mandala offering, smoke puja, longevity aspiration prayers, the lighting of butter lamps, and an animal life release. Further, a special lunch was offered at the National Association for the Blind in New Delhi.

16th May 2022

2566th Buddha Purnima



the Buddha Shakyamuni puja composed by HH the 14th Shamar Rinpoche, reciting Samantabhadra's King of Aspiration Prayers, lighting butter lamps, and offering aspiration prayers and prayers for the longevity of our lineage masters. Afterwards, Ven. Lopön Dawa Sherpa gave a talk to the assembled devotees on the Twelve Principal Deeds of Buddha Shakyamuni. This was followed by the distribution of Kheer, water, and juice to all people, visitors and by-passers alike. In the evening, the KIBI Sangha practiced the Chenrezig meditation and the Five Monlam Prayers.



14th June 2022

The 8th Maha Parinirvana of Kunzig Shamar Rinpoche



On the full moon day of the fourth Tibetan month, KIBI commemorated the Buddha's birth, enlightenment and Parinirvana, as well as the eighth anniversary of the Parinirvana of HH the 14th Kunzig Shamar Rinpoche. KIBI Sangha performed the Gyalwa Gyamtso puja, followed by the lighting of butter lamps.



9th July – 26th August 2022

Rites and public visits to the Kudung of Prof. Sempa Dorje



The Karmapa International Buddhist Society arranged for the prayers and funeral rites for, as well as public audiences of, the 'Kudung' (mortal remains) of Prof. Sempa Dorje, who had passed into Maha Parinirvana on 9th July 2022 (the 10th day of the lunar calendar, Tsechu) and remained in 'Thukdam' (a meditative state) till 14th July. Daily rituals were performed at KIBI for the entire period of forty-nine days after the Maha Parinirvana, until 26th August 2022. The cremation, led by HH the 17th Gyalwa Karmapa and HE Jamgön Kongtrul Rinpoche, took place on 18th August 2022.



15th August 2022

India's 76th Independence Day



KIBI family commemorated the 76th year of India's independence by hoisting the national flag and praying for the growth and development of the country in all respects.

10th October 2022

Prayers following the passing of His Eminence Pekar Rinpoche



On 9th October 2022, the KIBI Sangha engaged in extensive prayers and lamp offerings for Rinpoche, and furthermore organized a large butter lamp offering at the sacred site of Mahabodhi in Bodhgaya.



15th November 2022

Lhabab Düchen (Buddha's Descent from Heaven)





Keeping the thought of all sentient beings at heart, the Karmapa International Buddhist Institute's KIBI's Sangha celebrated with the Offering to the Sixteen Arhats puja, aspiration prayers and the lighting of butter lamps.



14th – 20th December 2022

The 20th Grand Kagyu Monlam Chenmo

This year, the Kagyu Monlam was once again



conducted in various places simultaneously. In accordance with this arrangement, KIBI Sangha also carried out a Kagyu Monlam from 14th – 20th December 2022.





31st December 2022

Prayers following the passing of His Eminence Luding Khenchen Rinpoche



Upon receiving the news of His Eminence's passing, on 31st December, KIBI Sangha recited *the King of Aspiration Prayers of Samantabhadra's Noble Excellent Activities, the Aspiration Prayer of Mahamudra, the Aspiration Prayer of Buddha Akshobhya, the Calling the Guru from Afar*, and afterwards led a butter lamp offering.

26th January 2023

The 74th Republic Day of India



KIBI family commemorated the 74th Republic Day by hoisting the national flag, followed by a tea gathering with lively discussions about various aspects of the Republic Day of India.



17th – 20th February 2023

Mahakala puja



21st February 2023

Tibetan Losar



At KIBI, the Tibetan New Year was celebrated on a very small scale by offering a mandala to His Holiness' throne, followed by the sharing of saffron rice and butter tea. After that, aspiration prayers were recited and concluded with the short Mahakala puja with Serkyem offering.

At the end of the 12th month of the Tibetan Calendar, a three-day Mahakala puja was conducted.





5th March 2023

KIBI Publications' Book Release



On 5th March 2023, late Prof. Sempa Dorje's *A Lamp Illuminating the Twofold Meaning: A Commentary on Gelongma Palmo's Verses of Praise to Noble Avalokiteshvara* (in English) was released in the presence of HH the 17th Gyalwa Karmapa Thaye Dorje and offered to the teachers and guests of KIBI Publications.

3rd – 10th March 2023

Karmapa Public Course



After a three-year break, KIBI's course program was resumed, beginning with the Karmapa Public Course, from 3rd to 10th March 2023.





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Applying Buddha's Teachings in Daily Life:

How to Structure a Day of Practice



Within humankind, in every society or in every community, there is a different living style. This program we have organized according to the Buddhist way of living, and one can therefore involve in Buddhist practice on daily basis. We have arranged it to give you the essential practice of Buddhism within a short time, which you can then carry on into your day-to-day life. Understanding the importance of this program, all of you have come from very far away, regardless

of any difficulties. Therefore Prof. Sempa Dorje would like to welcome you here and greet you with *tashi delegs* to this program.

In this world, there are different cultures. And according to the different cultures, there are also different religions. Generally speaking, every part of humankind sort of engages in their own culture, and accordingly also in their own religion. Without culture and religion, one's life actually becomes

incomplete. So therefore, whatsoever societies there are in this world, the entire humanity is partly engaged in their own practice of religion, and endowed with their own culture. As far as India is concerned, 2500 years ago Buddha Shakyamuni came to this world. He started to teach the way of living according to what he had realized, and ever since this has been called the Buddhist way of living. So that is what happened in India, and that is how the Buddhist way of living has started in this world.

Buddhists & the Buddhist Way of Living

Anyone who lives in accordance with this Buddhist tradition, meaning who actually follows the teaching of Buddha and the practices of Buddhism, is basically known as a Buddhist. Generally speaking, every religion has their own individual set of practices – e.g. Muslims and Christians have different practices which do not match the practices of other religions. Similarly, Buddhism has its own way of living and of practicing which is different from other religions. So the Buddhist way of living basically *is* the teachings of Buddha, the so-called *Three Trainings*. Whoever lives their life according to these trainings and follows the Buddhist practices, those are called Buddhist practitioners or Buddhists. But the far greater difference of Buddhism from other religions is that one can follow the Buddha's teaching, path and practice by one's own choice and one's own analysis of the teachings. That is a specialty of the Buddhist tradition or the Buddha's teaching – one can follow by analysis.

So, what is the objective of the practice of Buddhism, or following the Buddhist path? It is to achieve liberation and omniscience. To achieve either liberation or omniscience, one has to

practice the path, which is the unified practice of method and wisdom. And to practice this unified path one has to start from the practice of the Three Trainings, which is known as the foundation to reach Enlightenment.

Three Trainings & Two Yanas

So basically the Three Trainings is the complete teaching of the Buddha, and one can become a scholar or one can fully know Buddha's teaching by studying this topic. Concerning the path of the practice, that can be divided into two – the *common yana* and the *uncommon yana*. *Yana* means 'vehicle'. The common vehicle is more the general Buddhist practice and teachings, and the uncommon vehicle is known as Mahayana practice. These are the two categories of Buddhist practices. There is no difference such as better or worse, good or bad between these two, it merely depends on one's own choice – according to one's own capacities and interest, one may follow either the common Buddhist practice or the Mahayana Buddhist practice. But the difference comes when you engage into the training, because they both have different ways of training and practicing.

Many other lineages of Buddhist practice have already disappeared, but these two are still alive within this world these days. The common or Theravadin tradition is still being practiced in many countries such as e.g. Sri Lanka, and Mahayana practices are seen in Tibet, Mongolia, China and so on. But somehow, the complete lineage of the Mahayana teachings is translated and practiced primarily by Tibetan practitioners and that is what most people or practitioners consider as the living Mahayana teachings. So therefore, Genla says if he is not mistaken then one could hold that the



complete practice of Mahayana is almost impossible to have other than that of Tibet, and what Tibetan masters have practiced. And therefore the lineage of Mahayana Buddhism which comes from Tibet, one could say is a complete practice of Mahayana which has been uninterruptedly transmitted from one master to another till these days, and it is a living lineage.

Engaging in the Three Trainings

So here, in accordance with that lineage we have tried to organize the Mahayana practice of meditation, guided by the Gyalwa Karmapa and other teachers. Based on this introduction the importance of the Mahayana Buddhist lineage, in this ten-day meditation course we will practice likewise.

To follow the Buddha's teaching and tradition, one has to actually complete the Three Trainings. Understanding this importance, the early morning session is dedicated to the practice of moral ethics, while the mid-day practice is more considered as a practice of samadhi. Within this moral practice and samadhi, one has to build the training of wisdom so that one can directly remove the ignorances. This is how it works. So in the mornings we start with the practice of moral ethics. For that, here we have put the Mahayana sojong, which has eight branches of vows that are taken for 24 hours; these precepts will be given by the teacher and you have to keep them during this time frame. Prof. Sempa Dorje hopes that this will not be too difficult for you.

After that, the second session of the day comprises the practice of the Four Foundations, specifically the *Four Common Foundations* or the *Thought Transformation*. This subject is actually the root of, or the foundation to grow both Hinayana and Mahayana practices. Generally speaking, Dharma is not something like jewelry, or the shape of a body, or other outer appearances. This is not considered as Dharma. Dharma is something that trains and sort of tames one's mind, and brings it to a better understanding. That is the purpose of Dharma. If someone can either train or transform their mind, then all the practices of the Dharma go into the right direction. And the Four Foundation practice is such – a practice to transform, train or tame your mind, so that the rest of your practices may go into the right direction. Therefore in the second session of the day the teacher will guide you in focusing on the Four Foundation practices and you can follow along. Prof. Sempa Dorje requests that all of you should really focus on it in order to get some results out of the practice.

One more thing to add to this: to build monasteries, wear robes, and blow trumpets, all these are part of religious or Dharma practice, but not the heart or not the essence of it. The essence of Buddhist practice is to tame one's mind. Otherwise, how-much-soever one scholars in whichever subjects, if one's mind is not being tamed, it is not considered as a practice of Dharma. So, keeping this understanding in mind, the Four Thought Transformations is the key to transform one's mind. Therefore this practice has been placed in the focus of the second session of the day.

Catching the Mind

However, in order to train your mind, first you have to know your own mind. To know your own mind, first you have to catch the mind. And to catch the mind, the practice of calm-abiding, or *shiné*, is necessary. For example, if you want to tame an elephant or a horse, first you have to actually catch them by hand. Then you can tame them. Likewise, to tame or transform the mind, first you have to catch the mind – and *shiné* practice is the key for that. In order to practice *shiné*, we definitely need teachers to introduce us to the practice. After the introduction or after having received instruction by the teacher, it actually depends on you, how well you can practice. Meaning, based on the explanations or instructions you have to practice one-pointedly; you have to focus on one object, and that leads to improving your *shiné* practice.

Recognizing one's mind is not like something that we normally hold in our hands. It is different. To introduce one's mind, the best could be to focus upon one object. Because the mind normally comes with its object; this is what triggers the mind function. Therefore, by introducing the object and focusing on

it, the mind can be held or introduced in a better way. That method should be introduced by the instructor. In that way, Prof. Sempa Dorje hopes that you will all be able to follow the practice in a better way.

The Mahayana Element

Since we are all considered as practitioners of the Mahayana, in the fourth and last session of the day it is necessary to also implement a practice of the Mahayana. The essence or the root of Mahayana is to develop one's *bodhicitta* (awakening mind). In the beginning of the day when we receive the Mahayana sojong vows, that time we promise to practice and reach Enlightenment for the sake of all sentient beings. That is our promise at the beginning, and then we practice for the whole day. When it comes to the conclusion, then once again we generate *bodhicitta* – we practice the essence of Mahayana–*bodhicitta*–which is represented by the practice of Avalokiteshvara, or Chenrezig.

The practice of Chenrezig is considered as a unified practice of sutra and tantra. The form of the deity is another symbol of *bodhicitta*. In other words, when we see *bodhicitta* as a physical form, that is known as Chenrezig. With this visualization we also recite the six syllable Mantra of Chenrezig: Om Ma Ni Pad Me Hung. That actually leads one to the practice of Vajrayana. And then, finally, by taking Chenrezig as a witness, we then dedicate our whole-day merit to all sentient beings, and we do the best dedication and supplication in the end, as conclusion. That is the individual, the lineage practice of Tibetan Lamas.

Generally speaking, whatsoever deities you practice on and whatsoever recitation of mantras you do, has great benefits. But specifically here, the practice of Chenrezig and the recitation of his mantra, has an

extraordinary or special benefit, which is mentioned in the Chenrezig tantra, and comes from Chenrezig himself. When he aspired for all sentient beings, he even blessed his name in order to benefit them all. And there are more benefits. Therefore the practice of Chenrezig has been put in the fourth or final session of the day.

A Special Focus: Aspiration & Dedication

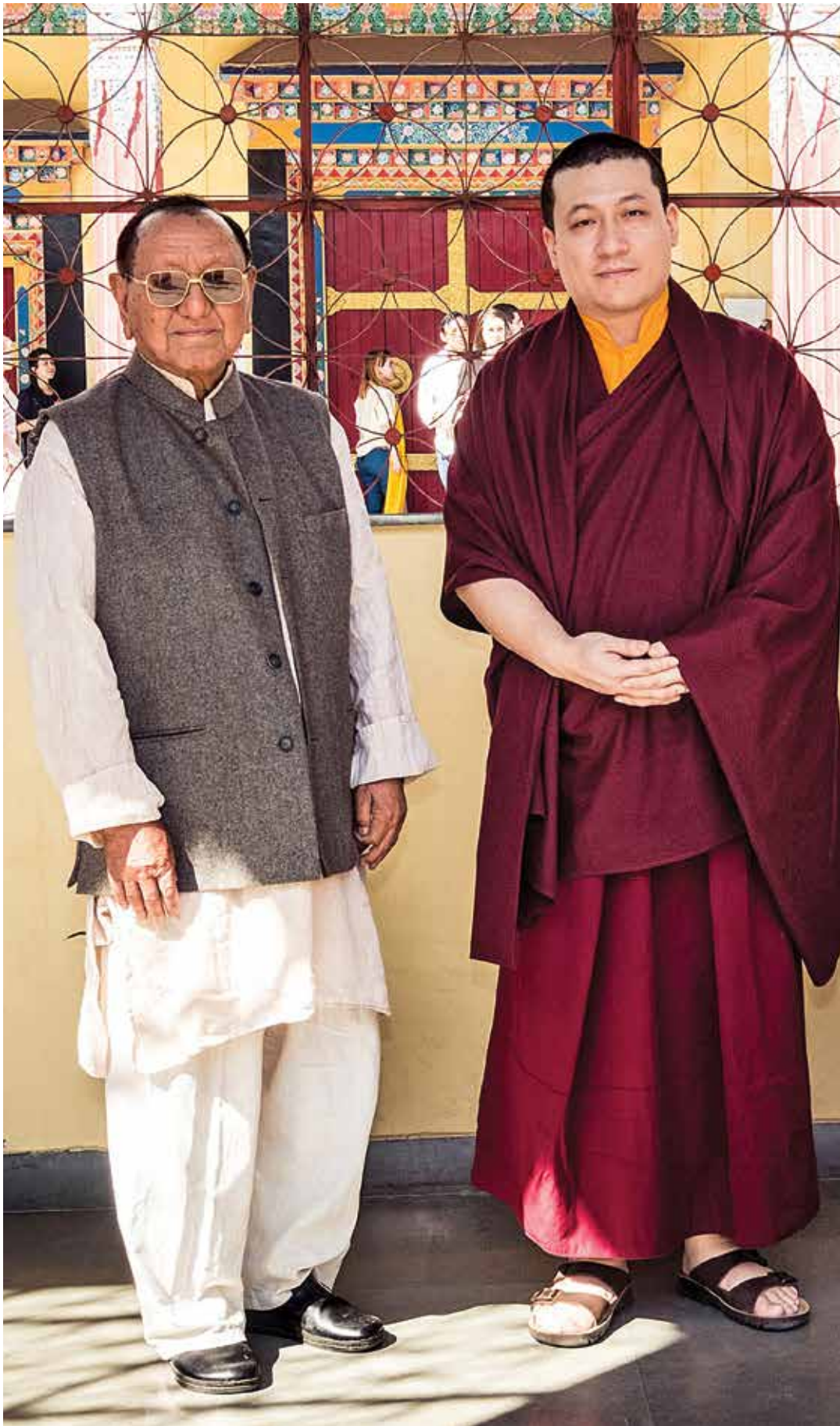
There is one more thing for you to emphasize on: the practice of Mahayana specifically focuses on *aspiration* and *dedication*. These two are something very particular, or very particular qualities of the Mahayana practices. The other schools may have those, but not to the same degree. It is a particular method which comes from Mahayana practice, and is also followed in the Vajrayana. Therefore, at the end of the day we also have these two elements – whatsoever merit we accumulated through our entire practices during the daytime, we must now make good aspirations and dedicate towards the right direction. This is very important.

In short, in this program, the essential practices of Buddhism – the practices of the Three Trainings and of Mahayana, which unifies the practices of sutrayana and tantrayana – have been included. The practice itself starts from the practice of moral ethics, in the middle continues with the practice of samadhi, and in the end it completes with the dedication and aspirations. That is also how it works for one's life, and Prof. Sempa Dorje really hopes that you can practice well and that this could be beneficial to you. He thinks that it may be a very short instruction period, while the subjects are very vast. But somehow, he still thinks that this course here must be a very good training for your life, so that the rest of the time you can follow or practice these methods on your own, wherever you are. This he really hopes for this course, and he also makes wishes and prayers that this course and practice will become successful.

Once again, tashi deleg.

(Introduction to the Public Meditation Course 2013 by Prof. Sempa Dorje, translated by Khenpo Mriti, Administrator of the time.)





ACCOUNT SUMMARY

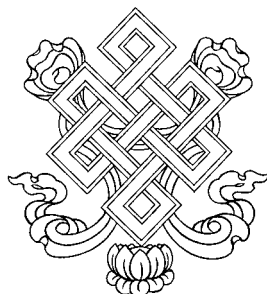
Account Summary for the year ended 31st March 2023

INCOME

Incoming Resources (in INR' 000)	Amount
Voluntary Contribution	
Promotional Activities	2595
Teaching & Meditation Activities	8310
Accommodation Charges	1907
Food Charges	3969
Bank Interest	43
Other Income	229
Total	17056

EXPENDITURE

Expenses Details (in INR' 000)	31/03/2023
Promotional Activities Expenses	3047
Kitchen Expenses	2140
Communication Expenses	66
Printing & Stationery	304
Staff Welfare & Benefit	1032
Conveyance and Traveling Expenses	248
Salary and Honorarium	1002
Professional & Legal Expenses	50
Electricity & Water	1819
Depreciation	304
Repair & Maintenance	1816
Other Expenses	246
Total	11078



STATEMENT OF INTERNAL CONTROL

The system of internal control is designed to manage risk to a reasonable level rather than to eliminate all risk. It can therefore provide only reasonable and not absolute assurance of effectiveness. The system of internal control is based on a continuing review process designed to identify and prioritise the risks to the achievement of KIBS' policies, aims and objectives, to evaluate the likelihood of those risks being actualized and the impact should they be actualized and to manage them efficiently, effectively and economically. The Purpose of the System of Internal Control As Accounting Officer I have responsibility for reviewing the effectiveness of the system of internal control. My review of the system is informed by the work of the internal auditors and members of the KIBS Committee who have responsibility for the development and maintenance of the internal control framework, and comments made by the external auditors in their management letter and other reports. I have been advised on the implications of the result of my annual review of the effectiveness of the system of internal control by the KIBS Finance Committee and, when required, agree a plan to address identified weaknesses and to ensure continual improvement to the system in place.

The effectiveness of the system of internal control was maintained and reviewed through:

The KIBS Committees, which meet regularly to consider strategic direction and performance against objectives;

The work of the KIBS Finance Committee, which provides opinion on the adequacy of processes on risk, control, governance and systems;

The work of Pawan Shubham & Co. (Chartered Accountants), as external auditor, in forming an opinion on the financial statements and in reporting the results of value for money examination; and Discussion and approval by the KIBS Committees of any changes that are proposed to the existing systems of control.

Based on the above, I am satisfied that I can sign the Statement of Internal Control.



Mr. Satya Narayana Raju

President

31st March, 2023



Skarma Ishey Jungnes

General Secretary

31st March, 2023

List of KIBS's Members and KIBI Academic Members

The KIBS Governing Body:

Mr. Satya Narayana Raju (Acting President)

Vice President Mr. Satya Narayana Raju Vice President in position is nominated as Acting President immediately passing of President Prof. Sempa Dorje in 9th of July 2022.

General Secretary Skarma Ishey Jungnes

Executive Member Dr. Tsewang Gyatso Bhutia

Executive Member Ven. Chonet Dorje

Executive Member Mr. Hari Prakash Maurya

Executive Member Prof. Bhagwati Prasad

Executive Member Prof. Sanjib Kumar Das

Executive Member Ms. Anju Bhutia

KIBI Academic Committee

Principal Dr. Tsewang Gyatso

Member Mr. Satya Narayana Raju

Member Skarma Ishey Jungnes

Member Dr. Sanjib Kumar Das

Member Dr. Jai Prakash Sharma

Member Dr. Rolf Scheuermann

Member Mr. Hari Prakash Maurya

Member Khenpo Tsering Samdrub

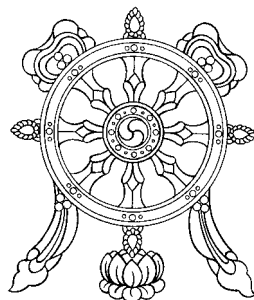
Member Khenpo Lobsang Tsultrim



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Photo by Lekshey jorde

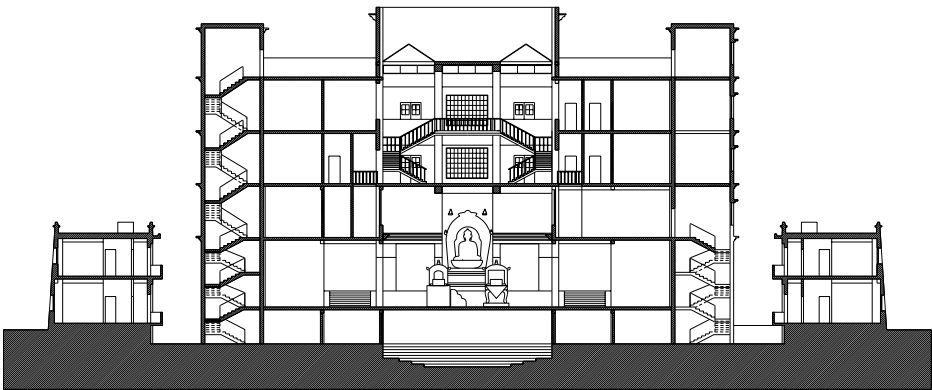
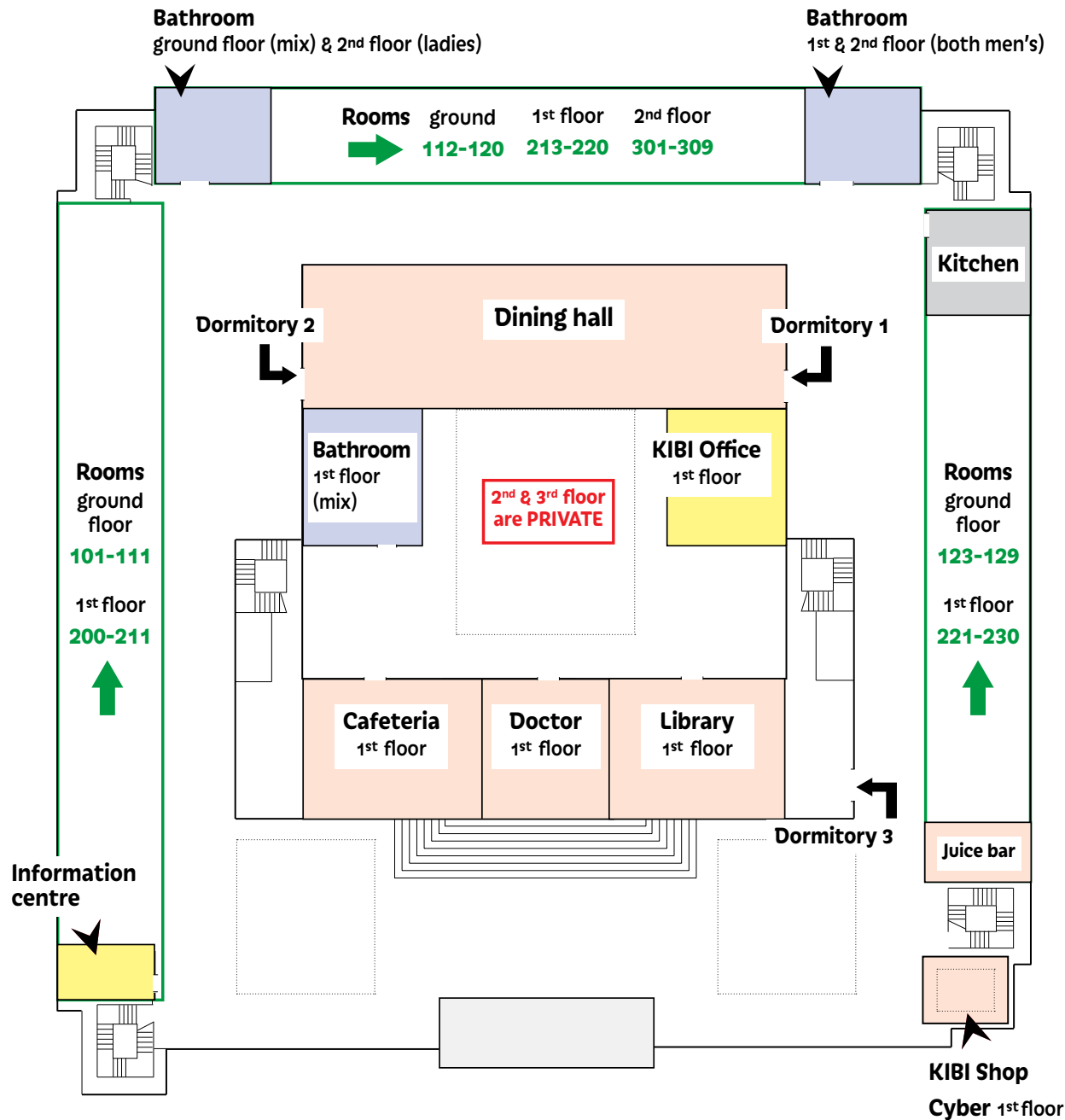
Karmapa International Buddhist Society Office - bearers 2022/23:

1. Skarma Ishey Jungnes (General Secretary KIBS)
2. Kantsa Gurung (Treasurer KIBS)
3. Dawa Sherpa (Accountant KIBS)
4. Thinley Namgyal (Assistant to General Secretary KIBS)



KARMAPA INTERNATIONAL BUDDHIST INSTITUTE

BUILDING GUIDE



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