

ANNUAL REPORT



2023-24



Karmapa International Buddhist Society



Estd. 2012

कर्मपा 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

EDITOR'S NOTE

Tashi deleg!

I am blessed to introduce to you this year's *Knowledge in Action*: Karmapa International Buddhist Society's Annual Report 2023/24.

His Holiness the 14th Shamar Rinpoche established the Karmapa International Buddhist Society (KIBS) according to the vision of His Holiness the 16th Gyalwa Karmapa, which now runs under the close guidance of His Holiness the 17th Gyalwa Karmapa Trinley Thaye Dorje. Its purpose is to contribute to world peace and increase harmony, as well as to support people in their effort to achieve genuine happiness by means of projects and activities in the fields of education, culture and charity. To that end, throughout the past years several annual activities—both spiritual as well as secular—have become an integral component in KIBS yearly calendar, while other projects are conducted in response to immediate requirements. Thus, throughout the year we engaged in charity for people in need, offered traditional education for seekers, organised prayers for wellbeing, and celebrated the four auspicious days of Shakyamuni Buddha as well as great Bodhisattvas.

In the following pages, we invite you to revisit our annual activities. The magazine opens with the foreword letters of His Holiness the 17th Gyalwa Karmapa Thaye Dorje, Ven. Jigme Rinpoche, the KIBS President, and KIBS General Secretary that offer sparks of inspiration and the required background knowledge for being able to comprehend this report in its intended meaning: a snapshot of Dharma activities that aspire to transcend the boundaries of 'worldly' and 'spiritual' by turning the entire activity of each day, month, year into a source of benefit for others as well as progress for each individual involved. This is complemented by two articles on Buddhist essentials and the Karma Kagyü lineage which form a pillar of timeless wisdom in this snapshot of fleeting activities.

I would like to wholeheartedly thank everyone who contributed to creating this Annual Report 2023/24: the KIBS Administration team, His Holiness the 17th Gyalwa Karmapa's Private Office staff, Ven. Jigme Rinpoche's Secretarial staff, and Mr. True Rosaschi.

May all 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.

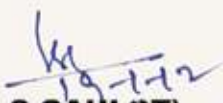
Given under my hand at Delhi on this 19th day of

January, 2012.

Fee of Rs. 50/- Paid.



**Registrar of Societies
Delhi**


(D S GAHLOT)
**REGISTRAR OF SOCIETIES
DISTRICT SOUTH WEST
GOVT. OF NCT OF DELHI
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 May 2024

Dear staff members, volunteers and students,

Once again, I would like to take this opportunity to share a few words with all of you, to express my appreciation for all the work that has been done, and is being done to this day, by the *Karmapa International Buddhist Society (KIBS)*.

All the activity taking place at *KIBI* under the direction of *KIBS* is completely in harmony with the aspirations of my predecessor, His Holiness the 16th Karmapa Rangjung Rigpe Dorje, as well as my late teacher, His Holiness the 14th Shamar Rinpoche.

But none of this activity, dear staff members and volunteers, would be possible without your tireless efforts and genuine dedication.

It is a rare and precious opportunity indeed to find all the conditions required to be able to deepen one's understanding of the authentic Buddha Dharma.

KIBI is one the rare places where all of these conditions are gathered, and I hope and pray that more and more students may realise the preciousness of this opportunity and make use of it in the future.

Therefore, my endless gratitude also goes to all the practitioners from East and West who came to *KIBI* last year to take part in the two public courses in March and December. In the same way, I would like to express my heartfelt appreciation to the teachers who have so generously shared their knowledge and understanding of the Buddha Dharma.

I am particularly pleased that this year, in addition to the two public courses, we will also have a non-academic course during the month of November, based on a curriculum developed by Khenpo Tsering Samdrub and Ven. Khenpo Lobsang, and I hope that many students will make use of this opportunity and attend this course.

It is my belief that *KIBI* is a precious place and that any way of being part of it, be it as a student, a teacher, a volunteer or a donor, will bring great benefit to both oneself and others.

Through the activity of *KIBS*, may the aspirations of Buddhas and Bodhisattvas be fulfilled, for the benefit of all sentient beings!

Namo Buddhaya!



Karmapa Trinley Thaye Dorje



KARME DHARMA CHAKRA

Communauté monastique bouddhiste

Dhagpo Kagyu Ling,
April 17th 2024

Dear friends and Dharma practitioners,

It brings me great joy to witness KIBS activities not only resuming but also blossoming in terms of both Dharma learning and practice.

One cannot emphasize enough that to actualize liberation from suffering, both Dharma learning and practice are necessary. Like a bird needing two wings to fly, if one is missing or damaged, progress is hindered. Therefore, I deeply rejoice that KIBS activities make the teachings of Buddha Dharma accessible not only to those seeking its precious methods but also to those interested in engaging in meditative practice sessions and courses.

During His Holiness Karmapa Thaye Dorje's teaching tour in Europe last year, he reminded everyone that *"the Buddha Dharma has been present in non-Buddhist countries for only about 50 years, and though 50 years may exceed half of a human lifespan, the understanding of Buddha Dharma is still very new, very fresh, in these parts of the world."* Therefore, to provide a platform and facilities for individuals from all walks of life to access and deepen their Dharma learning is a source of immense merit.

In these times of wars and disputes, an authentic practice of Buddha Dharma can bring peace and harmony among beings. Considering this, I would also like to remind everyone of the instruction given by Karmapa Thaye Dorje and Karmapa Orgyen Trinley Dorje in their joint statement published in December 2023, that all followers of the Karma Kamtsang should recite the Vajrasattva mantra and The Sutra in Three Sections, either as a personal practice or in groups.

May places of authentic Dharma learning and practice flourish in the world for the benefit of all sentient beings.

With my very best wishes and sincere prayers,

Jigme Rinpoche

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4430 Route de la Côte de Jor – LANDREVIE – 24290 SAINT-LÉON SUR VÉZÈRE – FRANCE – TEL. 05 53 50 77 97 – FAX 05 53 50 80 54 -

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site : www.dhagpo-kagyu.org - e-mail : contact@dhagpo.org

LETTER FROM THE PRINCIPAL DESK_____



Dear Dharma friends,

I am extremely delighted to know that KIBS is coming up with its annual report 2023-24. Since its inception, KIBI has been able to accomplish aspirations of its founder members including HH. The 16th Gyalwa Karmapa, His Holiness the 14th Kunzig Shamarpa Rinpoche etc.

In fact, KIBI has been developing remarkably in the areas of teaching Buddhism and continuing legacy of promoting education and culture in all respects. The regular events organized by KIBS administration throughout the year reflect its commitments towards meeting its goals to a larger extent.

Additionally, His Holiness the Gyalwa Karmapa's teaching in KIBI attracts encouraging numbers of students registered every year. Similarly, the Karmapa Public Course and Karmapa Meditation Course had been a great success till today.

The Tibetan Language class program in KIBI got started on June 5, 2022, which caters the need of some 32 members including working men and women settled in Delhi NCR from different Himalayan regions.

At the end, I take this opportunity to extend my sincere gratitude to the Ven. Rinpoches, Khenpoas, Sangha community and KIBS administration/ KIBI staff members and its General Secretary for your constant support and dedication.

Let us move on together to further the noble cause of KIBI under the leadership and guidance of HH. The 17th Gyalwa Karmapa Trinley Thaye Dorjee.

With best regards,

Dr. Tsewang Gyatso Bhutia
Principal, KIBI
New Delhi.

Skarma Ishey Jungnes

General Secretary (KIBS)



KIBS

REPORT SUMMARY

Tashi Deleg!

Concluding this year 2023/24, within the following pages I would like to offer you a brief overview of the activities of and at KIBI throughout the year.

Having resumed running our Karmapa Public Courses (KPC) in 2023 only after the pandemic-caused three-year break, this years' course again saw the gathering of a large number of Karma Kagyü practitioners at our institute, who had come here to obtain knowledge from His Holiness the Gyalwa Karmapa and the other invited KPC teachers. Just a few weeks earlier, in December 2023, we had also recommenced our annual Public Meditation Courses. That time, it was our pleasure to welcome many first-time participants coming to India and KIBI to learn about Buddhism. I consider it a great blessing that we were able to run both public courses in 2023/24, and that many people had the fortunate conditions to participate.

While our public courses can surely be described as one of, maybe even *the* major activity of KIBI, in 2023 another essential development took place: as a

next step for developing the recently established publications unit (under KIBI Library), the renovation of the former e-library into a publications office was accomplished. Currently, six monastic members are working there, for the time being primarily on typing and archiving. As for releases, KIBI Publications published two new monographs (one in Tibetan and one in English language); as well as the fully revised editions of two of KIBI's sadhanas.

KIBS charitable branch in turn continued its well-established activities of offering a special lunch at the National Association for the Blind in New Delhi on the occasion of the Gyalwa Karmapa's birthday, and in early January by once again distributing blankets to homeless people in order to help them battle the cold. Moreover, the Basic Tibetan Language Course for 25 Himalayan devotees—initiated in 2022 upon their insistent request—went on for yet another year, with the current semester scheduled to terminate in October 2024. Though their primary intent is learning the language, the students furthermore aspire to deepen their knowledge of their culture and tradition. Thus, this

weekly class quickly became an integral part of the students' lives.

As usual in KIBI's annual program, we commemorated the four main Buddhist holy days; the Gyalwa Karmapa's birthday; the Parinirvana anniversaries of H.H. the Kunzig Shamarpa, H.H. the 16th Karmapa, and Prof. Sempa Dorje; and conducted three days of Mahakala puja at the end of the year according to the Tibetan (lunar) calendar. Furthermore, we organized Monlam prayers and offered butter lamps on the occasion of the passing of H.E. Chöje Togden Rinpoche (Ladakh) and Ven. Lama Tönsang (France).

These were a few glimpses into the many works done in 2023, blessed by His Holiness the 17th Gyalwa Karmapa Thaye Dorje. I, on behalf of the entire KIBSociety, thank all the Executive members, Volunteer staff, KIBI staff, and Sangha who worked really hard throughout the year; I am sure you are all serving our institute whole-heartedly and with full cooperation at all times.

A heartfelt *Thank You* to all!

Sincerely,

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 based in Oldenburg, Germany, under the leadership of the 17th Gyalwa Karmapa Trinley Thaye Dorje. 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 July 20, 2023. Furthermore, to facilitate necessary changes to the KIBS bylaws, the members gathered again for an extraordinary member assembly on October 11, 2023.

In the first quarter of 2023, a key focus of KIBS Europe e.V. was to support the Karmapa Public Course 2023, particularly through close coordination with the KIBI administration and the organisation team. In the summer, KIBS Europe e.V. organized information stands in various Buddhist centres during the Karmapa Europe Summer Tour 2023. The information stands served to introduce the Karmapa International Buddhist Institute and its activities to a broader audience and to inform potential interested parties about the education and training courses on offer. Through targeted advertising and presentation, we were able to arouse interest in the institute and attract new participants. Additionally, PR was conducted through various online channels such as Facebook, Instagram, and other social media to increase the Institute's visibility and reach out to potential donors and participants. Through regular posts, updates, and event invitations, we expanded the reach of our message and increased interest in our activities. Throughout the year, we also worked intensively to develop a future donation website for KIBI that will be user-friendly and attractive. These measures will enable us to strengthen KIBI's online

presence and increase the willingness to donate. In this way, various activities were successfully coordinated and implemented to advance the aims and objectives of the society. We are confident that these measures will help to ensure the long-term development and success of KIBS and KIBI.

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. and 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

Contact: infoeurope@kibsociety.org

Website: www.kibseurope.org

Facebook: <https://www.facebook.com/KIBSocietyEurope>



REPORT OF KIBI'S TIBETAN LANGUAGE COURSE FOR HIMALAYAN STUDENTS

Language is one of the most important aspects of any culture. It is the way by which people communicate with one another, build relationships, and create a sense of community. There are roughly 7,000 spoken languages in the world today, and each is unique in a number of ways.

From the view-point that it was created for the sole purpose of conveying the Dharma, Tibetan can be considered the most precious language in the world, and it is very particular for the Himalayan region. Well aware of this, during the Buddha Jayanti celebration at KIBI on 16th May 2022, a group of Buddhist devotees approached KIBI Office with a special request: that of receiving Tibetan language classes.

Most members of the group left their native Nepal many years ago to build a new home in New Delhi. Nevertheless, never forgetting their Himalayan

roots, they came to visit KIBI and pay their respects to the Three Jewels on a regular basis. Nurturing their Buddhist seeds in this manner, the wish arose in them to learn more about their own culture and tradition. And how better to begin than by studying the language? Thus they formulated their request to KIBI administration, who happily accepted and soon after organized a Basic Tibetan Language course. Hence, starting from Sunday, 5th June 2022, class was held each Sunday for the period of three months, concluding on Sunday, 4th September 2022.

During the first semester, 32 students joined the lessons of Lopön Dawa Sherpa, KIBI accountant of the time, who provided them with a thorough foundation of the language. Having learned a lot from him, due to a change in conditions Lopön Dawa Tamang, KIBI's steward, took over after a few weeks and, until present, continues in the position of their language teacher. Based on the students' wish, the

course will continue until 7th May 2024, when the summer holiday will commence.

During the course period, the students were furthermore blessed to join in several special activities and occasions: KIBI staff organized a one-day pilgrimage to Sankissa, venerated as the site where one of the Eight Great Events in the Life of Buddha took place, namely the Buddha's descent back to earth from the Trayastriṃsa heaven; during the public courses, His Holiness the 17th Gyalwa Karmapa Thaye Dorje granted the entire group audiences; likewise, they were able to meet His Eminence Jamgön Kongtrul Rinpoche, who kindly shared a few words on the importance of

practice, and also granted them transmission of the *Mani-mantra*; and in December they gladly joined the Kagyü Monlam at KIBI. Moreover, Ven. Lama Phuntsok from Ladakh offered the group a precious transmission; and KIBI's principal, Dr. Tsewang Bhutia, gave a guest talk during one of his visits to KIBI.

Seeing the students' devotion and sincerity in learning, KIBI administration and Academic office jointly decided to run the course under KIBS charity branch. In this way, the students may dive deep into the studies of their language, tradition and culture, and experience some of the best moments of their lives!





KIBI LIBRARY & PUBLICATIONS REPORT: THE BENEFITS OF STEADY EFFORT

In the teachings on dependent arising, we learn about the unmistakable interplay of causes and conditions leading to their precise outcome in the form of corresponding results. This may likewise be easily observed in daily life – even without any knowledge of Buddhist philosophy. In other words, when effort is put continuously and steadily, irrevocably results will show – sooner or later. This slowly coming to be at KIBI Library is indeed a great joy to witness. Nevertheless, without doubt there is still a long way to go to rise our facility to the level of a modern library with all standard utilities and services.

One specific task we have shared updates about time and again throughout the past years was the

cataloguing of our material into the online database. This had been clearly prioritized as providing a complete online catalogue is considered an indispensable foundation which in itself may already support Dharma students immensely by dissolving physical limitations. Now it is a great pleasure to share that this task has been completed for the entire English language section, including magazines, as well as the Sanskrit and related language section. Over time, the Tibetan and Chinese sections will likewise be recorded.

Furthermore, several new books have been purchased, all with particular relevance for students of KIBI, including works on and by Kagyü masters, contemporary expositions on philosophical treatises,

but also a number of titles which aim at supporting the reader-practitioner in dealing with particular contemporary challenges.

After the immense positive response during KPC 2023, the provision of free and donation-based Dharma items was resumed during this year's public courses, and equally well-taken.

Many devotees once again have supported KIBI Library in various ways – among others through donating 57 hardcopy items to the library, as well as three calendars. We would like to express our wholehearted gratitude and appreciation for all forms of support!

As a matter of fact, above-mentioned development allowed for a shift of focus in our activities throughout this previous year towards the furthering of KIBI Publications. If the right causes and conditions come together, a flourishing publication unit may have the power to be of great impact to KIBI's future; hence the shift of emphasis.

As a proper “outer” foundation of a decent and well-equipped working space clearly is a crucial requirement for any work to proceed, in 2023 the former e-library was renovated and thereby turned into a publications office. Though some of the equipment currently in use still requires upgrading, it nevertheless enables our six monastic members under the newly nominated In-charge, Sangpo Thapa, to proceed with their work – for the freshers, at present this is primarily the practicing of typing (Tibetan script), as well as the archiving of revered late Prof. Sempa Dorje's teachings.

As for book releases, KIBI Publications published two new monographs: Late Prof. Sempa Dorje's *tsheg shad kyi rnam gzhag dang gzhung sgrig phyogs skor*: “An Analysis of Punctuation and the Setting of Treatises” (Karmapa SERIES-7), and *Living Through Life's Turbulences* (KS-6, a compilation of blog posts and advice) by H.H. the 17th Gyalwa Karmapa Trinley Thaye Dorje. Furthermore, KIBI's

Mahayana Sojong Sadhana (KS-5) finally came out in a fully revised and corrected edition; and the Chenrezig Sadhana (KS-3) was reprinted.

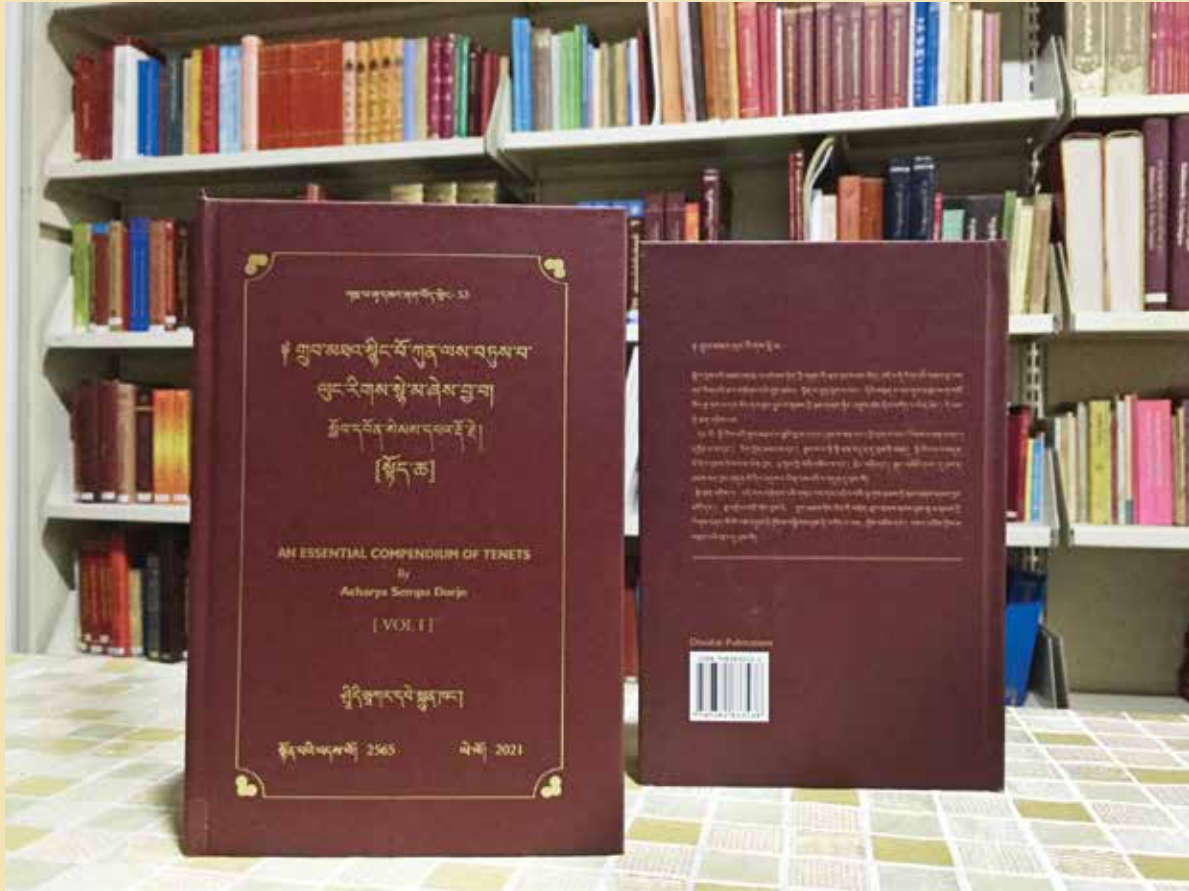
Besides, on the special occasion of the Grand Kagyü Monlam—which for the first time after the four year-break was held in-person—in Bodhgaya, KIBI Publications attended with a stall at the Kagyü Mönlam Office. To that end, info-flyers and our catalogue—previously available in e-format only—were printed.

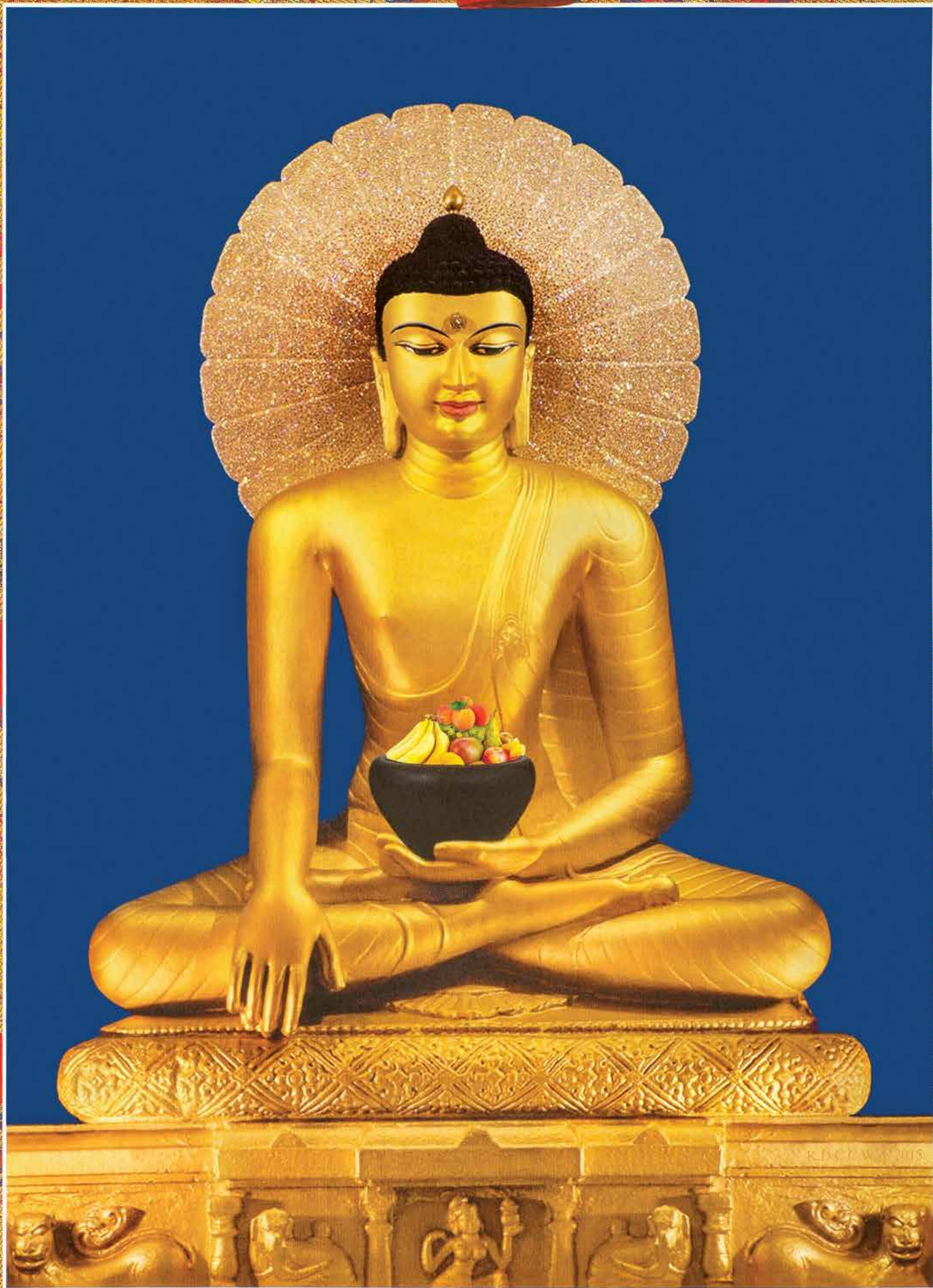
Thus, we continue on slowly but steadily, and are looking forward to welcoming you (back) very soon!

May all Dharma activities flourish boundlessly.

Katrin Becker
(KIBI Librarian)

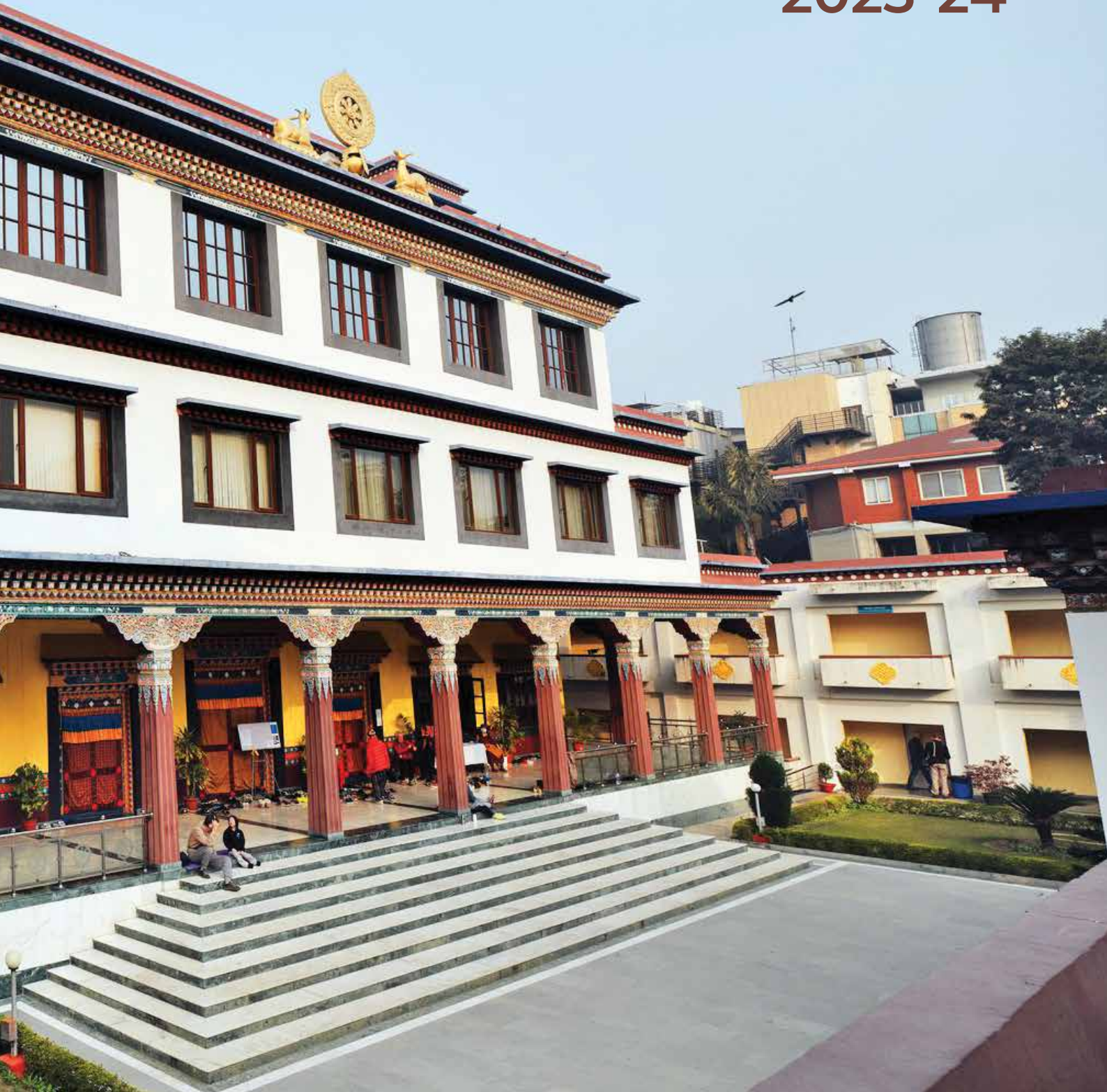








CALENDAR OF ANNUAL EVENTS 2023-24



5th MAY 2023

Buddha Purnima



This year Buddha Purnima was globally celebrated on 5th May 2023, coinciding with a partial moon eclipse. On this occasion, the Bhikkhus took the Sojong vows at sunrise. Afterwards, KIBI celebrated by conducting the pujas of Arya Tara, Buddha Shakyamuni, and the Sixteen Arhats consecutively,

followed by extensive aspiration prayers. Then Kheer (Sweet rice porridge), water and juice were distributed to the public, which was well-taken by a large number of people.



After lunch, the program continued with the recitation of the auspicious *Prajnaparamita Sutra in 8,000 Lines*, the *Collection of Religious Works*, the *Sutra of the Good Aeon*, and concluded with the Mahakala puja. At night, butterlamps were lit, and prayers of aspiration accompanied the offering.



6th MAY 2023

Birthday of His Holiness the 17th Gyalwa Karmapa



KIBI community celebrated the 40th birthday of His Holiness the 17th Gyalwa Karmapa Trinley Thaye Dorje with a mandala offering, smoke puja, longevity aspiration prayers, the recitation of the *Heart Sutra* and Guru Yoga. Later-on, Ven. Sopön Tsultrim Namgyal led the cake-cutting ceremony.



As per His Holiness' instruction, the gathering then proceeded on to read the auspicious *Prajnaparamita Sutra in 8,000 Lines*, the *Collection of Religious Works*, and the *Sutra of the Good Aeon*. Finally, a life release for His Holiness' longevity and good health was conducted.



In addition, a special lunch was offered at the National Association for the Blind in New Delhi.



7th MAY 2023

Tibetan Language Course: Commencement of the Summer Break





Upon the earnest request of a group of Himalayan devotees based in New Delhi, KIBI Office organized a basic Tibetan language course for 25 students in order for them to not only learn the language, but also deepen their understanding of their own culture and tradition. After completion of the initial semester (June 5th – September 4th, 2022), it was decided to continue on as it proved highly beneficial to the students. On this day, a small tea gathering took place to close the semester and see students off into the two-month summer vacation.



25th MAY 2023

Prayers Following the Passing of His Eminence Chöje Togden Rinpoche

Upon receiving the sad news of His Eminence Ladakh Chöje Togden Rinpoche Könchok Thupten Tenpey Gyaltzen's passing, KIBI Sangha recited the *Calling the Guru from Afar* (composed by the 5th Shamarpa Könchok Yenlak) and the *Five Monlams*, followed by a butterlamp offering.

4th JUNE 2023

9th Maha-Parinirvana Anniversary of Kunzig Shamar Rinpoche



KIBI community commemorated the day by performing the *Feast Offering to Jetsun Milarepa* (composed by Jamgön Kongtrul Lodrö Thaye), the recitation of vast aspiration prayers, and offering of butterlamps in conclusion of this auspicious day.



9th JULY 2023

1st Maha-Parinirvana Anniversary of Mahapandita Yongzin Prof. Sempa Dorje



In commemoration, KIBI sangha performed the *Lama Chöpa* puja with tsok offering and recited aspiration prayers. Afterwards, a very precious moment was shared when KIBI Publications released Genla's (previously unpublished) composition "*An Analysis of Punctuation and the Setting of Treatises*". The first copies were offered to the thrones of Buddha, Their Holinesses the Gyalwa Karmapa and Kunzig Shamarpa, and then distributed to the gathering.



Finally, at 6:00 pm in the evening, lamps were offered, along with the recitation of *Atisha's Lamp Offering Prayer*.

The program was attended by KIBI staffs, language students, and several guests, who warmly expressed their appreciation for having been a part of this.



12th JULY 2023

Book Release



KIBI Publications released one more book on 12th July 2023: *Living Through Life's Turbulences* (Karmapa SERIES-6) contains His Holiness the 17th Gyalwa Karmapa Trinley Thaye Dorje's thoughts and reflections on how to deal with difficult life situations. Ven. Nedo Tenam Rinpoche guided the book release and offered the first copies to the thrones of Buddha, the Gyalwa Karmapa and Kunzig Shamarpa, followed by the distribution to everyone in the attendance.



11th AUGUST 2023

Birthday of His Eminence Thugsey Jigme Chökyi Trinley



KIBI Sangha, staff and students marked the day with a ceremonial mandala offering and serving of saffron

rice and butter-tea. After conducting a smoke puja with long life prayers for Thugsey la and His Holiness the 17th Gyalwa Karmapa Thaye Dorje, a small cake-cutting ceremony was held. Later-on, butterlamps were offered and aspiration prayers recited.



15th AUGUST 2023

India's 77th Independence Day



In India, Independence Day is a day of national pride, reflection on the past, and recommitment to upholding the values of democracy, diversity, and integrity. As every year, KIBI sangha and staff celebrated this auspicious day by hoisting the national flag, followed by a tea gathering with snacks for everyone present.



7th OCTOBER 2023

Prayers Following the Passing of Ven. Lama Tönzang

KIBI Sangha and staff performed the *Calling the Guru from Afar* and Monlam aspiration prayers for Lama la.

1st NOVEMBER 2023

White Wednesday (Lhakar)



This auspicious so-called *White Wednesday* is a day celebrated as His Holiness the 17th Gyalwa Karmapa Thaye Dorje's soul day. Therefore, KIBI Sangha and staff planted several fruit saplings in KIBI's garden.



4th NOVEMBER 2023

Lhabab Düchen



Lhabab Düchen literally means “the great occasion of divine descent [from heaven].” It is one of the four main sacred days of the Buddhist calendar on which different moments of Buddha's life and teachings are celebrated. On this day, KIBI Sangha, staff and students performed the *Sixteen Arhat* puja along with the recitation of aspirations and lighting of butterlamps. Later-on, the Mahakala puja with tsok offering was conducted.





5th NOVEMBER 2023

Maha-Parinirvana Anniversary of His Holiness the 16th Gyalwa Karmapa



On this day, KIBI Sangha, staff and students conducted the Guru Yoga of the 16th Karmapa Rigpe Dorje, as well as the Guru Yoga of the 14th Shamarpa. Then, butterlamps were lit, accompanied by prayers that the Buddha Dharma and the Shamarnag may continuously benefit sentient beings, helping all to swiftly enlighten.



4th DECEMBER 2023

Ven. Gendün Rinchen Rinpoche's Visit



On his tour to the various monasteries and institutes under His Holiness the 17th Gyalwa Karmapa Trinley Thaye Dorje in India and Nepal, Ven. Gendün Rinchen Rinpoche's first stop was KIBI, the main seat of the Gyalwa Karmapa. To welcome him, KIBS Administration and sanghas offered a mandala and the traditional butter tea with saffron rice to Ven. Gendün Rinchen Rinpoche and his entourage. The next day, Rinpoche visited KIBS Office and all departments of the society.



5th DECEMBER 2023

Meeting with Ven. Jigme Rinpoche and Ven. Gendün Rinpoche



General Secretary Rev. Skarma Ishey Jungnes briefly introduced the KIBI administration staff to Ven. Jigme Rinpoche, General Secretary of His Holiness the 17th Gyalwa Karmapa, and Ven. Gendün Rinchen Rinpoche. This was followed by the taking of a group picture with the venerable Rinpoches.



8th – 9th DECEMBER 2023

Endorsement of the Gyalwa Karmapas Joint Statement



In unreserved support to the joint statement, KIBI Sangha, students, and staffs gathered to commence the instruction given in the statement. After sharing saffron rice and butter tea, the *Thirty-Five Buddhas Purification Puja* and aspirations were conducted. Then, preceded by Karma Kamtsang lineage prayers, the 1,000 recitations of the *Thirty-Five Buddhas Sutra* started. The long-life prayer for His Holiness the 15th Kunzig Shamarpa concluded the session.



The next day, after the *Vajrasattva* puja with tsok offering, KIBI community jointly began the 100,000 recitations of the *Vajrasattva* mantra. In conclusion, the Mahakala puja was performed. From then onwards, the accumulation of both the sutra and mantra continued individually.

11th DECEMBER 2023

Special Mahakala Puja



In addition to the daily liturgy, on this day the sanghas recited the *Mamo Trugang* and *Solka* many times, for the Karma Kagyü lineage to unite back into one, and for the prevention and removal of any (future) obstacles to Karmapa's activities. Later-on, the gathering offered tsok and recited the long-life prayers for Their Holinesses the 17th Gyalwa Karmapa Thaye Dorje and the 15th Kunzig Shamar Rinpoche.



**24th DECEMBER –
2nd JANUARY 2024**

Public Meditation Course



The second part of KIBI's annual course program, the Public Meditation Course, took place over the course of ten days and was attended by around 180 devotees. Braving the cold, many of the participants got up before sunrise to take the Sojong vows, which form the basis for this courses' structure and focus. Throughout the day, this year teachings on philosophical subjects as well as on practice were imparted. In conclusion of each day, His Holiness the 17th Gyalwa Karmapa Thaye Dorje guided the Chenrezig practice session.





4th JANUARY 2024

KIBS Charity Activity



The months of January and February customarily are cold in Delhi, with nights being especially bone-chilling. Blankets therefore become an essential part of all homeless people's lives. To that end, Karmapa International Buddhist Society each year distributes thick blankets to people in need. This time, the distribution was conducted in three groups, thereby covering the areas of South East Delhi, South Delhi, and South West Delhi.





26th JANUARY 2024

75th Republic Day of India



KIBI community commemorated India's 75th Republic Day by hoisting the national flag, followed by a tea gathering with lively discussions about various aspects of the Republic Day.



7th – 9th FEBRUARY 2024

Mahakala Puja

These being the final days of the 12th month of the Tibetan Calendar, a three-day Mahakala puja was conducted.





10th FEBRUARY 2024

Tibetan Losar



At KIBI, the Tibetan New Year was celebrated on a 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 the short Mahakala puja with Serkyem offering concluded the ceremony.



24th FEBRUARY 2024

Chötrul Düchen



This 15th and final day of the Great Prayer Festival of Buddhism during which Shakyamuni Buddha displayed many miracles to engender devotion in future disciples and which moreover marked the Maha-Parinirvana of the great Kagyüpa master Marpa Lotsawa, flowers and saffron water were offered in front of the Buddha statue. Subsequently, the *Sixteen Arhat* puja and *Mar-Mi-Dag-Sum Kuto* were performed, as well as aspiration prayers recited. Later-on, butterlamps were offered and the auspicious butterlamp prayer composed by respected Atisha Dipamkara recited.





6th – 13th MARCH 2024

Karmapa Public Course



KIBI is a hub for studying Buddhist philosophy as well as for learning about ancient Tibetan Buddhism. Therefore, two big courses are hosted per year: the Karmapa Public Course in March and the Public Meditation Course in December. Thus, from the 6th to 13th of March the first part of KIBI's annual program for international students was conducted, joined by more than 500 Karma Kagyü devotees from almost 40 different countries.







BUDDHA DHARMA IN DAILY LIFE: THE FOUR NOBLE TRUTHS AND THE FOUR MINDFULNESSES

The following, slightly shortened discourse was given by late Prof. Sempa Dorje (Genla) in two sessions during the Public Meditation Course 2019 and translated by Khenpo Mriti.

Today Genla will speak a little bit about the meaning of Dharma. Generally, there are two phenomena in our life we can talk about. The first phenomenon is *how to live and go about our life*, and that is something every human being has in common. Then there is another phenomenon which we call *Dharma*. We use a particular term here – we call it the ‘inner science.’ By *inner science*, of course, we are referring to the teachings of the Buddha. The teaching of the Buddha is very much a means, a method for inner growth and it is not for a temporary term. As far as our worldly way of living or going about our life is concerned, it is of very short-term benefit because we are pretty much thinking about the present life only. But when it comes to Dharma, the inner science of Buddha’s teachings, then it is not so much about the present, but rather about our future existences. Dharma is the one thing that establishes our future and it is the gateway to enlightenment; it includes liberation from all kinds of suffering, and is also the state of joy. So there are these two aspects how people generally spend their life.

These two kinds of methods both have their own particular goal, which are very different from each other: the first is, you have a goal to achieve in this life, the other goal is spiritual. That spiritual goal you set up and accordingly, you find a way to go about it. This is very profound and for a very long-term.

The Preciousness of Dharma

As far as the Dharma, the Buddha’s teaching, is concerned it really is something that is very exclusive, so to speak, especially to the human existence. As we can see in the other realms such as the animal

or god realm, beings there don’t really have the potential or opportunity to understand the inner science of the Buddha’s teachings. So then, who has this opportunity? It is actually us – the human world is where you find Dharma and humans have this capacity to understand the inner science of Buddha’s teaching. This is why our existence, from the spiritual point of view, is one of the best conditions. It is the most precious condition to really achieve the goal through that particular spiritual path.

But even among humans, it is not that everybody has the opportunity to practice the Dharma; not everyone has this capacity to understand, analyze and examine its meaning. It is really very rare to find those human beings who, first of all, have met with and secondly, who are wise enough or have enough capacity to really relate to the Dharma teachings, to analyze it and to put it into practice. That is why this precious human life is considered so very rare or precious – because of these very reasons.

When we say *Dharma*, in our world there are many different types of Dharma—meaning, spiritual paths—and they each have their own qualities. But the Buddha Dharma is really one of the most beneficial and very unique; it is beyond comparison because it is the only spiritual path which can lead you to liberation and enlightenment. The rest of the spiritual paths do not have that kind of capacity. So therefore, the Buddha Dharma becomes very unique, very uncommon, very priceless and valuable.

Buddha Dharma can be practiced by anyone, given that they have that opportunity or the right seeds – such as, meeting with a teacher who can give

those teachings. There is no difference in terms of caste, of human race or of gender whatsoever as a requirement for practicing. If you are someone with all the potential, all the seeds to do so, you are most welcome to practice the Dharma and you can actually accomplish the results of the Buddha Dharma – unlike within the majority of the remaining spiritual paths where this is not the case.

Then the question arises, what exactly is the Buddha Dharma? Of course, Buddha Dharma is none other than what Buddha himself found in his lifetime: enlightenment. How he gained enlightenment was through his own realization, through his own experiences which he then shared with us. This we call *Dharma* and it has the potential to lead us to liberation. And the very essence of the Buddha's teachings, that which can really help us to go beyond samsara and to liberation, is none other than the *Four Noble Truths*.

The Four Noble Truths

The teachings of the Buddha are, fundamentally, based on cause and effect. Like for example, if we think of the Four Noble Truths, the first two truths are all about samsara and the *cause* of samsara, about our experience. Samsara itself is the *result* in terms of our human world – meaning, in terms of the *world as a container* and *sentient beings as the content*, all our feelings and everything which we call *suffering*. Suffering and every emotion that we have is the result. They are results of our kleshas (negative emotions) and karma, which in turn are results of our emotions. So this is how they are connected, so to speak. Therefore, there is a cause, which is none other than the *Truth of Origination*, the second of the Four Truths. This is further divided into the Truth of Origination of Karma and the Truth of Origination of Klesha. Since they are the origination cause, what do they cause us? They cause us our existence, our life as sentient beings which are all about suffering.

Now the question is, how can we escape from this

suffering? We can escape by bringing an end to the cause of suffering, which is the Truth of Origination. Can we bring an end to that? That's the question and the answer is yes, by depending on what we call the *Truth of the Path*. The Truth of the Path is what brings an end to the Truth of Origination and thereby suffering is eliminated. The elimination of suffering and its cause then is termed as a *result*, it is *cessation*. This ceasing of suffering and its cause is what is termed as *Truth of Cessation*. That means, in that state of liberation, the individual in their mind-stream is 100% free of suffering and the cause of suffering because they have gained cessation through the path. So you can see that the second two of the Four Truths – the Truths of the Path and of Cessation – are the two truths which explain nirvana and the cause for nirvana. In this way, all the teachings – be it the teachings concerning Mahayana, be it the teachings concerning Vajrayana – in essence, fundamentally are all about the Four Noble Truths in terms of cause and effect.

If we would ask, what exactly is samsara? Then, samsara is none other than our own very existence – this very body, this very mind, this very experience of the present; it is my samsara. There is no other samsara than that; in essence, when I really observe the essence of my existence – in terms of my physical existence, my mental state and everything – fundamentally they are very much the essence of suffering. Therefore, it is called the *Truth of Suffering*. As far as this existence – my own existence, my life, everything that I have is concerned, there is a cause for that, right? Otherwise I would not just pop up out of the blue. I am here, so that means there is a reason, a cause why I am here. So what caused my existence? We would usually say *karma*, which is true, but karma also must be caused by something – it is caused by klesha, that is – neurosis, negative emotions and all of the confusions. We are referring to that. Then what causes klesha? There must be a cause for that as well. Yes, this cause is none other than what we call *ignorance*. Therefore, ignorance is

the fundamental root of our existence as a samsaric being.

The Truth of Suffering

It may appear to us that we have happiness and that we are doing a lot of things for dealing with our problems in order to sort them out. Genla says this is all fine – you can have those kind of thoughts that, “ok, I sorted out my problem, so there is no problem”, but in actuality that is not the case. In actuality, this so-called happiness, the so-called wealth and everything that we are experiencing, fundamentally, are all subject to change, right? It is inevitable for them to change. You will change from birth, to aging, to sickness and death first of all and at the same time, as far as the mind is concerned, the mind is constantly changing – from one moment to the next moment – uninterruptedly changing. Then let’s also say you meet people, you separate from people and there are a lot of emotions involved – somehow we have all these emotions.

So, when we reflect deeply on all the experiences that we have, then what experience of joy is there that never changes? What is the experience of joy that is within me, but never was affected? There is none. That is why this is called the *Suffering of Change*. Everything we see, everything we experience is an illusion, is subject to change. It is changing 100% of the time, but what doesn’t change is the Truth of Suffering. That is something that will never change. So the point is, the fundamental essence of our very existence is impermanent. How would it be possible for it not to change? It definitely will. Therefore the word ‘truth’ in the Truth of Suffering: this process is something that never goes away. We always experience it in different situations. This is why, in essence, suffering has never left us, so to speak. Even though temporarily it seems gone, but it has never left us, simply because we never gave it up.

When Genla said that in essence everything is suffering, it doesn’t mean that you don’t have to take

care of yourself, your belongings or your existence. Literally Genla said it doesn’t mean that you have to jump into the water to end your life, just because it is suffering. Instead, we must take good care of it. He gave the example of our own existence in terms of this body. We know that our body is, of course, subject to change, subject to pain and subject to suffering, but that does not mean we cannot use it as a means to gain much more meaningful things—happiness, joy or even liberation—by using this very body. Aryadeva, for example said that our body might be, in essence, a source of pain, but nevertheless, if we use it in a skilful way, we can use it as a means to accumulate merit and many causes for joy, happiness, and liberation eventually. So that means, one has to have the wisdom to use this life, though it may be subject to suffering and pain. We don’t have to avoid it and we don’t have to neglect it just because of that. Rather, with wisdom and with knowledge, we try to use this opportunity as a means to develop ourselves and if we do that, we are in a true sense, using this existence in a very meaningful way.

So that was about the Truth of Suffering. Now concerning the Truth of Origination. The Truth of Origination, like Genla mentioned before, is divided into two subdivisions: the Truth of Origination of Karma and the Truth of Origination of Klesha or negative emotions. As far as kleshas, are concerned, there are hundreds of different types of negative emotions, so one cannot really count them from that point of view, but nevertheless, all of them are the source of our pain. And the source of our negative emotions is none other than ignorance – the root of negative emotions as well as karma.

Four Kinds of Misconception

Then the question is, where does ignorance come from? The answer is very simple. Ignorance is born from misconception. There are four kinds of misconceptions: first is the *misconception of purity*, we can say – in Tibetan we call it *tsangwar dzinpa*, which means holding everything as being very pure.

That is the first misconception which we have; the second is the *misconception in terms of atmās*, meaning the misconceptions of falsely believing in the existence of a self. The third is the *misconception of permanence* – we think that everything is permanent by nature, unchanging in all phenomena. The fourth is the *misconception in terms of bliss or joy* – holding the concept that everything is by nature joy or happiness. These are the four misconceptions that we experience. These four misconceptions or rather, *wrong views*, are the root of all other wrong views of the world which all spring from these four. In order to remove these wrong views from the minds of sentient beings, Buddha gave different collections or so-called, *baskets* of teachings and that particular basket of teachings for removing these four is called the *basket of Abhidharma*.

Four Mindfulnesses

As far as the Abhidharma is concerned, it's a very vast subject, but in essence, in there you find teachings on the *Four Kinds of Mindfulness*: the *mindfulness of form*; *of feeling*; *of mind* and *of phenomena*. They are the direct antidote for the four kinds of wrong views. Therefore, Buddha presented these teachings in the Abhidharma to help sentient beings overcome the four wrong views or conceptions.

We can say, the teachings based on the four kinds of mindfulness are the gateway for meditation because through mindfulness, as we learn how to meditate, perhaps we understand the meaning of meditation. It helps us to get closer to our practices. You have been taught the importance of practice and the importance of engaging in the *lojong* (mind training) practices already, like it was shared yesterday with us.

There are actually many ways to go about practicing the Dharma. For example, there are three steps which we usually focus on: the first step is learning; the second step is reflecting and the third step is meditating. These are equally important in that they all are grounds for our knowledge, wisdom and

realization, but meditation is even greater or more beneficial in the sense that this is the path which will help us to work with our mind. If you want to work with your mind, you need to know what the mind is all about. So when we reflect, then we recognize its faults, because we recognize what kinds of negative emotions are there, and how they become the cause for our suffering and pain. So there is that recognition and through that recognition one also gains an insight for working with the mind.

An insight here would be an antidote – you find the antidote to remove those negative emotions or neurosis which are the source of the pain and suffering in your mind. This means that the essence of Dharma teachings is really working with one's mind. In Tibetan we would say *taming one's mind*, and the best method or means to tame one's mind is the Four Mindfulnesses. They are the very foundation for establishing realization in us. They are the preliminary stages of the practice. So therefore, the practice of the Four Mindfulnesses is very important. It is crucial!

There are two ways of observing our mind, so to speak: outwardly and inwardly. In this case, we of course try to look inwardly, *into* our mind rather than outside of it. When we look into our mind, this is when we find all the emotions, pain and everything. The very source of every single experience of pain and emotion is confusion. Confusion in turn is born from what we call *ignorance*. So therefore, ignorance is the root source of all the unwanted things in our life. Everything undesired that happens in our life comes about due to this ignorance, confusion, lack of knowledge.

Ignorance of course also has its own cause which, as was mentioned before, is the four kinds of misconceptions. These misconceptions trigger ignorance and ignorance in turn triggers ego-clinging, then in turn all the rest of the things happen in us. So ignorance is the root of our ego-clinging. Therefore, in order to skilfully deal with, or to implement the

antidote for, these kinds of misconceptions the teaching on the Four Mindfulnesses is given.

The four concepts of purity, joy, self and of permanent phenomena are all misconceptions. Fundamentally these are just a state of mind and they are simply misconceptions, but there are four grounds for this. Fundamentally, they are born from our mind – meaning these kinds of concepts are something that we are born with, it is the inherent nature of our diluted mind. It's not something that is assigned to us. They are something that really are inherent in this confused state of the mind. And it is not exclusive to humans, but it is actually inherent to every living being because the very nature, the fundamental nature of the mind is actually inherently a misconception. Therefore, there are no beings who do not experience misconception.

The ground for us to experience these kinds of misconceptions is none other than our own existence. So what is our existence? Our existence is the constitution of the five aggregates; therefore the five aggregates are the ground for the arising of these misconceptions and all the emotions that we have because emotions are rooted in these misconceptions. When we speak about aggregates or skandhas, *phungpo* in Tibetan, there are two types. One we can say is the material aspect of that; they of course don't have misconceptions simply because something like a tree has no mind-stream. So the five aggregates, which are the base or ground for our consciousness, or that which includes this consciousness, that is then called an *aggregate* simply because that is the ground for experiences. As far as experience is concerned, there are mainly two kinds: for example joy and pain. So any aggregate or form, that has the capacity to experience joy and pain, or generally any kind of experience, is the aggregate. (There are other organisms or forms that are not able of producing experiences whatsoever. They can be called *elements* or *aggregates* because they are aggregates of the four elements, but they do not have the aggregate of consciousness. So there is a difference between these

two aspects, but right now we are referring to the aggregate which includes the mind-stream.)

The Misconception of Singularity

So how exactly do we experience misconception? One of them, as Genla explained is that general or pervasive thought of 'oneness'. For example, the concept of 'one entity'. In actuality, one single entity can never exist, but when you see something, then you think, *oh this is a flower* perhaps or *he is a person* and I think – *I am a person*. I will never say *I am persons* – *two persons* or *three persons*. I will always say *I am a person*. But when you really think about a person, that person actually is not *one* at all. First of all, there are five aggregates, then there are all the shapes and all the colours, but nevertheless, we have this habit of thinking entities as one, for example. That is actually how we are wrong in terms of understanding the true nature of phenomena.

When we take the example of feeling, there are so many different types – we are not able to differentiate all of them. In pain, there are different types of pain and in happiness there are, let's say, mixed feelings, but we always perceive only one feeling – you are happy and that's it. Then, that happiness for you has the characteristic of oneness, or singularity, but it actually has many different aspects to it. But do we really understand that? Do we really know that? We don't. We are actually so ignorant about that – we don't ever see the complete set of defining characteristics of feelings. If we did see them completely, we would see that it is actually of multiple nature. But no, we just put a label, like – *oh I'm happy* and that's it. Then that kind of becomes one single happiness. So this is the way how we misperceive or how we mistake the object, here, the feeling. The four kinds of mindfulness, therefore, become the antidote for overcoming the four kinds of misconceptions. So there are four misconceptions to be removed, and accordingly there are four antidotes, named as the *Four Mindfulnesses*.

Mindfulness of the Body

Regarding the *mindfulness of the body* or *of form*, we uninterruptedly have these four mistaken concepts about the body itself. We take the body as one; we take the body as clean; we take the body, of course as of permanent nature; we take the body as of the nature of self; we take the body as the nature of joy. So all these four kinds of thoughts with regards to the body, we have because of the lack of complete knowledge of what this body is really all about like it was mentioned before. So this is an analytical meditation. Now let's say you sit down and you really try to think what your body is made up of. It's very simple and it's very straightforward: Your body is made up of hundreds of different things. In the Pali canon they actually speak of more than 140 different types of form or entities that are contained in our body. In these different entities, where is that one single thing? Where is that one pain? Where is that one pleasure? Where is that one performance? Where is that self? None can actually be found. For example, in our hair, where are those four natures of clean-ness, of pleasure, of self or of permanence? Nevertheless, hair is a part of you; hair is a part of your body. Then why do we still have these concepts? In this way, we are dismantling every single part of the body. But in this process, we are not *purposefully* dismantling it – it is simply the nature of these multiple parts. So then, do we really find this self? If you don't find a self, you will never find any of those characteristics whatsoever.

Then concerning the misconception of seeing the body as clean or pure, To destroy that idea, we are meditating on the different aspects of the form or the body. As far as our body is concerned, in many texts it actually tells us that it contains more than 32 types of 'un-clean' components, most of which we are actually very well aware of, and they come out of all the holes of our body, even the pores. Nothing is there in the body that is truly useful at all, Genla says. In fact, rather disgusting actually, in the sense

that it is smelly and unpleasant. When you think of that, you pretty much have an idea or picture that it's not as clean as you would like to believe.

Now what is the point, the benefit of that investigation? The benefit of that is to destroy or overcome our attachment to the body because we have a kind of attachment to it in that wrong perspective. We do, however, also have a lot of attachment to others. All the desire for each other as male and female, sexual desire and all that is actually because of this. So now, Genla says when we meditate like that on the nature of our form, we should not keep it secret to ourself – we want to be very true to ourselves, especially when we are meditating. Genla says, it will be truly useful because it will really help one reduce the attachment. It's not that this teaching is given to us just so that we feel disgusted about our nature. If you feel that, then it's actually better if you don't do it. The point is to understand what the body really is and then in turn, being able to really reduce or overcome this desire in us – the desire for the body, desire for another person's body and then all the other kinds of desire, passion – that is triggered within, you will then be able to stop.

So this kind of analytical meditation, when you dismantle every single part of your body through meditation and try to truly see where this self is, where the clean part is, where all these things are – you cannot find them. It's actually without any characteristics whatsoever, so the body doesn't exist. As far as the body is concerned, it's a mere label. We simply and forcefully just give that name to it and the name is of the nature of words and letters, so it doesn't exist either. This is very much the concept of mindfulness. So this was about the mindfulness of the body or the form.

Mindfulness of Feelings

Now we come to the second kind of mindfulness, the mindfulness of feelings. There are three types of feeling: joy; pain and neutral. Accordingly we

experience the three types of suffering – the *suffering of suffering*, the *suffering of change* and *all-pervasive suffering*. For instance, first, Genla says that pain and pleasure are quite obvious and apparent to us, so what we are really trying to do is to actually get rid of this attachment. We have attachment because we have feelings. If there would be no feeling, there would never be any attachment – attachment to pain, to pleasure, and to the neutral feeling. So when we investigate, when we examine the nature of these different feelings, we find no such thing as pain. They don't actually exist as such. They are free of any kind of characteristic whatsoever, but nevertheless, that's how we experience it.

The neutral feeling is connected to what we call the *suffering of change*. It's a state of mind where, at that very moment, no pain and no pleasure has arisen. It is neutral, but then it actually becomes the ground for all the emotions that we experience because this neutral state of mind changes into pleasure if you meet that kind of condition, or it changes into pain when you encounter the conditions for pain. So there is always a sort of transition between pain and pleasure because pain cannot change directly into pleasure and pleasure cannot change into pain. They have to have a source for that and that is the neutral state of the mind. Therefore the neutral state of mind in itself is really the nature of pain. However, overall, all these feelings and emotions don't have any self-sufficient nature or characteristics in them at all. Therefore, when we meditate on the mindfulness of feelings, it is to help us understand, *oh, feeling doesn't exist*. Then again, we have this idea that feeling is of the nature of one

single entity, but that is not the case at all when you think about it carefully.

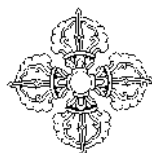
Mindfulness of Consciousness

Then about the *aggregate of consciousness*: When we talk about different types of consciousnesses, there are for example the eight consciousnesses which include six kinds of consciousnesses or the six sense faculties. But here we are not really talking about all of them – we are here to talk about what the ground for meditation on consciousness is. In this case, the object of meditation is the sixth – the mental consciousnesses, because as far as the sense consciousnesses is concerned, they are too quick for us to abide on their nature at all. But mind, the sixth kind of consciousness is not like that. Therefore, the ground, the object of meditation on mindfulness of the mind is the mind-stream itself, which is the sixth mental consciousness.

Mindfulness of phenomena

Then the mindfulness of phenomena. This refers to two phenomena, in Tibetan called *duche*, which means *compounded*. It just describes the phenomenon and again, here the meditation is about dismantling this concept that material things, phenomena, have any kind of inherent nature in them – they do not have any inherent nature in them. So to recognize that, to know that, we have the mediation on the mindfulness of phenomena.

This was a brief overview of the Four Mindfulnesses. Now we run out of time, so we have to stop here.
Line editing by Mr. True Rosachi.



TIMELESS WORDS OF WISDOM RE-DISCOVERED: A BRIEF HISTORY OF THE KARMA KAGYÜ LINEAGE OF TIBET

BY MR. TOPGA YULGYAL (RINPOCHE)

This article was first published in the KIBI magazine Knowledge in Action, vol. 1/1992. Topga Yulgyal Rinpoche was one of the foremost contemporary scholars of Tibetan Buddhism, knowledgeable in many subjects in the field of Buddhist studies and author of several books. Born in Tibet prior to the Chinese invasion, he was educated by H.H. the 16th Gyalwa Karmapa, whom he accompanied into exile to India in 1959. In the early 1990's, until his passing in 1997, Rinpoche taught Buddhist Philosophy and Tibetan Language at KIBI. During this period, he also served as a teacher to H.H. the 17th Gyalwa Karmapa.

The Kagyü lineage, sometimes referred to as the “oral lineage” of Tibet, originated with the great yogi Tilopa, who lived in northern India sometime around the 10th century A.D. He is considered the founder of the lineage, and in addition, he received four special transmissions, and became the lineage holder of these.

Although there is some discrepancy in historical sources regarding the identities of the yoga masters associated with each of the four transmissions, the most common consensus indicates that their origins are as follows. The first of the four came from Lopön Ludrup, and consists of two tantras: the “Sangwa Dupa” Tantra and the tantra called “Denshi”. It also incorporates the practices called “Illusory Body” and “Transference”. The second special transmission came from Nakpo Chöpa, and includes the tantra

called “Gyüma Chenpo”, and the practice called “Conscious Dreaming”.

The third special transmission came from Lawapa, and is called “Demchok”, or alternatively, “Korlo Dongpa”, and the practice called “Clear Light”. The fourth was transmitted from Khandro Kalpa Sangmo and it includes the tantra known as “Gyepa Dorjé”, and the practice called “Tummo”.

These teachings were then passed on from Tilopa to the yogi Naropa, and were systematized as the *Six Practices of Naropa*, meditations which are considered a central teaching of the Kagyü Lineage. Based on several textual references it seems that Naropa was born in 956 A.D. He transmitted his knowledge to Marpa (born in 1000 A.D.), the great translator who journeyed from Tibet to India in order to receive instructions, and who subsequently returned to Tibet and spread the teachings of the dharma widely.

His student, Jetsün Milarepa, born in 1033 A.D., became one of Tibet’s great yogis. His life story, beginning with difficult circumstances due to his father’s early death, his vengeance upon his dishonest aunt and uncle, and his subsequent regret which led to an earnest desire to learn the way of the dharma, is widely known among the Tibetan people. Through his perseverance and ability to accept all circumstances which he met, he achieved profound realization of the ultimate nature of reality. His teachings are recorded in the *100,000 Songs of Milarepa*, and other collections.

Milarepa's teachings were carried on by Gampopa (born in 1079 A.D.), also known as Dakpo Lharje, the physician from Dakpo. He first studied under the Kadampa tradition, which is a gradual and systematic path that includes the lamrim teachings. At a later age he met Milarepa, and through practicing under him, received and realized the true meaning of the complete teachings. Since that time the lineage flowing down through him has been known as the Dakpo Kagyü, and includes many sub-sects.

In the 12th century the first Karmapa, Düsum Khyenpa, became the disciple of Dakpo Lharje, and received all of his instructions relating to the sutra and tantric vehicles. For many years he studied, practiced and taught at various sites in Tibet. He was the founder of the Karma Kagyü lineage; “karma” refers to the Karmapa himself, and “Kagyü” is a derivation of the term “Kabab-shi”, which refers to the four special sets of instructions held by Tilopa, (which trace their origin back to the words of the Buddha). He was the first recognized reincarnate lama of Tibet.

After the 1st Karmapa's appearance in the world, the lineage evolved rapidly, and by the 12th century A.D. the Karma Kagyü tradition was spreading quickly and was widely practiced throughout Tibet. This was a time of political upheaval characterized by the rapid decline of the dynasties of kings which had formerly ruled. Many prominent political figures emerged who vied for power, but no individual leader was able to establish sovereignty over the nation because no one had a unified following.

The Karmapas were never interested or involved in the struggles of the various political factions, and in fact were forced to actively resist involvement since they were in particularly vulnerable positions, in that they were targets of those who were politically ambitious, because they held tremendous spiritual authority. Also, their religious followers encouraged them to assume positions of power because they felt that they had the required qualities to lead the people.

It was during this turbulent period, some time in the 13th or 14th century, that the Sakyapas began ruling Tibet, with the support of the Mongol Emperor Kublai Khan. Then came Ganges Khan. He was Tibet's first political-religious leader, and for the first time since the disappearance of the kings, Tibet was unified under the direction of a single leader. At this time, powerful rulers from Mongolia and Tibet, seeing the sway that the high lamas held over the Tibetan people, adopted a strategy of forming allegiances by plying the lamas with gifts, extending invitations to their kingdoms and conveying lengthy titles upon them. The motivation behind these gestures was often largely political rather than religious.

During the Ming Dynasty of the 14th century the 5th Karmapa, Deshin Shekpa, was invited to China by the “Yunglo”, the Emperor of the Ming Dynasty, who received many instructions from him. During his visit the Karmapa demonstrated many miraculous feats, which the Emperor ordered his artists to record daily by depicting them on approximately 20 large scroll paintings. (A few of these were still preserved in Tsurphu Monastery in Tibet up until the invasion of 1950). The Yunglo was so moved by these events, and developed such deep faith in the Karmapa that he proposed the enactment of a plan to convert all the other religious sects of Tibet to Karma Kagyü. In accordance with his philosophy, Deshin Shekpa absolutely refused to go along with this proposal, and instead gave a discourse on the importance of respecting diverse schools of thought by understanding that different traditions are necessary in order to accommodate the array of particular inclinations found in the whole of humanity.

Despite the politics of the times, however, the period from the 13th to the 17th century A.D. was a time of generally favorable circumstances for the Karma Kagyü tradition. As the teachings spread, and the number of followers increased, the leaders of the lineage became more and more prominent figures, and in fact, this period in the history of Tibet could be termed “the Kagyü Era”.

At this time a dramatic change occurred in the power structure of the country, which was being crushed between the forces of domestic strife, power struggles and outer political influences. The central government headed by Desi Tsangpa, a stout supporter of the Karmapa, was overthrown by the Mongol leader Goshir Khan, and the 5th Dalai Lama became the leader of Tibet as a whole. The 10th Karmapa, Chöying Dorje, became a victim of these political events, and had to leave Tibet in the mid-17th century A.D., for Jang, a province of China. After this the following of the Kagyü lineage decreased, and continued to do so until the 18th century when, under the 13th Karmapa Dündul Dorje, Situ Chökyi Jungné led the lineage towards a period of growth and renewal in which it began to flourish again. At this time, in particular, lamas of the lineage produced many eminent philosophical texts and works relating to grammar, Sanskrit and astrology that benefitted Tibet's literary tradition, and the Tibetan people as a whole.

In the present century, during the lifetime of H.H. the 16th Gyalwa Karmapa, the most recent incarnation of the Karmapa, many dharma centers were established throughout the world in order to provide the opportunity for people to study and practice the Buddha's teachings, including this institute itself. Following his departure from Tibet in 1959, he was able to reconstruct his main seat by creating a monastery in Rumtek, Sikkim, which is known as the Dharma Chakra Centre, as well as a monastic college, a retreat center and a primary school for monks.

Like his predecessors, the late 16th Karmapa was primarily a spiritual figure and so was not involved in propagating the cause of Tibetan freedom, and instead has made efforts in keeping the spiritual tradition of Tibet intact, and in this way has helped to preserve the identity of Tibet as a unique and individual culture.

At the same time he never forgot the existence of the very capable and profound spiritual leader, H.H. the Dalai Lama, who is also the leader of the Tibetan nation and has all the requisite qualities that such a position demands, as well as the fact that serving under him there is a large organization of people who are very much involved in truly relevant and significant political movements for the benefit of the Tibetan people.

As stated, all of the establishments created by H.H. the Gyalwa Karmapa have been designed with the intention of keeping the tradition and culture intact, and providing the teachings of the Buddha to people of all nationalities who feel that they can benefit from the insight and wisdom of the Buddha.

The Karma Kagyü lineage, in general, emphasises the foundation of monkhood, as well as extensive studies of a wide range of subjects without distinction regarding their level of importance. At a certain point deemed appropriate by the spiritual guide, practical teachings on Mahamudra, the great seal of voidness, which are the ultimate and innermost teachings of the lineage, are received and practiced according to prescribed stages established by tradition. When a capacity for more or less understanding the entire range of meanings of Mahamudra arises, then the *Six Practices of Naropa* may be embarked upon.

Once the teacher has imparted the essence of the teachings relating to Mahamudra, which have been passed down through the lineage, and once the student has established the same profound realization of Mahamudra as the teacher, then that person is recognized as a lineage holder regardless of his/her background. Whether he/she is a recognized lama, or a simple person, realizing the essential nature of the profound meaning of Mahamudra is the qualification which establishes such an individual as a holder of the tradition.



ACCOUNT SUMMARY

Account Summary for the year ended 31st March 2024

INCOME

Incoming Resources (in INR' 000)	Amount
Teaching, Meditation & Mandir Income	8757
Accommodation Activities	2366
Promotional Activities	2797
Food Charges	5566
Bank Interest	293
Other income	194
Total	19976

EXPENDITURE

Expenses Details (in INR' 000)	31/03/2024
Course and Promotional Activities Expenses	5353
Kitchen Operational Expenses	3333
Communication Expenses	253
Printing & Stationary	562
Establishment Expenses	2994
Conveyance and Travelling Expenses	483
Professional & Legal Expenses	60
Electricity & Water	1722
Depreciation	627
Repairs & Maintenance	833
Other Expenses	395
Total	16618



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, 2024



Skarma Ishey Jungnes

General Secretary

31st March, 2024

List of KIBS's Members and KIBI Academic Members

The KIBS Governing Body:

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General Secretary Skarma Ishey Jungnes

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Executive Member Mr. Hari Prakash Maurya

Executive Member Prof. Bhagwati Prasad

Executive Member Prof. Sanjib Kumar Das

Executive Member Ms. Anju Bhutia

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KIBI Academic Committee

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Member Skarma Ishey Jungnes

Member Dr. Sanjib Kumar Das

Member Dr. Jai Prakash Sharma

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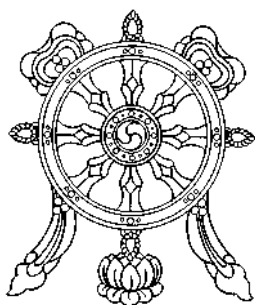
Member Khenpo Tsering Samdrub

Member Khenpo Lobsang Tsultrim



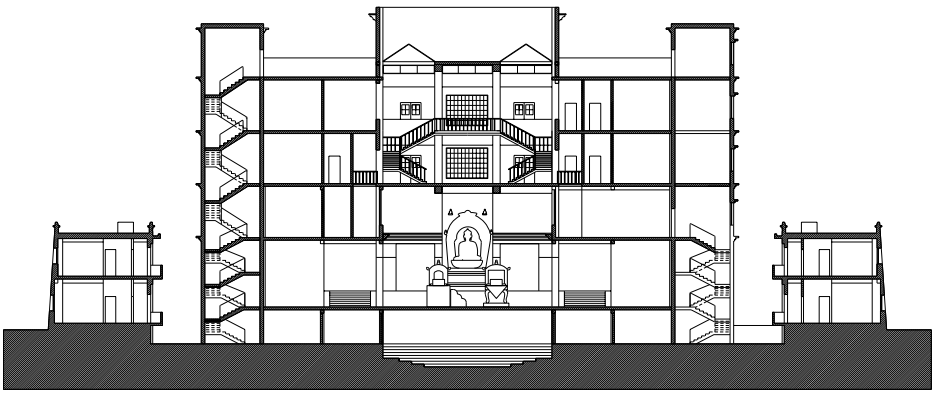
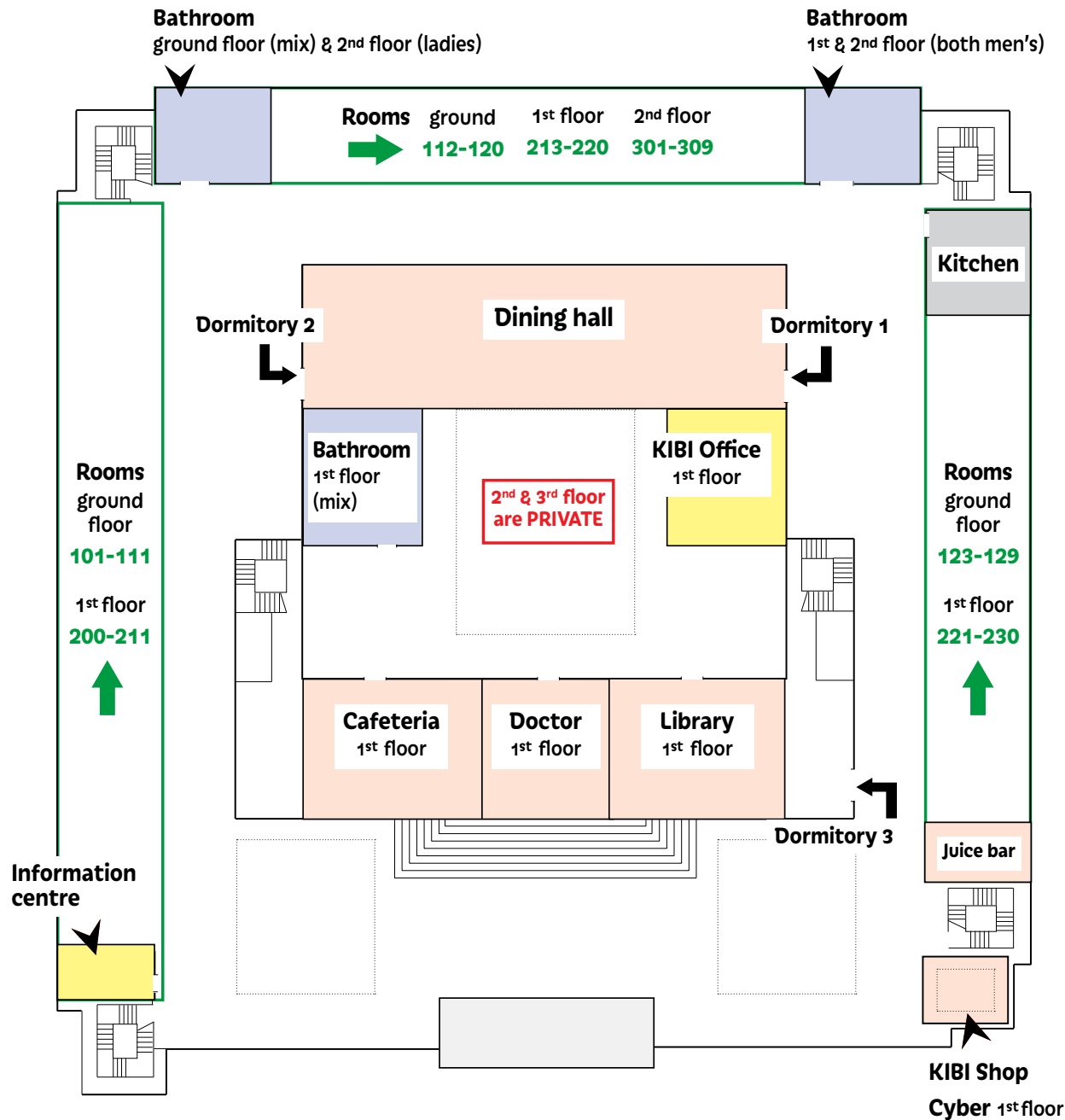
Karmapa International Buddhist Society Office - bearers 2023/24:

1. Skarma Ishey Jungnes (General Secretary KIBS)
2. Sonam Chogyel (Treasurer KIBS)
3. Choypel Lepcha (Accountant KIBS)
4. Thinley Namgyal (Assistant Secretary to General Secretary KIBS)



KARMAPA INTERNATIONAL BUDDHIST INSTITUTE

BUILDING GUIDE



KARMAPA INTERNATIONAL BUDDHIST SOCIETY

B 19/20 Qutab Institutional Area, New Delhi-110016 INDIA

Tel.: +91-11-41087859 | Email: Kibsociety@gmail.com / kibioffice1990@gmail.com

Website: www.kibsociety.org / www.kibi-edu.org

Facebook: www.facebook.com/KIBSociety

Editor in Chief : Rev. Thinley Namgyal

News Compiler : Rev. Thinley Namgyal

Text editing : Karma Rigdzin Drolma

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