

2014-15

Shamar Rinpoche's

unwavering commitment to preserving the lineage was his clear priority, as evidenced by his response to the criticism he was receiving: "I understood very well that what was good for the Karma Kagyu tradition would not be very good for me as an individual under these circumstances. Yet, I sacrificed myself for the greater good in order to protect the lineage. The reason I chose to sacrifice myself was that I had already by that time taken on the role of leadership, in accord with my position as the Shamarpa. How could I ignore something so important in order to save myself from any hardship? I took this responsibility seriously, as is my duty. I tried to be a bulldozer, in order to build up the strength of the genuine Karma Kagyu tradition."

KARMAPA INTERNATIONAL BUDDHIST SOCIETY

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TRIBUTE TO THE 14TH SHAMARPA MIPHAM CHOKYI LODRO

Presented on the one year commemoration ceremony

Special Edition

ANNUAL REPORT

Karmapa International
Buddhist Society



कर्म-पा अन्तरराष्ट्रीय बुद्धिस्ट सोसाईटी
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).

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Executive Members
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**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.



(Signature)
(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

Dear staff members and volunteers of KIBS,

It has been three years now since *Karmapa International Buddhist Society (KIBS)* took on the responsibility of running *KIBI* and already, within this relatively short period, so much has been accomplished. Therefore, I would like to extend my heartfelt appreciation to each and every one of you for giving your timeless energy, dedication, and wholehearted effort to the many wonderful spiritual, social, and educational projects of *KIBS*.

In particular, I am very happy to see that through your persistent efforts and hard work *KIBI* now offers a BA in Buddhist Studies degree program. It gives me great pleasure to see the authentic Buddha-dharma linked with the modern education system. It is my wish that through this link the benefits of the dharma may spread far and wide. I am also pleased that the public courses organized by *KIBI* enable dharma friends from around the world to gather together and deepen their understanding of the precious dharma.

Your collective achievements make a real difference to the world and are a source of inspiration to us all. I am confident that you will continue in your sincere efforts to bring into fruition the noble objectives of *KIBS*, for the benefit of all sentient beings.

Again, I thank you all for your generous and meaningful work.

Namo Buddhaya!





KARMÉ DHARMA CHAKRA
Communauté monastique bouddhiste

Dhagpo Kagyu Ling,
March 13th 2015

Dear Dharma friends,

I am very pleased with how Karmapa International Buddhist Society (KIBS) has operated since the time that it was formed. I would like to take this opportunity to express my gratitude to those who have been involved in the Society's many remarkable accomplishments.

I am especially pleased with the advancements in education at Karmapa International Buddhist Institute (KIBI). Last year, KIBS achieved a wonderful outcome for worldwide students of Buddhism. Through its collaboration with Mewar University, KIBI now offers a formally recognised Bachelor of Arts in Buddhist Studies degree program.

KIBI is very fortunate to have Professor Sempa Dorje – one of India's most learned scholars in the field of Buddhism and esteemed university professor – as director of the Institute. I would like to give thanks to him for his successful direction of KIBI these past three years. I would also like to thank the governing body members, academic council members, faculty, administrative staff, and volunteers for their valuable contribution to KIBS and KIBI.

A lot of great work has been accomplished in the past 3 years. Not only has the educational status of KIBI been elevated but also, year after year, the standard of teaching has improved. As a result, student understanding of the authentic dharma is evolving and deepening, which can only have positive and far-reaching consequences. All those involved are thus fulfilling the 14th Shamar Rinpoche's wishes and continuing his efforts in the best possible way.

Therefore, I would like to congratulate you all once again for your efforts and to request that you continue your good work under the guidance of spiritual leader His Holiness the 17th Gyalwa Karmapa Thaye Dorje.

Jigme Rinpoche

General Secretary for Thaye Dorje, His Holiness the 17th Gyalwa Karmapa

KARMAPA INTERNATIONAL



BUDDHIST SOCIETY (Regd.)

कर्म-पा अन्तरराष्ट्रीय बुद्धिस्ट सोसाईटी

वार्षिक प्रतिवेदन
(वर्ष-2014-2015)

यह एक सुरवत वेला है कि कर्मपा अन्तरराष्ट्रीय बुद्धिस्ट सोसाईटी की स्थापना के तीन वर्ष सम्पन्न हो रहा है। इस शुभ-अवसर पर यहां सोसाईटी के वर्ष 2014-2015 के कार्यक्रमों का संक्षेप विवरण प्रस्तुत किया जा रहा है। यह सोसाईटी अभी बाल्य अवस्था में ही हैं। फिर भी सोसाईटी के कार्य-कर्ताओं के अति-उत्साह एवं अथक प्रयास के फलस्वरूप इस अल्प अवधि में भी संस्था के उद्देश्य के अनुरूप बहुत से कार्य सम्पन्न हुए हैं। जिन कर्मों को अंजाम दिया गया है, उनमें धार्मिक, सामाजिक, सांस्कृतिक, विभिन्न शैक्षणिक कार्य सम्मिलित हैं।

विशेष रूप से मेवर विश्वविद्यालय के संस्थापक मण्डल के सौहृदय से इस सोसाईटी द्वारा संचालित कर्मपा अन्तरराष्ट्रीय बुद्धिस्ट इन्स्टिट्यूट (K.I.B.I.) के पाठ्यक्रमों को मान्यता प्रदान करने से यह संस्था एक विधिवत उच्चशिक्षा संस्थान बन गया है। यह संस्था के कार्य-कर्ताओं के लिये इस वर्ष कि बड़ी उपलब्धि रही है।

साथ ही इस वर्ष के दुखत संदर्भ में कुनज़िग शमर रिन्पोछे के स्वर्गवास के अन्तिम संस्कार की व्यवस्था एवं उसकी विधिवत पूजा-अर्चना आदि कार्य क्रमों को भी परम्परा के अनुरूप सम्पन्न किया गया है।

इन सारे कार्य-क्रमों के सफल आयोजन के लिये मैं अपने सोसाईटी के सभी कार्य-कर्ताओं को हृदय से धन्यवाद एवं साधुवाद देता हूँ। हमारी ये सफलताएँ भी ग्यलवा कर्मपा के छत्र-छाया में उनके आर्शिवाद से ही सम्पन्न हो पाये हैं।

अतः मैं अपनी ओर से तथा सभी सोसाईटी के कार्य कर्ताओं की ओर से आप के प्रति हार्दिक आभार प्रकट करता हूँ।

साभार
भवदीय
अ.सेम्पादौर्जे

President
Karmapa International
Buddhist Society
New Delhi 110016

REPORT SUMMARY

BY KIBS SECRETARY



The Karmapa International Buddhist Society (KIBS) is happy to bring this 3rd annual report of 2014 / 15 to our readers. This Annual Report is dedicated to and a tribute to the late 14th Kunzig Shamar Rinpoche, Chief Patron of the Society and co-founder of The Karmapa International Buddhist Institute. In addition to sharing the society's annual activities and the financial report, this book also gives a brief account of Kunzig Shamar Rinpoche's life and activities, written by Ven. Karma Triinlay Rinpoche with his personal experience. This book includes the KIBS Europe report as well.

KIBS has now been running for three years, but it feels like that time has passed in an instant. For me, these three years have been very significant, and have brought a great mix of joy and sadness.

Although KIBS is young, it has definitely already been helpful in many ways. When I look back to the activities of KIBS in these three short years, I feel happy that we have been making our lives meaningful by serving to our community and others with loyalty and honesty, with loving kindness and compassion. The society's achievements are like an ocean that we are building drop by drop.

On the other hand we lost our most beloved teacher, Kunzig Shamar Rinpoche. Although we are sure that he will return for us soon, he has been like a father to us and without him I would not have had the opportunity to serve this society. I am proud to mention that the wishes and tasks assigned by Kunzig Shamar Rinpoche to us for KIBI have been fulfilled. I am so thankful to my colleagues for being well united and for standing by me through every project of the society.

Foremost, I would like to offer my humble gratitude to H.H. the Gyalwa Karmapa Thaye Dorje for his supreme guidance in the running the society. I would also like to take this opportunity to express my sincere thanks to KIBS Europe and the Karmapa Charitable Trust which have been the strongest supporters in running Karmapa International Buddhist Institute (KIBI). I would also like to thank everyone who has contributed to the society by offering volunteer services, professional skills and financial support. Last but not least I would like to offer my heartfelt thanks to Trinlay Rinpoche for giving us his composition of Shamar Rinpoche's life. I also like to thank to Phuntsok Rabten for making the documentary of Shamar Rinpoche's life and deeds, and to Sally Joanne Horne and Mr. Sumant Chhetri for making this annual report book possible. I know both of you have been challenged by the summer heat of Delhi during this project. But it's worth the time we spent on it, in order to share Shamar Rinpoche's life and deeds with the world.

**Yours in Dharma,
Chulthim Gurung
Gen. Secretary to the Society**



LETTER FROM THE PRINCIPAL DESK

Dear friends,

The 2014/15 Academic Year was a year of great developments and of great loss. I am so pleased by our collective accomplishments but feel tremendous sadness at the same time because our guide and support, Kunzig Shamar Rinpoche, left us this year. I hope that each one of us will take solace in the knowledge that we are continuing to fulfill his wishes to promote the deep study of Buddhism and the flourishing of the Karma Kagyu lineage through supporting the development of KIBI as an academic institution.

The greatest concrete improvement to the academic program this past year was our transformation into an accredited institution. In collaboration with Mewar University (Chittorgarh, Rajasthan), KIBI now offers a 3-year B.A. degree program in Buddhist Studies. I extend my deep gratitude to Mewar University for putting their trust in us and making this important step possible. After successfully completing the full 3-year curriculum, KIBI students will hold a Bachelor of Arts in Buddhist Studies. Additionally, our full-time B.A. students are now able to remain in India on a Student Visa. These are important improvements, ones we have been striving towards for many years.

I am happy to report that students admitted to our diploma program in the 2013/14 cohort were retroactively granted credit towards their B.A. for courses successfully completed during that year. This means that we have a total of 17 students now enrolled in the B.A. program, including the first and second year students. We also enjoyed the presence of 7 registered guest students this past year. Our student body is small but diverse and dynamic, and features a mix of laypeople and monastics who come from all over the globe. We are already receiving applications for next year's program, and I eagerly look forward to welcoming both our returning and new students in September, 2015.

The teaching team of 2014/15 enjoyed the leadership and inspiration of Prof. Sempa Dorje. A small number of permanent faculty taught throughout both semesters, including Khenpo Lobsang, Jinpa Namgyal, Inka Wolf, and myself. Our students also benefitted tremendously from a crack team of teachers who joined us for one semester: Dr. Prof. Burkhard Scherer, Khenpo Tsering Samdrup, Khenpo Rigdzin, Prof. Chathurvedi, Mr. Arun Kumar, Mr. Tashi Dorje, Jinpa Thaye, Kelsang Sherpa, and Dörte Kamarid.

Apart from the academic program, we also enjoyed two extremely successful public courses: the annual winter meditation course; and the annual March teachings of His Holiness the 17th Gyalwa Karmapa. Year by year these exciting courses attract ever-growing numbers of students. In addition to the priceless teachings from H.H. Gyalwa Karmapa, we were treated to guest teachings from Ven. Lama Jampa Thaye, Ven. Khenpo Ngedon Rigdrol, and Mr. Manfred Seegers.

Before his demonstration of impermanence through passing into Parinirvana, Kunzig Shamar Rinpoche expressed how utterly satisfied he was with the progress and accomplishments here. He had been making efforts to get accreditation for KIBI for a very long time, and was truly satisfied with our collective developments and growth. At this time, I believe we must all put our energy fully into supporting his activities as we await his return.

Now under the supremely skilful and kind leadership of H. H. the 17th Gyalwa Karmapa, we look forward to continuing these important, consistent and careful improvements to our program and facilities, and we especially look forward to many exciting years of working together for the benefit of beings and the Buddhadharma.

Sincerely,

**Prof. Lara Braitstein
Principal, KIBI**

The Passing of His Holiness 14th Kunzig Shamar Rinpoche, Mipham Chokyi Lodro: A Spiritual Message for the Karma Kagyu Lineage

H.H.17th Gyalwa Karmapa

“Friends

The Buddhist world has been cast into darkness. Tibetan Buddhism has lost, in this life, one of its greatest torchbearers and masters, His Holiness Kunzig Shamar Rinpoche. The Karma Kagyu tradition has lost a supreme leader, and one of our lineage holders. And I have lost my teacher, my personal spiritual father.

I have practised the dharma all of my life, learned about what death means, and how we can use that understanding to do more in life. However, the actual experience of losing Shamar Rinpoche, has affected me (deeply) personally. I need - we all need - time to grieve, to focus on our practice, and to move on together in peace. There is great wisdom and compassion in the Buddha dharma. The 49 days of mourning is just one example of this. It is natural and understandable that everyone is deeply affected by the passing of Shamar Rinpoche. There is a lot of emotion. Many will be asking 'What now?' 'What next?' and have fear for the future. I am speaking to you today to say that there is no need to fear for the future. In Shamar Rinpoche's final teaching he said 'You don't need to be afraid of death if you know how to practice in death.' And so it is in life.

As long as we focus on our practice, stay true to our core, our Inner Wealth, our innate values of compassion and wisdom, there is no need to be afraid. For there is a great teaching in Shamar Rinpoche's passing. The teaching of impermanence. The lesson that all beings, even the Buddha himself, must pass.

Friends, it is very important that as practitioners we are not led by emotion. The 49 days is a time for grieving, for practice, for processing what has happened. This must be the focus for all of us - including for myself. During this time - and beyond - we must guard against thoughts, words and actions that are led by emotion, cause any harm, or lead to any unnecessary karma. Therefore, this is a time for wisdom, a time for responsibility. Right now, our focus must be on practice. On mourning the loss in this life of our great teacher. To learn from his wisdom and compassion, to cool our emotions, and move on together in peace.

On the 31st of July, Shamar Rinpoche's (physical manifestation or kudung) body will be cremated in Kathmandu. As Karmapa, I have the duty and honour to preside over the ceremony, along with many great masters of our time. We anticipate that there will be tens of thousands of practitioners in Nepal, and many more of you around the world who would like to be present, but are unable to do so. For you, I would like to assure you that, by focusing on your practice, staying true to yourselves, this will have great great benefit. In this way, by meditating together on the life, teachings and swift return of HH Shamar Rinpoche, we will all be connected, in ways that transcend boundaries of space and time.

As a superior Bodhisattva, Shamar Rinpoche will be reborn due to the power of his compassion for all beings, and his prayers to benefit others. May we all pray and meditate together for the benefit of all beings, bound together by loving kindness and compassion."

30th June 2014, Karmapa International Buddhist Institute, New Delhi



The 14th Shamarpa Mipham Chokyi Lodro In Loving Memory

By Karma Trinlay Rinpoche

The quick and unexpected passing of our root teacher, protector and friend causes us all great sorrow. I feel a greater sadness than if I had lost the most precious and magical wish-fulfilling gem itself. In our grief if we reflect with loving appreciation on Rinpoche's lasting accomplishments and example, I believe we may see the infinite blessings he has bestowed upon us, and we will realize how fortunate we were to have known him and been his disciples. This may bring us a degree of consolation and help give meaning to our own lives.

Shamar Rinpoche was an extraordinary and marvelous being. Whether a follower or not, anyone who was in his presence would agree that he was special. He was genuine and unpretentious, simple yet regal and graceful, always joyful and spontaneous, and at the same time profoundly wise. Above all, he was truly selfless, the embodiment of pure kindness itself. One might consider him a marvel of nature, but actually he was the marvel of Awakening, a Buddha, or according to tradition, one of the manifestations of the Buddha of Infinite Light – Amitabha.

In the following tribute to him, I offer my understanding of who he was and what he achieved in his 62 years of mortal life. A tribute such as this can only examine him in broad-brush strokes. It will take a book to do justice to him.

To understand Rinpoche, it is important for us to learn the spiritual and historical background of his life. We must see how he lived in accordance with the amazing principles of the bodhisattva's altruistic ideal and how he fulfilled the great responsibilities that were passed on to him.

The 14th Shamarpa was, from 1981 to 2014, the head and principal lineage holder of the Karma Kagyu, also known as Kamtsang order of Buddhism, which is predominant in the Himalayas and now quite well established internationally. As the Shamarpa, he was regarded by tradition as a Buddha's emanation in the form of a bodhisattva – in other words, an awakened being who chooses to carry the burdens of ordinary life so as to benefit others directly. Such altruistic motivation deeply characterized all of Shamar Rinpoche's activities. He had an inexhaustible capacity and desire to help sentient beings without discrimination and, above all, to inspire them.



Origins and History of the Shamarpas' Incarnation Line



According to Mahayana teachings, an awakened being is considered, through his realization, to have the ability to manifest simultaneously an infinite number of his emanations in various places to help other beings. The Shamarpas are believed to be a series or line of such emanations who manifest to serve the historical Buddha's activity and to benefit the world. The Shamarpa's coming is considered to have been foretold by the historical Buddha Shakyamuni himself as recorded in a prophecy within the *Bhadrakalpita sūtra*.

The Karmapa, founder of the Karma Kagyu order, and the Shamarpa are actually considered to be two different manifestations of the one and same awakened being. The second Karmapa, Karma Pakshi (1204-1283), foretold that he would take rebirth in the future as two different emanations. The third Karmapa, Rangjung Dorje (1284-1339), declared his principal disciple Drakpa Sengge (1283-1349) to be his equal in realization and offered him a replica in red of his own black crown. Then

the 4th Karmapa, Rolpe Dorje (1340–1383) reaffirmed in Khachö Wangpo (1350-1405) the continuation of the second emanation of Karma Pakshi. Thereafter, the two incarnation lines were always known as the "Karmapa Shanagpa" and the "Karmapa Shamarpa," literally in Tibetan the black crowned Karmapa and the red crowned Karmapa.

The Karmapas are the first to have institutionalized the

unique form of succession through rebirths or reincarnations known as the tulku system. This method of succession was later adopted in other Buddhist orders of Tibet, notably with the Dalai Lama within the Gelug order which emerged much later in the 15th century.

As the two main figures of the Karma Kagyu lineage, Karmapas and Shamarpas have alternatively recognized each other to their respective position and have thus produced two of the most famous lines of reincarnates in history. Each incarnation within the line has never failed to prove himself worthy of his illustrious predecessors in erudition and spiritual attainment as well as in accomplishments for the welfare of sentient beings.

It is mainly to the deeds of the Karmapas and Shamarpas that we owe the conservation of the historical Buddha Sakyamuni's legacy in all its aspects within the Kamtsang institutions for nearly a thousand years. They emphasized both the instructions of the great accomplished masters (Mahāsiddhas) of India brought to Tibet by Marpa (1012-1097) and the Mahāyāna approach stressed by the great Bengali master Atiśa (980-1054). In particular they maintained the ultimate legacy of the Buddha as transmitted through the very special and unique teachings known as Mahāmudrā. The practices of the Karma Kagyu order are, therefore, renowned to focus directly on contemplative experience beyond the ritualistic or dialectical approaches more common within other orders of Buddhism.

The activity of the Karmapas and Shamarpas brought the Karma Kagyu order to great renown in the regions of Tibetan culture as well as in their neighboring countries and particularly during the 15th, 16th and the first half of the 17th century to preeminence within Tibet. Because of this some early Shamarpas also had to bear important responsibilities of state. The most notable example is the 4th Shamarpa Chodrak Yeshe (1453-1524) who was requested to fulfill the religious responsibilities of the throne of Tibet during the Phagmodrupa dynasty at the turn of the 16th century. His spiritual accomplishment and erudition led many of the great Buddhist scholars of that time, even from different orders, to consider him as their principal spiritual master.

Later, despite the general decline of the Karma Kagyu institutions and forced conversion of almost all their monasteries to the Gelug order in the aftermath of the

Mongol invasion of Tibet in 1640, the fame and prestige of the Shamarpas remained undiminished. Because of his prestige, foreign language skills and presence in Nepal, the 10th Shamarpa, Mipham Chodrup Gyatso (1741-1792), was solicited by both Tibetan and Nepalese authorities to mediate the Tibetan currency's minting rights and valuation issue. This ultimately led to what is now known as the Sino-Nepalese War (1788-1792). The 10th Shamarpa's assistance was used against him by influential Tibetan aristocrats who sought to alleviate their loss in this war. Falsely accusing the 10th Shamarpa of instigating the war, they confiscated all of his assets, coerced his seat monastery of Yangpachen to convert to the state's Gelug order, and succeeded in getting the Tibetan government to enforce a prohibition against the enthronement of any future Shamarpa.

The line of Shamarpa incarnations continued, nonetheless, and were in secret unofficially recognized by the Karmapas. According to a prophesy of the 5th Shamarpa Konchog Yenlag (1526-1583), he would take rebirth several times as the Karmapa's relative. Thus, the 11th Shamarpa was Chokyi Wangpo (c.1805–1880), the brother of the 14th Karmapa, and the 12th Shamarpa was Jamyang Chokyi Nyima (c.1892–1947), the son of the 15th Karmapa (1871–1922). They were both great masters in their own right. The 13th incarnation, Trinlay Kunchap (1948–1950), passed away as an infant.

After the ban imposed by the Tibetan state on the Shamarpa for political not spiritual purposes, other rinpoches of the Karma Kagyu order, most notably the Tai Situpas, fulfilled some of the main functions normally exercised by the Shamarpa, such as finding and recognizing the Karmapa.

When the 14th Shamarpa was born and soon after recognized privately by the 16th Karmapa (1924-1981), it remained uncertain if the ban imposed upon his predecessors could be lifted and if the incarnation would be allowed in Tibet to exercise fully his spiritual functions.



A Summary of the 14th Shamarpa's Life

Rinpoche was born in 1952 amongst auspicious signs into the Athup family, which was quite prominent in the kingdom of Derge located in what is now the Tibetan autonomous prefecture within China's Sichuan Province. His family produced political and religious leaders. His father, who died when Rinpoche was a year old, was active politically, and several uncles were respected rinpoches. Most notable among them was the 16th Karmapa.

In 1956 Rinpoche, together with his older brother Jigme Rinpoche, were sent by their mother to the Karmapa's main seat, Tsurphu Monastery, in central Tibet. For the next three years, they lived there with their uncle but were not considered part of the monastic community. They led a carefree existence and did not receive any formal training or schooling.

Recognition, Enthronement and Reinstatement

A few months after his arrival in Tsurphu, Rinpoche first revealed his identity as the Shamarpa. During a major ceremony attended by people from different parts of Tibet, Rinpoche pointed to a group of pilgrims who appeared to be nomads. He told them they were his monks. As it happened, they actually were monks from the monastery of Yangpachen, the historical seat of the Shamarpas. Astounded, they immediately asked for his blessing.

The following day, dressed in their proper monk robes, the "nomads" requested an audience with the Karmapa and expressed their eagerness to have Rinpoche return to Yangpachen. The Karmapa refused, explaining he couldn't publicly proclaim Rinpoche as the Shamarpa because of the ban the Tibetan government still held in effect against the recognition of the Shamarpa.

In 1957 Rinpoche joined the 16th Karmapa for an

extended trip to India, Sikkim, and Nepal. On their way back to Tsurphu, they stopped at Yangpachen. Although the monastery was administered by the Gelug order, the statues of the previous Shamarpas had not been removed from the shrines, though the red crowns of the figures had been replaced with the distinctive yellow hats of the Gelug hierarchs. The original crowns were left on the laps of the seated images. As Rinpoche was carried around into the different chapels, he pointed without error to the different statues of previous Shamarpas and said each time, "This is me," and pointing to the red crowns, "That is my hat." Also, when he saw certain objects belonging to his previous incarnations, he exclaimed, "This is mine."

In 1958 at the invitation of the Karmapa, His Holiness the 14th Dalai Lama, the head of state of Tibet, paid a formal visit to Tsurphu. Rarely had this happened before. The Karmapa took this occasion to request his

honored guest to lift the sanction imposed on the incarnation line of the Shamarpas. The Dalai Lama agreed in principle to have his government do so but said the time was not yet appropriate to formally rescind the ban because of the ongoing turmoil in Tibet. The Karmapa took advantage of the Dalai Lama's tacit agreement and privately enthroned Rinpoche as the 14th Shamarpa during an internal ceremony at Tsurphu. He was then known as Dorje Rinpoche.

The Chinese Communist invasion in 1959 forced the 16th Karmapa (like many others) to leave Tibet. The Karmapa's party traveled to Bhutan where Rinpoche and his brother with a few others remained. At the invitation of the King of Sikkim, the Karmapa established his new seat at the old Karma Kagyu monastery of Rumtek where Rinpoche soon after joined him. Most of the important Karma Kagyu rinpoches as well as many important masters from other orders such as Dilgo Khyentse Rinpoche had regrouped there around the Karmapa. Rinpoche commenced the traditional monastic curriculum, memorizing the Karma Kagyu liturgy and studying Buddhist scriptures. He proved to be particularly gifted in learning thanks to his exceptional intelligence, capacity of mastering subtle and complex notions, innovative mind and uncommon photographic memory.

In 1960 the 16th Karmapa bestowed upon him the Kagyu Ngag Dzo and the Dam Ngag Dzo, two of the most important collections of empowerments, transmissions and key instructions that gather, respectively, the heart and source of the spiritual legacy of all the Kagyu orders and the eight great practice lineages of Buddhism that were brought from India to Tibet.

In 1964, Rinpoche was officially enthroned as the Shamarpa. The 16th Karmapa elevated him publicly to the highest position after himself within the Karma

Kagyu order and appointed him as his main heir and as the next lineage holder. The 16th Karmapa addressed at this occasion a prayer of long life to the Shamarpa in which he wrote:

The most exalted, the lord of the lands of snow is Avalokitesvara.
The coalescence of his essence is the glorious Karmapa.
Inseparable from his three mysteries, in the manner of the three lords,
Is his manifestation, the great emanation; the majestic sun, Whom I invest now sovereign of the practice lineage's order.
By the power of scattering auspicious flowers of excellent virtue
Combined with the true words of the Rishi's truthfulness
May he successfully and everlastingly be the sovereign of the order.

The Dalai Lama's approval was not necessary, as he no longer held political authority. Nevertheless, out of courtesy the Karmapa sought to secure his consent. The Dalai Lama and his government were in exile and had their lost dominion; so the reinstatement of the Shamarpa was no longer an issue for them. The 14th Dalai Lama personally performed for the 14th Shamarpa the traditional "hair cutting" ceremony at his seat in Dharamsala, India.

Receiving and Upholding the Karmapa's Legacy

In the following years at Rumtek, Shamar Rinpoche dedicated himself fully to the study of the Buddhist classics (Abhidharma, Vinaya, Pramāṇa, Madhyamaka and Prajñāpāramitā) and to putting into practice the essence of the numerous transmissions he received from the Karmapa and other masters. Rinpoche showed his prodigious nature in many ways. To the great amazement of his teachers and fellow students, Rinpoche would bring up questions no one had thought of and come up with original solutions to complex problematics.

Once Rinpoche found unconvincing the explanations he had so far heard on how rebirth was possible. Knowing it was an important point of the teaching that needed an irrefutable explanation, Rinpoche thought about it carefully. As he was having difficulties, one morning the great Buddhist master Vasubandhu (c. 4th century) appeared to him in a vision and gave him in a verse a simple yet pertinent solution.

During this period Rinpoche received transmissions such as the Gya Chen Ka Dzo, the collected teachings of Jamgon Kontrul the great and the collection of Sādhana assembled by the 9th Karmapa known as the Chig Shes Kun Drol. Most importantly, the Karmapa imparted to him the instructions of Mahāmudrā: the 9th Karmapa's Three Cycles of Mahāmudrā, the Indian sources of Mahāmudrā teaching gathered by the 7th Karmapa known as the Chag Chen Gya Zhung, all of Gampopa's teachings as well as oral instructions that had never been put into writing.

Being destined to be his sole successor, the Karmapa bestowed upon Shamar Rinpoche in 1976 the Kagyu Ngag Dzo for a second time in much greater detail. In 1980, the year before his passing, the Karmapa gave to the Shamarpa alone the lineage's very special and unique transmission of "Ultimate Realization" that had been passed without interruption, through lineage holder to lineage holder, from the Buddha Vajradhara and Tilopa up to the 16th Karmapa himself.

Besides the Karmapa, Shamar Rinpoche also received many important and rare transmissions from several other accomplished masters. For example, he received from Dilgo Khyentse Rinpoche (1910-1991) the

Nyingthig cycle and the teachings of Longchen Rabjam; from Kalu Rinpoche (1905-1989) the Six dharmas of Naropa and the complete transmission of the Shangpa lineage's teachings; and from Ugyen Rinpoche (1920-1996) the Rinchen Terdzo and the Chokling Tersar.

Most specially in 1985, following the Karmapa's advice, Shamar Rinpoche obtained from Nenang Pawo Rinpoche (1912-1991), the last main living disciple of the 15th Karmapa, hidden key Mahāmudrā instructions never committed to writing. Later Rinpoche also received from Lama Guendun Rinpoche (1918-1997) a unique oral transmission that the Karmapa had given to him alone with instruction to later transmit it to the Shamarpa and the next Karmapa. This transmission related to the practices of transforming and mastering the process of life and death which empowered the practitioner with the ability to communicate directly with Buddhas in their respective realms. No other practitioner or teacher of Rinpoche's generation has been able to receive, let alone master, these particular transmissions.

In this way Rinpoche was – in addition to being a great Buddhist scholar and holder of the triple ordination (Prātimoksa, Bodhisattva and Vidyādhara vows) – the true guardian of the Buddha's ultimate legacy. He had an unparalleled knowledge of the Buddha's teachings, and through its practice he gained not only experience but the actual realization of awakening, as the extraordinary example of his actions confirms.

This was, in my understanding, Rinpoche's greatest quality. He did not just hold a historical title and position. He actually embodied, through his spiritual realization, its true meaning and function. He was in this way truly equal to his predecessors, the Shamarpa, a Mahāsiddha and the unsurpassable lineage holder, and thus he was able to guide, without misleading or error, disciples towards their well being and awakening.

Glimpses of the 14th Shamarpa's Work for the Welfare of Beings



The 14th Shamarpa's activity was hampered by several circumstances not of his own making. First, he had to reestablish a highly responsible position that had been moribund for nearly two centuries. Stepping into the position, he didn't have a pre-existing administration to help him, and as an exile in India, he could not rely on the normal support system he would have enjoyed in Tibet. Further, he was challenged because without any formal Western and modern education he nonetheless

had to deal with the modern world in which the teachings of the Karma Kagyu lineage, through the 16th Karmapa's wishes and activity, had started to spread for the very first time. In spite of these difficulties, in his eagerness to benefit sentient beings, Rinpoche showed from an early age onwards his great capacities.

His Accomplishments in India, Nepal and Tibet

As the Karmapa's destined heir and regent, Rinpoche represented him in numerous functions and traveled to teach in different Karma Kagyu centers and monasteries. In the late 1970s he restored the historical Karma Raja Mahavihara temple founded by his predecessors in Nepal next to the Swayambhunath stupa in Kathmandu.

After the parinirvāna of the 16th Karmapa in 1981, Rinpoche fully assumed the responsibilities of leading the Karma Kagyu order. He oversaw the welfare of Rumtek Monastery and also guided all the Karma Kagyu institutions, numbering over nine hundred, founded across the world under the blessing of the 16th Karmapa. Fulfilling the Karmapa's wish, Rinpoche published a new edition of the Buddhist canon's Tengyur corpus (240 volumes of Sanskrit exegesis in Tibetan translation), printing hundreds of copies offered to monasteries and temples all over India and Tibet. Rinpoche also saw to the completion of projects the Karmapa had left unfinished. One notable example was the Karmapa International Buddhist Institute built in New Delhi, India and inaugurated in 1990.

In the late 1980s the Chinese government granted the request of the monks of Yangpachen to revert to their original denomination and rejoin the Karma Kagyu order. The monastery had been completely destroyed after the communist takeover and the Cultural Revolution. The reconstruction of the monastery and retreat center and more recently the Buddhist academy were all completed thanks to Shamar Rinpoche's support and guidance.

On the 2nd of August 1993, the Karmapa's main seat of Rumtek in Sikkim was unlawfully taken over by certain Tibetan factions, namely the present 12th Tai Situpa and his followers, who supported the Chinese Communist Party's recognition of a 17th Karmapa. With the backing of the then Chief Minister of Sikkim Mr. Bhandari, whom they had bribed, these people violently evicted all the monks as well as all the monastery's rightful caretakers chosen by the 16th Karmapa. This act violated both Buddhist ethics as well as Indian law and damaged all that the previous Karmapas had set up. Daily practices and ceremonies perpetuated during almost a millennium were interrupted for the first time.

The Karmapa's monks of Rumtek were also subsequently left with nothing and nowhere to stay. Shamar Rinpoche assisted all of them in all material and spiritual matters. He ensured, even in these difficult times, that their needs would be fulfilled and that the thousand-year-old Karma Kagyu order's intangible cultural heritage would be preserved intact and perpetuated.

Later Rinpoche founded the Shri Diwakar Institute (in 2002) for higher Buddhist studies in Kalimpong, a primary school for young monks near Darjeeling in India and a three-year retreat center in Pharping, Nepal. He thereby also perpetuated the historical ties of his predecessors with the Buddhist communities of Nepal and the Himalayan regions.

One of Rinpoche's main aims was education and the preservation of the Buddha's legacy for future generations in the modern world. For that purpose one of his more ambitious projects is the Sharminub Institute on the outskirts of Kathmandu, Nepal. Construction of this large complex began in 2003 and is now nearing completion. As Shamar Rinpoche considered the perpetuation of the purity of monastic discipline crucial, a special monastery was erected in the higher grounds of Sharminub. It is dedicated to elder monks who are committed to strictly follow the 253 rules of the Vinaya (Buddhist monastic code) and practice Mahāmudrā meditation.

Not only did Rinpoche provide the monks and disciples in all these different institutions and monasteries with education, but he also cared for most of their basic needs – food, clothing and medical support.



His International Accomplishments

The 14th Shamarpa's activity was, however, mostly international. He constantly traveled, sometimes going around the world several times in a year. Rinpoche had a great number of disciples across the world. The majority were from the Himalayan region, but Rinpoche also had many close and devoted disciples in the Far East and in the West.

To more committed disciples he imparted, in the setting of the traditional retreat centers, the vajrayāna empowerments and instructions for their practice. For example, from 1984 onwards Rinpoche guided the practitioners in Dhagpo Kundreul Ling retreat centers in France as well as their affiliate retreat centers elsewhere in Europe. He transmitted there throughout the years to many hundreds of disciples committed to practice in retreat all the necessary transmissions. Rinpoche also cared for the monastic institutions in the West and encouraged the establishment within the Karma Kagyu order for the first time the full ordination for women.

To the greater number of his disciples, Rinpoche gave the precious Mahāyāna teachings on cultivating loving kindness, meditation and especially the practice leading to Buddha Amitābha's Pure Land of Bliss (Sukhavātī). To everyone Rinpoche particularly emphasized the teachings of mind training known as Lojong and the unsurpassable teachings of Mahāmudrā.

In this regard starting in 1996, Rinpoche founded a new international network of meditation centers called Bodhi Path. He wished them to be places where anyone from any cultural background could study and practice in their own language the genuine teachings of the Buddha free of the Tibetan cultural framework and any sectarian bias. He designed them for lay practitioners as places perfectly integrated into the secular modern world. He didn't want these places to be, or even appear to be, religious or cultural, but rather as places where anyone would be comfortable to pursue rationally and without bias the understanding and experience of the natural reality of their mind for the purposes of gaining greater wellbeing in their own lives and benefiting others. Rinpoche delineated precise guidelines of studies and practices, drawing on the most profound Buddhist teachings he deemed suited for our present day.

Rinpoche considered the Buddha's true message to be more than a set of beliefs and a faith. Rather, at the core of the Buddha's message is a genuine science of the true reality of mind's nature that can greatly benefit people. Rinpoche believed that if a point of Buddhist doctrine did not correspond to reality it should be abandoned.

Rinpoche successfully convened several symposiums called "The Sciences of the Mind" gathering Buddhist thinkers and highly trained scientists. They discussed and compared Buddhist and scientific understanding of the mind and its nature. Many interesting parallels were found, and the basis for further collaboration was laid.

The limited space of this tribute does not allow a complete and precise description of all of Rinpoche's various altruistic activities. To mention a few more important deeds very briefly, Rinpoche in his constant concern for the wellbeing of the world established several foundations such as Shanti Path for the purpose of helping and educating underprivileged women and orphans in India and Nepal and the Infinite Compassion Foundation for the care and humane treatment of animals around the world and especially in China where animals are commonly handled with much cruelty. Regardless of his dedication to the Karma Kagyu lineage, Rinpoche also helped and supported, whenever he could, many other charitable projects not linked to himself.

Last but not least, one must mention Rinpoche's writings. As a scholar and talented poet in Tibetan, Rinpoche wrote a number of books on diverse subjects ranging from traditional commentaries on Buddhist classics, practice manuals, biographies, historical studies and original philosophical treatises to political theory in pursuit of describing the most ideal and transparent democratic system. Rinpoche thought that his concept for a democratic system could become especially useful in the future for Nepal.

However, above all, one of the most important accomplishments of the 14th Shamarpa, towards which he dedicated his greatest efforts, was the installment of the genuine 17th Karmapa Thaye Dorje.



The 14th Shamarpa's Recognition of the 17th Karmapa



The Shamarpa's position naturally carries many responsibilities, the most important of which is unquestionably the pure continuation of the Karmapa's spiritual legacy and for that sake the finding of the genuine emanation of the Karmapa.

The 17th Karmapa Thaye Dorje was born as Tenzin Khyentse in Lhasa, Tibet on the 6th of May 1983 to the 3rd Mipham Rinpoche and his wife Dechen Wangmo. At a very young age, when usually an infant is still unable to speak, he clearly declared at several occasions, notably in the presence of an old disciple of the 16th Karmapa, that he was the Karmapa.

Finding the 17th Karmapa

Early in 1986 the most senior master of the Sakya order Chogye Trichen Rinpoche (1920-2007) had a very vivid vision of the Karmapa and the same day a pilgrim offered him a picture of the infant Tenzin Khentse. This was a clear evidence for him that this child was the actual rebirth of the 16th Karmapa. Changing his schedule, he immediately went, from Kathmandu to New Delhi, to see Shamar Rinpoche and conveyed his vision and the coincidence.

Prior to this, an older and spiritually accomplished practitioner who had received a detailed prophecy of the 16th Karmapa regarding his next incarnation confidentially informed Shamar Rinpoche of this prophecy. Its indications also coincided perfectly in designating the same child born in 1983. Furthermore, Rinpoche later learned of the 1st Mipham, Jamyang Namgyal Gyamtso's (1846–1912) prophecy that his future incarnation would father a Karmapa.

In addition, Shamar Rinpoche performed special divinations in front of several sacred shrines in Nepal, and without exception, each time, the signs corroborated affirming beyond any possible doubt that this child was the genuine 17th Karmapa. Nevertheless,

as the unmistakable recognition of the Karmapa was of utter importance, Shamar Rinpoche undertook during a contemplative retreat special examinations which led to clear visions that foreshadowed to him, with absolute certainty, that this child was the genuine emanation of the 16th Karmapa.

Subsequently, Shamar Rinpoche on three occasions discretely sent people to assess the child starting in 1987 with Lopon Tsechu Rinpoche (1918-2003) who was traveling to Lhasa for an official event. When one of these search parties without revealing their purpose approached the boy, he displayed his clairvoyance saying, "Have you not come here to find me?"

Shamar Rinpoche undertook all of this with absolute secrecy. He didn't inform any other rinpoche or even his closest relatives, as he feared external and political interference. If the 17th Karmapa were to get trapped in politics, he would lose his freedom to fulfill his spiritual activity. Later Rinpoche even traveled incognito to Tibet in an attempt to meet with the reincarnation and bring him personally to freedom in India. However, Chinese surveillance did not allow him to come close to the young boy or his parents.

Political Interferences

Rinpoche was faced, starting in the early 1990s, with a great number of obstacles set up by such formidable parties both outside of and within the Karma Kagyu order as the Chinese government who sought to take control of the Karmapa and Tai Situpa who openly collaborated with them. Because of this situation, Shamar Rinpoche couldn't, for the child's security, immediately reveal to the public the identity of the genuine 17th Karmapa.

Since the start of the Karma Kagyu order, temporal political powers, such as China or Tibet, never had claimed any legitimate authority or right to intervene in the recognition of a Karmapa, unlike the case of the

Dalai Lamas. The Karmapa was always recognized by the principal lineage holder of the Karma Kagyu order, with the support of the Karmapa's administration. It was through the lineage holder's clairvoyant ability and in many instances also with the help of precise written or oral prophecies left by the previous Karmapa that his successor was found. The Shamarpas were the highest spiritual authority in the Karma Kagyu order after the Karmapa, and, when alive, they were the principal lineage holder and held precedence over all other rinpoches in the recognition of the Karmapa.

The Chinese government and Tai Situpa's collaborated involvement

Regardless of the above mentioned historical and Buddhist considerations, or for that matter even communism's own physicalist beliefs, the Chinese government passed legislation proclaiming their right to recognize Buddhist reincarnates, or "living Buddhas" as they call them. Only those officially recognized by the government would be allowed to teach in China. In this way the government could control Buddhist orders in Tibet. In 1992 they officially inaugurated this new policy with the enthroning of their "17th Karmapa." The Chinese government decided that their first official recognition of a reincarnate was going to be from the first and oldest line of reincarnated Buddhist masters in history: the Karmapa.

All of this was done with the support of Tai Situpa, the third highest-ranking rinpoche in the Karma Kagyu order. He and several other influential rinpoches such as, for example, Akong (1939-2013) had, starting in the mid 1980s, developed close ties and interests in China. During one of his trips to eastern Tibet in the late 1980s, Tai Situpa picked the boy Apogaga, later named Ogyen

Trinley, as his candidate for the 17th Karmapa because of the boy's physical resemblance to the 16th Karmapa. Subsequently, Tai Situpa also forged a corresponding prophecy letter which he presented to the Shamarpa, the late Jamgon Kontrul (1954-1992) and Gyaltsap as being the 16th Karmapa's. He claimed that the letter had been in an amulet pouch presented to him by the 16th Karmapa and that he had recently discovered it.

Shamar Rinpoche, Jamgon Kontrul and Topga Yugyal who were all very familiar with the 16th Karmapa's handwriting and style expressed their strong doubts. Shamar Rinpoche naturally demanded an independent forensic analysis of the letter and refused to give his consent unless the letter was authenticated. Tai Situpa joined by Gyaltsap, however, did not comply. Tai Situpa, and his followers who had instigated false rumors and confusion had by then also managed to rally support within the exiled Tibetan community and with people in Sikkim.

The exiled Tibetan government's involvement

Eventually His Holiness the Dalai Lama and his government in exile got involved. Instead of remaining neutral, they publicly took the side of Tai Situpa and thus indirectly the Chinese government. Most astonishingly, they honored Tai Situpa who had, besides breaching his vows through his violent takeover of Rumtek, associated himself with the very tyranny they claim to stand against, while Shamar Rinpoche, who endeavored only to continue, in perfect conformity, a tradition almost a thousand years old, was shunned to say the least.

The situation was probably affected by China which at the time appeared to be leaning toward a rapprochement with the Dalai Lama's administration, or at least to be more understanding. Yet, for the Dalai Lama's administration, aside from trying to compromise with China, endorsement of China's 17th Karmapa candidate was, also an opportunity to impose, beyond

the Dalai Lama's accepted temporal authority, his unprecedented supreme spiritual authority over all Tibetan Buddhist orders that his administration in exile had started claiming for him in the early 1960s. Joining the different orders under a single leadership associated with the Tibetan political movement was undoubtedly an important policy implemented in the hope of creating the needed unity in their feud against China within the dispersed and very diverse Tibetans community.

At first this union of religion and politics might seem irrelevant and anodyne, but if one looks closely, it has far reaching implications. It means, for example, that all Buddhist organizations and centers around the world founded by Buddhist masters of Tibetan origin would be subjected to the authority of the spiritual and temporal king of Tibet, the Dalai Lama, and compelled or at the



least encouraged to follow his political agenda. It would also destine the different Buddhist orders to slowly lose their specific identity and heritage. This would reduce them to being only an aspect of Tibetan culture in contradiction with the universal, philosophical, and spiritual nature of Buddhism. Most importantly, the pursuit of political power and hegemony is completely antithetical to the altruistic and spiritual practice so characteristic of the Buddhist path.

A number of leaders of independent Buddhist orders of Tibet such as the 16th Karmapa, Dujom Rinpoche (1904-1987), Chatral Rinpoche, etc. voiced their firm opposition to this policy of mixing and submitting each of their independent orders to the temporal rule of the Tibetan government. The 16th Karmapa warned his disciples of the dangers of mingling religion and politics and told many people, my parents included, that his

disciples who engaged in Tibetan politics would not meet his next incarnation.

In any event, after the Chinese government officially nominated Ogyen Trinley as the 17th Karmapa, the Dalai Lama endorsed him as such. By doing so he implicitly acknowledged the Chinese government's authority to recognize Buddhist reincarnates and has unquestionably set an unfortunate precedent for the future. Precedent or not, as we shall see, Shamar Rinpoche managed to save the institutions of the Karma Kagyu order that have remained faithful to Buddhist ethics and the genuine lineage.

THE 49 DAYS OF GONGZOK PUJAS FOLLOWING SHAMAR RINPOCHE'S PASSING

An estimated 200,000 people from around the world attended the cremation of Shamar Rinpoche. As smoke rose above the monastery, many burst into tears, others chanted, and some stood in respectful silence. There were many auspicious signs during the cremation, and the days that followed. A shimmering rain fell like a shower of blessings when the cremation fire was lit. The thick white smoke from the fire dispersed in all four directions. Double rainbows appeared

in the sky, encircling the midday sun. Strange and vivid light displays filled the sky. Unusual cloud formations assembled and dissolved. There was a touch of magic, of the surreal; the ephemerality of the luminous and delicate display somehow echoing Shamar Rinpoche's words not long before his passing, "Everything, *everything*, is impermanent. *Nothing* is permanent."



The flames from the cremation fire may have dissolved but Shamar Rinpoche lives on in the hearts and minds of many

people. He lives on through the profound teachings he gave, through the lineage he diligently upheld, through the monasteries and foundations he selflessly established, through the undeniable influence he impressed upon this world; changing it for forever, changing it for the better. As H.H. Gyalwa Karmapa stated, "While

Shamar Rinpoche's physical manifestation has left this world, his role as a teacher continues, and his aspirations and blessings will remain forever". Although his passing has been a great loss, his friends and devotees can take heart knowing that the His Holiness has solemnly vowed to find the authentic incarnation of His Holiness Kunzig Shamar Rinpoche. In this way, another cycle has already begun, although really, it never ended.



Shamar Rinpoche's rightful and peaceful stand

Unsolicited, the different parties mentioned above, through the unlikely yet actual conjecture of their respective politics, invited themselves into the Karmapa's recognition process, illegitimately and deceptively proclaiming themselves authorities in the matter. The masses were confused with false arguments and particularly the forged prophecy letter. Because of the financial and political powers and the international media coverage, which Tai Situpa had managed through his connections to harness, it had become impossible for Rinpoche to prevent the usurpation of the Karmapa's name by Ogyen Trinley.

Shamar Rinpoche, even though he had been unjustly treated and suffered from efforts to undermine his authority, nevertheless constantly sought at all costs to maintain good and harmonious relations with all the different parties. He tried by all peaceful and honest means to find a compromise that would still keep the genuine Karmapa free from politics to pursue his spiritual activity.

Shamar Rinpoche never tried in any way to harm the Dalai Lama. Avoiding any association with groups, such as the Sugden followers, who opposed the Dalai Lama, Rinpoche was always very respectful towards the Dalai Lama, and he repeatedly told his disciples never to denigrate the internationally esteemed Buddhist teacher. It is worth recalling that some members of Rinpoche's family had given their lives for the Dalai Lama during the resistance against the Chinese occupation of Tibet.

The recognition of the Karmapa put Shamar Rinpoche under tremendous political pressure. Rinpoche received multiple overtures soliciting his approval of the Chinese government's candidate. It would have been easy, and certainly profitable, for him in a worldly sense to go along with this. However, he couldn't forsake finding the real Karmapa nor let the Karma Kagyu order serve a political agenda and lose its spiritual integrity. Rinpoche knowingly took upon himself all the burdens implicated in securing the freedom of the Karmapa and the purity of the lineage.

The position of the Karmapa, as of the Shamarpa, is neither political nor cultural, but solely spiritual and charitable, an institution dedicated to preserving the

Buddha's legacy, which Shamar Rinpoche at great cost and hardship endeavored to perpetuate. In accordance with the Buddhist principal of non-violence, Rinpoche stood firm. Facing the powerful financial and political forces opposing him, he peacefully employed his one and only weapon – the truth of his legitimacy.

Historical precedent confirms that there is no person or institution above and beyond Shamar Rinpoche who can legitimately recognize the Karmapa. What is more important, without receiving the ultimate transmissions of the Karma Kagyu lineage from the 14th Shamar Rinpoche, who was then its sole guardian, even if a person were to be designated as the Karmapa he wouldn't be able to accomplish the Karmapa's actual function of being the lineage holder of the Kamtsang order, which is the Karmapa's only *raison d'être*. Tai Situpa and all the rinpoches following him have not received the ultimate transmission. Furthermore, Tai Situpa personally led the violent takeover of Rumtek monastery 1993. Because this act violated the three degrees of Buddhist ordinations (*śrāvaka*, *bodhisattva* and *vidyādhara*), Tai Situpa and his active followers have lost, according to Buddhist scriptures, the necessary qualification to give transmissions and ordinations. Having the title of rinpoche or being a genuine reincarnate tulku doesn't mean that one is infallible. A rinpoche can still be hindered by his own afflictive states of mind and come to engage in criminal acts.

All the complex and troubling events of what has come to be known as the “Karmapa controversy” are too many and long to be recounted here. Over time Shamar Rinpoche, almost single-handedly, managed to overcome all obstacles and install, free of political control and in pure accordance with tradition, the legitimate 17th Karmapa, Trinlay Thaye Dorje, who had been confirmed with absolute certainty in so many ways to be the sole and genuine emanation of the Karmapa.

Reunion and perpetuation of the Kamtsang lineage

The 16th Karmapa wrote in Tshurphu (Tibet) as early as 1944 a prophecy in verse which was widely disseminated during his lifetime where he clearly foretold the obstacles surrounding the recognition of his rebirth and also very precisely the date when he would come together again with his disciples:

*In the start of Pausa [the 12th month]
of the bird's year
I have the wish that we may,
in joy, come together.*

Without anyone being aware of the prophecy at the time, the 17th Karmapa miraculously escaped the grips of Communist China and arrived unexpectedly in New Delhi on the 15th of January 1994 (in the Tibetan Buddhist calendar: 4th day of the 12th month in the year of the bird), a date in accordance with the 16th Karmapa's prediction. He was then at last reunited with his faithful disciples and the Shamarpa.

Soon after on the 17th of March, Shamar Rinpoche held a public ceremony of recognition in New Delhi. Later that year in Bodhgaya, Shamar Rinpoche conducted the first monastic ordination and the official enthronement of the 17th Karmapa under the Bodhi tree at Vajrāsana, the actual place of the Buddha's enlightenment. The ceremony was followed by a great prayer congregation attended by many thousands of monks. This prayer congregation called the Kagyu Monlam has taken place ever since once every year thanks to the blessings of the 14th Shamarpa and the 17th Karmapa.

In turn, as the lineage holder, Shamar Rinpoche transmitted with great care, throughout the following years, to the 17th Karmapa all the most important transmissions he had himself received from the 16th Karmapa as well as a number of transmissions he had received from other great masters. In 2003 the Shamarpa offered to the 17th Karmapa, upon the completion of his formation, the title of *Vidyādhara* (Wisdom Holder), thereby confirming him as the supreme lineage holder of the Karma Kagyu order.

Shamar Rinpoche also oversaw that the Karmapa received important transmissions of both of the Karma Kagyu lineage as well as transmissions from all the different practice lineages of Buddhism preserved by

other masters, many of whom are from other orders, including: the late Chogyi Trichen Rinpoche, the elder Luding Khen Rinpoche and Pewar Rinpoche from the Sakya order; from the Nyingma order Kyabje Tsikey Chokling Rinpoche, a living manifestation of the great Padmasambhava; and from the Karma Kagyu order Beru Khyentse Rinpoche and Khenchen Trinley Paljor Rinpoche.

Everything Shamar Rinpoche ever did was for the benefit of others and for the conservation of the Buddha's genuine legacy. His actions, as we may see by examining them, were never motivated by self-interest or even hope of recognition, gratitude or gain. Dedicating himself fully for others, he was the true and living example of all the Buddha's teachings: the unparalleled Bodhisattva.



A Portrait Sketch



Shamar Rinpoche's numerous accomplishments of historical significance for Buddhism and the Karma Kagyu lineage in particular are truly remarkable. However, they just faintly reflect his virtue. It is impossible to describe all his many extraordinary qualities, and let alone his great realization. Through recollections and anecdotes, I shall try to briefly describe certain of his unique characteristics, share aspects of what he has meant to me and thereby capture glimpses of the great being that he was.

I had the privilege of knowing Rinpoche throughout my life. As far back as I can remember, I was always impressed by the marvelous and extraordinary ways he embodied all the ideals of the Bodhisattva, the Tulku, as well as those of the perfect teacher. The epitome of the nine occupations of the Buddhist master, he was a symbol of perfection.

His presence

From my childhood I remember Shamar Rinpoche in his youth. Except for the usnīsa protuberance and the long earlobes, he looked as if the most magnificent and beautiful statue of the Buddha had come to life. Simply catching sight of him or being in his presence, one felt blessed. Afflictions in our mind dissipated, clarity arose, and at times ineffable understanding was experienced.

His speech was clear, articulate and naturally melodious. During transmissions Rinpoche would read out the scriptures so fluently and with such clarity that the listener's attention was naturally and effortlessly captured. Even during long sessions one would remain focused and undistracted. Although he read at a fast pace, the meaning of the text resonated so clearly in one's mind that comprehension was far more limpid than when reading it oneself. I have received transmissions from many of the greatest masters of our time, but I haven't experienced this with any of them.

When Rinpoche spoke in Tibetan, he was always very refined and eloquent in a kind manner, polite yet very straightforward. In whichever language he spoke, he was very pleasant, spontaneous, candid and often playful. He could skillfully adapt his presentation or explanation to his audience. This would make his point immediately clear or trigger listeners to question their assumptions. He knew how to shatter our illusions and fixed ideas. He was an extraordinary teacher. One felt he was gracious yet uncompromising with truth and reality. He always conveyed a sense of uplifting joy in all circumstances. It seemed as if he faced all situations with both the purity of a child, who is without prejudice, attachment, expectation or fear, and the ageless wisdom of a great sage.

Rinpoche's precise knowledge and faithful memory were extraordinary. In particular, he noticed certain things and found the relationship among them that most of us failed to grasp. When I accompanied him to a new place, he often seemed to know it already. Once, I was told, he went to a research center which had a text he was looking for. However, the center staff didn't know quite where to find it and told Rinpoche they would search for it. He then just pointed to a shelf and said, "Couldn't it be there?" They looked and discovered he was right.

I personally remember numerous times when he would



mention a passage in a book, and then when I had a copy with me, he would randomly open it to the exact page with the passage in question. Sometimes he would say, "How lucky!" as if this feat were perfectly serendipitous.

There was always something marvelous about Rinpoche, as if he transcended at will the limits of our world. On numerous occasions when the weather was bad, I recall he would blow into the sky, and within the next minute the rain would stop. He would then wink at me and say with a smile, "Don't tell anybody!"

Seemingly nothing escaped Rinpoche's mind. Many times I had a question, or had thought of one many days ahead of seeing Rinpoche, and then before I could ask or even hint at it, he would look at me with his usual discretion and during our general conversation skillfully give me the answer. Or at times he would casually talk about a subject which would lead to clarifying my understanding and answering my question. It was as if he saw right through one's mind and knew everything about the person.

Rinpoche's kindness was so warm that one felt cared for and appreciated as with no one else. Being in his company particularly seemed the only meaningful and worthwhile place to be. In his presence, although most people seemed to be captivated by some aspect of his unique character, I always felt blessed to realize that I faced a manifest emanation of Awakening whose infinite radiant qualities were only dimmed by the veils of my mind.

His Kindness

Shamar Rinpoche without preference treated everyone with equal kindness. He didn't make distinctions. He was comfortable with people of all origins and cultures. Were they rich or poor, powerful or weak, it made no difference to him. He was always the same and benevolent with everyone, even those who tried to hurt him.

At the Karmapa International Buddhist Institute in New Delhi, on March 17, 1994, as the official ceremony for the 17th Karmapa's recognition was about to conclude, a violent mob of mostly Tibetans gathered by Tai Situpa's administration physically attacked the building with stones, sticks and small weapons. Many windows were shattered. Luckily some participants managed to shut the gates to the main hall in time to save most people from harm and injury. Some of the monks and laymen attending the ceremony were infuriated and, considering the life of Karmapa in danger, wanted to fight back and repel the attackers. Shamar Rinpoche forbade them from doing so, telling them if they wanted to use violence they were no longer his disciples. Rather, they should go out to join hands with the assailants.

Throughout the 38 years of my life that I knew Rinpoche, I can't remember ever seeing him once get truly angry. At times he would show some wrathfulness to disciples, though never through self-concern, but always through compassion. He was like a parent who out of affection would scold, or tease, his children in order to protect them.

When Rinpoche was attacked or when he had to defend his position, mostly in regard to his recognition of the 17th Karmapa, he calmly would give his reasons, using perfect logic backed up with examples. Often, with his great sense of humor, he gave an amusing twist to his arguments. Where others would get upset, Rinpoche always remained serene. At times he even seemed amused by the pointlessness of those who were against him. He was deeply saddened, of course, by the harm human beings caused each other. When they harmed him, he was moved not by resentment, only by compassion. He tried as much as he could to benefit even those who wished him harm and who had done so. He actually repaid with benevolence all those who opposed him.

For example, even though Tai Situpa and his supporters had contravened history and tradition by enthroning a Karmapa of external political choice, Shamar Rinpoche

went so far as to concede, for the sake of peace, that the boy who wasn't the rebirth of the Karmapa could nonetheless use the name of Karmapa. To cite another example, in 2008 prior to giving permission to Ogyen Trinley to leave India for his first tour in the West, the Indian government approached Shamar Rinpoche and assured him that if he had reasons to oppose the decision they would not authorize the trip. Though he easily could have blocked Ogyen Trinley's travel, Rinpoche did not do so. It has occurred to me that not only did Rinpoche try to benefit those who harmed him, but he also tried to take upon himself their negative karma.

Shamar Rinpoche supported his disciples according to their needs and protected them. Not only did he guide them on the spiritual path, he also provided, whenever he could, those in difficulty with material assistance. He was accessible to all and always made himself available.

Rinpoche seemed, like the great bodhisattva Avalokiteśvara who in his clairvoyance watches over and cares for us. I remember him reaching out to me, with startling synchronicity, at crucial moments in my life. For example, without having told him about it, I would receive a reassuring phone call minutes before a family member's surgery or before an important decision I had to make. He was there always when you were in need.

Shamar Rinpoche has, particularly, imparted to us the entirety of the profound and priceless teachings of the lineage. We can't be more fortunate, as there is nothing more precious. We can't benefit from any greater gift than this. The great master Saraha (c. 8th century) said:

If while living
you do not change,
then there is nothing but to grow old and die;

through the guru's teaching,
awareness is purified—
that's wealth, what's worthy besides that?

Shamar Rinpoche embodied benevolence. His deeds and accomplishments are a lasting witness to his great kindness. His life is an incomparable and most inspiring example for all of us to follow. In everything Rinpoche did, he always manifested genuine simplicity, truthfulness and kindness.



His simplicity

The grace marked with dignity, joy and wisdom that Rinpoche exuded gave him a natural and regal charm. He never acted in an artificial way, nor did he stand on ceremony or display airs of superiority.

Within the Tibetan cultural sphere, many high-ranking Buddhist hierarchs through the ages, partly due to the influence of the Chinese imperial court, came to exercise or, to a degree, be associated with temporal authority and its trappings. As a result their demeanor was often that of a prince surrounded by an array of assistants. Even today some rinpoches are very attached to their rank and stature inherited from a legal structure long since bygone.

In striking contrast, Shamar Rinpoche couldn't care less about his lofty position. Although Shamarpas are historically one of the highest-ranking Buddhist masters, Rinpoche disdained the hierarchical system. He also made no pretense of being a reincarnate. When asked about a previous life, he would say, "I can't recall any memories of the previous Shamarpas." Rinpoche did not choose his position and its responsibilities, they were imposed upon him. Nevertheless, he selflessly accepted them and resolutely carried the burden of his primary function to serve Buddhism and benefit others.

Rinpoche was always very simple, genuine, easygoing and equally accessible to everyone. He never had a big entourage, and whenever he could, he dispensed with

pomp and circumstance. He most often took care of himself, traveling alone with a single set of ordinary cotton robes, a pair of shorts, the sandals on his feet, which he wore in summer or in bleak winter alike, and a large t-shirt or two.

At times he would have to make use of the traditional thrones and ceremonial clothes for certain public events, but this appeared to make no difference to him. He could be seated on the floor or on a throne, it was all the same to him. He never demanded respect. He asked not to be addressed as "His Holiness." He instructed people not to prostrate to him before his teachings, which is the traditional practice. Instead, he requested them to join him in prostrating towards the Buddha.

Rinpoche once told us in a playful way that he was a revolutionary. In the best possible sense, I believe he really was. Rinpoche didn't submit to political, cultural, ritualistic or some other worldly goal, as most religious, spiritual and even Buddhist teachers appear to do. Rinpoche was committed to the truth of the Buddha's Teachings. He led us on the path to overthrow the rule of suffering in our lives, and like a great helmsman, he steered us on his ship through the fog of the cultural and ritualistic jumble and beyond the contrary winds of our afflictive states of mind to the free shores of the Buddha's ultimate legacy: the simple innate nature of our mind.

example, have taken to recognizing many hundreds of reincarnates (tulkus), often from influential backgrounds, in order to create for themselves large support bases both in Tibet and in exile.

Shamar Rinpoche's commitment to truth extended to all aspects of his life and activity. One of his greatest achievements – the identification and installation of Thaye Dorje as the 17th Karmapa – was met by widespread resistance and outright attacks. Yet whatever the threat, he relied solely on truth and peace to counter it. He never tried to gain support by any means other than claiming the validity of his legitimacy.

His truthfulness

Shamar Rinpoche endeavored to keep the Karma Kagyu order away from serving political or financial interests. He criticized the use of Buddhist teachings for personal gain. And he particularly cautioned people to be wary of some lamas' or masters' abuses perpetrated through using the "guru" position and the misuse of "samaya" commitments for worldly purposes.

These days many self-proclaimed masters who are unqualified to teach the Dharma abuse their followers. Unfortunately, even certain legitimate rinpoches also take advantage of their followers and use their position to extend their personal influence and power. Some, for



A person of unimpeachable principles, Rinpoche never contravened Buddhist ethics or human law. He always responded truthfully and with kindness. He constantly reminded his disciples of the natural law of Karma. What counted for him was, above all, spiritual practice and genuine altruistic action. Pursuit of power did not appeal to him. The very few tulkus he recognized, he did so only because they were genuine, not because he harbored an ulterior motive.

Through his unwavering devotion to the 16th Karmapa and the Karma Kagyu lineage, Shamar Rinpoche's main concern was to preserve its purity and protect it from political influence. This was his responsibility as the principal lineage holder.

Rinpoche's wholehearted commitment to the Karma Kagyu lineage notwithstanding, he truly was a non-sectarian master. He actually upheld the teachings of all the different practice lineages of Buddhism that had been introduced to Tibet. He never engaged in glorifying his own lineage by belittling others or even other religions or philosophies. He sincerely and profoundly respected genuine teachers of all Buddhist orders as well as people of science, integrity and altruism. Making Buddha's teachings accessible to all beyond their cultural and linguistic frame, bridging cultures, bringing people together in harmony, contributing to peace and the well being of humans and animals were among Rinpoche's main wishes.

Rinpoche was not attached to the cultural or ritualistic aspects of Buddhism such as the tantric ritual choreography, arts, chants, etc., even though he was steeped in these subjects and knew better than anyone how to appreciate them. However, he considered them external, secondary expressions of the ultimate essence of Buddhism. They are partly manifestations of latter developments of Buddhism as influenced by Indian and Tibetan culture and historical contexts. The most important thing for Rinpoche, and what he tried the most to convey, was the actual meaning behind these aspects and the original, genuine teachings of the Buddha.

Shamar Rinpoche sought to perpetuate not just a true intellectual understanding of Buddhism, but also the actual contemplative experience of its practice. "Students, most scholars even, when explaining the progression on the spiritual path to awakening, only list the different levels and instances and are unable to explain the actual experiences. They should be called enumerators, since they have almost more to enumerate than the sāmkhya," Rinpoche said in jest.

One of the last wishes Rinpoche conveyed to me was to gather both Mahāyāna and Theravāda practitioners and experts in a conference at Sharminub on the topic of the twenty kinds of sangha. He was always open to discussing and questioning all points of the teachings as well as his own views. He wished only to dispel confusion and benefit sentient beings.

Amidst the surrounding darkness of confusion fueling the perpetuation of samsāra, Shamar Rinpoche was the beacon of truth that illuminated the path to awakening for sentient beings.



Parinirvāṇa

Looking back at the events surrounding Rinpoche's death, one can clearly see that he was awakened and had mastery over his lifespan. It appears that not only was he aware of his imminent death but he actually chose the precise moment as well.

Long before his death, Shamar Rinpoche told many of

his disciples that he would not live very long and that he would pass away at the age of sixty. Chögyam Trungpa (1939-1987) performed a mirror divination and foresaw that Shamar Rinpoche's life span would not exceed five cycles of twelve years. However like a Buddha who has control over the length of his own life, Rinpoche extended it by over two years in response to his disciples' and especially the 17th Karmapa's repeated requests for him to live longer.

In the months and weeks preceding his passing,

Rinpoche gave us many indications. He told me he would not be teaching much more in his Bodhi Path centers and that he counted on me. At the last dinner we had together, an older couple, perhaps in their late sixties, was sitting at another table. Rinpoche looked over at them and told us, "I will not be that old. I don't want live to be that old."

In similar and even more direct ways, Rinpoche let all his disciples know that he was going to leave us soon. He insisted on speaking of impermanence, the meaninglessness of samsāra, and the pointlessness of fearing death if one knows how to practice at that moment. He mentioned he was going to take a vacation and that he had basically finished his work. At other times he told us we should not wish him to live too long, for this would be wishing him to be old and diminished.

These hints about his impending death notwithstanding, Rinpoche at the same time spoke about many projects, more it seemed than at any other time. In retrospect, this now appears to me like his final will, his last instructions on what he wanted us to accomplish. This was his way of skillfully associating his disciples to the great merit of his vast awakened activity.

As a teaching to remind us of impermanence and the inevitability of death, on the morning of June 11, 2014, in the presence of his brother and a few disciples, Shamar Rinpoche suddenly yet most peacefully withdrew his manifestation from this world and entered into Parinirvāṇa, the pristine awakened state. Over the following two days, his body remained in the seated meditative posture and appeared as if alive with none of the usual signs following death. During this period, disciples in their practice felt Rinpoche's blessing ever greater.

At dawn on the very auspicious day of the anniversary of the historical Buddha's awakening (June 13), signs that Rinpoche's meditation was completed appeared. Subsequently the silence in the sacred body's presence was broken with a solemn request beseeching Rinpoche to emanate his benevolent manifestation in this world again. A tulku or emanation is the manifest expression of an awakened being's compassion. Tulkus do not appear in the world through attachment to an identity but because they are truly selfless. Their activity is thus limitless.

It is true that we have lost the most marvelous and incomparable teacher. It is all the more sad that such a genuinely realized master is extremely rare in our times, like the rare bee in bleak winter or a visible star at noon.

We are extremely fortunate to have met Rinpoche, and now it is evermore important that we put into practice his precious teachings as death awaits us all. If we do not make progress in this life, it is uncertain whether such fortune will be ours again. The mind in its nature is immortal, as the following verse which appeared in Shamar Rinpoche's vision of Vasubandhu proves:

[The mind's] arising continuously being without hindrance
Is the evidence that proves its start is in infinity,
All the causal conditions [for its arising] being present without hindrance
Is the evidence that proves its end is in infinity.

The great Milarepa (c.1052 – c.1135) said he did not fear death, just rebirth. Considering this, we should all strive through discipline and meditation to become masters of our own mind and thus of our destiny. Shamar Rinpoche, because of his great affection for us and all sentient beings, will never forsake us. We may be confident that his blessing will perpetually accompany us until we are able to reach his high ground of complete and true freedom.

I remember once someone asking Shamar Rinpoche if there was a formulation or prayer specific to the Shamarpa like the well-known "Karmapa khyeno" (Karmapa know of me). Rinpoche just looked out into space, as he sometimes did, and said in English, "Shamarpa knows." He added nothing else, which I interpreted to mean you don't have to say anything special because I already and will always know your situation and care for you anyway.

Shamar Rinpoche has shown us how the meaning of life is found through cultivating bodhicitta. His own practice of this should inspire us all to emulate his example. It is time for us to renew our vows, be steadfast in our practice and follow the steps Rinpoche has laid before us. Although he is no longer physically with us, his blessings and legacy are forever present. Nothing can hinder Rinpoche's activity. He will continuously manifest infinite emanations until samsāra completely ends. However, for us to always be in his blessing and have the privilege to meet his future emanations, it is important we join in harmony our prayers for his swift return. It is said that without the ring of devotion the hook of blessing can't pull us out of the ocean of samsāra.

May Shamar Rinpoche, the Buddha Amitābha, soon manifest his presence again in this world for the benefit of all sentient beings!

Calendar of Events

KIBS 2014-15



March 3, 2014.

KIBI's Academic Program Gains Degree Status

After many years of collective effort, the academic program offered at KIBI was upgraded from a diploma to a recognized degree. This was an important development in a long process that was initiated in 1994 when H.H. Gyalwa Karmapa began to establish KIBI, with the vision of a place of study for students from around the world to learn the authentic Buddha-dharma. This vision was manifest through the dedicated work of Shamar Rinpoche and KIBI administration. The program focuses on Indo-Tibetan Buddhism and Mahayana Buddhist literature, and is especially oriented towards the Karma Kagyu tradition within Tibetan Buddhism.

The degree program gained official recognition by the Indian government through a formalised collaboration between KIBI and Mewar University in Rajasthan. When formalising the agreement, H.H. the 17th Gyalwa Karmapa met with the Director of KIBI, Professor Sempa Dorje, KIBS Executive Member, Shri S.N. Raju, the Chairman of Mewar University, Mr Ashok Kumar Gadiya, and the Director of Mewar University, Dr Alka Agarwal. During the meeting, a memorandum of understanding between KIBI and Mewar University was signed by both institutions.

The academic year commenced during the first week of September in 2014 and new students enrolled directly in the degree program whilst second-year students transferred to the degree program. KIBI students are now officially registered under Mewar University as well as KIBI. These developments entail that international students can now apply for Indian student visas, and it will now be easier for students wanting to further their education to be accepted into postgraduate degrees at other universities.

In his speech at a celebration for the second anniversary of KIBS, His Holiness emphasized the benefits of receiving an education in the Buddha-dharma, both for oneself as well as for others: "Education is invaluable, because it helps us to cultivate the innate pure qualities that we all possess as human beings. The emphasis and direction of education should be to help develop consciousness, and support people in nurturing the innate values of wisdom and compassion that we all possess, for the benefit of society".

March 17–22, 2014. Karmapa Public Course

This year, at the third annual Karmapa Public Course, His Holiness Gyalwa Karmapa taught on the first chapter, the benefits of cultivating Bodhicitta, of Shantideva's treatise Bodhicaryāvatāra, (A Guide to the Bodhisattva's Way of Life). His Holiness also gave empowerments for Manjushri and Ushnishavijaya (Tibetan: Namgyalma). In addition, distinguished Buddhist scholar, Venerable Lama Jampa Thaye, gave teachings on Mahamudra based on Dorje Chang Thungma (Six Essential Points of Mahamudra Meditation). Venerable Khenpo Tsering taught on dependent origination, whilst Professor Sempa Dorje spoke extensively on how to integrate Buddhist practice into one's life.

On the final day of the course, offerings were made to the teachers, and the Secretary of KIBI, Khenpo Mriti, gave a concluding speech. A farewell dinner organized by KIBS Europe was held in the gardens at KIBI. In a touching gesture, His Holiness attended the dinner, socializing with guests at their tables and giving them his blessings for a safe onward journey.



May 6, 2014. Charitable Event at the Institution for the Blind

KIBS organized a charitable event at the Institution for the Blind at Lajpat Nagar, New Delhi. The event was held on H.H. Gyalwa Karmapa's 31st birthday. KIBS offered approximately ninety visually impaired students at the school food and drinks, such as chocolates, juices, and sweets. KIBS also contributed money for a sound system, at the request of the school.



May 25, 2014. Buddha Purnima Celebrated at KIBI

On a grand scale, KIBI celebrated Buddha Purnima (Vesak day) – a Buddhist festival that marks Buddha Shakyamuni's birth, enlightenment and death. More than 1,500 local people and some foreign devotees participated in the event. H.H. Gyalwa Karmapa initiated the one-day program by granting the Mahayana Sojong vows (Uposatha Sila). A video presentation of Buddha Shakyamuni's life story was shown afterwards. In the afternoon, Khenpo Mriti addressed the audience with a welcome speech and explained the significance of the day and the Buddha's life. In the afternoon, the Sangha conducted a Tsok puja, as an offering and purification.

H.H. Gyalwa Karmapa later led an Avalokiteshvarameditation practice and gave blessings to attendees. In addition, KIBS organized a charity event distributing free water and sweets to everybody on the surrounding streets, to mark Buddha Purnima. KIBS volunteers also distributed clothing to slum dwellers that were badly affected by a recent fire in Vasant Kunj, New Delhi.



June 22, 2014. Sacred Kudung of Kunzig Shamar Rinpoche transported to New Delhi

On the morning of June 11th, the 14th Kunzig Shamar Rinpoche passed away. H.H. Gyalwa Karmapa traveled to Germany and personally accompanied the kudung (the sacred remains) of Shamar Rinpoche to New Delhi. After a week of preparation, KIBI received the kudung and hosted the many high lamas, monks and nuns from different Buddhist traditions as well as dignitaries devotees from all around the world who congregated at the Institute to receive the sacred blessings of the kudung and pay their final respects to Shamar Rinpoche. After a week, the kudung was escorted to Diwakar Buddhist Academy in Kalimpong.



September 15, 2014. The Opening Ceremony of KIBI's Bachelor of Arts in Buddhist Studies degree program

September 15th marked the day that KIBI's Bachelor of Arts in Buddhist Studies degree program officially commenced. Although the academic course started in 2013, the Bachelor degree gained official recognition in 2014. The opening ceremony began with observing a minute of silence in commemoration of Kunzig Shamar Rinpoche's parinirvana, which was then followed by an explanation of the role Shamar Rinpoche played in establishing KIBI. H.H. Gyalwa Karmapa then performed a lamp-lighting and ribbon-cutting ceremony together with Mr. Ashok Kumar Gadia, the Chairman of Mewar University.

Khenpo Mriti introduced the faculty and provided an outline of the degree program. In his speech, H.H. Gyalwa Karmapa emphasized the importance of applying knowledge gained from studying Buddhism, so that 'inner wealth' can be cultivated. The ceremony concluded with a speech by Mr Ashok Kumar Gadiya, Chairman of Mewar Education Society at Mewar University. Mr Gadiya highlighted the uniqueness of the degree program offered at KIBI in collaboration with Mewar University, and stated that KIBI and Mewar University will in the future work towards providing postgraduate programs in Buddhist studies to students from around the world.



October 22, 2014. Celebration of Mahatma Gandhi's Birthday

KIBI celebrated Mahatma Gandhi's 144th birthday on October 22nd, which is a national holiday in India. This year, the Prime Minister of India, Modi ji, encouraged the public to fulfill Mahatma Gandhi's wish for an environmentally clean India. Instead of simply celebrating his birthday, the Prime Minister requested that the public engage in cleaning activities. Accordingly, KIBI residents, including teachers, students, volunteers, and guests, engaged in this noble social activity by cleaning up KIBI's campus. Following this, Professor Chaturvedi, former Director of Central Hindi Training Institute and guest lecturer at KIBI, gave a talk on the life of Mahatma Gandhi. The movie Gandhi was then screened.



October 14 –18, 2014. Teaching by His Eminence Beru Khyentse Rinpoche

In October, KIBI was honored with the presence of Beru Khyentse Rinpoche, who gave a lecture one evening, at the request of the students. In his lecture, he first talked about Bodhicitta and then summarised the history of the four schools in Tibetan Buddhism. He focused in particular on the Karma Kagyu lineage and tulkus (reincarnated lineage masters) of this tradition. He then spoke about his own experience as a tulku, his connection to the 16th Karmapa, and how the 16th Karmapa went about recognizing tulkus. Khyentse Rinpoche then gave the oral transmission for the 16th Karmapa's Guru Yoga, which he received from the 16th Karmapa himself. After a question and answer session, audience members were given the opportunity to offer a kata and receive Khyentse Rinpoche's blessings.



December 24, 2014 – January 3, 2015. Public Meditation Course

The Annual Public Meditation Course this year offered a rich and varied program to support students in deepening their practice and understanding of important topics within the Buddha-dharma. Each morning at 6am, Venerable Dupsing Rinpoche granted the Mahayana Sojong vows to provide an ethical basis for the day's meditation practice. Building on this foundation, Venerable Khenpo Ngedon taught on Shamatha and Vipassana (Tibetan: Shinay and Lhaktong), and guided daily Shamatha meditations to cultivate a calm and stable mind.

H.H. Gyalwa Karmapa taught on and guided practices for Avolokiteshvara, the Buddha of Compassion, and also gave the oral transmission for Ngondro (the Four

Foundational Practices). Dupsing Rinpoche provided an overview of Ngondro, and for the duration of the course gave an elaborate discourse on the first practice: Taking refuge. Ngondro prepares students for the path of Vajrayana and the teachings of Mahamudra, but is itself a profound set of practices. Throughout the course, His Holiness and Dupsing Rinpoche guided prostrations, which generally accompany the practice of taking refuge in Ngondro.

The Public Meditation Course has been progressively increasing in numbers each year. In 2012, there were 85 participants, in 2013, there were 130 participants, and this year there were 178 participants from 23 different countries who attended the course.

February 3, 2015. Celebration of the Republic Day of India

KIBI staff, students, and guests celebrated the 66th Republic Day of India with a day of events. The proceedings began with the raising of the national flag at 9am, and then the Indian national anthem was sung. In the afternoon, H.H. Gyalwa Karmapa visited KIBI for an afternoon of teachings and practice. In his statement, His Holiness said that, as Buddhists, this day is a wonderful occasion to remember what India has given to us. India gave birth to Buddhism, to all the timeless knowledge that we have been practicing throughout our lives. He therefore advised, that we use this auspicious day as a day of mindfulness, a day of remembrance, and a day of gratitude.

After a question and answer session, His Holiness guided an Avalokiteshvara (Tibetan: Chenrezig) practice. Butter lamps were offered and Samantabhadra prayers were chanted with the wish that peace and prosperity prevail in India. His Holiness prayed that, through this practice, peace and prosperity would emanate out across the world to all nations.



February 16–18, 2015. Grand Mahakala Puja

The annual 3-day Grand Mahakala Puja was held at KIBI from February 16th to 18th. Mahakala is the Dharma protector that is most closely connected with the Karma Kagyu lineage. Invoking Mahakala is thought to grant the power to overcome obstacles in one's life. The most important of the three days is February 18th because it is the transition between the previous year and the year to come. Attendees were therefore especially encouraged to attend this day, in order to invoke the power of Mahakala to remove obstacles in the coming year.



February 19, 2015. Prayers on Losar Dedicated to Kunzig Sharmar Rinpoche

H.H. Gyalwa Karmapa ushered in the Tibetan New Year (the year of the Wood Sheep) with a day of ceremonies at KIBI. Parting from previous years, the day was specifically dedicated to commemorating Kunzig Shamar Rinpoche, and was marked by pujas and prayers for his swift rebirth. In the morning, a smoke offering was made to request favorable conditions for the New Year. In the afternoon, attendees offered katas and received his blessings for the New Year from His Holiness.

In his address, His Holiness spoke of the importance of chanting swift rebirth prayers together as a group, noting that the collective merit generated from praying together would create the conditions for the reincarnation of Shamar Rinpoche. Following this, His Holiness guided an Avalokiteshvara practice. In conclusion, a thousand lamp offering ceremony was held as a wish for the well-being and prosperity of all sentient beings for the coming year, and as a wish for the swift return of Shamar Rinpoche.



February 26, 2015. Visit to Mewar University

H.H. Gyalwa Karmapa and KIBI Staff and students were invited to Mewar University in order to strengthen ties between the two educational institutions. In his speech, His Holiness emphasized that education is very much a part of growing and evolving, not only as an individual, but also as a country and a global community as a whole. He said that the younger generation, in particular, has the responsibility of shaping the future of the world, and that education is paramount for this.

But more than that, education and learning are also a way to cultivate an attitude of kindness and compassion, an attitude of great bravery and good intention in facing responsibilities and tackling the problems of the world today. In a society that tends to

place too much importance on material wealth, His Holiness requested that those present think about what they could do to add to the knowledge and wisdom handed down to us from past generations. He reminded us that ultimately the cultivation of knowledge and wisdom results in enlightenment.

March 5, 2015. Auspicious Commemorations: Day of Miracles and Marpa's Parinirvana

Presided over by H.H. Gyalwa Karmapa, KIBI commemorated two important spiritual events with feast offerings, prayer ceremonies, and collective aspirations that were concluded with a thousand butter-lamp offering ceremony.

The first important event was Chotrul Duchen (Great Day of Miracles) when Gautama Buddha manifested great physical miracles on the full moon in March in order to tame and subdue unruly beings.

The second important event was the parinirvana of Marpa Lotsawa, the founder of the Kagyu lineage and great translator of the 10th century. The commemorative ceremony was to allow dharma practitioners to accumulate great merit by participating in ritual pujas on this sacred day. KIBI staff and students as well as devotees living in Delhi attended the commemorations.



March 11, 2015. Khenpo Ngedon on the Importance of Dharma Studies

Venerable Khenpo Karma Ngedon, who has been teaching at KIBI for over twenty years, gave an inspiring talk to KIBI students on the importance of receiving an education in Buddhism, and the many rare and wonderful opportunities that are available to students at KIBI. Khenpo Ngedon told the students that they must have accumulated great merit in the past as they have the precious opportunity to receive teachings from His Holiness Gyalwa Karmapa and renowned Buddhist scholar, Professor Sempa Dorje, who are not only extremely learned, but also have a rich inner experience to draw from.

Khenpo Ngedon acknowledged that although attaining a Bachelor degree in Buddhist studies is important because it enables students to study the Dharma in-depth and provides the opportunity to pursue postgraduate studies, he also noted that there is

another way of understanding the benefits of studying the Dharma. From a Buddhist perspective, studying the Dharma is not only for this life, to live this life in a different way, but is also of benefit for the next life. Buddhism is therefore a treasure that can produce all the happiness and benefit that one could wish for in this world. Khenpo Ngedon reminded students that many conditions have come together for them to study at KIBI, which he believes will be the greatest time in their lives.

March 17 – 21, 2015. Karmapa Public Course



Around 400 Buddhist practitioners from all around the world attended the 2015 Karmapa Public Course. The program this year was translated into four languages: English, Russian, Polish, and Spanish. In comparison to the Public Meditation Course held in December, the Karmapa Public Course focuses on Buddhist philosophy rather than meditation practice. Attendees were blessed with the opportunity to receive teachings from a number of great masters, including His Holiness Gyalwa Karmapa, Venerable Lama Jampa Thaye, and Professor Sempa Dorje.

Continuing on from last year, His Holiness taught on the Bodhicharyavatara (Bodhisattva's Way of Life), this year on the second chapter, 'Offerings and Confession'. He also gave two empowerments – Vajrasattva and Avalokiteshvara – and a talk on the Buddhist understanding of happiness on the United Nations International Day of Happiness. British scholar Lama Jampa Thaye again attended the course, this year teaching on the 5th Shamarpa, Konchog Yenlag's commentary on Lojong Dondunma (Seven points of Mind Training). Director of KIBI, Professor Sempa Dorje, taught on the life of the Buddha Shakyamuni and sacred Buddhist sites and Khenpo Mriti gave an introduction to the history of the Karma Kagyu lineage.

On the last day of teachings, teachers and attendees made a request for the long life of His Holiness with a mandala offering. Long-term KIBI volunteer Bettina Haffter then delivered a thank you speech on behalf of the KIBI community, thanking the teachers for sharing their precious time and knowledge. Thanks were also given all staff, students, and volunteers who contributed to the successful outcome of the course. A special acknowledgement was made to Kersten Seifert and Silke Neuhaus who kept KIBI alive and active from 2007 to 2011 by organizing annual 3-month programs prior to when the Karmapa International Buddhist Society (KIBS) was formed in 2012 under the direction of Professor Sempa Dorje.

On the final evening, there were a number of additional events. The new KIBI website, designed by Anna Guryeva and Alex Savinykh, was launched. Attendees then had the opportunity to view a preview of the KIBI documentary on the life of the late 14th Sharmarpa being produced by Phuntsog Rabten and Sanjay Hegde and their team. The course was concluded with a dinner under the stars held in the KIBI gardens, illuminated by hundreds of butter lamps. To the delight of many, His Holiness graced the evening with his presence.

Annual Report

Karmapa International Buddhist Society Europe 2014-15



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 aim of the society is to promote inner wealth and peace by fostering Buddhist education, culture and charity. An extraordinary member assembly was held in January 2014 to elect the position of cash auditor and secretary. Mrs. Dagmar Schmidt was unanimously elected to fill the position. Furthermore, a few necessary changes and additions to the statutes were passed.

In order to promote the Karmapa Public Course 2014, KIBS Europe e.V. created and distributed flyers in many European Buddhist Centers of Diamond Way, Bodhipath and the Dhagpo Kagyu Mandala. In March 2014, the board of KIBS Europe e.V. paid a visit to New Delhi in order to participate in a series of meetings and events

with Gyalwa Karmapa, KIBS India members and SABA that took place during the March Public Course at the Karmapa International Buddhist Institute (KIBI). KIBS Europe e.V. gave a presentation of its activities before Gyalwa Karmapa, and was also able to discuss its future plans with him. A joint festivity was held to celebrate the birthday of KIBS India as well as the first anniversary of KIBS Europe e.V. Additionally, KIBS Europe organized a Gala Dinner for all participants of the Public Course at KIBI to celebrate the successful conclusion of the first year of the new academic studies program.

KIBI is one of the main projects supported. KIBS Europe e.V. was able to support KIBI's study program in 2014 by offering a donation towards renovations of the building, education of students, but also through active help

during the public course, provision of admittance bands, and through helping with the administration of course fee transactions. In order to facilitate the donation process, the KIBS Europe website www.kibseurope.org now offers the possibility to donate directly via credit card or paypal.

In April 2014, the first Karmapa Award for Buddhist Studies was awarded to Mrs. Gabriele Coura, MA (University of Vienna/ Dresden University of Technology), for her thesis titled "The Life and Works of the Thirteenth Karma-pa bDud-'dul-rdo-rje (1733-1797)". The award ceremony took place on March 18, 2015, at the University of Vienna. In May 2014, a general member assembly was held and the annual report was presented to the members who fully endorsed the actions of the Management Board.

After the demise of H.E. Kunzig Shamar Rinpoche in June 2014, KIBS Europe e.V. contributed financially to the transportation and funeral expenses of Kunzig Shamar Rinpoche's Kudung.

In October 2014, KIBS Europe e.V. gave a presentation of its activities at the center meeting of Diamondway centers in Braunschweig, Germany.

KIBS Europe e.V. offered a professional Canon digital photo camera to KIBI's film and photo team.

Outlook: KIBS Europe e.V. also decided to put an emphasis on health care, stipends and the living and transportation costs of KIBI teachers, to ensure the continued high quality teaching at KIBI. KIBS Europe e.V. will also participate in the events of the "Buddha Garden" (Buddhagarten) at the "German State Garden Show Landau" (Landesgartenschau Landau) throughout the year 2015, with different Buddhist lectures and presentations.

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 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

KIBS Europe(Committee members)

President	Rolf Scheuermann
Vice President, Treasurer	Sabine Schütz
Public Relation Person	Dagmar Schmidt
Member	Audrey Desserrieres
Member	Kharm Thilay Lama
Member	Nina Teuber
Member	K. Tsewang Gyurme

Contact: infoeurope@kibsociety.org
Website: www.kibseurope.org
Facebook: <https://www.facebook.com/KIBSocietyEurope>

KIBI

LIST OF ALUMNI (1997-2004)

1997

Ms. Olga Shabalina (Russia)
 Ms. Debbie Kan
 Mr. Wen Chen Cheng
 Mr. Fredrik Ohr
 Mr. Cedric Bobinau
 Ms. Georgina De Swarte
 Mr. Johann Zakrisson
 Ms. Maria Carmen Navarro
 Ms. Shufen Yu
 Ms. Veronica Espinal
 Ms. Anna Przybysz
 Mr. Sebastian Perez
 Mr. Ho Chuan Tai
 Mr. Chang Ho Lee
 Ms. TiphaineCuzon
 Mr. WaldirAlmaida
 Mr. Justin Michael Coody
 Ms. Maria Lucia Duque Lourido
 Mrs. Hanne LisbethSennels
 Ms. Julie Marie Hauswirth
 Ms. Ute Riedlinger
 Mr. Hans Jorgen Sennels
 Mr. Andrey Gorodkov
 Mr. Pengtisiang Wang
 Mr. Hsu Lei Yao
 Mr. Dmitri Oustiantsev
 Ms. Font Berenice
 Ms. Katherine William

1998

Mr. Andy Chen
 Mr. Alexander Draszczyk
 Ms. Barbara Bauer
 Mr. Benjamin Schmidt
 Ms. Brigitte Piringner
 Mr. Craig Kindel
 Mr. Brian Worthy
 Mr. David Dicandi
 Ms. Gabriela Garcia Lopez
 Mr. Gilles Meier
 Ms. Hanna Elisabeth Schluetzer
 Ms. Chu Juen Hsu
 Ms. Iris Sczendzina
 Ms. Julie Strohbach
 Ms. Katja Uhlenbrok
 Mr. Keneth Ramiro
 Mr. Lars Moller
 Ms. Lidia Akhilogova
 Mr. Markus Holler
 Ms. Olga Cecilia Freire-Hazard
 Ms. Patricia Gonzales
 Ms. Patricia Torres
 Ms. Petra Maria Glaeser
 Mr. Stefan Lennart Larsson
 Mr. Valveraj Batarov
 Ms. Zarima Akhilogova
 Ms. Jushan Sabrina Shaw
 Mr. Harvinder Chawla
 Mr. Thomas Bachmann

1999

Ms. Alessandra Petersen
 Ms. Cecile Marie Germaine Ducher
 Ms. Deborah Perry
 Ms. Diane Petra Brodkorb
 Mr. Franck Jean Pierre Bernard
 Ms. Karen Louise Call
 Ms. Lara Elisabeth Braitstein
 Ms. Maria Bjerregaard
 Mr. Marko Santeri Haekkinen
 Mr. Michael Donges
 Ms. Nina Wedde
 Ms. Siew Lian Pan
 Mr. Philip C. B. von Segebaden
 Mr. Ramiro Federico Torres Munoz
 Mr. Renaud Francois Kiesslich
 Ms. Sabine Christiane Uffrecht
 Ms. Sabine Koenig
 Ms. Sarah Jean Belisle
 Ms. Sylvie Alice Planchard
 Mr. Ulrich Richard Kleindienst
 Ms. Vibye Kristensen
 Ms. Jane Berman
 Mr. Michael Dundek
 Mr. Sebastian Haas
 Mr. Marshall William White
 Mr. Kamil Piotrowski

2000

Mr. Rolf Sheuermann
Mr. Rajat Chawla
Ms. Stefanie Petra Schmidt
Mr. Friedrich David Dehler
Mr. Dirk Jasperneite
Mrs. Gabriele Brinkmann
Mr. David V. Nunes Jr.

2001

Mr. Christophe Gerard Laporte
Mr. Adian Finkel
Ms. Constanze Krois
Mr. David V. Nones Jr.
Ms. Faustine Paub Jane Dussaigne
Mrs. Elba Aragon Benitez
Mr. Jammet Nicolas
Mr. Lespinasse Olivier

2002

Mr. Gunther Gassner
Ms. Sofia Konstantinidoy
Mr. Bjarne Kragh Jensen
Mr. Peter Pakchine
Mr. Boulat Chakirov
Ms. Jana Fialova
Mr. Ralf Bub
Ms. Renard Sophie
Ms. Lola, Audrey Belhadj
Ms. Audrey Desserrieres
Ms. Gwenola Le Serrec

2003

Ms. Andrea Anna Lenz
Ms. Ani Tsultrim
Ms. Dana Sladkova
Mr. Arend Jan Vos
Mr. Targye Colonbel
Mr. Hugh Phenr
Ms. Lydia Nejd
Ms. Maria-Bettina Kuprian
Mr. Bod HinKhod
Ms. Ragnhild Walby Gylver
Ms. Julia Johanna Hempel
Mr. Yann Francis Verdicht
Mr. Erik K. K. Jansson Winther

2004

Ms. Eyde Coff Camilla
Ms. Laura Durand
Mr. Jiri Josef Dvoracek
Mr. Richard Thurm Edmund
Mr. Calvin Sherab Zangpo Fung
Mr. Christopher Thomas Revelle
Ms. Magali Bramon

KIBS MANAGEMENT TEAM



PROFESSOR SEMPA DORJE
President

Professor Sempa Dorje is a most thoroughly learned Indian scholar. He is a highly respected and regarded Buddhist professor with a vast knowledge of Buddhism, both in Tibetan and Sanskrit.



KENPO MRITI
Secretary

Khenpo Mriti entered monastic life at the age of eight. He received a basic Buddhist education at Jangchub Choling monastery, and higher studies under Prof. Sempa Dorje.



DR. TSEWANG GYATSO
Vice President

Dr Tsewang Gyatso Bhutia, who was born in Sikkim, is the Assistant Professor of the Department of Bhutia, Namchi Government College in South Sikkim. He is proficient in English, Tibetan, Hindi, Sikkimese, Nepali and Ladakhi.



KARMA LEKSHEY GYATSO
Treasurer

Lekshey Gyatso entered the Rumtek monastery in Sikkim about 20 years ago. He has completed 9 years of education at Shri Diwakar Institute in Kalimpong.

STATEMENT OF INTERNAL CONTROL

Scope of Responsibility

As Accounting Officer I have the responsibility for maintaining a sound system of internal control that supports the achievements of KIBS policies, aims and objectives while safeguarding the funds and assets for which I am responsible, in accordance with the duties assigned to me.

The Purpose of the System 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.

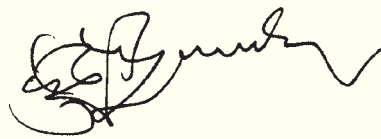
The Purpose of the System of Internal Control

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.

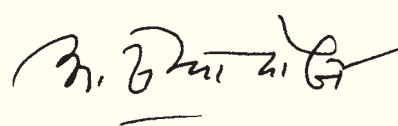
The effectiveness of the system of internal control was maintained and reviewed through:

- 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.



Chulthim Gurung
Secretary
31st March, 2015



Professor Sempa Dorje
President
31st March, 2015

ACCOUNT SUMMARY

FOR THE YEAR ENDED 31st March, 2015


Income

INCOMING RESOURCES (in INR' 000)	31/03/2015
Karmapa Charitable Trust	2397
Donation	881
Hostel income	1361
Mandir income	147
Canteen income	389
Cyber Café income	45
KIBI Shop income	1767
Library income	31
Deduction for canteen and accomodation	183
Karmapa public course	3667
Meditation course	1962
Academic course	2506
Bank interest	317
Other income	70
Total	15728

Expenditure

Expenses Details (in INR' 000)	31/03/2015
Kitchen & Groceries Expenses	2415
Electricity & water	2094
Salary & Staff Welfare	1968
Charity & Course Expenses	1853
Offering	513
Security Guard	281
Repair & Maintenance	1414
Property Tax	2000
Travelling & Conveyance Expenses	197
Communication Expenses	134
Other Expenses	773
Security Deposit	487
Purchased of Fixed Assets	2129
Total	16263

NET SURPLUS (Cash at bank and in hand at 31st March 2015)	7381
Closing Balance	7381



Karma Lekshey Gyatso
Treasurer
31st March, 2015



Ngawang Tharchin
Accountant
31st March, 2015

EXECUTIVE MEMBERS

Chonyid Dorje
Mr. Satya Narayana Raju
Karma Tsering
Hari Prakash Maurya
Mr. Sharad Saxena

ACADEMIC COUNCIL

CHAIRMAN

Professor Sempa Dorje

OTHER MEMBERS

Dr. Sanjib Kumar Das
Dr. Tsewang Gyatso
Dr. Jai Prakash Sharma
Khenpo Mriti
Mag. Rolf Scheuermann
Dr. Lara Braitstein

Associate Faculty Members

KIBI's academic staff combines the expertise of renowned scholars trained in both the traditional Tibetan Buddhist monastic institutions and modern universities in India and abroad, representing the state-of-the-art in Buddhist studies.

Eastern scholars in Buddhism and Languages

Khenpo Chödrak Tenphel
Khenpo Tsering Samdup
Khenpo Ngedon Rigdrol
Khenpo Skarma Dorjee
Dr. Jai Prakash Sharma

Western scholars in Buddhism and Languages

(Dr David Stott), Ph.D, Dechen Ling
Prof. Dr. Burkhard Scherer, Canterbury Christ Church University
Lara Braitstein, Ph.D, McGill University
Martina Draszczyk, Ph.D, University of Vienna
Jim Rheingans, Ph.D, Hamburg University
Volker Caumanns, M.A., Lumbini International Research Institute
Joost Palenstijn, M.A., Rangjung Yeshe Institute
Mag. Rolf Scheuermann, University of Vienna

