

2017-18



# ANNUAL REPORT

Karmapa International  
Buddhist Society





Estd. 2012

कर्मापा अन्तरराष्ट्रीय बौद्ध संस्था

KARMAPA INTERNATIONAL BUDDHIST SOCIETY

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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](http://www.kibsociety.org)

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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 19<sup>th</sup> 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

New Delhi, 8 May 2018

Dear staff members, volunteers and students,

Once again, I would like to take the opportunity to thank all the permanent staff members and volunteers of *Karmapa International Buddhist Society (KIBS)* for their tireless efforts in making the Buddha dharma accessible to students from around the world.

I believe that there is no greater gift than the opportunity to develop our innate qualities of compassion and wisdom – qualities that I often refer to as our Inner Wealth. These qualities of our mind are developed through education in general, and even more so through education in the Buddha dharma. The Buddha dharma teaches us that learning is an endless pursuit which needs to be undertaken in a laidback manner, comparable to the endless waves of the ocean: the water forms into waves without planning for a final wave, and so it moves without *Trishna* (craving).

This kind of learning is the invaluable gift that *KIBS* has been providing to students from over the world for six years now, through offering them the precious opportunity to study the authentic Buddha dharma.

This year sees the graduation of the third and final batch of B.A. students, and I would like to congratulate all of them on this accomplishment. May they be able to make the fullest use of it, for the benefit of sentient beings!

In this context, I would like to offer my special thanks to Professor Lara Braitstein, who has served as the principal of *KIBI* since the inception of the B.A. program.

But my gratitude goes to all of you, staff members, volunteers and students alike, for it is thanks to our joint efforts that this precious opportunity may continue to exist in our world.

With prayers

Karmapa Trinley Thaye Dorje



**KARME DHARMA CHAKRA**  
Communauté monastique bouddhiste

Malaga,  
May 23<sup>rd</sup> 2018

Dear Dharma friends,

I would like to offer my gratitude to Mewar University for the collaboration that has enabled KIBI students to graduate with a formally recognized Bachelor of Arts in Buddhist Studies degree since 2013. Unfortunately, due to a change of policy, this collaboration has come to an end.

It was the late Shamar Rinpoche's wish that we offer Karma Kagyü students the opportunity to complete academic studies with accredited degrees. Academic studies contribute to root Dharma in today's world and allow for a wide range of possibilities in terms of making Dharma accessible in different contexts. As such, I would like to ask the governing body members, the academic council members, the faculty, and the administrative staff to continue their efforts so that the Karmapa International Buddhist Institute may once more be able to offer this precious opportunity for students worldwide.

Meanwhile, the short courses that will be provided are a good starting point.

I deeply rejoice in the charitable activities undertaken by KIBS, and I hope that this work will be continued and developed in the years to come as it is part of the bodhisattvas' activity to help those in need to the best of our capacity.

May the activity for the benefit of beings continue to grow far and wide in all necessary domains under the guidance of Thaye Dorje, His Holiness the 17<sup>th</sup> Gyalwa Karmapa.

Jigme Rinpoche  
General Secretary for Thaye Dorje, His Holiness the 17<sup>th</sup> Gyalwa Karmapa

C O N G R E G A T I O N K A R M E D H A R M A  
C H A K R A

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KARMAPA INTERNATIONAL



BUDDHIST SOCIETY (Regd.)

कर्म-पा अन्तरराष्ट्रीय बुद्धिस्ट सोसाईटी

वार्षिक प्रतिवेदन


वर्ष 2017-2018

यह बड़ी खुशी की बात है कि आज कर्मपा अन्तरराष्ट्रीय बुद्धिस्ट सोसाईटी की स्थापना के पांचवा वर्ष सम्पन्न होने जा रहा है। इस शुभ अवसर पर यहाँ सोसाईटी के वर्ष 2017-18 के कार्यक्रमों का संक्षेप विवरण प्रस्तुत किया जा रहा है। यह सोसाईटी अभी बहुत सम्पन्न नहीं है, फिर भी सोसाईटी के कार्यकर्ताओं के प्रयास एवं उत्साह के फलस्वरूप संस्था के उद्देश्य के अनुसार बहुत से कार्य सम्पन्न हो पाये हैं। इन में जिन कार्यों को अन्जाम दिया गया है, उनमें प्रमुख शैक्षणिक, धार्मिक, सांस्कृतिक एवं सामाजिक कार्य सम्मिलित हैं, जिन का विवरण आगे प्रस्तुत है।

उपर्युक्त सभी कार्यों की सफलता के लिये मैं अपने सोसाईटी के सभी कार्यकर्ताओं को हृदय से धन्यवाद एवं साधुवाद देता हूँ। साथ ही हमारी सभी कार्यों की सफलताएँ ग्यलवा-कर्मपा के आशीर्वाद से एवं उनकी छत्र छाया में ही सम्पन्न होते हैं।

अतः मैं अपनी ओर से तथा सभी सोसाईटी के कार्यकर्ताओं की ओर से परमपूज्य ग्यलवा कर्मपा- थाया दोर्जे के प्रति हार्दिक आभार प्रकट करता हूँ।

साभार्

भवदीय  
  
 सेम्पा दोर्जे  
 President  
 Karmapa International  
 Buddhist Society  
 New Delhi 110016

## Report Summary by KIBS Secretary



It is my great pleasure to take this opportunity to offer my utmost gratitude to all the individuals who, through dedicating their positive energy and their precious time, have made this year a successful and prosperous one. This year, one of our biggest accomplishments was the renovation of 22 rooms and bathrooms at KIBI, which was sponsored by Mr. Aleksandar Hofstätter. We offer him our deepest gratitude.

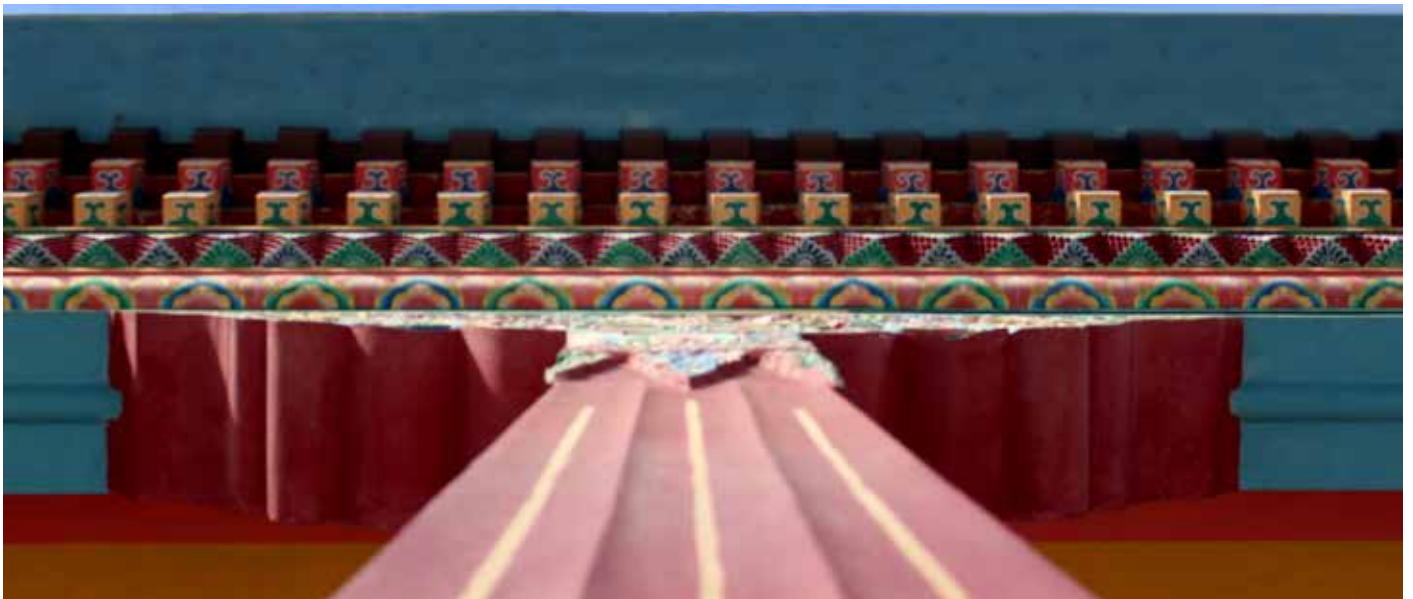
It is a source of sadness and regret that, from June 2018 onwards, our affiliation with Mewar University will be discontinued. But we would like to pay our sincere thanks to Mewar University and its staff members for having been part of our journey. For the future, we are looking to establish a new affiliation with another university in every way we can.

By sharing the news of the resignation of our Principal, Professor Lara Braitstein, effective at the end of the academic year 2017-2018, we would like to extend our heartfelt thanks to her; we will never forget your hard work, your patience, and your sincere dedication to the success of KIBI will always be remembered.

In the end, I would personally like to thank all the office members of the Karmapa International Buddhist Society for coordinating with me this past year, and for ensuring that the year ahead is a successful one.

Skarma Ishey Jungnes

General Secretary (KIBS)







# Letter from the Principal Desk and Graduation 2017-18



Spring 2018 marks the end of the collaborative BA program between Mewar University and KIBI. After five years of successfully working together, it is with gratitude for our collaboration that we part ways for now, and I would like to use this as an opportunity to look back and reflect on our accomplishments as a community.

Not long ago I came across an old KIBI pamphlet at the bottom of a desk drawer. There isn't a date on it, but it appears to be from the very early 1990's. In it, there is a description of the goals and long-term vision for KIBI. The stated goals include: establishing a department of translation to set a universal standard for accurately translating the vast treasury of Buddhist teachings; developing a research library comprised of works of authentic Buddhist and non-Buddhist contemplative traditions; convening international conferences to bring together scholars from diverse disciplines, in order to exchange ideas for the betterment of society; publishing and distributing translated Buddhist works, as well as proceedings of the Institute's conferences; and facilitating the exchange of information and knowledge between Buddhist cultures. What stopped me in my tracks, however, was that in this illustrious list of goals, the first was this:

"The Karmapa International Buddhist Institute is founded with the vision to bring into being a fully accredited university where international students may obtain undergraduate and graduate degrees

in advanced Buddhist Studies."

How amazing. Each of us who has been involved in the BA – administrators, teachers, students – should take a moment to reflect on what we have been a part of: actually fulfilling the wishes of the late Kunzig Shamar Rinpoche and His Holiness Gyalwa Karmapa. How extraordinary. I hope that whatever merit accrues from being a part of this will benefit all beings, allow us to continue fulfilling the wishes of His Holiness the 17th Gyalwa Karmapa, and bring us into the orbit of the 15th Shamar Rinpoche's activities when the time comes.

This important accomplishment was realized by a large team of people. Foremost among them are our inspiring Educational Director Professor Sempa Dorje, whose life led dedicated to wisdom is truly an example to follow; and our determined Khenpo Mriti, whose incredible energy and dedication put all the most important pieces into place. KIBI's students enjoyed the enthusiastic teachings of so many talented faculty members. Some taught every single semester throughout the five years of the BA, some taught for only one semester. But every contribution was valuable. My heartfelt thanks to our faculty: Khenpo Lobsang, Khenpo Rigdzin, Khenpo Mriti, Khenpo Tsering Samdrup, Professor Burkhard Scherer, Dr. Tina Draszcyk, Dr. Rolf Scheuermann, Dr. Cécile Ducher, Dr. Carol Wilson, Sönam Dekyi, Dörte Kamarid, Inka Wolf, Karma Lodoe Sangpo, Tsöndrö, Jinpa Namgyal, Ngawang Tharchin, Jinpa Thaye,





and Arun Kumar. Without the help of our interpreters Inka Wolf, Tsöndrö, Julika Weber, and Dörte Kamarid, our students would not have been able to access the wisdom of many of our Khenpos. Our tireless administrative staff, led by Skarma Ishey Jungnes, gave all their support to the academic program. Finally, the work that I have tried to do in my five years as Principal would not have been possible without the extremely competent and patient help of my assistants Inka Wolf and Stéphane Richards.

This is my last year as Principal of KIBI. The past five years have been both challenging and rewarding. I would like to share now some reflections on the importance of the education that our BA students received here. A BA from KIBI is important foremost because the rigor, breadth and depth of education our BA and Diploma students received was of the very best quality. We should therefore all be proud of the past five years as a success. In addition, having a BA means that our students have the opportunity to study at higher levels, to undertake MA or PhD

degrees at universities around the world. The KIBI BA is particularly meaningful to me because of our monastic students. The five monks who have earned their BA degrees now have credentials they can use outside of the monastic system. The options and choices they now have ahead of them is something I am deeply happy about.

This has been an exceptional year in a number of ways. But the most important ingredient was our students. Our brave crew of three BA and two Diploma students were at the heart of a shared project to make finishing the BA degrees possible. Each student's desire to learn, each student's motivation to finish their degree, was what drove each of us to do our part to make sure that was possible. The students are the reason we work as hard as we do.

In closing, I wish to thank the late Kunzig Shamar Rinpoche, His Holiness the 17th Gyalwa Karmapa, and all of our KIBI students, for having given me the opportunity to do something truly meaningful.



# Report on the BA Program (2013-2018)

"The Karmapa International Buddhist Institute is founded with the vision to bring into being a fully accredited university where international students may obtain undergraduate and graduate degrees in advanced Buddhist Studies." (KIBI pamphlet, circa 1990)

## The Karmapa International Buddhist Institute: History and Vision for the future

A pamphlet dating to around 1990 lists the following as the goals and long-term vision for KIBI:

- Bring into being a fully accredited university where international students may obtain undergraduate and graduate degrees in advanced Buddhist studies;
- Establish a department of translation that will set a universal standard for accurately translating the vast treasury of Buddhist teachings;
- Develop a research library comprised of the works of authentic Buddhist and non-Buddhist contemplative traditions;
- Convene international conferences to bring together scholars from diverse disciplines such as religion, science, philosophy, politics and law, in order to exchange ideas for the betterment of society;
- Publish and distribute translated Buddhist works, both classical and contemporary, as well as proceedings of the Institute's conferences;
- Facilitate the exchange of information and knowledge between Buddhist countries and cultures such as Japan, Sri Lanka, Tibet, Korea, Nepal, Bhutan and China.

It was the goal of successive generations of administrations of KIBI for more than 20 years to establish an accredited BA program. In 2013, under the leadership of Kunzig Shamar Rinpoche, Khenpo Mriti was finally able to make that goal a reality

through a historic collaboration established with Mewar University. Between 2013 and 2018, three batches of students were able to complete the BA course at KIBI. A total of 16 students received BA's as part of the collaborative program. In addition, four students completed Advanced Diplomas based on a two-year course of study. During these years, a total of 63 guest students also studied at KIBI, spending anywhere from a few weeks to a whole semester taking classes alongside the BA students.

While the academic program is taking a hiatus in the short-term, it is our long-term goal to rekindle the academic program and once again offer a BA. Once the necessary conditions are gathered, KIBI will revive a university-accredited program under the spiritual guidance of His Holiness the 17<sup>th</sup> Gyalwa Karmapa, and the academic guidance of Professor Sempa Dorje.

## Karmapa International Buddhist Institute: BA in Buddhist Studies at a glance

The BA took place over the course of three academic years, with each academic year being divided into two semesters:

- 1<sup>st</sup> Semester: September – December
- 2<sup>nd</sup> Semester: January – April

The course was comprised of the following four main subject areas:

- Language
- History / Culture / Research Context
- Religion
- Philosophy

**Language:** all our degree and diploma students were required to complete 4 semesters of Tibetan language. This included instruction in both classical and modern spoken Tibetan. In addition, BA students were required to take an additional semester of Hindi and one year of Sanskrit.

**History/Culture/Research Context:** students studied the history and practice of Buddhism in both India and Tibet in these courses taught by a combination of Khenpos and university professors. In their third year, students took two advanced seminars, one surveying the field of Tibetan and Buddhist Studies from a critical academic perspective; and one specialized seminar, with a topic that changed from year to year.

**Religion:** students studied Gampopa's influential Jewel Ornament of Liberation (Dwags po thar rgyan) for a total of 4 semesters. This text, which combines Atisa's Kadampa-tradition with the Mahamudra-tradition of Marpa, served as the platform from which students were led on an in-depth analysis of the religious Buddhist path and practice. In their final year, students studied chapters 1-8 of Santideva's Bodhicaryavatara (chos 'jug).

**Philosophy:** In the first two years, students studied foundational concepts in Buddhist philosophy as they are presented in Mipham's Gateway to Knowledge (mkhas 'jug) and the system of the Four Siddhantas (the Tibetan doxographical approach to the Indian Buddhist philosophical schools). In their third year, students undertook a detailed study of dependent origination (pratityasamutpada). The textual basis for the explanations was the famous Rice Seedling Sutra (Salistambhasutra), which explains the twelve links of dependent origination in great detail.

## Karmapa International Buddhist Institute: Faculty

- Professor Sempa Dorje
- Khenpo Lobsang
- Khenpo Rigdzin
- Khenpo Mriti
- Khenpo Tsering Samdrup
- Professor Lara Braitstein
- Professor Burkhard Scherer
- Dr. Tina Draszcyk
- Dr. Rolf Scheuermann
- Dr. Cécile Ducher
- Dr. Carol Wilson
- Sönam Dekyi
- Dörte Kamarid
- Inka Wolf
- Karma Lodoe Sangpo
- Tsöndrö
- Jinpa Namgyal
- Ngawang Tharchin
- Jinpa Thaye
- Arun Kumar



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Photo by lekshey jorden





Batch 2013



Batch 2014



Batch 2015

# Annual Report 2017





# 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's aim is to promote inner wealth and peace by fostering Buddhist education, culture, and charity.

The general member assembly of the society was held in April 2017. KIBS Europe e.V. continued its efforts to support KIBI in 2017, among others, through offering health insurance of the monks at KIBI in collaboration with KHCP, donations in the form of travel costs for foreign faculty members, stipends for KIBI teachers, voluntary staff and returning KIBI students. The latter was awarded to two teachers, one staff member and one student in 2017. KIBS Europe also offered streaming equipment that allows worldwide diffusion of talks held at KIBI. As in the past, KIBS Europe also distributed information and flyers related to KIBS Europe or the KIBI program in Buddhist centers throughout Europe. KIBS Europe further represented KIBS and KIBI during the annual gathering of Diamondway Buddhist centers in Braunschweig, May 2017, with two representatives that held presentations and provided information.

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

Thank you for your support!

KIBS Europe e.V.  
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BIC: GENODEF1EDE

Website: [www.kibseurope.org](http://www.kibseurope.org)

## KIBS Europe (Committee members)

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

Contact: [infoeurope@kibsociety.org](mailto:infoeurope@kibsociety.org)

Website: [www.kibseurope.org](http://www.kibseurope.org)

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

# The 17th Gyalwa Karmapa's Talk on Practicing Compassion and Understanding Impermanence

The following is a transcript of His Holiness the Gyalwa Karmapa's teaching 'Practicing Compassion and Understanding Impermanence' given to a group of French pilgrims at KIBI in October 2016. KIBI regularly offers a number of public lectures by different scholars and spiritual teachers throughout the academic year.

## Practicing Compassion and Understanding Impermanence

*Talk by Thaye Dorje, the 17<sup>th</sup> Gyalwa Karmapa KIBI, Karmapa's Audience Hall, Wednesday 26<sup>th</sup> October 2016*

I hope you all had a good pilgrimage. 'Good' meaning a journey with positive and moving experiences that will change your perspective on how you have lived your life so far; how we have been used to seeing things in different ways, which have defined who we have been so far; whether we have been a Buddhist or not; whether we are a beginner on the path or not.

When you operate on a different schedule, a simple trip can change even the most mundane things, from getting up in the morning, to brushing your teeth and all the other similar things you do in a day. Through almost identical routines, you saw, gained and understood something; maybe nothing grand, but at least something, which somehow changes the way you look and perceive things. It will make sense in a way that whatever will come, whatever you will see, hear and feel in the time to come, no matter how many or how few experiences there may be – somehow you will be able to go through them with less doubt, with less anxiety, with less fear. That is what I mean when I say it will 'make sense.' It is something productive. This is what I hope happened for you.

And if you feel like it did not happen, you do not have to be disappointed and feel that 'it looks like some people experienced this, but I didn't.' Please don't feel excluded, because that same experience, that same productivity, can be gained right here, right now. We do not necessarily have to take a journey,



because we can gain it anywhere. If we can think in this way – whether we actually have a physical journey or not – it will be productive, it will make sense.

All of this is not solely related to the practice or philosophy of Buddhism. However, to connect it with the actual practice of the Buddha Dharma we need to absorb and make sense of the fact that everything is in flux. This awareness of change is the productivity that we are supposed to gain, whether we are on a physical or mental journey. We have to come to understand that everything is change.

Everything is, in fact, truly impermanent. In some way, at least, we saw it; we might not be able to pinpoint exactly how we saw it, but we got a sense and a taste of it, which is the main thing.

That is why I think the teaching of the Buddha, when he says 'all compounded phenomena are impermanent,' is relevant when we recite Refuge; when we practice our breathing meditation or

exercise; when we practice Chenrezig; or when we help someone by offering them a glass of water or a helping hand. It can cover all angles, all aspects of life, even when we practice or do something as simple as brushing our teeth, which we usually view as a repetitive daily process or habit. However, these too are something meaningful, because they all have the potential to lead us to the recognition that 'everything is change, everything is impermanent.' All compounded things, in this case means everything within samsara and everything within nirvana. Samsaric things are mostly the things that we have known so far; nirvanic things refer to the practice of Chenrezig, compassion, wisdom, meditation, and so on.

To be more specific, as practitioners – whether we are studying or whether we are practicing the philosophy of Buddhism – we have to connect to this basic truth. A more traditional way of saying it is listening, contemplation, and meditation, which is known in Tibetan as *tösamgom sum* [Wylie. *thosbsamsgomgsum*]. Somehow, we have to find a way for these three processes to intimately blend with the understanding and the acceptance of impermanence. When we do this, our practices will mean something. Otherwise, we will not really be able to connect the understanding of impermanence and, for example, the practice of Chenrezig.

When we practice Chenrezig, it is of course beautiful. It is soothing, calming, and it is an actual practice. But does that really connect or synchronise with the acceptance of impermanence? It is difficult to say. If we are beginners it might be difficult to connect these two, which is understandable. But even if we are more experienced, we might still find it hard to connect these two. If we still find it hard after a great deal of effort, that means that there is still something to be done, and we have to find a way to do it.

In the worst case, if we do not find a way, then it is a little bit sad. Certainly, we do not want to be sad. Therefore, we must find a way to connect or relate these two, which might be a different process for each of us. To some of us, maybe we will be able to connect the two through common traditional methods, but some of us may need radical methods. This varies, but the point is that we have to find a way. I cannot pinpoint and say 'you have to go about it like this!', because it might be working for me, but it may not necessarily work for you. And what is working for you might not work for me. Otherwise, if we do not incorporate the truth of impermanence, practicing Chenrezig could just be a way to escape from everyday responsibilities and challenges. It could become a sort of 'happy place' for us practitioners, but nothing more than that. As a

result, once we stop our practice, we are back into the everyday things again. And like this, of course, time passes by – without any real productivity.

We need to have at least an idea that we are practicing compassion, we are practicing Chenrezig. Why? Because it is the only way we will come to know, understand and accept that everything is impermanent. Then, our practice is going somewhere. Because otherwise, we will see ourselves as real, permanently existing practitioners who practice an equally real sadhana of Chenrezig, thinking of Chenrezig as a figure or an idea existing somewhere out there. We are desperately trying to glue these two together, ourselves and our imagination of Chenrezig, to make ourselves wholesome and complete. If we try to do it in this way, then I don't think it will really work.

The way it could work is that, when we practice Chenrezig, we accept first the basic fact that, 'I am not real. I am just compounded of many things: feelings, emotions, karma, and many other things. Of course, there is a form and an idea of me, but it is just a compounded phenomenon and nothing more.' If we can find a way to accept this, then whatever we try to connect to, we will do it with this understanding. This doesn't mean that Chenrezig is also just a compound of emotions, feelings, and karma. However, the practice of Chenrezig is just a compounded means, and nothing more. It is nothing in absolute terms, nothing really existing or tangible. This makes it easier, somehow. It is not like the practice is 'out there,' and I am 'here.'

This understanding, this basis is very suitable, so that this almost 'imaginary' practice can also find a way to make sense – not in the way that two things become one, but somehow we ourselves can become the practice, we ourselves can finally become Chenrezig, we ourselves can become compassion. Otherwise, there is no real base, you see. It is almost impossible. We can put any two objects together for a long time, but it is always divisible – it can always be subjected to separation from the moment we put these two things together.

If we can come to understand it in that way, then if we practice Chenrezig or compassion it will somehow start to make sense. Otherwise, we will look at this form not as compounded form, but as something permanent. If we look at this 'permanent' me or self, we see nothing but emotions and karmas from all angles, which is of course not desirable or attractive. At the same time, we look at compassion as something very attractive separate from us out there. Practicing compassion on the basis of this misunderstanding will lead us to the futile attempt





to convert this seemingly permanent self into compassion. This, of course, is impossible.

Likewise, it is not as though compassion is a chemical compound that will turn metal into gold. Although such analogies exist in our practice, these are just analogies and therefore are not absolute. To accept the truth, we have to, in the first place, look at this form. Just for now, we can from time to time look at this 'external' compassion, for the sake that it is attractive and soothing. But we always have to keep in mind that this is not the real case. Simply to get inspired, we can look at compassion and we can look at an actual Bodhisattva, 'out there.' Just for that sake, we can give ourselves the satisfaction to think that there is a Chenrezig out there, somewhere in the clouds. But just for now! We always have to keep at the back of our minds that this is not the real thing. Our real goal is to look at this self, this form – no matter how unattractive it might appear. We have to find the courage, one way or another, to look at this form, and eventually come to accept it for what it actually is.

Often, the problem is that we cannot find a way to accept it. Therefore, we change the way we live. We change so many things: a new lifestyle, a new

haircut. What else? A new religion, a new philosophy, new mottos. We change from drinking tea to drinking coffee; from drinking coffee to drinking tea; then avoid them altogether; and then we might go back to drinking them again. All of those are like signs, suggesting that we have not yet been able to accept impermanence. So we somehow have to find a way to accept: form is form, impermanence is impermanence, change is change. Change is not something else. So, in a way, it is very simple: we do not have to do anything elaborate or complicated. All we have to do is accept what it is.

We do not have to be sophisticated and think 'Maybe it is not the obvious thing that we see, maybe there is something more' or 'Maybe this is not it, because it is too simple'.

So, we have to find a balance. The real balance is accepting change as change. The extremes we could fall into are thinking that 'this is not it' or thinking 'there is something more'. Thinking either way deviates us from the truth. The truth is that change is change, impermanence is impermanence. It really is that simple.

Perhaps we could benefit from a little bit of logic, to make it more meaningful. We could follow

the statement: 'All compounded phenomena are change' or 'All compounded phenomena are impermanent'. However, to make it very simple, change is change and impermanence is impermanence. If we accept that, what happens is that, suddenly, this cloud of compassion, which we assumed was 'out there' or external to us, disappears. Without having to really focus on an external compassion, we will see compassion.

But for the time being, as I said, there is a benefit in thinking that compassion is 'out there.' But it is just a reminder. There is a risk that, if we go too scientific, too detached in the attempt to understand impermanence as impermanence, we could become a little bit mechanical. Therefore, we would not really find our purpose, why we want to understand that everything is change, and therefore we could lose our sense of direction, our compass.

In order not to lose the compass, for now, we allow the external idea of Chenrezig or compassion as a reminder. But what we have to know is that it is not the absolute – it is just a means, nothing more. If you can think in this way, then if you practice Chenrezig it will start to make sense. It will start to click. And then you will not feel like: 'Oh, reading the scriptures, it is said that just to be able to scratch the surface of Buddhist philosophy, it takes 20 years, and just to scratch the surface of meditation, it takes 12 years, and I don't have that opportunity! All I have is this practice of Chenrezig, and so therefore I am hopeless! I cannot even practice this Chenrezig properly either! It is a lost case. I am a lost cause.' Out of this kind of thinking, all kinds of unnecessary emotions will arise. Therefore, if we can practice Chenrezig differently, then we will gain all the inspiration we need. What this means is that whatever form of practice we are doing right now, it is almost on a par with the 32 years of the traditional practice one normally has to undergo.

The moment I say this, you could develop some sort of idea that, 'if it is that simple, we can altogether forget about entering into retreat and other activities'. Somehow, we could find a way to be lazy again, and this is of course something we have to avoid. There is a reason why it is said that, just to get a philosophical understanding, 20 years are needed and, just to get a sense of what meditation is all about, 12 years are needed. This has a purpose. This has a real, logical purpose and we have to find a way to accept that as well, and not disregard it. It is because all the previous generations of ours, so far, have undergone those procedures, which have enabled us to make the best use of a single practice that we can do right now: Chenrezig. Therefore, we have to appreciate this, and see the benefit in it.

This is a very simple way of 'putting everything in a nutshell,' as the saying goes. There are many more things that could be said and I could overload you with all kinds of information, but this might lead you to lose direction. If you can somehow keep this in mind and repeat to yourself over and over again what I just said, I have a strong feeling, a strong hunch, that it will be beneficial. Benefitting sentient beings is that simple – it is not as complicated as we think. It begins here, right now, with yourself. It is just like the analogy that is given in the teachings: in order to save someone from drowning, we must first make sure that we do not drown; we have to be in a position where we do not drown, we have to be able to swim. So, if the act of learning how to swim is motivated by the beneficial cause – the motivation of wanting to benefit sentient beings – that is Bodhisattva practice, that is a Bodhisattva act and Bodhisattva attitude.

Keep that in mind, and all will be well. Everything will be perfect and there will be nothing to worry about.

**Question:** The problem is that, when something changes to suffering, we don't like what happens. When it changes, the emotions arise and we don't know how to manage. How can we notice and be patient? Of course, the suffering will change again; but sometimes, it lasts for a long time. How can we make the mind patient, so it does not get emotional, and it kind of survives this stage?

**Answer:** What you are saying is correct. Whether we are beginners or not, that is the problem that we face all the time. The answer is contained within what I said before: acceptance. Or, if not acceptance, at least recognition – the recognition that everything is impermanent. The answer lies right there. And we do not really have to go anywhere, we do not have to make a long trip or a long journey (like Marpa Lotsawa had to do), or go through immense hardship (like Naropa or Milarepa) to find an answer. The answer is right there in either the recognition or acceptance of impermanence.

As long as we are not able to do that, then everything is real. Time is real, duration is real, change coming in the form of unpleasantness is real. Everything is real! In short, what Buddha referred to as the four stages or processes of life: birth, ageing, getting sick, and dying. For us, all of them are real, equally vivid, and almost more real than compassion, Buddha-Dharma, wisdom and enlightenment. Therefore, it becomes almost impossible to survive these. Of course, we want to survive! However, trying to find a solution in order to survive is futile and impossible. The trick is not to be ambushed by the idea of survival. The trick is to go out of that box, to go out of that





frame, to zoom out and focus on how to accept impermanence, how to accept change. Only then will we find a way not just to survive, but to move beyond that. And, in a way, what that means is that we are somehow not bound anymore by that idea of the duration of that unpleasant experience. We are not bound by that law anymore. We are beyond that. And suddenly, something as simple as time is not real. All the unpleasantness that one may have experienced in the past (however many months or years) is literally gone, from that perspective. From that perspective, if you look at yesterday, and all the yesterdays, they are truly and utterly gone. They are not real. They will not have a shred of weight on us right now.

But if you think that they are real – if our thinking mode is that of survival – that is similar to saying that all the yesterdays were real, and then we carry all the weight of yesterdays. This becomes an almost impossible task. Then we really need to sedate ourselves, just to forget that 'real' past. So the trick is to accept that everything is change, meaning yesterday is gone. The past is past. This is what 'accepting impermanence' means. The answer lies there.

To convince ourselves or to be able to sell this product, we need a proof, a guarantee. If you look at all the experienced ones, actual Buddhas and Bodhisattvas, they are that very proof. But if even they are not convincing enough, then I will personally vouch that it does work, and that it does not take long. It does not take aeons, it does not take years or days even. It works right here, right now. All you have to do is truly give in to change, give in to impermanence, and give in to that truth. That's all it takes!

That is why, I think, there are so many lines and quotes that say 'liberation upon sight', 'liberation upon hearing', 'liberation upon thought'. These quotes are true. But, of course, the thing that is difficult for

us to break through is that if you say 'liberation upon thought', we could already start to go the wrong way, when we assume that it is through thought, thought processes, concepts, imagination, theories and ideas, that we would obtain liberation. That is where we go wrong – right there! Therefore, it takes us aeons!

'Liberation upon thought' means 'liberation upon a thought that is non-conceptual'. One could say 'wisdom', but that might sound too far. Basically, it is a kind of thought that is very genuine. One could say that it is a thought almost without an aim, without an object. That kind of thought occurs to us in 3 different stages in our lives. Firstly, from the moment we are born until we become 'intelligent.' During this stage, we experience a little bit of that reference-less, unconditioned thought. The second stage is when we experience moments of near-misses or near-accidents, and near-death experiences. And the third stage, unfortunately, is at the moment of death. It is unfortunate, actually, that these kinds of genuine thoughts can only occur during these moments, and not when we are healthy, happy, and intact. The challenge is there, in a way.

So that is why it is said 'aeons', but the reality is that it does not even take an hour or a minute; all it takes is some doing, right there. So all we have to do is, somehow, find a panic button!

Really! [Laughs] It is radical, it is almost crazy. But we have to find a panic button. It is really strange: we have to find some sort of fear. We have to go to the market and buy a product called 'Fear' or 'Panic.' It is almost like going to your teacher for a prescription in order to buy 'Fear' or 'Panic' at the pharmacy. After you bought it, you take it, and see if you can experience panic. It almost sounds like that!

Of course, it is not as radical as that. It is in fact much simpler: all we have to do is to experience that genuine thought of impermanence. In this case, we focus not on the general idea of impermanence, but more particularly on the impermanence of death, the experience of death, the consequences of death, the aftermath of death, and also on the mortality of one's physical being and the mortality of one's ideas. The more we do it, the more we will be able to experience genuine thought. And that genuine thought is the medicine which will give us the healthiest forms of panic! Then, without going unconscious or going crazy, we will consciously be able to accept impermanence for the first time, and give finally into it. That is all we need, and it works.

If we are trying to follow in the footsteps of the Bodhisattvas, we must know that when we try to

panic ourselves, we have to do so with the motivation to benefit all sentient beings. Then all the rest of the steps become the Bodhisattva practice. In other words, compassion is right there. Then you will have a purpose.

It is not to say that a non-Bodhisattva path is bad; we are not trying to criticise any other yana or any other path of spiritual growth. All we are saying is that 'I want to know the truth, which is that everything is impermanent and, at the same time, I want a direction, I want to know 'true North'. I want to have a sense of direction, a purpose, a meaning'. And that is none other than compassion, which can be translated as 'I want others to understand what I understand'. Then, everything is there.

Then, suddenly, you have no fear, no anxiety. You have none of the things that dominate our everyday life, that dictate our every action, our speech, and every intimate thought. Without having to be celebrated materialistically, we can experience the greatest celebration within ourselves – the same kind of 'high' that we experience when thousands celebrate us. Suddenly, without having material wealth, we are rich in every sense. More than life or death itself, which is the absolute power within our experience, we are finally in power.

Basically, if we try to summarise the whole of this experience that we call 'life,' it can be summarised into three things: power, fortune, fame. That is everything! That is our life, our samsaric aim. That is our moksha, our enlightenment. That is absolute for us. We practice, we meditate, we eat, we drink, we sleep, we brush our teeth... We do everything for the sake of power, fortune and fame. Of course, if those things were permanent and everlasting, by all means we should put all of our energy and strength in becoming a master of them. But...

So that will be all for today. Thank you.

*Transcript: Stéphane Richards*

*Edit: Marie Svane-Dupont, Micha Donges*



# Library Report 2017/18

## Special focus: Using silent space for initiating powerful developments

This past year 2017/18 once again has been a 'milestone' in the history of KIBI: the first ever study program leading to an internationally accredited degree as Bachelor of Arts in Buddhist Studies has been successfully brought to a close. Being an inseparable unit of the Institute and its study program, this had a direct influence on the work in the library as well: under the light of this concluding period with a rather small group of students, a space opened up allowing for a temporary shift of focus to some 'background works' which are required to bring some thorough improvements to the library.

## New database

Having taken the first steps towards realizing KIBI library's vision of growing into a hybrid library that may function as a strong pillar for the Institute's aims, major improvements are indispensable. One requirement that is of the highest priority to us is the renewing of our online catalogue. Our current platform is around ten years old by now – thus a true 'old-timer' in terms of software. Now, at this juncture we are happy to share the news of the wonderful solution that has been found: Dhagpo Kagyu Ling [DKL] and KIBI Libraries have entered into a collaboration in utilizing a common database! This online catalogue is an amazing tool not only for the common library user to virtually browse the shelves, but also a much more highly efficient device for researchers both from the East and West. Since it was developed by DKLL members and the IT's in charge over the course of many years, it offers various features which are particular to the libraries of Tibetan Buddhist institutes, holding scriptures in book as well as peja format, print and audio files - basically any type of files and material which have been used over the years. However, since the integration of KIBI data is complex, this will take some time. Until its completion both the new and updated catalogue, as well as the old KIBI library catalogue

will remain accessible. Enough said, please see for yourself at <https://catalogue.bibliotheque-dhagpo-kagyu.org/#/> and enjoy exploring!

## General account of the year 2017/18

Although with a total of 21 registered users there were fewer members this year, the library at the same time was used more frequently, seeing visitors on an (almost) daily basis even during the hotter period and the number rose to up to 155 visitors during the KPC in March 2018! Also, we received various requests, by mail and in person, from members as well as people who did not know the KIBI library until then. Thus, the daily activities went on uninterruptedly, offering various services and responding to individual requests.

For the budget of 56.066 INR, 62 hardcopy books (47.718,90 INR) were purchased while office supplies and technical equipment required 8347 INR, leading to a total expenditure of 56.065,90 INR. In addition, the library was equipped with a new printer.

## Donations

Very much worth mentioning is the great amount of material donations received throughout the past months, which came to a total of 114 items, among them books, magazines, meditation practice texts, CDs and DVDs, as well as 1205 INR cash. In particular, we would like to mention the generous donation from Lama Shree (Bihar) who offered over 30 books to the KIBI Library on the joyous occasion of the Gyalwa Karmapa's marriage. We would like to express our sincere gratitude to all donors and supporters of the KIBI Library – your contribution, both material and cash, is of great value and helps us proceed in our aim of rendering accessible and preserving the precious Buddha Dharma!

## Summary and outlook

While the day-to-day activity at the library remained steady and saw an increase of requests from near

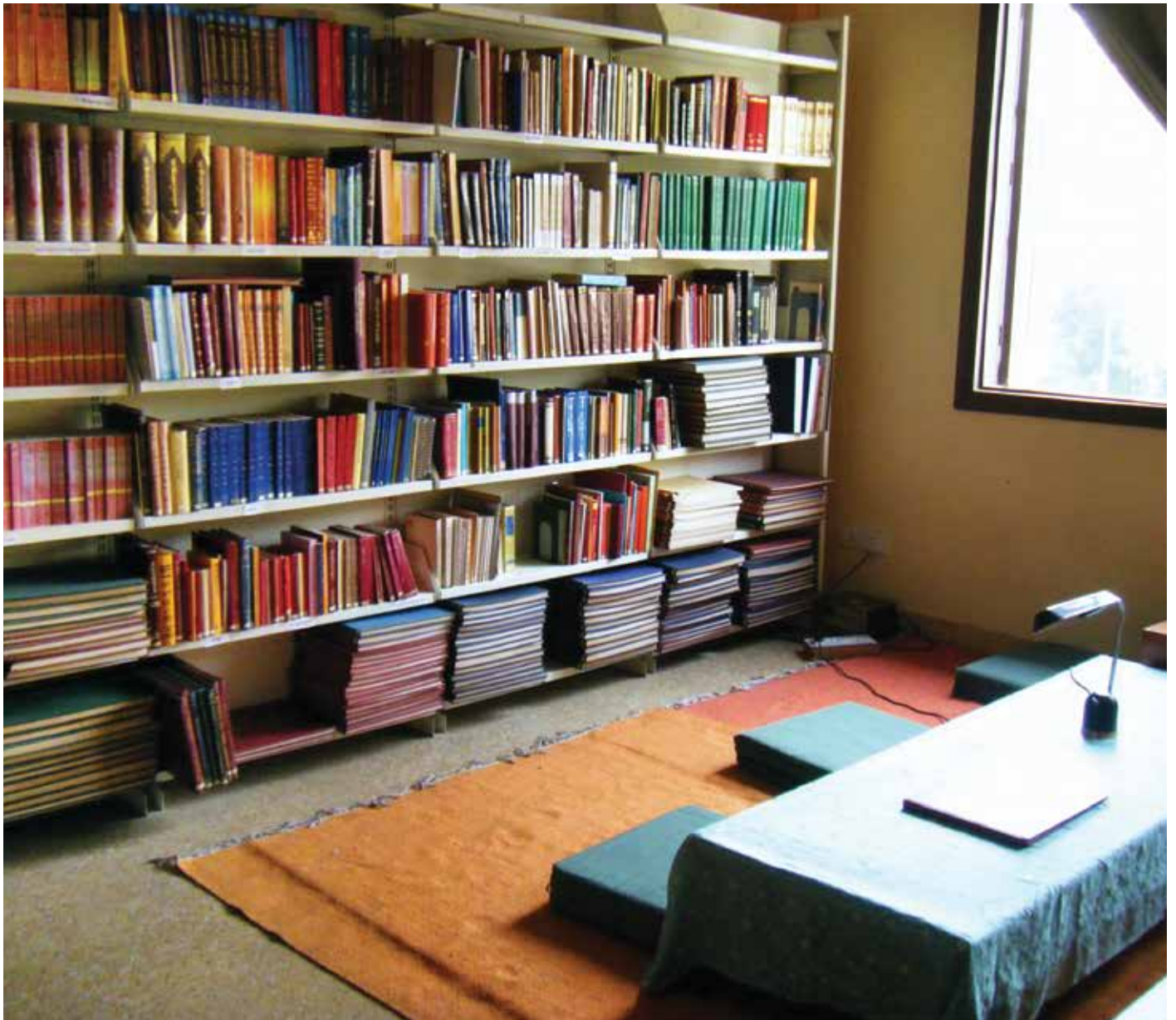


and far, the main focus of 2017/18 has been on setting forth some major improvements. The first accomplishment here, the collaboration with DKLL, provides an outstanding online library catalogue to the user.

Apart from the progressive development of the library as mentioned above, this summer break will

be utilized for renovation, bringing some freshness and further improvements to our facilities. Just to give away the heart of the works to be conducted: new, completely weather (wind, heat, light-) proof double-glass windows will be installed! Stay tuned for updates & pictures!

May all activities in the Dharma flourish!



# Karmapa Quotes

“While carrying out all of our tasks, we need to accept that life is changing, life is fragile. We need to accept the conditions and carry our responsibilities, not by putting great pressure on ourselves but by accepting the simple facts, and then striving to live one moment at a time.”

“To realise our Buddha nature, we must dedicate our lives to practice. The practice of mindfulness and awareness is something that we can all apply anywhere. The practice of loving kindness and compassion is something that we can all apply at any time. The practice of being a good human being is something that we can all apply right here, right now.”

“One of the most important behaviours of a Bodhisattva is to always be kind and gentle, and to be a good example, and therefore one of the many things that a Bodhisattva has to be very watchful of is his or her speech.”

“With a mind disturbed by emotion, we are at risk of thoughts, words and actions that may increase any suffering and damage already caused. With a clear mind, we are in a better position to serve and benefit those who are suffering, as well as others who are affected. This is one of the many reasons why prayer and meditation is so important.”

“As long as we were born as human beings and live in this world, then no matter what kind of life we lead, we are all very much connected with all individuals and all societies of the world, so we cannot run away from worldly responsibilities and circumstances.”

“With these hands we can help others. With our voice we can help others. With our eyes we can learn the ways and the methods of how to help others. The whole nature of human beings is almost inseparable from the expression of compassion.”





“Peace is a state of mind where there is complete awareness, a seed-like nature of peace that is inherently present in the heart of every sentient being. We can find this peace through cultivating our Inner Wealth, our innate values of wisdom and compassion... May we use every day to harvest and harness our Inner Wealth for the benefit of all sentient beings.”

# Swift Rebirth Prayer – “Supplicating the factual word of a Saint”

*Composed by H.H. 17th Gyalwa Karmapa, Trinley Thaye Dorje*

Om svasti

Masters of the authentic lineage who unify the wisdom and compassion  
Of the Buddhas and Bodhisattvas of countless worlds,  
To these infallible objects of refuge, to the Three Jewels and the protectors,  
We pray with reverence, one pointedly, with body, speech and mind.

Lord of Sukhavati, the embodiment of all the Buddhas,  
You who manifest countless, boundless emanations everywhere,  
Venerable Dharmamati (Chokyi Lodro), union of the three families,  
May you reign upon the crown of all fortunate beings!

The power of your compassion comes from the expanse of your wisdom,  
vast and profound.  
Kindness to sentient beings is the sublime display of your emanations.  
Inseparable from the three mysteries, in the manner of the lords of the three families,  
Dharmamati, may your sublime emanation manifest soon!

For the benefit of infinite sentient beings throughout infinite aeons  
Having perfectly accomplished the bodhisattva's conduct and having attained  
The sublime level of unity, you who manifest the activity of emanations  
In infinite worlds, may you manifest soon!

Having especially upheld the tradition of Gampopa's lineage,  
You were peerless in revealing the sunlight of the Buddha's doctrine.  
Dharmamati, root and limbs of the practice lineage,  
May your sublime emanation manifest soon!

By the blessing of the truth of the infallible Three Jewels and  
By the might of the unhindered activities of  
Mahakala and his lordly consort and retinue,  
May these aspirations be fulfilled exactly as they were made.

– Composed by Thaye Dorje, His Holiness the 17th Gyalwa Karmapa, on the full moon day of June 13th 2014

*Translation by Trinley Rinpoche. Edited by Lara Braitstein.*





# Calendar of Events 2017/2018

## May 6, 2017

### **Birthday Celebration for H.H. and Graduation of 6 students in the BA Program**

A day of extraordinary celebrations at KIBI as we marked both the 34th birthday of His Holiness the 17th Gyalwa Karmapa Trinley Thaye Dorje as well as the graduation of six students from the BA program, which is run in collaboration with Mewar University. Congratulations to Karen Franco, Olga Maksimova, Stephane Richards, Coralie Maurel Santini, Kelsang Sherpa, and Zsuzsanna Venczel on their dedication and efforts to fulfil the study program.

During the morning of this auspicious day, the monks performed pujas for His Holiness' long and healthy life. These included supplication to the birth deities, smoke offerings, and Clouds of Nectar offerings.

In the afternoon, His Holiness Gyalwa Karmapa arrived for the BA students' Graduation Ceremony which took place in the beautiful shrine room on the third floor. Skarma Ishey Jungnes, the General Secretary of KIBS, led the monks in a mandala offering to His Holiness, followed by Gyalwa Karmapa and Professor Sempa Dorje lighting auspicious butter lamps. With His Holiness as the Chief Guest, and Professor Sempa Dorje as the Guest of Honour, a beautiful ceremony unfolded which included speeches given by Skarma Ishey Jungnes, Professor Lara Braitstein (KIBI Principal),



Professor Sempa Dorje (KIBI Director), and finally by His Holiness Gyalwa Karmapa himself. The students were each presented with congratulatory letters by His Holiness, and then each of them gave a short speech. It was a moving, memorable, and joyful event. After concluding the Farewell Ceremony, a birthday cake was brought to His Holiness Gyalwa Karmapa and shared with everyone present.

## May 10, 2017

### **Buddha Jayanti**

Buddha Jayanti, also known as Buddha Purnima, is the day that marks the birth, awakening, and parinirvana of the Buddha Shakyamuni. On this special full moon day, a beautiful celebration in remembrance of the great deeds of the Buddha took place at KIBI. His Holiness Karmapa led an assembly of monks in the 16 Arhats puja and other prayers before a crowd of local lay devotees that reached more than 200. After the puja and prayers, Gyalwa Karmapa delivered a beautiful discourse on the meaning of Buddha Jayanti. Asking us to use this day to consciously bring to mind the accomplishments of the Buddha, and to rejoice in the knowledge that awakening is possible, everyone felt deeply inspired. Lunch was offered to everyone present, and in the afternoon Professor Sempa Dorje gave a wonderful talk on the life of Buddha Shakyamuni that was both erudite



and touching. Later in the afternoon, monks offered juice and kheer (pudding) to everyone who passed by our gates at KIBI. Finally, at moonrise around 7pm, everyone assembled together in front of the shrine hall to light the offering of 1000 butter lamps, once again led by His Holiness Gyalwa Karmapa.

## August 15, 2017

### Celebration of 71st Independence Day of India



On August 15, 1947, India acknowledged its independence from the United Kingdom. Seventy years later, having become the largest democracy in the world, we owe a debt of gratitude to India and its people for having welcomed the Tibetan refugees into their homeland, thereby enabling them to preserve a very precious cultural and spiritual heritage. It is in this spirit that the Karmapa International Buddhist Institute staff, monks, and guests celebrated the 71st Independence Day of India with the raising of the national flag at 9am, and the Indian national anthem was also sung.

## September 15, 2017

### Start of final Academic Year of the BA Program

This day marked the beginning of the new academic year at KIBI, as well as the final year of the BA program run in collaboration with Mewar University. A short orientation for students and faculty was followed by the first lecture of the semester, given by visiting lecturer Professor Lara Braitstein. The courses taught in this final year included a study of the final chapters

of Gampopa's Jewel Ornament of Liberation, Mipham Rinpoche's Gateway to Knowledge and its perspective on the 5 aggregates, a study of the Madhyamika philosophy and more specifically its Prasangika-Madhyamika movement, advanced academic seminars on Buddhist and Tibetan Studies, as well as classes in Sanskrit and modern spoken Tibetan to our BA and guest students.



## November 10, 2017

### Lhabab Düchen

Lhabab Düchen, one of the four great holy days of the Buddhist Calendar, took place on Friday the 10th of November 2017. It is said that during Lhabab Düchen, the effects of positive or negative actions are multiplied ten million times. It is therefore part of the Buddhist tradition to engage in virtuous activities and prayers on this day.

This is a Buddhist festival celebrated to observe the descent of Buddha from the Heaven of the Thirty-





Three (Skt. Trayastrimsa) back to Earth. Buddha had left Earth at the age of 41, having ascended to the Heaven of the Thirty-Three in order to give teachings to benefit the gods in the desire realms and to repay the kindness of his mother by liberating her from samsara. He was exhorted by his follower and representative Maudgalyayana to return, which he ended up doing following a long debate. This is considered to be one of the eight great deeds

of the Buddha. He returned to Earth by a special triple ladder prepared by Viswakarma, the god of machines.

On this day, the KIBI lamas, students and guests made prayers for the well-being of all our teachers and mentors, celebrated with a 16 Arhats puja and sharing words of inspiration.

## December 25, 2017 to January 3, 2018

### Public Meditation Course 2017



From the 25th of December 2017 to the 3rd of January 2018, the Public Meditation Course 2017 took place in K.I.B.I., and in attendance were 249 participants from nearly 40 different countries. The PMC 2017 represented the final chapter of a long process initiated in 2014, when KIBI aimed to offer yearly courses covering all four of the foundational practices of the Kagyu lineage, otherwise known as ngöndro. This year, the focus was on the fourth preliminary practice of Guru Yoga, and many participants opted to uphold the set of Sojong vows every day of the course.

We are so grateful that this year once more, His Holiness the 17th Gyalwa Karmapa Trinley Thaye Dorje has blessed us with his presence and his guidance. We are also indebted to Lama Sherab Gyaltsen Rinpoche, who has continued his precious teachings on the practice of ngöndro, as well to Ven. Lama Dupon Nyigyam from the Sharminub retreat

center in Kathmandu, who continued his teachings on the practice of shine (shamatha meditation).

It has been an arduous and challenging road to reach this point of the practice of Guru Yoga. However, thanks to the mutual efforts of KIBI's staff and course participants, we succeeded in completing the authentic transmission of the four preliminary practices. We are truly moved by the determination of the many participants who joined us on this journey. We extend our sincerest thanks to all participants and volunteers for their courageous efforts. The Public Meditation Course of KIBI synthesizes the implementation of the three trainings (study, contemplation, meditation) which are the necessary and complementary steps to reach enlightenment. Having witnessed the benefits of such a course, we feel that the time and energy it required has been worthwhile and meaningful, and we pray for the opportunity to run similar courses in



the future.

## January 13, 2018

### Charity Event – distribution of blankets

As a part of our regular charitable activities for the underprivileged and the needy, the Karmapa International Buddhist Society distributed a number of blankets and warm clothing to the homeless local people whose life conditions force them to sleep on the footpaths and under the bridges, even during the coldest nights of the winter in New Delhi.



## January 26, 2018

### Celebration of the 69th Republic Day of India



The Republic Day of India is celebrated every year with great pride on the 26th of January, in order to honour the Constitution of India as it came into effect on the same day in the year 1950. It had replaced the Government of India Act of 1935 as the governing document of India. On this day, KIBI feels privileged enough to celebrate the occasion

with our respective monks and all staff members and residents by hoisting the Indian flag and honouring the national anthem, wishing all our fellow countrymen a happy Republic Day and praying for the prosperity of India and its people.

## February 13 to February 16, 2018

### Grand Mahakala Puja and Celebration of Losar



All the Karma Kagyu lineage monasteries hold annual end-of-year Mahakala pujas, praying for a prosperous and peaceful coming year. Offering and performing the vast puja can help practitioners in eliminating the external as well as the internal obstacles, fulfilling all wishes, eliminating the habitual patterns resulted from the five poisons, experiencing emptiness, and accomplishing the great benefit of all sentient beings.

This year, the grand annual Mahakala Puja performed at the Karmapa International Buddhist Institute was led by our Venerable Nedo Rinpoche, accompanied by all the lamas of our Institute. The various pujas and ceremonies took place over the course of 3 days, and they included a Sang Puja (smoke offering), a butter lamp offering, the recitation of auspicious prayers and a mandala offering, as well as the service to all participants of the traditional Losar thukpa called guthuk. On the first day of the New



Year, the KIBI residents and families of local devotees gathered in the garden for a joyful series of games and contests. Our thanks go to all participants, for having made this event a very successful one.

## March 08, 2018

### Participation in International Women's Day



The International Women's Day is celebrated to honour the dedication, achievements and devotion of women and signifies their importance in our society. Today, women belonging to different backgrounds have come forward showcasing their talent. Though 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, climbing the ladder of achievement.

So on this day we, the Sangha of the Karmapa International Buddhist Institute, have attended an event in New Delhi where different religious traditions recited a series of prayers as a tribute to the courageous women from all over the world. Happy Women's Day 2018!

## March 11 to March 18, 2018

### Karmapa Public Course 2018

Alongside His Holiness the 17th Gyalwa Karmapa, some of our leading Buddhist scholars from both traditional and academic backgrounds were among us during the KPC 2018: Professor Sempa Dorje, who is a personification of Tibetan Buddhism; Khenchen Chodrak Tenphel Rinpoche, one of our senior Khenpos; Khenpo Lobsang, who is a Faculty member of KIBI; Tulku Trinley Rinpoche and Khenpo Tsering Samdup, who combine their traditional



education with a contemporary style of teaching. His Holiness Gyalwa Karmapa continued his teaching on the Bodhicaryavatara by Shantideva, focusing this year on the chapter on Vigilance, and he also gave two empowerments (Green Tara and Chenresig) bestowed upon all participants and local devotees.

Our fortunate karmic connection of being together during that week is the result of a seed planted by the 16th Gyalwa Karmapa and the 14th Shamar Rinpoche. It is thanks to their main vision of gathering an international Buddhist community, as well as their wish to promote the learning of the Buddha Dharma for oneself in order to benefit all sentient beings, that they have enabled us to organize yet another successful Karmapa Public Course. Our gratitude also goes to all the volunteers and staff members who made this event an inspiring and positive one.







## March 16 and 17, 2018

### KIBS Board meeting and Academic Council meeting

The KIBS Board meeting and Academic Council meeting took place on the 16th and 17th of March, respectively. His Holiness Gyalwa Karmapa chaired both meetings and oversaw the various annual reports given by the different departments of the Karmapa International Buddhist Society. The progress made on the various projects already under way was discussed (such as the renovations of KIBI), as well as the direction the organization has set for its future. On the academic side, KIBS has decided

to introduce Short Courses in the yearly teaching programme of the Karmapa International Buddhist Institute. These would run until a working collaboration can be set up with a new partnering University. The President of KIBS, Professor Sempa Dorje, reiterated the need for KIBS to organize academic seminars and a publishing house in order to enhance KIBI's academic standing. Both meetings were concluded by His Holiness Gyalwa Karmapa thanking all Board members, and more largely all staff members and volunteers, without whose help these projects could not be of so much benefit to our community at large.



# Karmapa Activities

## 2017

### 01.06.-14.06.

### 3rd Commemoration of Shamar Rinpoche's Parinirvana, Kalimpong, India

From June 1 to 14 Thaye Dorje, His Holiness the 17th Gyalwa Karmapa led several ceremonies in Kalimpong to commemorate the third anniversary of the Parinirvana of H.H. Kunzig Shamar Rinpoche.

### 24.07.-30.07.

### Europe Tour – Stockholm and other centres, Sweden

From July 24 to 30, the 17th Karmapa visited Sweden for the first time. The Swedish Kagyu Sangha (Karme Tenpe Gyaltzen) celebrated its 40th anniversary and was very happy to receive His Holiness the 17th Gyalwa Karmapa Trinley Thaye Dorje at the Karma Kagyu Centre in Stockholm (Karma Shedrup Dargye Ling) and the Solbo Retreat Centre (Karma Dechen Osel Ling) in the countryside near Fellingsbro about two hours' drive from Stockholm. He taught several subjects that are fundamental to the Buddhist practice, such as the meaning of Refuge in the Three Jewels, as well as more specific Mahayana teachings on the Thirty-Seven Practices of the Bodhisattva, which was followed by granting Bodhisattva Vows to the local devotees. He also gave two empowerments: Green Tara and Chenresig. On the final day of the program, a Milarepa Tsog Puja was performed. Milarepa was one of Tibet's foremost yogis, and one of the lineage holders of the Kagyu lineage. Through the practice of the Guru Yoga and the Tsog offering – a ritual feast – our bonds with the Great Yogi Milarepa, the Lamas of the Kagyu tradition and the Sangha community are all strengthened.

### 05.08.-09.08.

### Europe Tour – Basque Region, Spain

Karmapa Thaye Dorje visited the Karmapa Mikyö Dorje Centre in Gulina in early August. On the 7th of August, he gave a Chenresig Initiation at Baluarte in Pamplona, the Capital of Navarra. 350 people took the opportunity to receive the Chenresig Initiation from the 17th Karmapa and listen to his teachings in Pamplona. That evening, a number of people received refuge from the Gyalwa Karmapa. On the 8th of August the Karmapa taught at the Kursaal in San Sebastian. Up to 300 people from many different dharma centres in Spain, France, Germany and other countries listened to His Holiness' teachings on Bodhicitta. He referred to the classical text from Shantideva "The Bodhicaryavatara" and recommended that practitioners have a daily practice for Bodhicitta, in order to develop the Bodhisattva attitude of mind. The evening ended with the Bodhisattva Prayer.

### 09.08.-17.08.

### Europe Tour – Karma Mingyur Ling (Montchardon) and Grenoble, France

On the 9th of August, Gyalwa Karmapa and his entourage travelled from Northern Spain to Montchardon in France via Biarritz, Paris and Lyon. The Karmapa arrived at Karma Mingyur Ling late in the afternoon. He was welcomed by Lama Teunsang and Trinley Rinpoche as well as many Lamas and residents. From the 10th to the 15th of August, teachings and initiations took place at the Alpexpo Centre in Grenoble. Over 1500 people attended the teachings, including Rinpoches and Khenpos, Lamas and Drublas, with representatives from many European centres. On the 10th, the Gyalwa Karmapa taught on the





meaning of Refuge. It was also the very first time that Sangyumla, His Holiness' wife, as well as some members of her family joined him for teachings. At the end of the teaching, Karmapa gave Refuge Vows. On the 11th, Karmapa continued with teachings on "The Way of the Bodhisattva", incorporating the Bodhisattva Vow. At the end of the talk 150 people took refuge for the first time. On the 12th, His Holiness gave a teaching on the Preliminary Practices. On the 13th, he gave a Chenresig empowerment. On this occasion, more than 2000 people came for the empowerment. On the 16th of August, His Holiness spent the day in Karma Mingyur Ling. He spent the morning in the Drubkang caring for the retreatants and in the afternoon gave an interview with AFP (Agence France Presse) followed by another with a film team from Montchardon. At the end of the day, Karmapa spent time with the residents of Montchardon.

**17.08.-22.08.**

### Europe Tour – Karma Guen, Malaga, Spain

On the 17th of August, Gyalwa Karmapa and his entourage travelled to Malaga in Spain. About one thousand members of the Diamond Way centres were already waiting for the Karmapa at the Karma Guen retreat centre. On the 18th of August, the Mahakala Room was inaugurated. Only His Holiness, Lama Ole, the Rinpoches, and a small number of monks and devotees attended this ceremony. The

participants of the programme, numbering upwards of 3,000 people remained in the temple and followed this part of the Puja ceremony on the screens, via live streaming. On the 19th of August the Karmapa granted a Mahakala empowerment for over 3700 people. On the 20th of August the Karmapa met with the translators of the ITAS translation project and gave further enabling advice on their work. This was followed by an opening ceremony of the International Institute for Tibetan and Asian Studies (ITAS). H.H. Gyalwa Karmapa, Lama Ole Nydahl and Antonio Moreno, the Mayor of Velez-Malaga, formally opened the newly refurbished rooms. In the afternoon Gyalwa Karmapa granted an Amitayus Empowerment for up to 4000 people. On the 21st of August His Holiness gave teachings on love and compassion. In the afternoon, Karmapa then travelled to Granada to bless the new Diamond Way Buddhist Centre of the town. This final event concluded the European Tour of 2017.

**26.09.-02.10.**

### South East Asia Tour - Kuching, Malaysia

On the 26th of September, His Holiness the 17th Gyalwa Karmapa and his entourage travelled from New Delhi to Kuching, the capital of Sarawak, Malaysia, for a seven-day visit. Gyalwa Karmapa was warmly welcomed by a large gathering of Karma Kagyu students, Rinpoches, lamas, monks, nuns, lay Buddhists from many different countries who had arrived a few days earlier, and local devotees. The organizer for the Kuching visit was Kuching Karma Kagyu Dharma Society (KKKDS); the occasion was the inauguration of their newly rebuilt Buddhist centre. On the morning of 27th September, His Holiness Gyalwa Karmapa and YB Senator Datuk Prof. Dr Sim Kui Hian (Minister for Local Government and Housing) presided over the opening ceremony at the newly rebuilt Dharma Centre. His Holiness later consecrated a mini stupa holding a relic of the ancient Buddha Kasyapa. Auspicious prayers were recited and His Holiness performed the rabne or traditional consecration ritual for the newly rebuilt Dharma centre. In the



afternoon, His Holiness Gyalwa Karmapa bestowed a Dzambhala (aspect of richness) empowerment. On the 28th, Gyalwa Karmapa performed a Naga Vase Puja on board the Sarawak River Cruise boat. In the evening Gyalwa Karmapa was invited by Mr. Fernandez Ong and his family to their house for dinner. The Ong family is one of the main sponsors of the Dharma Centre in Kuching. On the 29th, Gyalwa Karmapa, together with the Rinpoches and sanghas, conducted a fish release ceremony and later that day, the first session of a two-day Grand Kagyu Monlam started. The venue was the function hall of KTS Garden. That evening, the main sponsors of the Dharma centre and devotees gave mandala offerings to Gyalwa Karmapa. The second day of the Kagyu Monlam (30.09) began at 10 am with a Jang Chog. That afternoon, the last session of the Kagyu Monlam Prayers was held, followed by all the Rinpoches offering mandala to Gyalwa Karmapa. The first Grand Kagyu Monlam in Kuching, Sarawak concluded with dedications and flower offerings. In the evening Gyalwa Karmapa and his entourage as well as all the Rinpoches and monastics were invited to the house of Mr. Tan Chiang Kung for dinner. Mr Tan is also a main sponsor of Kuching Karma Kagyu Dharma Society. On the morning of 1st October, the scheduled programme was public blessing by Gyalwa Karmapa for a huge crowd of devotees. He then gave the lung (oral transmission) of the mantra of Chenrezig to those present. The programme in Kuching concluded with a Gala Dinner to celebrate the 43rd anniversary of the Kuching Karma Kagyu Dharma Society. There were performances of cultural dances and traditional music, as well as a fundraiser for the South Asia Buddhist Association. The dinner concluded with speeches by representatives from other Dharma centres in Malaysia, and the presentation of appreciation tokens to the main sponsors for Gyalwa Karmapa's programme in Kuching. Early next morning (02.10), devotees gathered at Kuching International Airport to bid farewell to Gyalwa Karmapa and his entourage before they departed for Singapore.



## 02.10.-09.10. South East Asia Tour – Singapore

On the 2nd of October, Gyalwa Karmapa and his entourage arrived in Singapore and were welcomed by Shangpa Rinpoche and the members of his community. The purpose for His Holiness' visit was the grand opening of the beautiful Karma Kagyud Buddhist Centre (KKBC), where a Welcome Ceremony was held shortly after Karmapa's arrival. On the 3rd, His Holiness met with young pupils from a local school, and this was followed by a teaching. On the 4th, the Karmapa met with local devotees and gave blessings. On the 5th of October, the Karmapa led a Consecration Ritual (rabne in Tibetan) for the new KKBC building, and this was followed in the afternoon by a White Tara puja. On the morning of the 6th, a Jang Chog puja (a ceremony for the deceased) took place in the Amitabha room of the KKBC. In the afternoon, His Holiness gave an empowerment of White Tara to over 800 participants at the Singapore EXPO Convention and Exhibition Centre. On the 7th, the Grand Kagyu Monlam took place where all the participants recited auspicious prayers for the benefit of all beings. The next day, the KKBC was officially opened with the Opening and Ribbon-Cutting Ceremony. This was followed by a Q&A session led by His Holiness. In the evening, an appreciation dinner was organised and gathered all the Rinpoches, lamas and monks as well as many lay devotees who were able to enjoy a wonderful evening in Gyalwa Karmapa's presence. On the final day of his visit in Singapore, His Holiness granted audiences and gave a teaching about the Foundation of Dharma.

## 14.12.-20.12. Kagyu Monlam – Bodhgaya, India

In the early afternoon on December the 6th, Karmapa Trinley Thaye Dorje and his wife Sangyumla arrived at Gaya International Airport. At Dhargye Chokhor Ling Monastery, Karmapa's monks welcomed him with a traditional ceremony and Ven. Beru Khyentse Rinpoche offered him a warm welcome. On the 7th, it was a great pleasure for everyone to also welcome His Holiness' parents, Ven. Mipham Rinpoche and Mayumla. As every year during the time of the Kagyu Monlam, many of the Ven. Rinpoches and many members of both the ordained and the lay sanghas met with His Holiness. On the 9th of December, an internal Kagyu Monlam meeting took place at Sujata Hotel, where organisational matters were discussed. On the 11th and 12th, approximately 200 guests from different countries came together for the Third International Karma Kagyu meeting. On the 13th, and as in the previous years, Gyalwa Karmapa was invited to the Bodhi Tree School close to Bodhgaya. Many children and special guests welcomed His Holiness in a festive manner with all kinds of cultural performances, dances and speeches. From the 14th to the 20th, the Kagyu Monlam Prayers took place under the Bodhi Tree, in front of the Mahabodhi Stupa. Many Rinpoches, Khenpos and high-ranking Lamas, as well as Gyalwa Karmapa's father (Ven. Mipham Rinpoche) and his mother Mayumla took part in the wishing prayers. For the first time Karmapa's wife Sangyumla and many members of her family joined the prayers. Thousands of monks and nuns from the various Himalayan regions as well as from many other countries came to pray together under the Bodhi Tree for one week. Many lay people from all over the world participated as well. This year the Monlam Office stated a total number of up to 15000 participants. On the 18th, blankets were distributed to the poorest of the poor, who lack even the barest necessities of life. The Kagyu Monlam was a wonderful, peaceful event, which found its glorious conclusion in the last session on December 20th with dedications and auspicious prayers in a rain of blossoms, joyfully offered by everyone. Along with the Kagyu Monlam, Gyalwa Karmapa also led

several rituals and empowerments during his visit to Bodhgaya: on the 19th, he performed a ritual for the deceased as well as a Chenresig Initiation which gathered up to 7000 people. On the 20th and 21st, two days of long-life pujas for His Holiness as well as prayers for the swift return of Shamar Rinpoche were performed.

## 2018

### 26.01. Long Life empowerment for HRH Ashi Chokyi – Bangkok, Thailand

Ever since Thaye Dorje, His Holiness the 17th Gyalwa Karmapa, was 11 years old, Her Royal Highness Ashi Chokyi has been like a second mother to him. She was the wife of Karmapa's beloved late teacher Topga Rinpoche. Her Royal Highness and her family are Karmapa's oldest disciples, and were students of Rangjung Rigpe Dorje, His Holiness the 16th Karmapa. Karmapa took his annual visit to bestow a long life empowerment for Her Royal Highness Ashi Chokyi from the Kingdom of Bhutan. The ceremony took place in Bangkok, Thailand, on 26 January 2018.

### 31.03.-11.03. Visit to Hong Kong – Hong Kong

On the 31st of March, His Holiness the 17th Gyalwa Karmapa, together with his wife Sangyumla Rinchen Yangzom, and his entourage, enjoyed a traditional Cantonese lunch with the sponsor committee of the event. In the afternoon, he gave a Four-Armed Chenresig Empowerment. Among the 2700 people present in the hall there were many Rinpoches, monks and nuns; practitioners from various Buddhist centres in Hong Kong; devotees from numerous countries in Asia; and also many students from the West. On the 1st of April, the Grand Kagyu Monlam started in the morning and went on all day. In the early afternoon, Gyalwa Karmapa granted audiences to groups from China, Taiwan, Singapore and the Philippines. The next day, the Kagyu Monlam continued. It was followed by a Red Chenresig puja for the deceased. On the afternoons of April 3rd and 4th, His Holiness



granted private audiences. On the 5th of April, the Karmapa visited and blessed the Karma Kagyu Lineage Centre (New Horizon Buddhist Association) in Hong Kong. On the 6th, he visited the Bodhi Path Buddhist Tara Centre, which is under the spiritual guidance of Lama Jakarla. Karmapa blessed the centre and its members, and many guests also took the opportunity to receive a blessing. Later that day, he also visited the Kagyu Library, the new centre of Khenpo Karsang. Karmapa and Sangyumla Rinchen

Yangzom were given a warm welcome by the members of the centre and by Khenpo Karsang. On the 7th, His Holiness conducted two teaching sessions on General Dharma at the Hong Kong Convention Centre. On the 8th, he presided over a fish release ceremony in Victoria Bay. Before ending his visit of Hong Kong, His Holiness met with Venerable Ado Rinpoche at the Grand Hyatt Hotel on the 11th of April.





# ACCOUNT SUMMARY

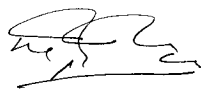
FOR THE YEAR ENDED 28th Feb, 2018

## Income

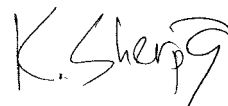
INCOMING RESOURCES (in INR' 000)	28/02/2018
Voluntary contribution	1720
Promotional Activities	963
Teaching & Meditation Activities	4430
Accommodation charges	659
Food Charges	284
Bank Interest	15
Other Income	
<b>Total</b>	<b>8073</b>

## Expenditure

Expenses Details (in INR' 000)	28/02/2018
Promotional Activities Expenses	973
Kitchen Expenses	286
Communication Expenses	372
Printing & Stationary	96
Staff Welfare & Benefit	458
Conveyance & Travelling Expenses	206
Salary & Honorarium	1123
Audit Fees	41
Electricity & Water	1633
Repairs & Maintenance	2685
Other Expenses	199
Depreciation	
<b>Total</b>	<b>8076</b>



Nima Sherpa  
Treasurer  
31st March, 2018



Kelsang Sherpa  
Accountant  
31st March, 2018

# 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, 2018



Skarma Ishey Jungnes

Secretary

31st March, 2018

## KIBS Management Team

President	Prof. Sempa Dorje
Vice President	Dr. Tsewang Gyatso
Secretary	Skarma Ishey Jungnes
Treasurer	Nima Sherpa

## Executive Members

School Director	Mr. Chonet Dorje
Social Service	Mr. Hari Prakash Maurya
Service	Mr. Satya Narayana Raju
Social Worker	Mr. Karma Tsering
Service	Mr. Sharad Saxena

## Associate Faculty Members

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

## Academic scholars in Buddhism and Language

Lama Jampa Thaye (Dr. David Scott), Ph.D., Dechen Ling

Burkhard Scherer, Ph.D., Canterbury Christ Church University

Lara Braitstein, Ph.D., Mc Gill 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

Rolf Scheuermann, Ph.D., University of Vienna

Dr. Jai Prakash Sharma, Salwan Boys' Senior Sec. School

Cécile Ducher, M.A., Ecole Pratique des Hautes Etudes, Paris

## Traditional scholars in Buddhism and Language

Khenpo Chodrak Tenphel Rinpoche Karma Kagyu Khenpo

Khenpo Tsering Samdrub Karma Kagyu Khenpo

Khenpo Lobsang Tsultrim Karma Kagyu Khenpo

Khenpo Ngedon Rigdrol Karma Kagyu Khenpo

Khenpo Skarma Dorjee Karma Kagyu Khenpo

## Academic Committee

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









## KARMAPA INTERNATIONAL BUDDHIST SOCIETY

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and thanks to all the other Photographers

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