

2018-19



The Hair-Cutting Ceremony
of Thugsey

Opportunity to
directly obtain student visa
through KIBI

What sacred site
do you start with?



ANNUAL REPORT

Karmapa International Buddhist Society





Estd. 2012

कर्मन्पा अन्तर्राष्ट्रीय बौद्ध समाज

KARMAPA INTERNATIONAL BUDDHIST SOCIETY

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

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

www.kibsociety.org

Dear reader,

We are delighted to introduce to you the ‘Karmapa International Buddhist Institute (KIBI) Annual Report Magazine: *Knowledge in Action* – New Edition, 2018/19’. We aspire that the contents of this magazine provide a comprehensive overview of KIBI. The magazine also serves to provide complete transparency of the administration of KIBS and its activities.

This edition aims to highlight the extensive activities and teachings of H.H. the 17th Gyalwa Karmapa, as well as the various programs held at KIBI throughout the year. The highlight of this edition is the most auspicious hair-cutting ceremony of Karmapa’s son Thugsey, by H.E. Luding Khenchen Rinpoche.

‘*Knowledge in Action*’ was the first ever magazine printed by Karmapa International Buddhist Institute (KIBI), in 1992. Subsequent editions were discontinued, due to various unavoidable factors.

In time, and due to the registration of KIBI under the auspices of KIBS Society, KIBI resumed printing of the magazine ‘*Knowledge in Action* – New Edition’ in 2014, and continues to this day. This is the result of the blessing of our Gurus and the hard work of previous administrators.

Editors

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सत्यमेव जयते

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

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

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

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

SOCIETIES REGISTRATION ACT OF 1860.

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

January, 2012.

Fee of Rs. 50/- Paid.



[Signature]
(D S GAHLOT)

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



The 17th Karmapa Trinley Thaye Dorje

New Delhi, 11 March 2019

Dear staff members, volunteers and students,

Once again, I would like to take this opportunity to share a few words with all of you, to express my appreciation for the activity taking place at KIBI, which is very much in harmony with the wishes and aspirations of my predecessor, His Holiness the 16th Karmapa Rangjung Rigpe'i Dorje as well as my late teacher, His Holiness the 14th Shamar Rinpoche.

In particular, I would like to express my gratitude to all of the staff members and volunteers who, under the competent guidance of Lama Thabkhas, work tirelessly to fulfill these wishes and aspirations.

In the same way, I would like to extend my heartfelt appreciation to all of the teachers who have generously shared their knowledge and understanding of the Buddha dharma during the public courses as well as the two one-month study courses that took place here at KIBI over the last year, and to all of the students who have come from far and wide to participate in these courses and deepen their understanding of the Buddha's teachings.

Last but not least, my deepest gratitude goes to Professor Sempa Dorje who continues to be a wonderful example of a truly accomplished scholar and practitioner of the Buddha dharma. His presence is a great blessing for all of us – may it remain with us for many years to come!

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

I offer my prayers for the longevity and development of Bodhicitta for all.


Karmapa Trinley Thaye Dorje



KARME DHARMA CHAKRA

Communauté monastique bouddhiste

Landrevie,
April 14th 2019

I truly rejoice that every year KIBI is progressing both in terms of the academic studies and the broader public program, both of which being now available and accessible to anyone who wishes to discover or deepen his or her knowledge of Buddhism.

The recent news that KIBI is now included in the list of institutions eligible for granting student visas by the Indian Ministry of Home Affairs arrived as a very auspicious step at the dawn of KIBI's 30th Anniversary.

I can only encourage the team and staff to continue their hard work under the guidelines of His Holiness Karmapa and with the help of qualified teachers such as Professor Sempa Dorje and *khenpos* and lamas involved. Thanks to this ongoing stream of joyful commitment for the benefit of many, a lot of Karma Kagyu followers and devotees worldwide can connect with the precious teachings and means of liberation of the lineage.

Furthermore, the short course program offers a good opportunity for non-Buddhist to discover the timeless Wisdom of the Buddha, ever so useful in today's world.

With deep gratefulness for all that has been done as well as best wishes for the future of KIBI's beneficial activities,

Jigme Rinpoche

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KARMAPA INTERNATIONAL



BUDDHIST SOCIETY (Regd.)

कर्मन्पा अन्तर्राष्ट्रीय बौद्ध समाज

वार्षिक-प्रतिवेदन (वर्ष 2018-2019)

यह बड़ी प्रसन्नता की बात है कि कर्मपा अन्तर्राष्ट्रीय बुद्धिस्ट सोसाइटी की स्थापना के छद्द वर्ष सम्पन्न होने जा रहा है। इस शुभ अवसर पर सोसाइटी के वर्ष 2018-19 के कार्यक्रमों का संक्षेप विवरण प्रस्तुत किया जा रहा है। यद्यपि सोसाइटी अभी बहुत ही नूतन एवं शिशु अवस्था में ही है। फिर भी सोसाइटी के कार्यकर्ताओं के दृढ़ उत्साह के फलस्वरूप इस बीच संस्था के उद्देश्य के अनुरूप बहुत सारे कार्य सम्पन्न हो पाये हैं। इनमें प्रमुख शैक्षणिक, सांस्कृतिक एवं सामाजिक कार्य सम्मिलित है जिन का विवरण आगे दिये जा रहे है।

उक्त सभी कार्यों की सफलता के लिये मैं सोसाइटी के सभी कर्मचारियों को हृदय से धन्यवाद एवं साधुवाद देता हूं। साथ ही यहाँ के सभी कार्यों की सफलता एवं सम्पन्नता ग्यलवा कर्मपा के आशीर्वाद तथा उनकी छत्र-छाया में ही होती है। अतः मैं अपनी ओर से और सोसाइटी के सभी कार्यकर्ताओं की ओर से परमपूज्य ग्यलवा कर्मपा (17वां) थाया दोर्जे के प्रति हार्दिक आभार प्रकट करता हूं।

साभार्

भवदीय

सेम्पा दोर्जे

Report Summary by KIBS Secretary



It is a pleasure to acknowledge and express my sincere gratitude to every individual within the KIBI mandala.

Whatever we have accomplished at present is always the reflection of our past actions. We owe to those who previously dedicated their sincere efforts and innovation in building the institution which we live in now. This has become possible only due to the contribution of many. Some of them are not with us anymore, but we are always grateful to them.

2018 has just passed by; many developments have taken place and it seems to have been a fruitful year. The most visible changes are the completion of the renovation of our right wing's building, the painting of the main Lhakhang (shrine hall), the installation of a water softener (producing 60,000 liters per day), the reparation of room windows, new doors and bookshelves for KIBI library, etc. As we can clearly observe the improvement – it was worth spending, I think.

Apart from this, we have conducted two non-academic courses to enhance our students' knowledge of Buddhism. It was a productive and meaningful initiation of the KIBI Intensive Short Course which took place in two month-long intervals, one in Nov 2018, and the other in Feb 2019.

Our two annual public courses were carried out successfully. During the Public Meditation Course (Dec 2018) meditation and the (eight vows of) Mahayāna Sojong practice were skillfully blended by three of the finest retreat masters – Venerable Maniwa Lama Sherab

Gyaltzen Rinpoche, Venerable Lama Choying Rinpoche, and Venerable Lama Nyigyam Rinpoche. Similarly, the Karmapa Public Course (Mar 2019) provided joyful teaching and initiations from His Holiness the 17th Gyalwa Karmapa and other prominent Buddhist scholars such as Prof. Sempa Dorje, Khenchen Chodrak Rinpoche and Trinlay Rinpoche. Both courses were joined by many participants who appreciated the practice with their lamas and international sanghas.

It is a matter of fact that I cannot write down every detail of our progress so far, but without acknowledging at least some of it, it would be like having no sense of gratitude at all.

Hence, to conclude, I would like to wholeheartedly express my deepest gratitude to all board members, the academic board, my admin team, the hostel department, cooks and all other staff members as well as to every single individual who has contributed towards the betterment of KIBI, morally or financially.

Our spirit to keep this institution bright and beneficial to others will always carry on.

Thank you.

Skarma Ishey Jungnes
General Secretary (KIBS)





Summary of the KIBI Intensive Short Course – 2018/19

KIBI Intensive Short Course is designed particularly for those who would like to dive deeper into Buddhist philosophy – who wish to learn authentic traditional Dharma within a short period of time. This course format was held for the first time in Nov 2018 and ran for one month (Nov 11 – Dec 10).

The primary focus was placed on three topics: *Abhidharma*, *Lamrim* (stages of the path), and Buddha-nature – additionally, the experienced teachers touched on a wide range of subjects. In November, Ācārya Prof. Sempa Dorje (interpreted by Khenpo Tsering), Khenpo Lobsang (interpreted by Tashi Bhutia), and Khenpo Tsering served as main instructors. The course was attended by nine full-time students, who spent a total of 69 hours in class, plus 9 hours in fruitful group discussions. Several part-time participants joined according to their individual availability.



The same course was held for the second time from Feb 11 to Mar 8, 2019:

In February, eleven students participated (including a few part-time students); their journey once again comprised 4-5 hours of teaching for five days a week (leading to a total of 69 hours of class).

Khenpo Tsering taught Gampopa's *Ornament of Precious Liberation*, chapters 1 – 9, as well as the first chapter of the *Uttartantra Sastra* (Buddha-nature) by Maitreya, for which he also gave the reading transmission. There were around 17 hrs of class for each subject.

Khenpo Lobsang (interpreted by Tashi Bhutia) instructed the first four chapters of Mipham's *Gateway To Knowledge*, which totaled approximately 25 hrs of class time.

Lopon Jinpa Namgyal led the bi-weekly review classes and also helped the students to clear their doubts concerning the class subjects and Dharma in general. As all classes were taught in English, some students less familiar with the language reported that it was challenging to adapt to the Buddhist Hybrid English terminology within such a short time frame.

Furthermore, Lopön Karma Sherab, Lopön Rabsal Dawa, Lopön Ngawang Tharchen and Lopön Gonpo Tashi from Diwakar Buddhist Academy (formerly known as Shri Diwakar Vihara) led the bi-weekly group discussions in order to assist the students in deepening their understanding. As it was held in a casual style, the

participants could speak about various themes - ranging from their studies to the atmosphere within the Buddhist *mandala*.

In order to combine our study experience with practice, the retreat lamas including Lama Thinley, Lama Tamding and Karma Dhondrub guided the weekly group practice of *Chenrezig*.

Weekend movie nights were organized in accordance with the students' preference. "The Tibetan Book of the Dead" (part I – III) was selected by the group as supplemental learning material for their leisure time.

During the program, the students also requested a special private audience and teachings from His Holiness the 17th Gyalwa Karmapa. He advised the students on the value of attending Dharma courses in relation to one's life.

"Now I'm sure attending this course, practically, is not easy due to time, travel, work, money, etc. – therefore, I cannot force you to return and continue your study. But what I can say is that of all the challenges you have been through, from puberty up until now, I think this would be most worth it. I'm not telling you to abandon everything and become a fanatic. In life, we will face all kinds of challenges, but this kind of challenge is really worth it."

On three successive days, the students took exams on all three subjects, which led many of them to the realization that preparing for a test could be a good moment to reflect on what they had learned so far.



Students from all over the world come to KIBI in search of knowledge, wisdom, and methods for developing compassion. This time, we had students from Russia, England, Brazil, Nepal, Latvia, the Czech Republic, Germany, France, the Netherlands, Poland, Mexico, the Philippines, and India joining the intensive course.

In general, the course proved meaningful; the students used their time wisely to learn and reflect. The teachers taught the Dharma profoundly which now became a timeless imprint within the hearts of the receivers.

The success of this course also depended greatly on the dedication, patience and hard work of the KIBI team, which was deeply appreciated by all participants.

Finally, we would like to express our appreciation for the kind guidance from Acārya Prof. Sempa Dorje by giving advice whenever needed, as well as His Holiness the 17th Gyalwa Karmapa for his precious blessing.

Congratulations to all the participants for successfully completing part one of the courses!

Report by: Lopön Tashi Bhutia
Course Coordinator





Hair-Cutting Ceremony of Thugsey-la





The hair-cutting ceremony of Thugsey, the baby son of Thaye Dorje, His Holiness the 17th Gyalwa Karmapa, and Sangyumla Rinchen Yangzom, on 11th January 2019 at Karmapa International Buddhist Institute (KIBI), was an auspicious and historic day in the Karma Kagyu lineage.

The event was organised by the Private Office of Karmapa, in association with KIBI. His Eminence Luding Khenchen Rinpoche presided over the event. Kyabje Dorje Chang Luding Khenchen Jamyang Tenpei Nyima Rinpoche is the 75th head of the Ngorpa tradition of the Sakya School, and one of the leading Vinaya (Buddhist monastic precepts) lineage holders of Tibetan Buddhism.

At around 11:45 am, the monastic body of the Karma Kagyu sangha warmly greeted Luding Khenchen Rinpoche with a traditional welcome procession at KIBI.

At approximately 1:30 pm, Karmapa personally welcomed Luding Khenchen Rinpoche to the Kunkyab Örang Khyeelwa Hall. Luding Khenchen Rinpoche lit the ceremonial lamp while the sangha recited the Sixteen

Arhats Prayer (the saints who vowed to preserve the dharma until the coming of Maitreya, the future Buddha).

Luding Khenchen Rinpoche then bestowed the refuge vow upon Thugsey, by performing the traditional hair-cutting ceremony, which included the conferral of the dharma name 'Jigme Chokyi Trinley'. Luding Khenchen Rinpoche then blessed and greeted Thugsey in a very touching way - it was as if they already knew each other. Those who witnessed this powerful moment were deeply moved.

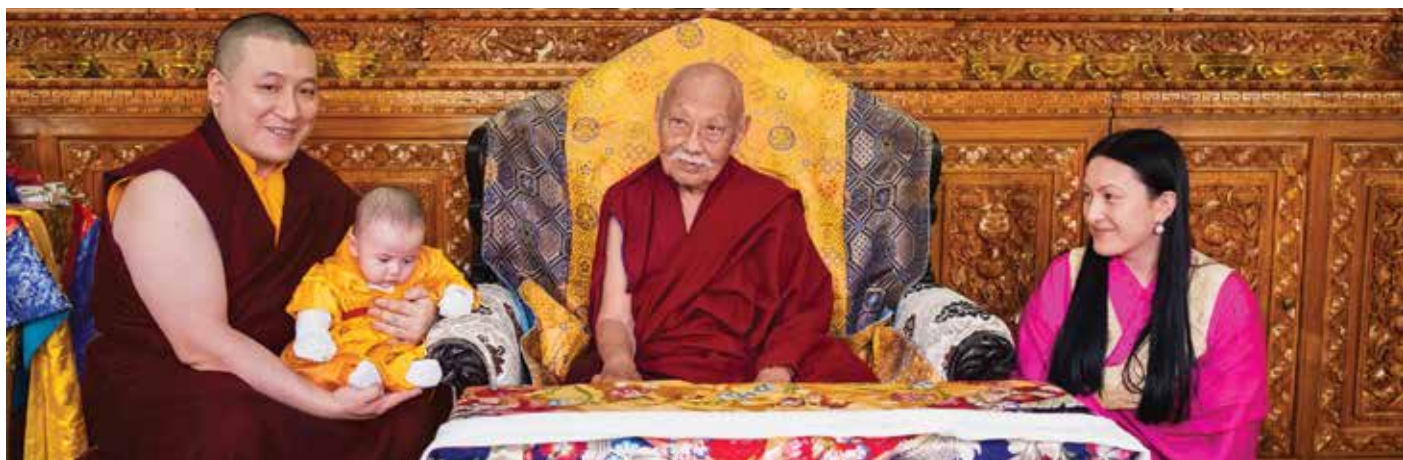
At the end of the ceremony, Karmapa performed a Grand Mandala Offering for Luding Khenchen Rinpoche. The mandala is a symbolic offering of the entire universe and all of its inhabitants, and includes various substances to symbolise enlightened activity. This offering reflected Karmapa's utmost veneration and deepest appreciation for Luding Khenchen Rinpoche.

During the offering, the long-life prayer for Luding Khenchen Rinpoche was chanted, paying deep gratitude for his immeasurable compassion. Ceremonial tea and saffron rice were also served to mark the auspicious and historic nature of the occasion. This was followed by the conclusion prayers.

Luding Khenchen Rinpoche then kindly gave a blessing to all the devotees, with a heartwarming smile.

Before departing, Luding Khenchen Rinpoche conducted a consecration of KIBI's main temple and lit a lamp in front of the Buddha statue. Finally, Karmapa and sangha accompanied Luding Khenchen Rinpoche to his car, bidding him farewell with blissful hearts.





Historical connection between the Karmapa and Luding Khenchen Rinpoche:

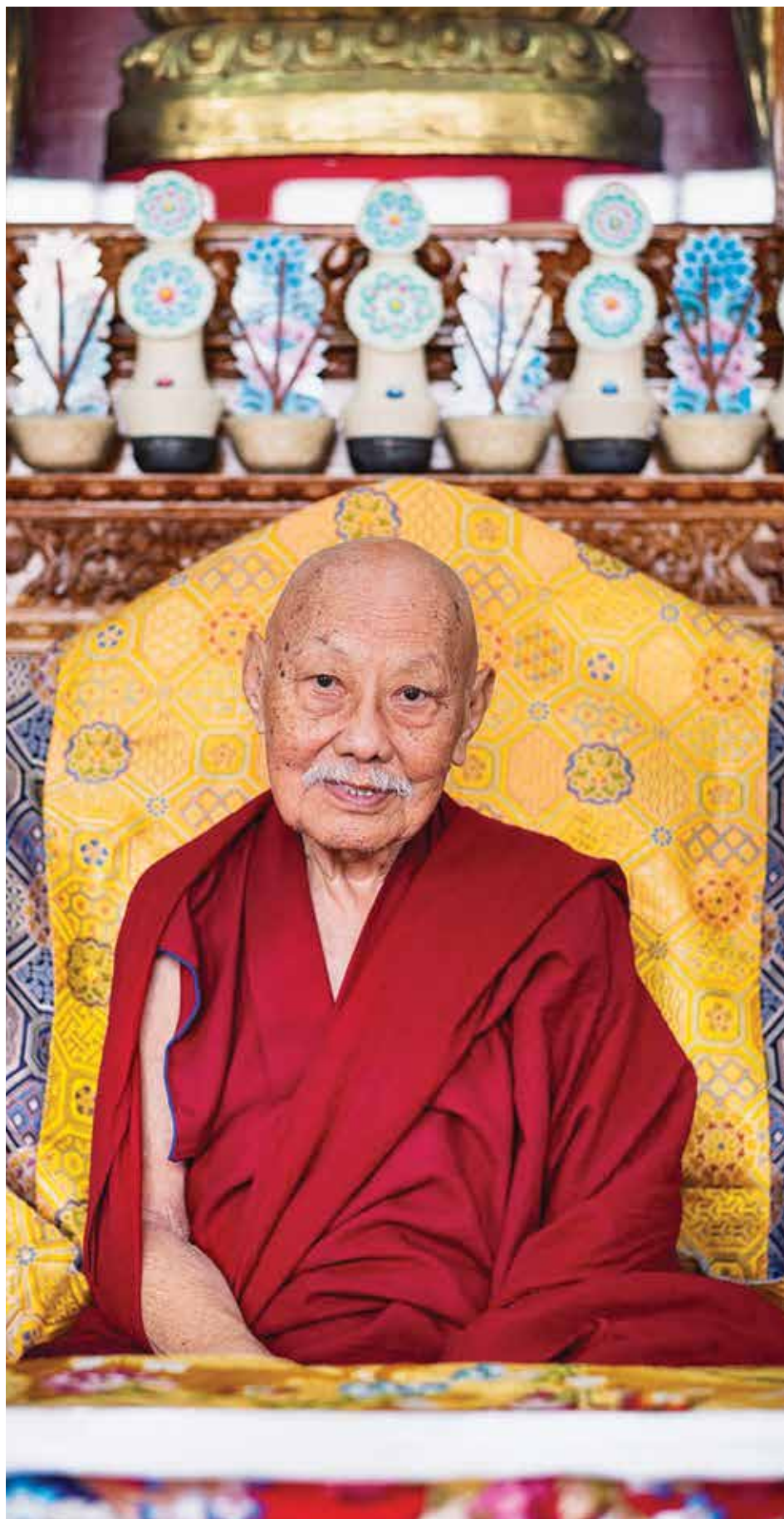
Luding Khenchen Rinpoche has a special spiritual bond with the Karmapa and Shamarpa. In 2003, Karmapa and Shamar Rinpoche (the Black & Red Crown) received an entire cycle of empowerments from Luding Khenchen Rinpoche in Menlo Park, California: the Gyude Kuntus (the 32-volume compendium of new tantra teachings in the Sakya School).

In 1961, the late Jamyang Khyentse Chökyi Lodrö (1893-1959) predicted that one day Khenchen Rinpoche would transmit these teachings to the Kagyupa. This was also prophesied, even earlier, by the 1st Jamgön Kongtrul. Thus, the prophecies were fulfilled.

In 2014, Luding Khenchen Rinpoche was one of the main Vajra masters of the cremation ceremony (he conducted the Hevajra ritual) of His Holiness the 14th Gyalwa Shamarpa, Kunzig Mipham Chökyi Lodrö, at Sharminub, Kathmandu. Thus, in many ways, Karmapa's students are always grateful to Luding Khenchen Rinpoche.

Now aged 88, Luding Khenchen Rinpoche has dedicated his entire life to the Buddha dharma, giving teachings, empowerments, and oral transmissions to students around the world. Luding Khenchen Rinpoche is renowned for his non-sectarian approach. Luding Khenchen Rinpoche re-established the summer rain retreats (*abhyar gnas*) in most of the Sakya monasteries in India and Nepal. Karma Kagyu followers wish Luding Khenchen Rinpoche a healthy and long life for the sake of all sentient beings.

Edited by Simon/Mriti





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



KIBS Europe e.V. is a non-profit association under the leadership of the 17th Gyalwa Karmapa Trinley Thaye Dorje and is based in Oldenburg, Germany. The society aims to promote inner wealth and peace by fostering Buddhist education, culture, and charity.

The yearly general member assembly of KIBS Europe was held on May 25, 2018. The focus of the activity of KIBS Europe e.V. has again been the support of KIBI and the related activities of Gyalwa Karmapa. This included the health insurance of the monks at KIBI in collaboration with KHCP, but also travel costs for faculty members from abroad, stipends for KIBI teachers, and voluntary staff. The society further offered logistic support for the acquisition of books and materials for the KIBI Shop. As in the past, KIBS Europe distributed information and flyers related to KIBS Europe or the KIBI program in Buddhist centers throughout Europe. In several cases, KIBS Europe also offered support for the interpretation and dissemination of Buddhist teachings. KIBS Europe currently develops an interface for its website that will facilitate the acquisition of targeted donations for the various activities of KIBS.

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

Thank you for your support!

KIBS Europe e.V.

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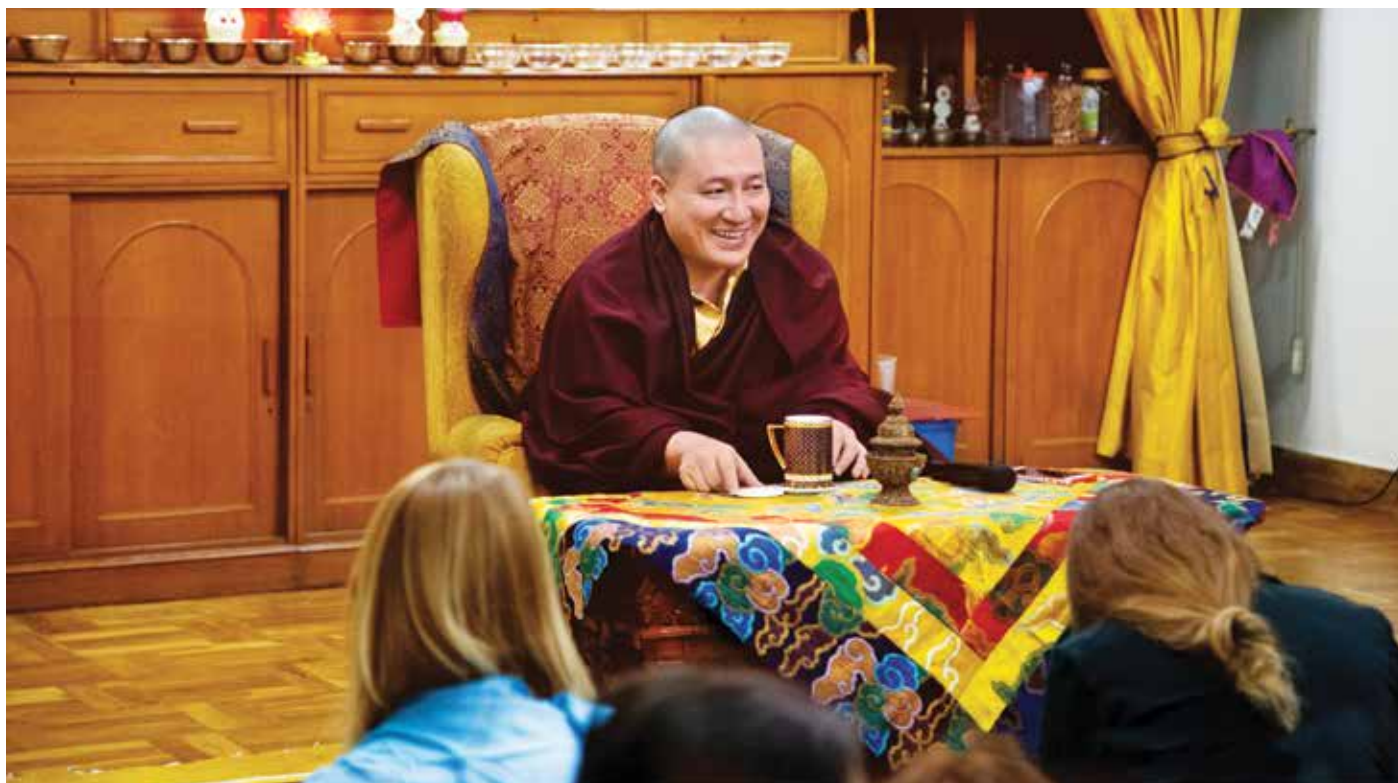
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Meditation Practice During a Pilgrimage

If you are able to find some time during your pilgrimage, I think it is interesting to simply meditate. If you feel lost about what sort of meditation you should be doing, then it is probably beneficial to do something that you are familiar with - meaning a formal practice. It could be the practice of Chenresig, or practice of Guru Yoga of some kind. It will help you to organise your habits.

There are many habits that, at times, sap our time and nothing really comes out of them. Therefore, if we have something formal to do, often that helps to organise our time. Then, hopefully, our mind becomes calmer and more settled. In time, it will be like doing something very informal and relaxed. The traditional, formal practices are actually supposed to make us feel very informal. When we are doing a formal practice, if our experience feels too formal, then that's probably a sign that our practice is not going in the right direction. Therefore, the purpose of it is to help us calm down and relax. In this case, if we are in a sacred site, where we are trying to connect to the place,

and trying to understand what it means, the best thing to do is a traditional practice.

In which sequence are you going? Which sacred site do you start with? Bodhgaya, Sarnath, Kushinagar, Lumbini? In any case, it begins with focusing on the most interesting part of the Buddha's journey – enlightenment. Of course, enlightenment is sort of the most important part. But for some reason, I find the story of the birth and the story of the death of Buddha - or, to be more precise, the story of the physical rebirth and the story of its ceasing aspect, very interesting. Because these two stories will most likely be able to capture what enlightenment is all about. Therefore, when you are at Bodhgaya, while you are doing your formal practices, try to use the means to first of all calm and relax yourself, and after that, if you have some time, then try to reflect on those two aspects: birth and death.

Focusing on birth is probably much easier and more comfortable to do, so you can begin with that. I would say that it is quite important to focus equally on the second,

the death aspect. It might sound not so interesting - maybe a bit dark and uncomfortable, or even awkward. Just as talking about death is not that easy, but if you give yourself a bit of time, then I think contemplation on this aspect of life will be very interesting.

Ultimately, the main point of us trying to live a spiritual life is to overcome this awkwardness, to overcome what is socially considered as inappropriate to talk about. For example, it is not good to talk about farting - it is not really accepted! It is similar to the subject of death. In the same way, the more we restrict something, the more awkward it becomes. There are so many things like that in life, of course. According to a particular culture, there are certain topics that we do not dare talk about. In this case, I think a universal idea is not to talk about death. When we are in a sacred site like Bodhgaya, I would say that there is nothing inauspicious about talking about it, thinking about it, and meditating on it. In fact, it is probably the best time, the best place, and the best subject to talk about. By doing so, it will actually help us to really relax. Of course, it won't give us a particular bliss, some sort of experience of warmth and joy, or make everything alright. But it will certainly help us to relax. It'll help us to be more grounded, I think.

Therefore, if you have that in mind, you will create a good platform, a good atmosphere for yourselves to be able to find a way to relate to enlightenment. Because, to talk about it in this way, in the way that I am presenting it, is to help us relax. It's a way to be very much down to earth. Probably that's what enlightenment is all about. So therefore, of all the various subjects that we could talk about, one would be to talk about death. Not because we are all going towards that direction and therefore we have no choice but to talk about it, but simply because we are trying to overcome our biggest obstacle, which is the restriction or taboo of discussing it.

For those of you who have been doing the Phowa practice for a number of years, this could help you to feel more comfortable engaging with this topic. But nevertheless, because it has been an awkward subject for a very long time - meaning not just in this lifetime, but over several lifetimes, for several generations, actually one could just say from beginningless time - therefore we always seem to find a way of sugar-coating this topic.

Therefore, if we emphasise the subject of pure land too much, this could slip into just another way of dulling the pain, or shielding ourselves from the awkwardness. As this risk is present, I strongly encourage all of you to talk about death. I don't mean to say, just chit-chat with each

other about it emotionally. That is what could happen. Sometimes, one of you, for example a friend of yours, may have gone through a very difficult time, an illness or a painful death, and therefore it might elicit a lot of emotion. Thus, to begin with, it is best just to start by talking to yourself about it. In this case, meditation could be a very good platform.

First, you organise yourself for a while with the formal practice, which will hopefully set the tone, motivation, and intention. It begins with taking refuge in the Buddha, the Dharma and the Sangha, and will therefore naturally help you to calm and clear your focus. Once you have done that, you can take time to do some informal meditation, like in this case to simply focus on and talk to yourself about death. Then, when you do that, depending on the individual, some of you could dive right into its core. However, some of you could begin in a simpler, more gradual way. For example, you could just focus on the life of a mosquito, plant, or flower. Plants could be a good one, or, what I find very interesting actually, is the rising and setting of the sun and moon - in this case the sun is probably the best.

Of course, the rising of the sun is very interesting to all of us, very inspiring, while the setting is often a somewhat melancholic thing. But actually, we are the ones (meaning our thoughts) that make a sunset melancholic, whereas the sun itself has no emotion at all about setting - and not because it is going to rise tomorrow, and for every day after that. There is no real emotion present like ours, let's say. I don't mean to say that we have to become completely emotionally dull and numb. But observing that kind of cycle helps us relate to change, impermanence and death. Then, if we slowly reflect on our own being, we can probably relate a little better to these subjects. The point, as I said earlier, is that by doing so, we will be able to relate better to what is so difficult to relate to: enlightenment.

Although the experience of death is actually very momentary, what makes it really painful and difficult to imagine is that we have cultivated, for so long, such a strong habit of suppressing its reality. Just like everything: when we suppress something, paradoxically, after some time it builds up a lot of energy. And then, at some point, the suppression of it accumulates karma - it bears fruit and bursts out. It is this suppression that makes the experience of death very hard to accept.

Even the death of a stranger can be hard to accept, never mind those we know and those who are close to us. In the end, when it comes to our own death, it is the most difficult one. It is normal that it is difficult when it comes

to our own death. Because of the way that our physical state has manifested and come into being, it makes us feel as though it is very important when it comes to ourselves. When it comes to the closest, most far-reaching experience of our life (in this world), when that major change occurs, it becomes overwhelming, and therefore difficult to understand and accept. As I said before, if you can, don't try to sugar-coat this reality too much. However, if the experience or taste of this informal meditation becomes a little too strong, then one could end that session with a formal meditation like the recitation of the Heart Sutra, or a similar recitation. Then, at another time, you can give this informal meditation another go.

“The more we restrict something, the more awkward it becomes.”

However, if you find it very interesting, lively, and if it helps you to open up, then I would suggest to go a little deeper into that meditation. It doesn't mean that now that we have talked about it, there is a curse of some kind! Or that now, all of a sudden, everything will fall apart and go downwards. These contemplations are an important aspect of spirituality, and we should open up to them from time to time. I don't mean to deny that there are better rebirths, or experiences like those of the pure lands. Almost anything is possible. But if we make ourselves too cosy with the idea of a pure land then, at the end of our lives, we might go back to square one, and we are not really going forwards. It is good to feel that there is a sense of a safety net, but at the same time, I wouldn't really encourage you to become too attached to it, or try to find some kind of better-rebirth-guarantee!

That is the reason why we emphasise having a spiritual friend, meaning a teacher, because it is the responsibility of a teacher to create an environment that provides the right amount of making us feel unstable, so that we are not feeling too comfortable. Whereas, when we go on the same spiritual journey on our own, can we really do it? Of course, in theory we could, but realistically we are not experienced enough, and therefore we don't know the limits very well. That's why it is important to have a spiritual friend. However, you are all grown-ups and more experienced than me in terms of age, so you could use that experience to limit yourself to the right degree.

We could feel that there is always a way to develop, a way

to expand in terms of our experience, and so on. If we want that, then I think we should not rely too heavily on the idea of a better rebirth or pure land; maybe, in other words, life after death. I think that's why it looks kind of grim when we go through the *Jewel Ornament of Liberation* (the *Dhagpo Thargyen*) of Gampopa, when it talks about the impermanence of life and how there is not much of a guarantee. It is, of course, a fact, but this truth needs to be administered according to each individual's capacity, to avoid being shocked by it.

Reality, or life itself, has no intention of making us feel this way or that way – it just is. Therefore, we don't have to worry or feel guilty that we didn't meditate enough, that we didn't perform enough good deeds and therefore we will be universally or karmically punished. The main reason why we have to slowly strip away that safety net, step by step, is because it is more interesting that way! The less of a guarantee there is, the more it becomes interesting. If we want a guarantee, we can of course put together all kinds of guarantees, but we all know that at some point it becomes extremely boring. I think that's the same with almost all aspects of life: it could be in work, business, sports, or politics – in almost every aspect of life. Of course, the first part is to become an expert in that field. Once you've become an expert in that field, the next step is to sort of shake things up a little bit; otherwise it is too predictable.

It is similar in the spiritual context. Therefore, in our case, first we need to become an expert in our field. We initiate ourselves with a good degree of knowledge, to have a general idea of our consciousness, our speech, our body, and from a mechanical perspective how all of these things function. Once we have a good sense of it, and additionally have made sure that our mind is not too disturbed or afraid, we have to create various levels of comfort zones, like the idea of a pure land. This idea of a pure land is very good because it helps us to feel a sense of security that everything will be alright. This comfort zone will help us progress in terms of our knowledge about how to accumulate merit and wisdom. It gives us ample space and energy to do that. Once we get there, and just when we are about to become comfortable with this environment, then we slowly strip away those guarantees.

It is in this way that we grow. It is like taking away the third wheel so that we are, slowly by slowly, able to ride our bicycles. I don't mean to discourage you and say that the practice of Amitabha will slowly but surely become obsolete. However, it is good to keep in mind that this risk factor is actually very helpful. In this way, if you meditate on this impermanent and ever-changing aspect of life, you

might not have a direct experience of enlightenment, but it will help you awaken to a certain degree because of the tinge of fear that will suddenly develop.

It is like when you are flying. The air is so pure that you hardly realize that you are on a plane; you have a good conversation with your friend who is sitting next to you; you have a nap; you eat, and so on. You feel comfortable. But suddenly there is some turbulence, and everything changes right there and then. This sudden little moment of turbulence brings you back to reality. In the same way, by focusing on death, this little self-created turbulence will have the same effect of awakening you, but not completely frightening you.

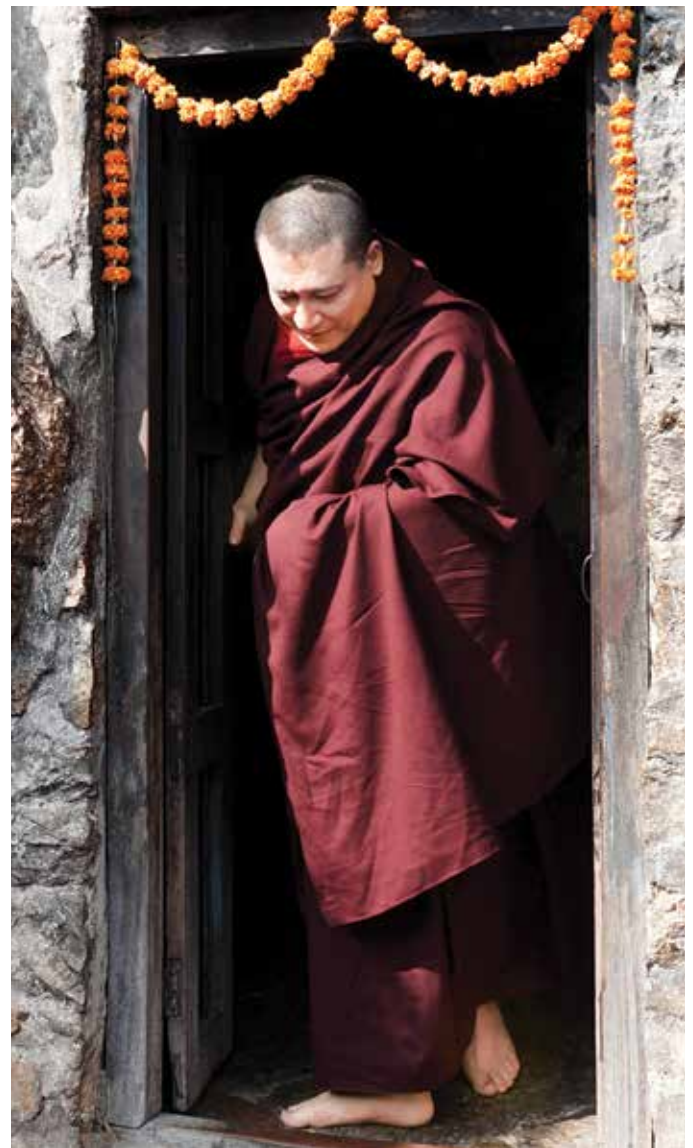
What I'm trying to say here is, do not panic. It doesn't mean that, now that I've understood the impermanence of life, I must not waste a single moment and I must do everything I can and break my back in the process. That's not the point here at all. The point is to help us wake up a little bit.

When I say all of this, I don't mean to say that there are not already enough troubles and problems in our lives. You might think: I don't need an extra worry! But I think this particular input of fear is unlike any other. Of course, we all have many deadlines in our lives, because we need to make ends meet. These deadlines create various levels, forms and strengths of fear. This fear of death, however, is very particular, and very potent. Actually, it gives life. It gives vitality. All of the other fears, although they are similar in some respects, are devoid of that potency. They don't have that life-bringing energy. This one does. In mundane terms, it makes the day more interesting, enabling us to absorb a lot in a day, turning the simplest experiences into extraordinary ones. Even if we are experiencing a very difficult day, that little fear factor has the potency to diminish our difficulties and challenges. That is one of the main reasons why almost every well-known Buddhist scripture and teaching, every Buddhist vehicle, Yana - has as one of its core teachings the impermanence of life.

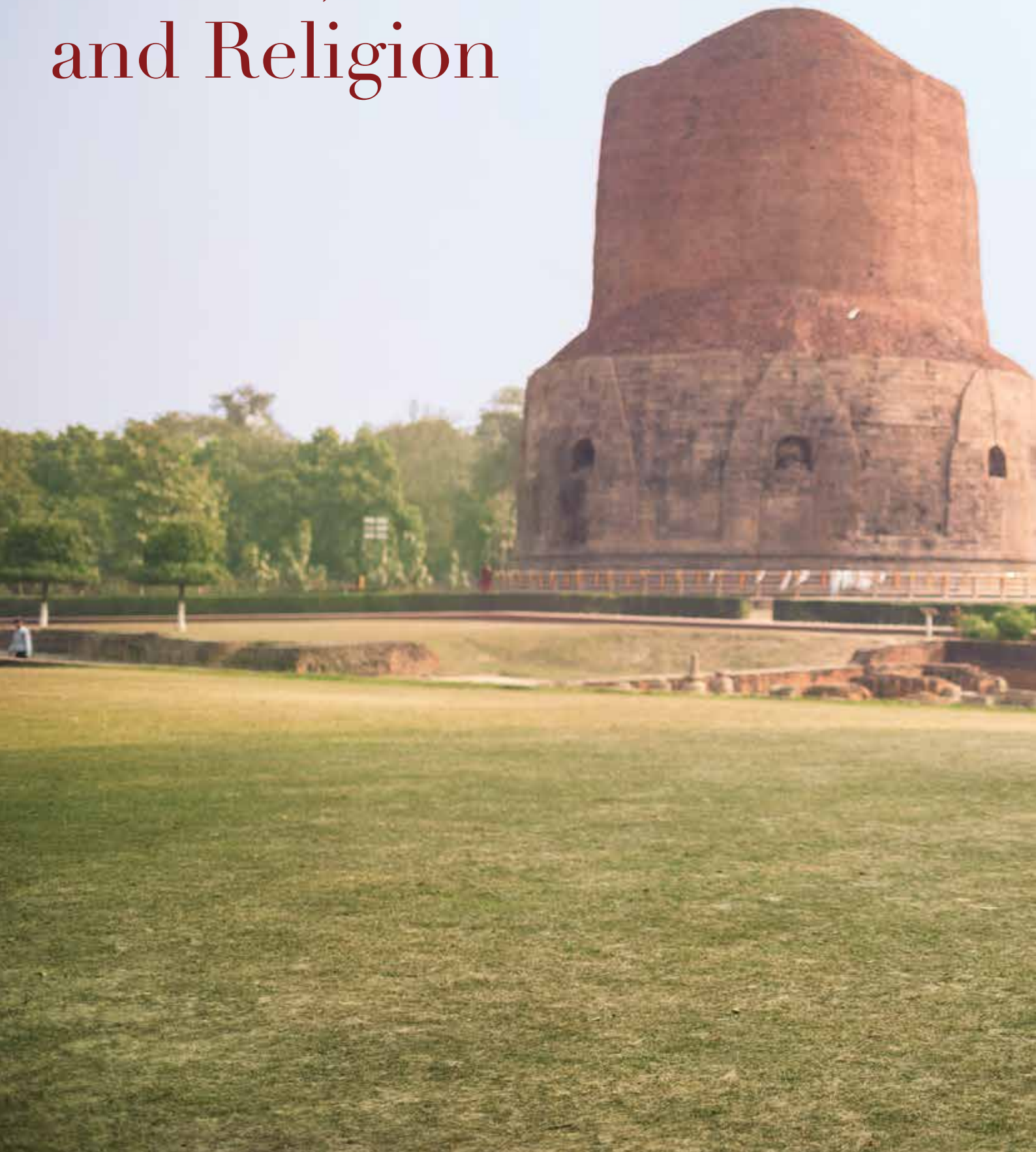
Personally, I find it very helpful, because sometimes, when we have many things to focus on, we might at some point get distracted and are not able to focus very clearly. Normally, we would think: just breathe, relax, have a break, and then everything will become clear and you'll regain your focus. Sure, to a certain degree, that might help, but the one thing that really puts everything into perspective is the meditation on the impermanence of life. There is no better remedy than that - it's the best. That's the thing that really helps you to organise your day, organise your time. It will help you to organise everything not out of panic,

but out of an understanding of where you are. You will immediately get a sense of direction, and then everything will make sense.

So therefore, if you can, I would highly advise you to meditate like that. Maybe just to begin with during this pilgrimage. If it is meaningful for you, then also try to practice it at your home, work, and take it with you everywhere. To contemplate in this way during the pilgrimage will be very beneficial. If you want to take something back to your home from this pilgrimage it should be that meditation. Because that meditation will be connected and related to the pilgrimage, to the sites, and it is something that you can really relate to. It is something that is right in front of you, because impermanence is always there. Approaching it like this, you will never feel separated from the journey you have made. You can take this understanding to your home, to your work, to all places, and I think it will be very useful.



Culture, Tradition and Religion





In this teaching, Thaye Dorje, His Holiness the 17th Gyalwa Karmapa, explores the question of whether Buddhism is a culture or a religion, and whether there is anything wrong with trying spiritual practices from other traditions.

It's very good to raise this question in this way, because it provokes fundamental questions about the nature of Buddhism. In Asia, in particular, we are very used to calling ourselves Buddhists, but if we are honest, most of us don't really know what that means. When it comes to spirituality, we are all so used to the idea of religion. It is almost like a culture. I remember when I was a child, in Tibet, I asked 'What is Buddhism?'

The way it was defined to me in Tibetan was as *chō lug*. *Chō* means Dharma, and *lug* basically means tradition. At the time, I just nodded, because there was an explanation, and that was more or less the end of the matter! But in time, when I really focused on the response, I understood something more.

According to the Tibetan term *chō lug*, culture, tradition, and religion are inseparable. This is important to know since we think and form concepts through the medium of language. Tradition, culture, and religion are similar to three pillars or legs that are always connected to each other; without one, the others will fall.

With this in mind, if we are introduced to an interesting idea, prayer or mantra from a different belief system, a doubt might arise: 'Can I practise it? After all, I'm from a particular culture/tradition/religion.' In this sort of situation, we might feel a sense of guilt, because this new mantra sounds interesting to practice, but because I am a Buddhist, maybe I should not be doing it? And then obviously, if you were to ask a Buddhist, almost all of them, whether they are beginners or well-established Buddhists, their answer will more or less be the same: don't do it. Well, in terms of wishing for an answer, you certainly got it! That part is covered. But nevertheless, depending on the person, one could become even more curious, and one might even be tempted to recite the mantra in secret.

The point that I wish to make here is that Buddhism actually has no restrictions at all. This is because Buddhists are supposed to know that Buddhism is made up. However, even Buddhists, when they don't know Buddhism so well, actually think that Buddhism is not fabricated or made up. When they think that it is real, that is a big problem. Countless people from the Himalayan region come to my

mind in this category. I hope this makes sense to you.

A simpler way to put it is that Buddha knew that Buddhism is made up – because he made it up! Actually, he had no choice but to make it up, because there was no other way to explain what he had experienced to others. Therefore, he actually had to adopt tradition, culture and religion so that Buddhism was explicable. He adopted the best elements of religions and cultures that were in fashion during his time. I hope that you find this observation interesting too, because to me it is very interesting to consider it in this way. The point of Buddhism isn't at all to make you feel suppressed or restricted.

Fundamentally, what we have to keep in mind, is that the whole religious and ritualistic aspect of Buddhism is fabricated – of course with good intentions – but fabricated nonetheless. Perhaps it would have been much simpler if Buddha had said that in the first place, when he first turned the wheel of Dharma. He could have pointed out that it is fabricated. But then he would not have been able to explain Buddhism in any way, and Buddhism would have been just another rising trend or wave, which might have faded away. Nowadays, various trends and fashions rise and fall like waves. It could be food, it could be diet, it could be clothes – there are many examples of such trends and fads.

The same pattern applies to religion as well. During Buddha Shakyamuni's time, people were probably looking for a new religious trend. Therefore, if Buddha had said from the beginning that his teaching is fabricated, it just wouldn't have made sense to people. It would have killed their hope. Therefore, he had to present it as if it was a new fashion, so that people could relate to it.

Now I may be going a little overboard, and I might get scolded to a certain degree, but I think in this case one could almost say that Buddha was not really trying to take care of death and rebirth and so on, because they are taken care of naturally. One of the biggest phobias at that time, or even now, is the phobia of tradition/culture/religion. These things probably have one of the strongest holds on human consciousness. Contrastingly, death and rebirth are not religions. They don't have any plans, agendas, organisations, anything. They are just as they are.

Thus, I think the main point of Buddha was to somehow liberate the most powerful consciousness phobia of that particular time, which I think was religion. That is why, in order to do that, he first had to introduce his teachings

as if they were a new religion. After that, he placed all of the right elements to hint that it is fabricated. He slipped them in-between, here and there.

If we are able to know and understand that the most important aspect of our life - Buddhism - is fabricated, then suddenly there is a huge relief; the relief is that there is no more phobia of any kind. If we understand that, according to our original question about trying other practices, then we no longer have doubts.

“The point of Buddhism isn’t at all to make you feel suppressed or restricted.”

When we begin to practice Buddhism there is a sense of restriction, because its infrastructure is so similar to that of almost all world religions. Buddhism seemingly adopted the frame of a world religion. It says, for example, once you have taken refuge, that you should not do this or that. This makes us feel ‘this is now very serious - now what we are doing is important, worthwhile’. Through this we gain trust - trust in ourselves, trust in the practice. But slowly, we discover the parts, in almost every form of meditation or practice, where the teachings say that they are fabricated.

Actually, it is the part where we conclude the practice, where we dedicate our merit. In terms of the dedication, the reason why I indicate that this is the place, is because when we dedicate, we say it in a very interesting way, that is almost convincing. We say that we dedicate our merit to all sentient beings. It is very fulfilling, very rich, when we say that. But the thing is, it is impossible, and it is also illogical. How will it ever reach all sentient beings? Actually, the purpose is just to completely let go of the practice, the meditation. You build up and accumulate so much, and in the end, what you are going to do is to let it go - completely. That is a very intelligent way of saying that it is fabricated. Since it is fabricated, you let it go.

Hopefully, that answers the question, but if it does not, then I would like to say it in a religious way: when you are introduced to other spiritual practices, the Lord is testing you - testing your faith. Of course, it is absolutely normal to come across such situations. If you travel in

South-East Asia, there are countless situations like this that you could encounter. I think there is no need to feel in any way awkward or guilty. If you entertain the slightest idea that ‘maybe it is good to try’, then, to be honest, I think you still have a long way to go in terms of a general understanding of spirituality. Or, to be more direct, there is still a way to go in Buddhism. The same pattern could also repeat within the realm of Buddhism itself.

For example, there could be a question about which Buddhist vehicle is better? Which practice is better? Which mantra is better? It could lead down an endless road. Well, you never know, sometimes we really need to get stuck somewhere. This might create the right kind of pressure to help oneself realise that, in the end, it is all completely fabricated. One could go a little radical, in that way, but otherwise, the safer way to go about it is to remind oneself that most of the things that we call important, or the things that we emphasise in terms of ‘this is one thing we must not do’ - if we know that these things are in the end all fabricated, then normally this will take care of everything.

It is like this: out of good intention, one tells a child to not put his hands above these red things. If the child listens, then it is very good. But if the child doesn’t listen, then she has to put her hand there and get the direct experience that will liberate her. So, don’t ever feel like you did something wrong, in case, let’s say out of humour, you were to recite the mantra. Yes, it is true what is being said, that one should not mix if one is still fixated that everything is real. Then the best thing to do is not to mix. On the other hand, if one has reached a state where one has understood that everything is fabricated, then one can mix as much as one wants. That’s the borderline, that’s the balance, I think.





Importance of Dharma Education Given by Prof. Sempa Dorje During the KIBI Intensive Short Course

Dear Dharma friends, I have nothing special to say, but let me share a few words of advice. Since all of you have come here to study, let's talk about studies!

In our human life, the most important thing is education. It is the essence of life, and we need to acquire it. Other species don't have this feature – education is unique to humankind.

There are numerous explanations in the Buddhist teachings, such as the teaching on precious human life and so forth. However, among the various types of training humans may engage in, to strive for liberation is considered as the best. Apart from the human form, it is almost impossible to do so in any other form of

existence. Where is liberation rooted then? It is rooted in the practice of adopting and abandoning, which in turn is rooted in education.

Therefore, by knowing the value of education, first of all, one should know the conditions and significance of the human body. Secondly, one should recognize the instructions or aspects which need to be put into practice. If one practice in this way, in a real sense, it will become a meaningful human life.

Generally, there are multitudes of aspects to the so-called *education* and *knowledge*. From among them, what we really need is something that is relevant not just to tackle this life, such as earning wealth or building a house. On top of that, we also need something that will be beneficial

in the next life, which is none other than a Dharmic education. As I mentioned, there are many different kinds of teachings available nowadays, and almost all of them talk about how to get rid of pain and gain joy.

Those teachings present a way to accomplish happiness and ultimate liberation, according to their own tenets. Nonetheless, they do not present liberation, which is universally known.

Generally, if one speaks like a politician, one may state that all liberation is the same in all traditions and this assumption is quite common. As a result, there are many people who think like that, but in reality, it is never the same. In fact, whatever is taught in Islamic teaching is not equal to Hinduism, for example. Similarly, there are different ways to interpret liberation even within Hinduism. The Naiyāyika (Logicians) and Vaiśeṣika's (Particularists) present liberation as inanimate matter. Furthermore, some accept liberation as consciousness, while others view liberation as beyond imagination, like a blackout. Likewise, there are many other strange ways to describe liberation. Let's not dive too much into the tenets' details. In short, saying that either everything is created by Īśvara (Supreme Soul) or God, or that liberation is the same from all perspectives, is a political statement. Let's not negate them.

However, when it comes to the Buddhist point of view or the practitioners' experience, then one doesn't find that all kinds of liberation are the same. What we are studying here is the Buddha Dharma, something that was taught by the fully accomplished and perfect Buddha. We are identifying *nirvāṇa* (beyond suffering), as it was presented by the Buddha. In order to achieve that, one is required to practice what is called the "Dharma".

In this context, *nirvāṇa* or liberation refers to the one who has pacified suffering. It has nothing to do with either going to heaven or near God. From the peak of *samsāra* to the bottom of the *avīci* hell (Hell of Unrelenting Pain), all sentient beings experience sufferings related to their body, speech, and mind. Suffering is all-pervasive. Nevertheless, it's unlikely that all traditions accept it like this. In Buddhism, once all forms of suffering are permanently pacified, that state is understood as *nirvāṇa*.

In order to achieve this kind of liberation, one needs to abandon the cause of suffering, which is accomplished by realizing the true nature of phenomena. Then, we hope for that kind of liberation. And in order to do that, we need to study.

Although countless numbers of educational systems exist

in the world, to attain liberation there are mainly six fields of knowledge which one needs to study. As mentioned in the sutras, the Buddha himself said, "The fortunate one who wishes for liberation should study the six fields of knowledge. If one doesn't know them, one will not understand the Dharma discourses." In short, there are six aspects of focus which will enable one to abandon the non-pacified state, that being hindrances to liberation.

Furthermore, in one of the sutras the six fields of knowledge are presented in the following way: "O the son of noble family, one should be learned in the *skandhas* (aggregates), *dhatus* (elements), *ayatanas* (sense sources), *pratityasamutpāda* (interdependence), as well as in what is *sthānāsthanā* (appropriate and inappropriate)."

"No matter how much one may study the elements such as earth, water, and fire, and learns about the brilliant aspects of the numerous functions of form, one will be unable to get rid of the concept of holding form as truly existent."

I think you know the first four of them. "The appropriate" here means whatever actions or things that exist in the perishable world; each of them possesses a cause. Similarly, there is a cause for taking rebirth in *samsāra*; which means that from the summit of existence to the bottom of the *avīci* hell there is a cause for whichever existence sentient creatures are born into. Therefore, one who is learned in their causes is understood as learned in what is appropriate.

An example for the meaning of "inappropriate" is that water, manure, and heat are the cause for the sprout to arise, but anything else is not. So no matter how many of the non-causes are gathered, the sprout will not arise. One who knows this fact is known as being learned in what is inappropriate.

One may think that merely mastering these six fields is nothing special, that it is just an ordinary thing! But actually, it has a very profound meaning. For example, nowadays science is pretty popular, and it is being studied by many. But no matter how much one pursues scientific

knowledge, one will not find a way to liberate oneself. Similarly, neither political science nor any other mundane studies, such as academic studies, will provide a way to lead you to liberation.

Why is it like that? That is because the Bhagavan (lit. one who has subdued obscurations, possesses the enlightened attributes, and has passed into nirvana) studied, practiced and accumulated merit for three incalculable great *kalpas* (eons). Through that experience, he established the path to liberation, e. g. he laid out how to distinguish what is virtuous and what is not. Also, he showed how engaging in a particular activity will result in encountering happiness or unhappiness. If one utilizes the instruction of other [non-Buddhist] treatises or practices, one will not obtain the path to liberation and enlightenment. Therefore, one must study the Dharma accordingly.

If we reflect on the situation, there again are many presentations which deal with the topics of cause and effect. In particular, some of the western philosophies are extensive, reasonable, logical, and persuasive which might make us wonder whether so-called religions exist or not!

Having said that, all of them just talk about the nature of things from an intellectual understanding, moving on from one point to another, but not at all having the aim of guiding their follower to liberation.

In contrast, the Buddha's teaching has a certain purpose; when he teaches he aims to liberate all sentient beings from suffering [and its causes]. For that, one needs to terminate karma and *kleśa* (disturbing emotions), which originate from thoughts. Thoughts, in turn, derive from dualistic activities (*spro ba*). The methods for counteracting dualistic activities are, for example, the four noble truths, *iñnyatā* (a pure negation of the ultimate existence of anything), and so forth.

Anyway, if we go into much more detail it might get confusing. Therefore, in brief, as mentioned in Nagarjuna's *Mulamadhyamakakarika: Verses from the Centre*, "Through the ceasing of action and affliction, there is freedom. Action and affliction [derive] from thoughts and they from fixations. Fixations are stopped by emptiness [Chapter 18, Investigation of Self and Things]."



All thoughts arise from dualistic activities towards the mental object; by knowing the nature of things and *iñnyatā*, dualistic activities will cease. The goal of the Buddhist tenets is to show the method for pacifying dualistic activities.

In order to pacify thoughts and their engagement with the objects, that is, dualistic activities, it is necessary to first study the above-mentioned six fields of knowledge. However, one may think that these presentations are rather nonsense, but in actuality, they are studied for establishing [knowing the situation of] things as they exist (*bngos po' gnas lugs*).

Hence, we have been studying Mipham's *Gateway To Knowledge*, *Abhidharma*, Buddha-nature, et cetera. As I said before, they were taught in order to introduce the meaning of things as they are. In accordance with authoritative scriptures (*gzhung*), if one practices mind training, the dualistic activities will be pacified. If that happens, one will achieve a state of liberation. Therefore, whatever subjects we are teaching here, they are related to one another in the form of cause, condition, and methods for attaining liberation. We are not studying anything other than that.

Everything I mentioned so far is presented in authoritative scriptures.

Finally, now I would like to share my opinion in this regard. There are many kinds of educational systems present in this perishable world (*'jig rten*). Let's take science as an example since it is an influential field of knowledge: No matter how much one may study the elements such as earth, water, and fire, and learns about the brilliant aspects of the numerous functions of form, one will be unable to get rid of the concept of holding form as truly existent.

However, if one fails to dissolve the concept of holding form as truly existent, then the attachment to form will not be reversed. Consequently, one will continue to accumulate karma and *kleśa* (destructive emotions), and because of that, the path is blocked from its source and therefore will not lead towards liberation.

For that reason, in *Abhidharma*, a form is defined as that which is "capable of assuming material form". If one studies accordingly, one will eliminate the concept of grasping form as real. But let's not elaborate too much. The literal meaning of "*rūpa*" (form) is [something that is] assembled and can be damaged by something else, or something that can be harmed.

Merely by its name, one can already understand whether

it is intrinsically established or not. If one generates that kind of understanding and meditates upon it, the concept of holding form as truly real will be eradicated. Similarly, misconceptions towards the remaining four *skandhas* will be eliminated too. Once that happens, the thoughts related to them and the concept of true existence will cease.

Albeit the basis for studying the *skandhas*, *dhatus*, and *ayatanas* is identical in Buddhism and science, their viewpoints or way of dealing with the above-mentioned phenomena are completely different. One may become learned through studying science, but the concept of clinging to phenomena as real will not stop; as a result, liberation does not arise.

Therefore, only Dharmic education [such as the six fields of knowledge] will open the gate which leads towards the path to liberation. This is quite obvious, I think.

Today, I will stop here. If you have any questions please ask in brief.

Question: Since we are studying here Dharma on an intellectual level, if one wants to apply the teachings on a practical level, how can one do it?

Answer: Generally, when it comes to applying the teachings to one's practice, just knowing the meaning of truth will not be enough; it will only generate [intellectual] understanding. Thus, as it is well said in the scriptures, one needs to practice meditation in order to abandon afflictive emotions. Likewise, the presentation of an explanation will not benefit, but the meditation will.

Then how should one start meditating? As I explained above, one should reflect on how precious this human body is! Soon one will realize that it is extremely significant. Next, one will experience that this precious human body isn't permanent, it will not last forever. One will come to realize that it is rather something that is constantly ceasing, during every millisecond.

After that, since we all are Kagyudpas, one should meditate on impermanence. I believe all of you know the four thoughts that turn one's mind away from samsāra should be practiced. This is the proper way to practice Dharma.

With that being said, the above-mentioned practices are not like contemporary meditation methods. If one keeps practicing those kinds of [New Age] meditation styles, since they focus on one-pointedness (*ekaggatā*), one may feel cozy, but the meditation will not be fruitful.

Translated by Lopön Tashi Bhutia



A Fresh Look for the Library

During this financial year 2018/19, at KIBI Library we continued to work on the developments initiated throughout the past few years - that is, the modernizing of our facilities, upgrading of services, as well as the preservation of (old) material. Following in this line, the main focus besides the daily activities was on cataloguing our books into the new database. Proceeding manually, this process takes time; nevertheless, so far we were able to include more than 500 books!

As a great deal of 'modern life' nowadays takes place online, e.g. in social media, KIBI Library has finally entered the virtual world: With our Facebook page we hope to make it more convenient for all those engaged in Dharma to find readings of interest, as well as staying up-to-date concerning the developments at KIBI and its library. From here the visitor may also easily access our online catalogues – both old [http://naropa.mahamudra.](http://naropa.mahamudra.de/library/kibi)

[de/library/kibi](http://naropa.mahamudra.de/library/kibi) and new <https://catalogue.bibliotheque-dhagpo-kagyu.org/#/>.

However, in order to improve our facilities further, this year was largely devoted to some major renovation works. The core element here was the installation of new windows: As the old ones were full of cracks and had lost their function of closing properly, a constant stream of air had brought not only heat and cold inside but also never-ending clouds of dust, afflicting both the visitors as well as our printed treasure. Thus, their replacement became a somewhat urgent requirement. Sparing no efforts, KIBI admin succeeded in acquiring new windows which are endowed with a five-fold function: They are presented as being dust-, wind-, heat-, sound- and sun-proof! Should they hold what is promised it does not only provide the library users with a more quiet and pleasant place, but also marks an essential improvement in terms of protecting the

—partly rather fragile— available material. Fingers crossed!

As the library stock had to be moved out or covered up thoroughly anyways, we took the opportunity to furthermore insert a breakthrough to the bordering library storage room, as well as to take down two approx. six feet high walls, up until then hidden behind the shelves. On top of that, all walls and ceiling were given a fresh coat of paint, while the new lockable shelves for the Kangyur and Tengyur (in peja-format) do not only give a new look to the Tibetan section but protect the texts even further from environmental challenges.

When moving the furnishings back in, some re-arrangements in terms of interior design were made in order to create an atmosphere conducive towards both intensive research and study sessions, as well as relaxed reading times. Having completed this arduous task, in a next step the furniture shall be enhanced.

We are looking forward to your visit and remain with the best wishes for all Dharma activities to be accomplished!

Report By - Katrin Becker





Calendar of Events 2018/2019



MAY 6, 2018

Birthday Celebration for H.H. the 17th Gyalwa Karmapa



On the most auspicious 35th birthday of His Holiness the 17th Gyalwa Karmapa Trinley Thaye Dorje, KIBI held a special day of commemoration.

In the morning, the celebratory day was marked by the noble sangha with special prayers and pujas dedicated to the long life and good health of Karmapa. These included supplication prayers to the birth-deities, smoke offerings, and Clouds of Nectar offerings.

In the afternoon, a traditional ceremony of 'Tsethar,' or 'life release' of fish, was conducted in the Dasna Masuri River in Uttar Pradesh. This was accompanied by special prayers. The merit of such a ceremony was dedicated for the benefit of all sentient beings, and more specifically for the continued good health of Karmapa.

AUGUST 15, 2018

Independence Day Celebration



India gained independence from the United Kingdom on 15th August 1947, and has since progressed and emerged as the largest democracy in the world.

Alongside commemorations all over India, Karmapa International Buddhist Institute (KIBI) celebrated India's 72nd Independence Day with a special gathering. All of the staff, monks and guests came together on the upper terrace of KIBI to raise the Indian national flag at 9:00 am, accompanied by the collective rendition of the Indian national anthem.

OCTOBER 31, 2018

Lhabab Duchen Celebration



Lhabab Duchen, one of the most auspicious dates in the annual Buddhist lunar calendar, on the 22nd day of the ninth month, marks the anniversary of the descent of Buddha Shakyamuni from the Tushita heaven back to the human realm.

KIBI held observances on this most sacred day, on which Buddha descended from the heaven of Thirty-Three Trayastrimsa where he had gone to repay his mother's kindness and liberate her from samsara by bestowing teachings to her, as well as the gods and celestial beings.

NOVEMBER 19 & 20, 2018

Visit to Abu Dhabi



A delegation from KIBI was honoured to participate in the conference 'Interfaith Alliance for Safer Communities: Child Dignity Online', under the patronage of His Highness Sheikh Mohammed Bin Zayed Al Nahyan, Crown Prince of Abu Dhabi, Deputy Supreme Commander of the UAE Armed Forces, and the UAE Ministry of Interior, in the beautiful city of Abu Dhabi.

The objective of the conference was the protection of children's rights regardless of their gender, religion, race, or skin colour. The conference brought together people from spiritual and scientific communities around the world. Participants emphasised the importance of children as the torchbearers for our world, on whom the fate of our future and the history of humanity rests.

The conference highlighted the need to ensure the protection of children from all forms of harm and abuse for a better tomorrow. In our modern world, millions of children are vulnerable and experiencing various violations, including violence, sexual exploitation, child labour, malnutrition, as well as many other critical issues. The delegation from KIBI participated vigorously in the conference, in our collective bid to protect innocent children who are at risk of being subjected to abuse and violations at the hands of unscrupulous people.

NOVEMBER 23, 2018

Parinirvana of H.H. Kathok Getse Rinpoche



KIBI held a special prayer service on 22nd November 2018, in the main assembly hall, to observe the parinirvana of His Holiness Kathok Getse Rinpoche (1954-2018) - the fourth throne-holder of Kathok Monastery, and also the seventh supreme head of the Nyingma School of Tibetan Buddhism.

At the service to commemorate the parinirvana of His Holiness, KIBI extended our heartfelt prayers and solidarity to all of his devoted followers.

DECEMBER 8, 2018

Thugsey's First Visit to KIBI



Karmapa introduced his son Thugsey to an excited congregation at the Karmapa International Buddhist Institute (KIBI) in Delhi for the first time. Thugsey received a joyous reception.

Karmapa was accompanied by his wife Sangyumla Rinchen Yangzom and other family members on this historic visit.

Later in the day, Karmapa granted a special audience to Lama Ole Nydahl to introduce him to Sangyumla and Thugsey for the first time.

DECEMBER 25, 2018

Public Meditation Course



One of the major programs offered by KIBI is the annual nine-day Public Meditation Course (PMC), which attracts students from around the world.

The PMC 2019 commenced on 25th December 2018, with a warm welcome and introductory address by Skarma Ishey Jungnes (Lama Thabkas), the acting General Secretary of KIBS.

At 4 pm on the same day, Ven. Lama Sherab Gyaltsen Rinpoche gave a brief introduction and overview of Sojong and Four Foundations Practice, which was followed by a formal welcome dinner, served at about 7 pm.

PMC was designed to deepen Buddhist knowledge and promote serious Buddhist practice for the lay sanghas of Karma Kagyu International Buddhist Mandala. The timing of the course, which is held during the week of the arrival of the New Year, is in keeping with the Buddhist belief that the accumulation of merit by immersion in the study and practice of Dharma at the end of the year, will result in good conditions and remove obstacles for the year ahead.

The students attending the PMC 2019 course were very fortunate to have some of the most revered masters and teachers of the lineage, qualified in both the sutra and tantra traditions, such as Venerable Maniwa Lama Sherab Gyaltsen Rinpoche, Venerable Lama Choying Rinpoche, and Venerable Lama Nyigyam Rinpoche.

JANUARY 14, 2019

KIBS Charity

In keeping with the socially conscious ethos and mandate of Karmapa International Buddhist Society (KIBS), two teams of KIBS volunteers visited areas of New Delhi to distribute blankets and other essentials to homeless people. This KIBS initiative takes place every year, timed before the onset of the bitterly cold winter conditions.

While the teeming multitudes of homeless people may seem daunting, KIBS distribute the blankets and other essentials with the conviction that even though our efforts are insufficient to entirely eliminate such suffering, we have to ensure that we can be of benefit as much as possible - especially for the most vulnerable people in our society.



During the conduct of such activities, we make aspirations that our actions inspire others to be conscious of the suffering in their own local area, and that they offer as much relief and help as possible to vulnerable people. When there are collective efforts, we can extend so much relief to so many people, and help reduce their suffering during the harsh winter season.

The source of the fire of our compassion is the objects of our charity, as well as the sight of thousands of homeless people, sleeping on the pavements of the city's dangerous streets. They suffer in the freezing temperatures of the cold winter nights, and then wake up to undergo the bitter harsh realities of survival during the day. It is a fight for mere survival.

Therefore, KIBS conducts such activities every year. We are aware that such help is crucial for so many unfortunate people. At the same time, the suffering of these people lies at the source of our blossoming compassion, which is the heart of our practice.

JANUARY 26, 2019

Republic Day Celebration

Republic Day is an important tradition in the history of India as it honours the date on which the constitution of India came into effect on 26th January 1950. This replaced the Government of India Act (1935) as the governing document of India.

In keeping with this legacy, all of the staff and students of KIBI wholeheartedly commemorated Republic Day with the hoisting of the Indian national flag; a collective rendition of the national anthem; and other appropriate observances.

FEBRUARY 3, 2019

Mahakala Puja



3rd February 2019 marked the conclusion of the three days Mahakala puja, conducted at the Karmapa International Buddhist Institute (KIBI). The three day ceremonies consisted of pujas and ceremonies by the residents and noble sangha of KIBI, of Gonpo Bernagchen, the unique protector of the Karma Kagyu tradition and the lineage of Karmapa.

The traditional puja to the Dharma protector consists of erecting ornate 'tormas'; arranging a vast array of offerings; conducting prayers to clear obstacles and redeem broken pledges of the past year; together with the supplication for the continued vigorous support for all Buddhist practitioners for the unfolding new year.

At the conclusion of the puja, the accumulated merit was dedicated to all sentient beings, and in particular to all who have supported the activities of KIBI and the flourishing of our lineage, physically, morally, and financially.

FEBRUARY 9, 2019

Chotrul Duchen



Chotrul Duchen or the 'festival of miracles' is one of the four major Buddhist holidays, celebrated on the full moon of the 15th day of the first lunar month. Chotrul Duchen also coincides with Amitabha Buddha day and the anniversary of the parinirvana of Marpa.

On each day of the first 15 days of the lunar year, to inspire devotion and increase the merit of both the Buddha's present and future disciples, we commemorate Buddha's displays of miracles during this auspicious occasion.

Along with all of the traditional observances, the noble sangha at KIBI also led the congregation of lay disciples in the traditional lamp offering ceremony. This was dedicated to the recent tragedies of the Pulwama terrorist attack and the subsequent suffering that befell the victims' families and the nation of India.

FEBRUARY 22, 2019

Audience with His Holiness Karmapa



Karmapa granted a special private audience on 22nd February 2019 to a large pilgrimage group from Europe who visited Karmapa International Buddhist Institute (KIBI).

During the engaging interactions, Karmapa bestowed teachings and instructions; answered individual and group questions; and listened to the private requests of members of the group.

FEBRUARY 28, 2019

Media Delegation from Mongolia

At 430pm, a visiting media delegation of about 20 members from Mongolia arrived at Karmapa International Buddhist Institute (KIBI) to a warm traditional welcome of white silk scarves by the General Secretary of KIBS.

The delegates were invited to light the traditional butter lamp before the Buddha statue in the main assembly hall and participate in the chanting of the King of Aspiration Prayers, led by the noble sangha and lay students of KIBI.

This was followed by a formal introduction to KIBI by Khenpo Tsering Samdrup. Refreshments were then served to all the guests.

The media delegates were visiting India as a part of an external diplomacy program, designed to enhance the



understanding of contemporary India, and its rich cultural, social and spiritual heritage.

We wished the esteemed members of the delegation a fruitful and enriching tour across India, and also expressed our humble gratitude to the Indian government for bestowing upon us the opportunity and honour to represent and showcase the thriving, diverse, and rich spiritual and cultural heritage of India.

MARCH 8, 2019

International Women's Day



This celebrates the significance of women and honors their dedication, achievements and devotion in our society.

On this day, KIBI joins all the women from different backgrounds who have come forward to showcase their talent in commemoration of this special day at Gandhi Smirti in the capital city. KIBI is also privileged to deliver the prayers for World Peace as well as the dedications.

While we live in a society where gender inequality still continues to be a matter of concern, women are increasingly visible and successful in the professional as well as the public sphere, and climbing the many ladders of achievement.

MARCH 11-18, 2019

Karmapa Public Course

The Karmapa Public Course 2019 at the Karmapa International Buddhist Institute (KIBI), New Delhi, was a joyous and inspiring occasion for all. With more than 400 students gathered in person from around the world, together with tens of thousands of students watching the teachings on a live stream, it was an auspicious occasion for Karma Kagyu practitioners to pray and explore the Buddha dharma together.



Karmapa led the annual course, together with wonderful teachings from Professor Sempa Dorje, Trinlay Rinpoche, Khenchen Chodrak Rinpoche, Khenpo Lobsang, and Khenpo Tsering.

During the week-long course, Karmapa offered the Amitabha and Chenresig Empowerments, as well as daily teachings on Chapter 6 of Shantideva's *'Bodhisattva's Way of Life'*, on the subject of patience.

The crescendo of joy that had been building during the week's teachings, climaxed with the visit of Sangyumla and baby Thugsey on the final day of the Karmapa Public Course. For many of the students, it was their first opportunity to meet with Karmapa's family.

The course was concluded with a Gala Dinner attended by all.

MARCH 15 AND 16, 2019

KIBS Board and Academic Council Meeting

His Holiness Gyalwa Karmapa chaired the Karmapa International Buddhist Society's (KIBS) Board and Academic Council meetings held in KIBI on 15-16th March, 2019, during the Karmapa Public Course. Skarma Ishey Jungnes, the general secretary of KIBS, made a detailed report on the progress of the various programs, the projects that had been realized in 2018, as well as a presentation on the proposed enlargement projects in KIBI.

During the academic meeting, KIBI academic members outlaid plans to introduce short courses as additional new academic programs in KIBI. His Holiness Gyalwa Karmapa thereupon appointed Dr. Tsewang Gyatso as the new principal for the upcoming courses of KIBI.

His Holiness concluded both the meetings by thanking the board members and volunteers for all their aspirations and efforts, and imparted inspiring words of instructions and encouragement to all for the days ahead.



KIBS Annual Board Meeting on March 15th 2019



KIBI Annual Academic Meeting on March 16th 2019



Karmapa Public Course on March 18th 2019





KIBI Academic Announcement 2019/20

KIBI Announces the Continuation of Its Academic Course Program, the Opportunity to Directly Obtain Student Visas through KIBI, and the Dates of the Public Courses in 2019/2020

For 29 years, the Karmapa International Buddhist Institute has successfully offered an intensive study program in Buddhist philosophy, religion and related languages. During the past year, KIBI had to discontinue this program temporarily due to a change in Indian visa regulations. Two Intensive Short Courses were offered in its place.

We are delighted to inform you that KIBI has recently been included in the list of institutions eligible for granting student visas by the Indian Ministry of Home Affairs. Just in time for its 30 years' anniversary, from now on, KIBI can conduct its study programs independently. For students to obtain student visas, a collaboration with another Indian institute of higher learning is no longer necessary.

Therefore, starting from the academic year 2019/2020, KIBI will resume its academic courses and offers a four-year program leading to a Diploma in Buddhist Studies. The course stretches over four academic years, with each academic year being divided into two semesters. The autumn semester will continue the currently running Intensive Short Course program and can also be attended individually as a Certificate Course (or as a guest student). The spring semester is a further program of advanced Buddhist studies that offers an opportunity to deepen one's understanding of Buddhist philosophy, religion and language. It can also be attended separately as a Certificate Course (or as a guest student).

The Karmapa International Buddhist Institute originates from the wish of His Holiness the 16th Gyalwa Karmapa, Rangjung Rigpe Dorje. It was established by His Holiness the late 14th Shamarpa, Mipham Chokyi Lodro who

appointed Professor Sempa Dorje as its educational director. The institute is supervised by His Holiness the 17th Gyalwa Karmapa Trinley Thaye Dorje who now invites all prospective students from around the world to participate in the various programs that are being offered at his international headquarter in New Delhi.

Further information on the academic program and the registration will be provided soon.

Semester dates – Academic Year 2019/2020

Autumn semester: October 28, 2019 – December 6, 2019

Spring semester: January 6, 2020 – March 9, 2020

Holidays: Winter Break: December 7, 2019 – January 6, 2020; Losar break: February 24 – 26, 2020

Dates of the Public Courses and Programs in 2019/2020

Kagyu Monlam (in Bodhgaya): December 14 – 22, 2019

Public Meditation Course: December 24, 2019 – January 2, 2020

Karmapa Public Course: March 15, 2020 – March 22, 2020

Prof. Dr. Tsewang Gyatso
(Principal of KIBI)



Karmapa Activities

Introduction of Thugsey

On 2nd September 2018, His Holiness the 17th Gyalwa Karmapa Trinley Thaye Dorje and Sangyumla Rinchen Yangzom introduced their newborn son Thugsey to a gathering of noble sangha and other devotees from around the world. Thugsey was born in France on 11th August 2018.

His Holiness in Kathmandu, Nepal

Karmapa and his entourage arrived in Kathmandu on 3rd December 2018 for a series of extensive programmes in Nepal. Karmapa granted many audiences during this special trip. On 4th December, Karmapa met with Master Shiah Jing Shan and his disciples. Later in the day, Karmapa met with more than 3000 local and international devotees. This was followed by a special audience with a group of Guru Yoga retreatants who came together at the Sharminub Institute to receive the Empowerment of Buddha Amitayus from Karmapa.

On 6th December, Karmapa visited the retreat centre at Pharping, and held a special meeting with His Eminence Jamgon Kongtrul Rinpoche as well as all of the retreatants.

Karmapa then spontaneously decided to embark on a short pilgrimage to various holy sites in the local area.

International Karma Kagyu Meeting in Bodhgaya, 14th December 2018

The Fourth International Karma Kagyu Meeting was held at the sacred site of Bodhgaya, providing an important global platform to discuss various issues related to preserving and strengthening the lineage. Approximately 300 participants - the noble sangha, as well as lay disciples, constituting the global mandala of the lineage - gathered together for a series of vigorous engagements.

His Holiness Visits the Bodhi Tree School in Bodhgaya

Karmapa graced the Bodhi Tree School in Bodhgaya, which had organized a one-day school festival dedicated to his annual visit.



Bodhi Tree School, Bodh Gaya

The festival saw widespread participation from local dignitaries, as well as students from several schools, colleges and universities from the surrounding areas. There were beautiful presentations and performances, which all had a wealth of artistic, cultural and spiritual value.

Pilgrimage of His Holiness to Nalanda and Saranath, Varanasi

On 17th December 2018, Karmapa and his entourage arrived in Nalanda. Karmapa shared teachings on the historical and spiritual significance of Nalanda University, and concluded the visit with the recitation of the Samantabhadra aspiration prayer.

On 18th December 2018, Karmapa visited the revered Saranath Stupa, in a trip that was organized by the Kagyu students from the Central Institute of Higher Tibetan Studies, Saranath, Varanasi. Karmapa again led the recitation of the Samantabhadra aspiration prayer.

Kagyu Monlam in Bodhgaya, 16th to 21st December 2018

In accordance with the tradition since 1996, Karmapa presided over the annual Kagyu Monlam in Bodhgaya, to offer aspiration prayers for the benefit of all sentient beings.

Tens of thousands of Karma Kagyu students, monks, nuns and other venerables from around the world were present.

The Kagyu Monlam is the most significant event in the annual Buddhist calendar for Karma Kagyu practitioners. It is a momentous occasion that witnesses a global congregation of practitioners come together in Bodhgaya - the holiest site in Buddhism, the place where the historical Buddha attained enlightenment



Sarminub Institute, Kathmandu, Nepal



Saranath, Varanasi



Kagyu Monlam, Bodh Gaya



International Karma Kagyu Meeting in Bodh Gaya

Account Summary

FOR THE YEAR ENDED 28th Feb, 2019

Income

INCOMING RESOURCES (in INR'000)	28/02/2019
Voluntary contribution	3227
Promotional Activities	750
Teaching & Meditation Activities	2933
Accommodation charges	1012
Food Charges	295
Bank Interest	407
Other Income	
Total	8626

Expenditure

Expenses Details (in INR'000)	28/02/2019
Promotional Activities Expenses	591
Kitchen Expenses	1852
Communication Expenses	88
Printing & Stationery	314
Staff Welfare & Benefit	829
Conveyance & Travelling Expenses	346
Annual Ground Rate	1
Salary & Honorarium	1603
Audit Fees	50
Electricity & Water	2278
Repairs & Maintenance	259
Tax & Bank Charges	66
Other Expenses	252
Total	8520

Nima Sherpa
Treasurer
31st March, 2019

Kelsang Sherpa
Accountant
31st March, 2019

Statement of Internal Control

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

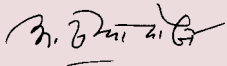
The effectiveness of the system of internal control was maintained and reviewed through:

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

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

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

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



Professor Sempa Dorje
President
31st March, 2019



Skarma Ishey Jungnes
Secretary
31st March, 2019

List of Active Members of Karmapa International Buddhist Society and Karmapa International Buddhist Institute

The KIBS Governing Body:

President	Professor Sempa Dorje
Vice President	Mr. Satya Narayana Raju
General Secretary	Skarma Ishey Jungnes
Treasurer	Mr. Nima Sherpa
Executive Member	Mr. Chulthim Gurung
Executive Member	Dr. Tsewang Gyatso Bhutia
Executive Member	Mr. Chonet Dorje
Executive Member	Mr. Sharad Saxena
Executive Member	Mr. Hari Prakash Maurya

KIBI Academic Committee

Chairman	Professor Sempa Dorje
Principal	Dr. Tsewang Gyatso
Member	Dr. Sanjib Kumar Das
Member	Dr. Jai Prakash Sharma
Member	Skarma Ishey Jungnes
Member	Dr. Rolf Scheuermann
Member	Mr. Satya Narayana Raju





CHIEF MINISTER'S DISTRESS RELIEF FUND KERALA

B No : C3303206

Received with thanks the sum of ₹. 100000/- (Rupees One Lakh only) from KARMAPA INTERNATIONAL BUDDHIST SOCIETY (AABAK6781G) as donation towards 'Chief Minister's Distress Relief Fund'.

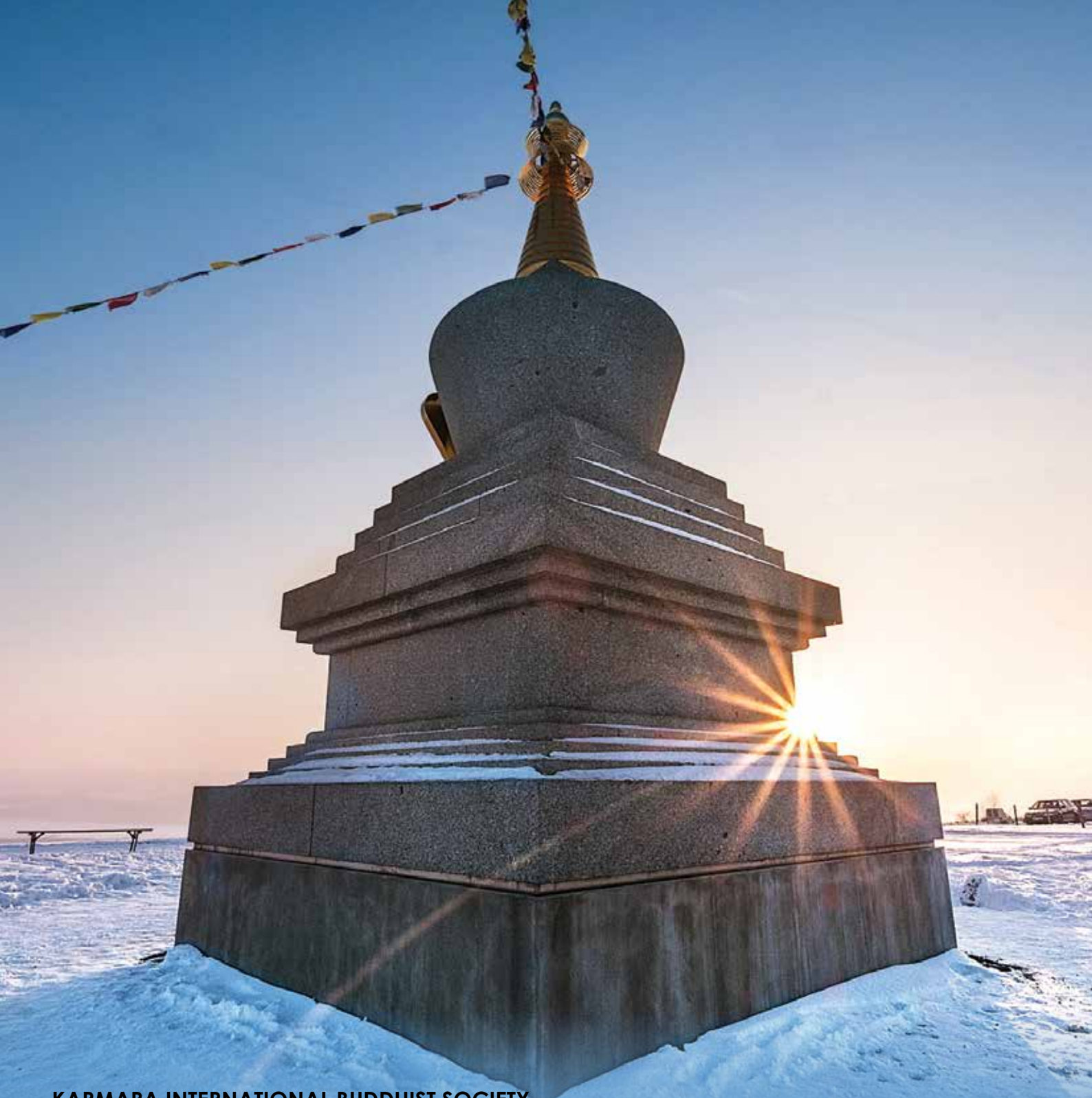
Contribution to CMDRF is **100% tax** exempt under Section 80G(2) of the Income Tax Act,1961 vide **PAN No. AAAGD0584M**.



Mangal Joshi

**Principal Secretary(Finance)
Treasurer
Chief Minister's Distress Relief Fund**

**Thiruvananthapuram
11-10-2018**



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