

2021-22



# ANNUAL REPORT



Karmapa International Buddhist Society

B-19/20 Qutab Institutional Area

New Delhi 110016

[www.kibi-edu.org](http://www.kibi-edu.org)





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

Dear readers,

Tashi deleg!

I am delighted to introduce to you this year's *Knowledge in Action*: Karmapa International Buddhist Society's Annual Report 2021/22.

KIBS contributes to the advancement and integration of knowledge, culture, ethical understanding, and the benefit of humanity in an increasingly complex and interdependent global society. With KIBI's regular course program still on hold, in the year 2021 we focused on charitable activities and spiritual practices, such as the KIBI Sangha's recitation of essential Buddhist texts, the practice of precious profound rituals, and offering of prayers for world peace to prevail on earth. Within this annual magazine, we would like to take you through our activities, and share a number of meaningful articles by our precious masters with you, which are truly helpful means in guiding us along the right path.

Further, we would like to sincerely thank each and every one who brought this annual report to life: our heartfelt *Thank You* to the KIBS Administration team, the Private Office staff, Ven. Jigme Rinpoche's Secretarial staff, and the KIBI Library & Publications members.

I wish you all a lot of happiness, longevity, and good health at all times. May you always thrive in joy, peace, and compassion, and may the darkness of ignorance be dispelled from the hearts and minds of all.

Thank you!

The editor



# Contents

1. Legal Certificate .....	04
2. Foreword Letter by H.H. the 17 <sup>th</sup> Gyalwa Karmapa .....	05
3. Foreword Letter by Jigme Rinpoche .....	06
4. Foreword Letter by Prof. Sempa Dorje .....	07
5. KIBS Report Summary by the General Secretary .....	08
6. Excerpt from Boundless Wisdom: A Mahāmudrā Practice Manual by H.H. the 14 <sup>th</sup> Kunzig Shamar Rinpoche .....	10
7. Buddha’s Teachings: How to Categorize by Prof. Sempa Dorje .....	16
8. Report on KIBS Europe .....	21
9. The Essential Meaning of the Mahamudra Teachings by H. E. Beru Khyentse Rinpoche. ....	24
10. KIBI Library and Publications Report.....	28
11. KIBI Calendar of Annual Events .....	32
12. Financial Statement & Statement of Internal Control .....	36
13. List of Active Members .....	37



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.



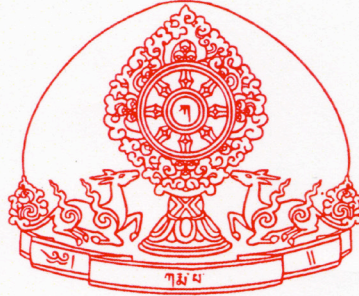
19-1-12  
(D S GAHLOT)

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

**Registrar of Societies  
Delhi**

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





## The 17th Karmapa Trinley Thaye Dorje

New Delhi, 20 April 2022

Dear staff members, volunteers and students,

It is my pleasure to write this foreword for the 2021/22 *KIBS Annual Report*. As always, I would like to take this opportunity to extend my gratitude and appreciation to each and every staff member and volunteer for devoting your energy and efforts to carrying out the spiritual and social objectives of *KIBS* during these challenging times. Throughout the year, *KIBS* has continued to engage in charitable activities, providing food, medicines and COVID relief to those most in need of such support.

At the same time, I would like to thank all of my students for their ongoing support to *KIBI* and *KIBS*, despite the fact that our educational activities have had to be put on hold due to the worldwide COVID-19 crisis. While most of us were probably hoping that this pandemic would be over long before now, the reality is that it is still enduring, and by now more than two years have gone by since we were last able to hold a public course at *KIBI* or open our doors to any visitors.

Of course, it's natural for all of us to be impatient for this pandemic to finally be over, but nevertheless, as practitioners we should try to make the most of this challenge. We should not simply wait for the pandemic to end and put everything on hold in the meantime, but instead use these very conditions to develop a deeper understanding of the fleeting quality of life, the impermanent nature of this cyclic existence. If we can do that, it will help us give rise to a sense of genuine renunciation. Renunciation of what? Our deep-rooted belief that life is permanent, that life is nothing but pleasure.

And in order to develop this understanding of the nature of life, we are fortunate to have the countless means and methods of the Buddha dharma. In this spirit, it gives me great joy that over the course of the past year various group practices and accumulations have been accomplished by our venerable sangha members at *KIBI*. Once again, the highlight was the *Kagyü Monlam* in December, held simultaneously at our various monasteries and institutes, both in the East and the West, and live-streamed from Rumtek Monastery. I rejoice in every single practitioner who has made use of the opportunity to participate in these virtual prayer meetings.

I feel that this has shown once again that whatever challenges and obstacles we may face, none of them can stop us from getting together to share and practice the Buddha dharma, so that no matter where we may be in the world, we are always connected.

Having said all that, it is my sincere hope that next year we will once again be able to plan some activities at *KIBI*, so that our institute can continue to provide the opportunity to study the authentic Buddha dharma to students from over the world.

With prayers



**KARME DHARMA CHAKRA**

Communauté monastique bouddhiste

Dhagpo Kagyu Ling,  
April 13th 2022

Dear Dharma friends,

The past two years have been more than ever a direct reminder that everything is impermanent. The pandemic, the wars worldwide and natural calamities affected and continue to affect a large number of sentient beings. The suffering of change, the suffering of suffering and the suffering of our conditioned existences are a fact that Buddha Shakyamuni himself stated long ago.

If suffering is the very characteristic of samsara, as His Holiness has repeatedly said in his communications of the last two years, we should not be doomed by it.

Buddhist practice and study aim at overcoming this ill-being in a lasting manner and everyone can also involve as much as one can in activities that helped to support the ones in need. This is why I particularly rejoice that in these difficult times KIBS has been maintaining those two complementary aspects of the Buddhist practice, on the one hand, and of charity work for the ones in need, on the other hand.

With this in mind, the fact that the community could carry on with the commemoration of Buddha Shakyamuni special days such as the Buddha Purnima, the Chökor Düchen, or the Grand Kagyu Monlam Chenmo, etc., is indeed very essential. These commemorations are means to gather together and utter powerful aspirations prayers that have positive effects for all sentient beings. One cannot stress enough the importance of reciting the enlightened words of the Buddhas and Bodhisattvas and dedicating this merit for all sentient beings.

In regards to the various charity activities, it is wonderful that KIBS had undertaken, during the past year, food distributions, COVID-19 relief associated distributions (masks and sanitary products) in Delhi, Ladak, and Sikkim. In this way, KIBS supported hundreds of families.

My very best wishes accompany the members of KIBS, may their beneficial activities for the benefit of all flourish and develop more and more.

Jigme Rinpoche

KARMAPA INTERNATIONAL



BUDDHIST SOCIETY (Regd.)

## कर्मन्पा अन्तर्राष्ट्रीय बौद्ध समाज

वार्षिक प्रतिवेदन,  
(वर्ष - २०२१-२०२२)

यह खुशी की बात है कि कर्मपा अन्तर्राष्ट्रिय बुद्धिष्ठ सोसाइटी की स्थापन के नौ वर्ष सम्पन्न होने जा रहा है। इस शुभ अवसर पर सोसायटी के वर्ष-२०२१-२०२२ कार्यकर्मोंका विवरण प्रस्तुत किये जा रहे है। यद्यपि इस वर्ष महामारी और तत्सम्बन्धी प्रतिबन्धोंके कारण सदा चलनेवाले शैक्षणिक एवं सांस्कृतिक कार्य नहीं होपाये है। शेष कार्यों का विवरण आगे प्रस्तुत है। इन सारे कार्यों के लिये संस्था के सभी कार्यकर्ताओं को मैं हार्दिक धन्यवाद देता हूँ।

साथ ही संस्था के सभी कर्मों की सफलता ओर सम्पन्नता संस्था के संरक्षक परमपुज्य ग्यलवा कर्मापा- थाय दोर्जे के आशिर्वाद तथा उनकी छत्र छाया में होती है। अतः मैं अपनी ओर से और सभी कार्य कर्ताओंकी ओर से उन्हें हार्दिक पुजापत्र करता हूँ ॥

साभार-भवदीय

अ. सेम्पादोर्जे

President  
Karmapa International  
Buddhist Society  
New Delhi 110016

# Report Summary by the KIBS General Secretary



**T**he Karmapa International Buddhist Society (KIBS) is an international charitable society with activities aimed at the welfare of humankind. Though the coordination of the educational institute (KIBI) and its course program describe a major part of KIBS's function, further branches include social and cultural activities as well as charity work for people of underprivileged areas, thus encompassing the strongholds of human society. Our vision hereby is to promote a peaceful social livelihood guided by the principles of wisdom, compassion, and the right path, as well as to work with the vulnerable members of society by finding solutions to improve their lives in the fields of health, education and environment. With ever-more people left in precarious life situations due to the continuous unfurling of the long-term economic consequences of the pandemic, KIBS's social branch naturally became the primary

agent in 2021/22. Accordingly, we organized several distributions in Delhi and Ladakh, supporting people in highly vulnerable conditions with food provisions, medical masks, sanitizer and mosquito repellent. Here we would like to take the opportunity to express our sincere gratitude to all the generous sponsors, and in particular to Mr. Xavier Fichera from France for providing medical masks which were part of the distribution and proved exceedingly useful.

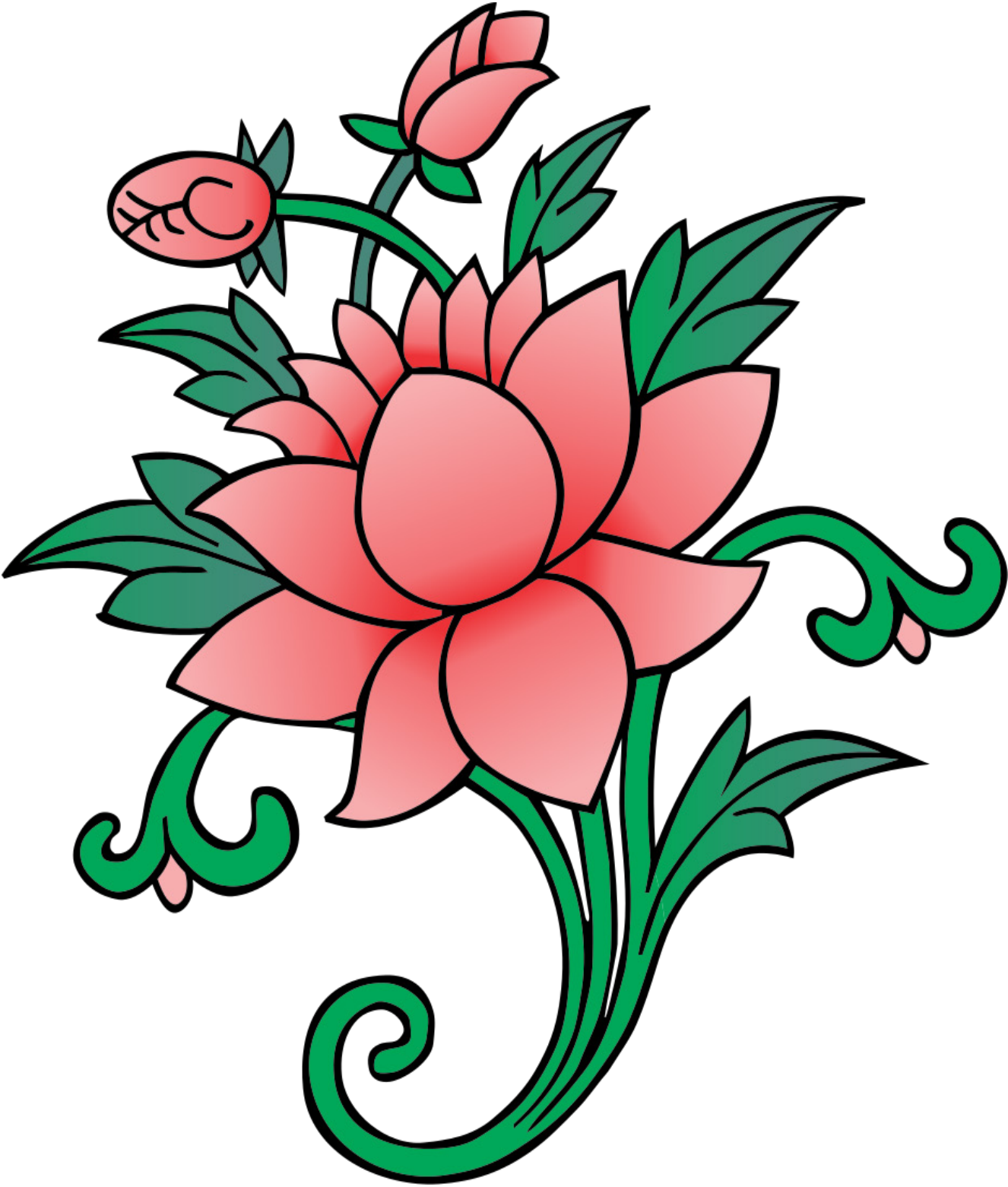
Besides, just like during the previous year, spiritual activities remained a central task: In harmony with the entire Mandala, KIBI as well organized a Prayer Gathering for World Peace (Kagyü Monlam) in December, aspiring for the establishment of all sentient beings in perfect happiness. Further, KIBI Sangha conducted communal recitations of precious Buddhist texts, as well as continued their individual daily practices uninterrupted.

A valuable opportunity to meet and share in prayers with practitioners of different religions is the annual gathering for Interfaith Peace Prayers on International Women's Day at Gandhi Smriti, New Delhi, organized by the National Widow Association. A delegation of KIBI's Sangha joined the occasion, thereby also honoring the dedication, achievements and devotion of women as well as their importance in our society.

Finally, I would like to thank all the staff members of KIBI for their hard work during this immensely challenging time for our planet. May all beings never be separated from joy and may all beings realize the equality of all phenomena!

Thank you!

Skarma Ishey Jungnes  
General Secretary (KIBS)









# Excerpt from Boundless Wisdom: A Mahāmudrā Practice Manual by Shamar Rinpoche

(Reprinted with approval from Bird of Paradise Press)

**M**ahāmudrā is a Sanskrit word rendered in Tibetan as chakgya chenpo. Mahā (*chenpo*) means *great*, beyond compare. And what is beyond compare is the mudrā (*chakgya*), here referring to buddha nature. It is the wisdom of emptiness inherent in every sentient being. In other words, *Mahāmudrā* expresses mind's being empty in nature, pervading every phenomenon, and encompassing both saṃsāra and nirvāṇa. It is boundless wisdom and compassion, inseparable from each other.

In Sanskrit, words, and even single syllables, often convey more than one meaning. *Buddha nature* is just one of several possible meanings of the word mudrā. Another common usage of *mudrā* is found in the context of religious rituals. There, it signifies ritual hand gestures that symbolize specific hidden meanings. In the present context, however, *mudrā* does not pertain to a symbolic expression. As specified above, in the context of Mahāmudrā, the word *mudrā* takes on the meaning of the inexhaustible manifestation of absolute reality, in the sense that every outer and inner phenomenon is the inseparability of appearance and emptiness.

The Mahāmudrā tradition is usually based on three perspectives: (1) ground mudrā, (2) path mudrā, and (3) resultant mudrā. In certain sūtras you find other enumerations, such as the fifteen or the twenty forms of mudrā, and so on, but categorizing the teachings according to ground, path, and resultant mudrās fully covers every aspect of the teachings.

*Ground Mahāmudrā* is the intrinsic nature of the mind and of every possible phenomenon conceived by the mind. In clarity and emptiness, the pure mind encompasses both saṃsāra and nirvāṇa, without discrimination.

Ground Mahāmudrā is as inexpressible as it is unimaginable. Being non-conceptual, it cannot be defined, located, or identified.

*Path Mahāmudrā* is the course we follow to realize beyond any doubt that every phenomenon is intrinsically empty. A genuine understanding of emptiness cannot be attained through our habitual, confused way of thinking. In the initial stages of investigating the meaning of emptiness, you should keep an open mind and pay particular attention to the relevant teachings. Carefully reflect upon whatever knowledge you have acquired through the teachings. You should also steep yourself in reading, until a broad understanding of the subject is formed. Then, you can further extend your understanding by applying śamatha and vipaśyanā meditations. It is only through direct personal experience in meditation that you can know beyond a doubt how emptiness is truly the intrinsic nature of everything. This entire process is called Path Mahāmudrā.

*Resultant Mahāmudrā* is none other than the realization of Ground Mahāmudrā, attained through the progressive stages of Path Mahāmudrā. When the morning haze lifts, the sky is perfectly clear. The clear sky is unchanging; and yet, as long as there is haze, you don't see it. Likewise, the clarity of mind is unchanging; and yet, as long as delusions persist, you don't see it. Once delusions have been completely done away with, Ground Mahāmudrā is experienced as the unchanging clarity of the mind.

In this way, Ground Mahāmudrā is presently obscured. We are unable to see the true nature of mind and of every possible phenomenon conceived by the mind. In itself, however, Ground Mahāmudrā is timeless and unchanging. It is merely the perception of it that changes drastically

through a gradually improved understanding, until we are finally fully enlightened. In the enlightened state, we will know beyond any doubt how Ground Mahāmudrā and Resultant Mahāmudrā are in fact undifferentiated. Path Mahāmudrā refers to the process of familiarizing ourselves with the nature of mind through śamatha and vipaśyanā meditations. Ground Mahāmudrā, Path Mahāmudrā, and Resultant Mahāmudrā are all based in the mind and inseparable from the mind. Therefore, Mahāmudrā is not something alien that needs to be brought home from some distant pure land—it is nothing other than the primordial purity of mind, a sentient being's buddha nature. It is ignorance of Ground Mahāmudrā that makes for the confused state of an ordinary sentient being. A sentient being on the advanced stages of Path Mahāmudrā is known as a realized bodhisattva. A sentient being who has fully realized Ground Mahāmudrā is an enlightened buddha.

Gampopa presented the Mahāmudrā teachings from three perspectives, as described below: (1) as sūtra teachings by way of conceptual understanding, (2) as a path of blessing in the context of tantric practices, and (3) as a path of direct experience.

(1) The first approach is based on the sūtra teachings of the Mahāyāna. Through logical reflection you arrive at an intellectual understanding of Mahāmudrā. This is none other than what was presented in an earlier section of this book, the vipaśyanā practice as it is common to all Buddhist approaches. Even though the term Sūtra Mahāyāna in general has a much wider implication, in the present context, it is synonymous with logical reasoning and sūtra teachings. Gampopa called it the path of inference.

(2) The second path is the tantric Vajrayāna. Gampopa called it the path of blessing. In this approach, you meditate on a maṇḍala and identify yourself with a deity or a certain buddha aspect, recite mantras, and engage in yogic practices.

(3) The third is the path of direct perception, Mahāmudrā meditation itself. It is a practice without the support of intermediary means, resulting in a direct experience that can neither be verbally expressed nor conceptually imagined.

Another way of presenting Gampopa's three-

fold approach is to make the following distinctions: (1) the path of removal, (2) the path of transformation, and (3) the path of knowing the essence or fundamental nature.

(1) *The path of removal* is based on the intellectual understanding that the mind, in its natural state, is pure and unchanging. This natural state of mind is simply temporarily covered by adventitious, or superficial, stains. These obscuring mental defilements are caused by afflictions that arise out of our deluded sense that everything truly exists. In order to remove these adventitious stains, remedies are required. In the initial stage, the object to be removed, the means of removal, and the act of removal are not understood as illusory. They are, therefore, not understood to be non-conceptual and non-dual. The goal here is the removal of mental defilements, so that the pure mind may be seen in its natural state. A practice based on such an understanding is also called the *path of the pāramitās* (perfections) or the path of detachment. The path consists of what is commonly known as *Sūtra Mahāyāna*.

(2) *The path of transformation* refers to the Vajrayāna, where you no longer focus on removing mental defilements. Here, on a more advanced level of the teachings, you practice transformation. The intellectual understanding of the mind is the same as that presented in the context of the path of removal: in its natural state, the mind is pure and unchanging, and this natural state of mind is temporarily obscured by adventitious stains. Only the methods differ. The method here is a fundamental transformation of the mundane into the sublime. Thus, the body is transformed into the body of a deity. Speech is transformed into mantra. All afflictions and confusions are transformed into wisdom. Here, nothing is being removed. All things, mundane as they are, are transformed into the sublime and enlightened. This human body of solid flesh and blood is transformed into the translucent rainbow-like perfect body of a buddha aspect, and is experienced as a mirage or an illusion. Understanding that this extraordinary manifestation arises out of the mind, you experience it as insubstantial and unreal just like a dream, as appearance and emptiness inseparable from each other.

(3) *The path of knowing the essence, or*

*fundamental nature*, is the highest level, where the practice of meditation is accomplished without having to rely on any outer support or remedying means. Neither the practice of removal nor the practice of transformation is needed to accomplish this level of meditation. Knowing the fundamental nature refers to knowing the ground, the true nature of the mind. Here, on the highest of levels, a practitioner knows what the intrinsic nature of the mind truly is and what the intrinsic nature of every possible phenomenon conceived by the mind truly is. In this practice the pure mind is sustained in an awareness that is aware of itself by cognizing its own true nature in a calm and clear state. The mind is aware of its true nature in undistracted repose. This is Mahāmudrā meditation. But, in order to access this path of directly knowing the ground, you start with inquiry, with exploring the nature of mind. In this context, it is important to be aware that the intrinsic nature of mind is not different from the intrinsic nature of every phenomenon it conceives, that every phenomenon is an illusory experience arising out of the mind. In that sense, the mind and its experiences are undifferentiated in nature. In clarity and emptiness, the nature of mind is without identifiable attributes. The luminous mind manifests itself in inexhaustible illusory forms. Based on such an understanding of the mind and its manifestations, you experience everything in life with calm. You know that everything that happens, good or bad, equally reflects the pure mind. This is, in fact, how an enlightened mind remains unperturbed through the turbulence of life. This is the highest and the most profound form of meditation practice that you can ever hope to know. In his *Songs of Realization*, the great Mahāmudrā master Saraha said: On this most exalted path of the essence, one uses the result as the method, because the beginning, the end, and what is in between are undifferentiated.

You therefore do not rely on other methods, such as contemplating the unattractiveness of things or analytical meditations, because the fundamental nature of mind is beyond any conceptualization used in such methods. Mahāmudrā is just the direct awareness of mind's fundamental nature; this is the quintessence of all practices. And although there are different views, it is possible to practice this Mahāmudrā without engaging in Vajrayāna meditation. These Mahāmudrā teachings come from Saraha and Maitrīpa

(986–1063). Both of them were highly realized meditation masters, or siddhas. Moreover, Maitrīpa counted among the great paṇḍitas or scholars of his day. Their Mahāmudrā teachings are known by various terms, such as “mental non-engagement” (*amanasikāra; yi la mi chépa*), “the direct path,” “the quintessential approach,” “mind’s luminosity,” “the practice of co-emergence” (*sahaja; lhen chig kyépa*), and so on. The translator Marpa transmitted them to Tibet in the eleventh century, and these teachings have been solemnly transmitted from guru to disciple ever since. In the Mahāmudrā system, the sūtra teachings are incorporated in the early stages as ordinary śamatha and ordinary vipaśyanā. With the foundation well laid, you can then enter into the supreme path of Mahāmudrā meditation.

*On this most exalted path of the essence, one uses the result as the method,*

*because the beginning, the end, and what is in between are undifferentiated.*

In ordinary śamatha meditation, you focus on a support to stabilize the mind. In ordinary vipaśyanā meditation, you deliberately use conceptual reasoning to draw logical conclusions. These are valuable methods that belong to the sūtra teachings of the Mahāyāna. And yet, ultimately, we can only rely on the true nature of mind itself to attain full realization. We have to see that in every moment the true nature of mind actually reveals itself in absolute purity, in clarity and emptiness. To observe what the mind truly is, to let the mind watch itself moment by moment, is access to Mahāmudrā meditation right here and now. The result of the meditation does not come from anywhere else. The true nature of mind—mind itself—has always been the result. To realize the true nature of mind, through the mind, is the path. To know beyond a doubt that Ground Mahāmudrā, Path Mahāmudrā, and Resultant Mahāmudrā are undifferentiated is the ultimate realization. This is the quintessence of the highest and most profound of teachings. Teachings superior to this cannot be found.

\*\*\*

To support his or her students in avoiding perils on the path, a Mahāmudrā master must have the ability to gauge the aptitude of the student. The master must be able to see whether or not a given student is ready for so extraordinary a teaching. For their part, students must have complete confidence in the master to guide them safely along the path most suited to them. To ensure a correct assessment, conscientious masters are known to use their clairvoyance to read the mind of a prospective student. Putting their clairvoyance to good use, adept meditators can give very helpful instructions to those in the initial stages of meditation. For the sake of clarification, let us assume that the meditation master is a buddha. As a fully enlightened being, he or she, by virtue of his or her perfect wisdom, would not have any difficulties helping others in their practice. If the meditation master were a bodhisattva on any of the ten bhūmis, he or she would still not have any difficulties, because he or she would still be highly clairvoyant. If the meditation master were a meditator well advanced in practice and very close to realization, he or she, too, would not have any difficulties guiding others towards enlightenment, because the supernatural power of clairvoyance would be advanced enough that it would serve adequately in helping others. However, if the meditation master had yet to reach any direct experience of realization, and does not yet have clairvoyance, he or she would be less able to accurately assess the aptitude of a beginner. If such were the case, he or she would be well advised to rely on divination. In divination, the meditation master should fervently supplicate the Buddha and the meditation deities for guidance, in order to guide others in turn.

Students' capabilities vary. Most are suited to the gradual approach in meditation. For those of high capacity who are ready for the instantaneous Mahāmudrā teachings, however, the *path of knowing the essence* as presented above should be taught right away. Often in the Karma Kagyü tradition, these teachings would be given based on the text called *Chag chen yigé shipé tri*, or in English, *Mahāmudrā, the Four-Word-Instruction*. For others, the Mahāmudrā teachings should be progressively introduced through the gradual stages of instructions. For the gradual approach, the text used as a basis would usually be the *Chag chen lhenchik kyé jor gyi tri* or *Mahāmudrā, the Instruction for Practicing*

*Coemergence*. In that case, first the śamatha and the vipaśyanā teachings commonly shared by all Buddhist vehicles should be taught and practiced. With this foundation well laid, students proceed with the practices specific to the Mahāmudrā meditations, that is, the specific śamatha and vipaśyanā meditations. In the Karma Kagyü tradition, the Mahāmudrā path is often taught in a gradual way according to Gampopa's method.

(from Chapter 3: *Śamatha and Vipāśyanā Specific to Mahāmudrā* pp. 94 – 101)

















# Buddha's Teachings: How to Categorize

## PART I

In the following, Prof. Sempa Dorje will talk about the Buddha's teachings and how they can be categorized.

After Buddha achieved enlightenment, the next thing he did was Turn the Wheel of Dharma. When we ask, "What is the Turning of the Wheel of Dharma?", or, "What is the Buddha's teaching?", there are many ways to classify it, but in brief, there are two main categories: The first is called *pariyatti* (Pali; agama in Sanskrit), which means the *Dharma of Transmission*. The second is *patipatti* (Pali; adhigama in Sanskrit), which means the *Dharma of Realization*. So in other words, these two are the *study or learning aspect of the teaching* and the *accomplishment aspect of the teaching*. These are the two categories of Buddha's teaching.

In terms of the first division, Buddha's entire teaching can be categorized into *Twelve Branches of Teaching*. If organized in terms of heaps, then *84,000 Heaps of Buddha's Teaching* is another category. Grouped according to their subject, they are all comprised in the *Tripitaka* or the *Three Baskets*, and are called the *teachings of learning*, or *ten pei chö* (wyl. bstan pa'i chos) in Tibetan.

The second category is called the *accomplishment or realization aspect* and includes the teachings on the Three Trainings; they comprise the whole range of trainings in all yanas. In each of them, the way of practicing is slightly different, but overall, the extraordinary Three Trainings are equal in all Buddhist yanas, and none of the Buddhist schools can bypass practicing them. Further, regardless of the different yanas, the accomplishment part of the teaching can be summed up into the Five Paths: the Path of Accumulation, the Path of Joining, the Path of Seeing, the Path of Meditation and the Path of either Accomplishment or No-more-learning. These five paths complete the *teachings of accomplishment or practice*, *togpei chö* (wyl. rtogs pa'i chos) in Tibetan.

The largest and most well-known category used to organize Buddha's teaching is that of the 84,000 heaps. When put like that it sounds simple, but in fact, if we go through each of them one by one, it becomes very difficult, and almost impossible, to answer the question of how to count from one to 84,000. As far as Genla knows, there is

no explanation to be found in Tibetan Buddhist scripture describing each of the 84,000 teachings one by one. Then how can we talk about 84,000 teachings? Or how can we define the heaps at least in a rough manner? In general, it is said that the 84,000 teachings were given as remedies to each of the defilements, or disturbing emotions. So on a general level, it is said that there are 21,000 kinds of disturbing emotions related to desire or attachment, and accordingly, 21,000 heaps of teachings were given by the Buddha as a remedy to subdue attachment. Similarly, 21,000 heaps of teachings were given for the specific purpose of pacifying hatred or anger, and another 21,000 heaps of teachings were given as a remedy to subdue ignorance. Yet another 21,000 teachings were given as a general remedy, to pacify the three poisons altogether. This brings us to a total of 84,000 teachings, all of them given as remedies for pacifying the three poisons.

Then another well-known way of categorizing Buddha's teaching is into the Three Baskets or the Tripitaka. They are classified in terms of the subject of the turnings. All the ascertaining points related to the subject of moral ethics have been categorized into one group called the *Vinaya Basket*. The subject of analyzing the stages of mind, or explaining the varieties of samadhi, has been grouped into another section called the *Sutra Basket*. And the third basket is the *Basket of Abhidharma*; it is the path through which you can remove all your obscurations. Abhidharma also carries the notion of expounding on wisdom - extraordinary or distinguishing wisdom. So all teachings on this subject are grouped into the category that is the Basket of Abhidharma. This is how the different subjects of Buddha's teachings are grouped into the Three Baskets.

Buddha in fact strongly emphasized the practice of the Three Trainings and the Three Baskets. Therefore, from that perspective, the classifications into Three Baskets and Three Trainings are very relevant. So then, what are the Three Trainings? They are the subject to be determined by the Three Baskets. And that which is to be practiced is the training in moral ethics, the training in samadhi (also called the training of mind), and the training in wisdom (or distinguishing knowledge). These three are to be practiced. In terms of how the Three Trainings relate to the Tripitaka, the Vinaya Basket contains the

specific topic of the training in moral ethics, the Sutra Basket contains the topic of the training in samadhi or mind, and the Abhidharma Basket contains the teachings of training in wisdom. Wisdom here refers to the wisdom which completely uproots or pacifies all defilements.

Here we should keep in mind that the purpose of achieving enlightenment is to lead sentient beings from samsara to nirvana. How Buddha leads beings is by means of giving teachings - that is, through the Dharma, which is the real remedy. The genuine teaching is for samsaric people what medicine is for patients. It is not just for the sake of learning, or merely to get some information; it is more like an operation: Just like an operation for the body, engaging in the Three Trainings is a, let's say, very intense application or method for the practitioner of the path. The main reason for teaching or practicing moral ethics, samadhi, and wisdom is that they are the method for sentient beings to liberate themselves from samsara and to reach nirvana. That is the whole purpose of the practice of the Three Trainings; it is the way to obtain that very result.

In terms of their sequence, there is a reason why moral ethics comes first: Whoever engages in the Buddha Dharma to grow perfect enlightenment in oneself first needs to have the proper ground. And that proper ground consists in having proper moral ethics of the three doors (body, speech and mind). For example, to produce good crops, we have to have the clear intention, we need to have nutritious soil in the field, and then only can we have good crops. Similarly, it is only on the soil of having proper conduct of body, speech and mind that we can grow enlightenment. So, all those instructions or methods related to the improving and maintaining of proper conduct of body, speech and mind are given in the Vinaya; therefore, it is called Basket of Vinaya.

## PART II

In short, regarding the teachings on the Three Baskets, they comprise the Three Trainings which the practitioner needs to train in. The way the Three Baskets and the Three Trainings work is related to the suffering of samsara. Generally speaking, when a noble being looks at samsara, samsara is seen in its nature of constant suffering. One understands that due to that constant suffering, it is not a place to reside. There are no truly peaceful or joyful moments within samsara. This is how noble beings see it, and therefore they try their best for themselves and others to be free from samsara. The only ultimate solution to becoming free from samsara is to attain a state of permanent peace, nirvana, and that is the primary goal of noble beings. It is their activity for sentient beings and themselves. When we look into the

suffering of samsara, we see that samsara is grounded in karma and disturbing emotions. The best method noble beings have found to uproot these and thereby become free from samsara is by showing the true path.

Noble beings have categorized the teachings into three major topics called the Three Baskets. They are also described as 84,000 teachings, or as twelve branches of teachings. But why are those teachings categorized into Three Baskets or three major topics? The classification into the Three Baskets containing the Three Trainings dates back to the first and second Buddhist councils, and there are nine reasons for that: The first three are related to the topic of *what is to be abandoned*, the next three to *what is to be trained in or what is to be practiced*, and the last three reasons are about the *results*. From these reasons one can understand that the Three Baskets in fact should be practiced by all Buddhist practitioners; whoever is seeking liberation needs to practice the Three Trainings contained in them.

These nine reasons are very vast, therefore Prof. Sempa Dorje will not explain them all in detail, but only give a brief overview. The first category of three reasons is about what is to be abandoned. It can also be explained as part of the remedy, or antidote. In terms of the journey towards liberation from samsara, there are three basic obstacles that stop us from practicing the path: *Doubtfulness* is one major interruption that blocks one from getting into the practice or knowing things; the second one is *extremeness* or *falling into extremes*; and the third is to *hold one's view as superior*.

Regarding doubtfulness, Buddha Shakyamuni taught about the remedy for it in the Sutra Pitaka. In order to set one free from extremeness Buddha gave the teachings on Vinaya. And as an antidote for holding one's view as superior, Buddha gave the teachings contained in the Abhidharma Pitaka. These are the three obstacles and their three antidotes. This is how the Three Baskets function as remedies, related to what needs to be abandoned.

Doubtfulness may arise when one is supposed to take part in a practice, for example for achieving nirvana. Therefore one should know the ground, path and result properly: Ground means that we need a basis for our thoughts, a base for contemplation. If you have doubts, you will not be inspired to engage in understanding the ground. Actually, if you have doubt or suspiciousness towards any phenomenon that you are supposed to exercise or study, you will never be able to engage in it successfully. For example, if you are supposed to eat a certain food but you have doubt in its wholesomeness, you will try to avoid eating it. Therefore, from the very first moment onwards, doubtfulness becomes the biggest obstacle for one to

engage in the path. So Buddha Shakyamuni gave the vast teachings about the ground, path and result as a base for one to contemplate, so that one has no doubts about engaging in the path and result. That is reason number one.

The second reason is falling into extremes, which is part of the semi-disturbing emotions. There are two extremes in terms of *view*, and two extremes concerning *conduct*. Regarding views, they can be either nihilistic or eternalistic. Holding either of these views is considered to be one of the two extremes. When you abandon both of them, you are in the so-called Middle Path view. Regarding the two extremes of conduct, one is the extreme of indulgence in pleasure, the other is falling into the extreme of weariness or fatigue, exhaustion. Falling into any of the extremes of view or conduct leaves us no chance to engage in the practice to achieve nirvana. Therefore, practitioners who seek liberation have to avoid these extremes. So, in order to help practitioners abandon the extremes of conduct, Buddha Shakyamuni gave the teachings on Vinaya. For example, to protect people from the extreme of indulgence in pleasure Buddha Shakyamuni gave the Vinaya teachings such as how to avoid sexual misconduct and so on. To help others avoid the extreme of weariness, Buddha Shakyamuni gave the Vinaya teachings on proper food, appropriate clothing and so on. In this way the Buddha shows practitioners how to avoid the two extremes. That is why the Vinaya Pitaka or the Basket of Moral Ethics is taught.

The third obstacle to be abandoned is holding one's view as superior. It is to remedy this obstacle that the Buddha gave the Abhidharma teachings. There are many different types of holding wrong views. Among them there is the view of believing only in what is directly perceived through one's eyes and other faculties; one doesn't believe in any invisible or hidden phenomena. Proponents of this view also don't believe in past and future lives but only in the present life because this is the only thing we can experience, and there is no proof of continuity for it. That is considered to be the nihilistic view that existed in India many years ago.

Another view holds a superior atman, supreme self, as the owner of all forms of happiness and suffering of an individual. Proponents believe that there is a supreme self which leads all lives and owns the power to control the happiness and suffering of every being. Then there is a view that there is a universal owner called Ishwar who is a god and controls all actions in the universe; everything depends on him. Yet another concept is that of a supreme or permanent self which encompasses all phenomena, even stones and earth. These are different kinds of wrong views that exist, and which are not really close to reality; the investigation sort of failed to complete

and so their proponents created their own view which they think is superior and could lead them to liberation. This is known as holding one's view as superior.

There is a fundamental type of ego-clinging, which is the grasping to an 'I'; it is the natural sense of ego-clinging as a view. As long as we have this sense of 'I'-ness or ego-ness, then the sense of 'myself' and 'others' comes automatically. This type of ego-clinging consists in tightly holding on to oneself, bringing it to the level of a view. For example, whenever there is this side, there is also the other side. If we look at a river, one side of it automatically produces the other side of it as well. By this fundamental grasping to the 'I'-ness of oneself and others, attachment to oneself and others as well as hatred towards others is produced. In this way all afflictive emotions and suffering are produced.

All these wrong views are supported by the principal wrong view of clinging to a self – like the river Ganges, which is big at its source, and carries various small streams along with it. This is called holding one's view as superior. And to abandon this, Buddha Shakyamuni gave the Abhidharma teachings. How did he break the concepts? By explaining the right approach towards phenomena. Abhidharma is about how faculties function in reality, how form or aggregates exist. For example, 'form' is *rupayati* in Sanskrit (*rupa* in short), *ruk* (wyl. *gzugs*) in Tibetan, and *form* in English. The literal meaning for *rupayati* is *something that can be harmed, something that can be split apart, or something that can be destroyed*. This is the basic concept of form, *rupa* or *ruk*. It is the characteristic of form. When you analyze form within these concepts you will not find a single entity or identification which you can hold as supreme or permanent. On the contrary, through this characteristic of form the notion of a single entity will be dissolved. For example, we have a gathering in the lhakang. Everyone is together, there is a puja. But once the puja is finished, everyone parts and there is no one left. If you ask, "Where is everyone gone?", they are not gone anywhere because it was just beings gathered together, and that was seen as a form. In this way the whole universe exists as gathering and associating. There is nothing that appears and is accomplished independently. That is the type of teaching Buddha Shakyamuni gave in the Abhidharma Pitaka to avoid wrong views.

When you look into the subject of the aggregates, there are individual definitions and general definitions. When we say that an aggregate is of the nature of suffering, that is one type of definition. Further, aggregates are impermanent, they are emptiness, and they are selfless, which implies that aggregates are not a single entity; they are not independent. Through these individual and general



definitions Buddha established the right view and right understanding of aggregates. Likewise, Buddha gave Abhidharma teachings to distinguish the reality of each and every phenomenon and how it works. The purpose of the Abhidharma teachings is to help destroy all wrong views – they are all about the practice and training in wisdom.

With this, the first three reasons are complete. As for the next six reasons, Prof. Sempa Dorje would like to introduce them briefly. The second set of three reasons is regarding the practice of what is to be adopted, and the Sutra Pitaka is aimed mainly at explaining just that. This is the purpose of the Sutra Basket. To accomplish moral ethics, the Vinaya Pitaka is taught. To accomplish the training in wisdom, the Abhidharma Pitaka is taught. These three are the second set of three reasons of why there are Three Baskets.

Then there is a third category of three reasons: Those are given in order to describe phenomena precisely, to make one accurately see phenomena. It is said that to know phenomena and their meaning, the Sutra teachings are given. To accomplish phenomena and their meaning, the Vinaya Pitaka is given. To ascertain phenomena and their meaning, the Abhidharma Pitaka is given. This is the third set of three reasons of why the Tripitaka is taught. These are the nine reasons explained in verse by Maitreya.

*(Extracted from a teaching given by Prof. Sempa Dorje in the course of two classes in January 2015 and translated by Khenpo Mriti.)*



# Karmapa International Buddhist Society Europe e.V.

## (KIBS Europe e.V.)

**K**IBS 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 April 22, 2021. The focus of the activity of KIBS Europe e.V. has again been the support of KIBI and the related activities of Gyalwa Karmapa. Since KIBI's academic program had to be paused in 2021 due to the current COVID-19 pandemic, this year's support was limited.

The new website of KIBS Europe, which focuses on the financial support of KIBI, is in progress. Our new website will allow targeted donations for specific tasks connected to the renovation and maintenance of KIBI, New Delhi. This can range from, for example, sponsoring a washing machine to a complete bathroom renovation. Our goal is to ensure maximum transparency in that potential donors can personally choose what they would like to sponsor. Furthermore, the sponsors will automatically receive donation receipts directly after payment.

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

Thank you for your support!

KIBS Europe e.V.

Bank : Volksbank Oldenburg eG

IBAN : DE 67 280 618 223 780 373 500

BIC : GENODEF1EDE

Website : [www.kibseurope.org](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>







# Mahamudra Practice in the Karma Kamtsang Tradition

The subject today will be the essential meaning of the Mahamudra teachings. Generally speaking, Mahamudra is considered a very high and important practice. In particular, it is the main practice of the Kagyupa. Mahamudra is divided into three parts: the fundamental or base, the path, and the result Mahamudra. As far as *base Mahamudra* is concerned, following the explanation of Jetsun Milarepa, there are two aspects to it: The natural state of mind or Mahamudra, and the unnatural – meaning the deluded – state of mind or Mahamudra. The natural, unafflicted, or pure state of fundamental Mahamudra can be understood as Tathagatagarbha, or Buddha Nature. This is the pure state of base Mahamudra. In the *Dhagpo Thargyen (the Jewel Ornament of Liberation by Gampopa)* it is stated that there are two types of Buddha: One is *Buddha by its nature*, the other is *Buddha by removing all obscurations*. Nevertheless, both these types of Buddha are within all sentient beings; they are pervading all sentient beings. But because of the obscurations within, sentient beings are described as deluded or with ignorance. However, it does not mean that the ignorance or the defilements are inseparable from the nature of mind – they are separable, and thus temporary. So ignorance, delusion, defilements are all temporary, and therefore, with the completion of the practice one can bring out the natural, fundamental Mahamudra, also called the state of Buddhahood or the natural state of mind.

In the prayer of Samantabhadra, a profound Nyingmapa text introducing Dzogchen practice (not the commonly known *King of Aspirations*), it is stated that there is one base, two paths, and one result. Why? Here, when we say ‘one base’, or ‘one ground’, it means that samsara and nirvana are founded upon one single base, and that is emptiness, that is the natural state. Therefore it is called *one base*. Then why are samsara and nirvana different? It is because of the two paths, meaning the path of nirvana and the path of samsara. These are the two different practices or experiences.

The same meaning is mentioned in the *Mahamudra Prayer* (composed by the 3rd Karmapa Rangjung Dorje). There it says that sentient beings are trapped in delusion

which in fact has never existed. In terms of how beings are deluded, the subject and object which you perceive as two different entities are actually your own manifestation, but you never ever realize that. Since you are not able to understand that it is your own projection, mind becomes dualistic and that is known as unknowingness. In other words, because of this unknowingness you experience self and other; because of self and other, you create more kinds of ignorance, and that is how sentient beings are trapped in samsara. In short, although all phenomena are by nature emptiness, sentient beings don’t understand that. This is what is meant with ‘ignorance of sentient beings’.

An example for how samsaric beings are trapped in illusion is sleep and dreams - samsara actually is like a bigger sleep, a bigger dream: When you are asleep and dreaming, these dreams are temporary. So, when you are dreaming, you see many good and bad things, but until you wake up from the sleep, you perceive your dream as real. It is only when you awaken that you understand. And all those dreams come from the daily impressions imprinted in your mind. When they are awakened, then you start to dream. If there are one hundred people sleeping, they have one hundred dreams. There may be one hundred dreams, but those one hundred dreams cannot be seen by others. Everyone has their own dream because everyone has their own imprints, propensity, or let’s say karmic imprints. Likewise, because of ignorance and defilements sentient beings deludedly perceive appearances as dualistic. If you look deeper into it, even in terms of temporary dreams, when you wake up, the dream actually never existed. When you analyze that, the dream is neither gone nor has it come - you can never find where it was. And similarly in terms of samsara: even though ignorance or sentient beings have never arisen or existed, because of ignorance we mistakenly grasp at and cling to appearances as truly existing.

The Tibetan word used here is *thrulpa* (wyl. ‘khrul pa). The literal meaning is *mistaken perceiving* (I translated it as *illusion*), but for now I will stick with delusion. So, if you ask if *delusion* disappears by itself or not, then no, Rinpoche says, it does not disappear or vanish by itself.





© Karmapa International Buddhist Institute, 2014  
photo by lekshey jorden



Yet, there is a method to remove delusion, and that is the practice of *khyerim* (wyl. bskyed rim) and *dzogrim* (wyl. dzogs rim), meaning the *generation stage* and *completion stage*. Also, if you practice the *Four Foundations* and other practices, delusion will be removed. If you ask, “Through these practices, where will delusion go?” - the answer is, delusion will not go anywhere; it has no place to hide. But once you are introduced and understand that it is in fact non-existing, that itself is the end of delusion.

An example would be this room: if you close all the doors and windows and switch off the light, it is dark. In the darkness you won't be able to see anything. But once you either open the doors or the window curtains, or switch on the lights, at that very moment all darkness will be gone. When you then ask, *where has the darkness gone?* - you will never find where it has gone; it is just because of the absence of light that there is darkness. When there is light, darkness is removed simultaneously. So it is the same thing with unknowingness or delusion: once you practice the path of Mahamudra, you bring light within you, clarity within you, and that light or clarity in your mind removes the dullness, delusion - basically the unknowingness. And then slowly you will achieve the result of Mahamudra which is called *complete Buddhahood*. In Tibetan, the term for Buddha is *sangye* (wyl. sangs rgyas): sang means something that you have purified, something that you have removed - that is, the ignorance, the unknowingness. And gye means that you have achieved something, it means something fully grown, something completely blossomed. That refers to the qualities of Buddha which you will also achieve at the time when you achieve Buddhahood.

In the Mahamudra prayer it is mentioned that, when you engage in the practice of Mahamudra, first you have to understand on which *basis* you purify ignorance, secondly what methods you will apply for the removal of ignorance, and thirdly *what is to be removed*. These are the three categories of assessment. As for the first, the ground for the application of purification is the innate nature of mind, which is inseparable from clarity and emptiness. When you look into the innate nature of mind, it is without shape and colour and so on, but the nature of mind itself is never separate from clarity and emptiness. That's supposed to be the ground for your practice. As far as the second one, the method is concerned, there is the practice of Mahamudra, and especially that practice of Mahamudra which contains the generation and completion stage. These are the most profound practices of Mahamudra. With these two applications you will remove all obscurations. Then third is what is to be removed: we have to remove the deluded state of obscuration, which is temporary. And finally, when you managed all these

practices, then the result must be the result of Mahamudra which is complete enlightenment. Rinpoche gave us the example of gold: when you go to a gold mine, first you will find gold but it is yet to be refined; so with the application of the proper methods you will bring out the pure gold. Then finally it will fully function as pure gold. It is the same with the practice of Mahamudra. Another example is that of milk and butter: at the beginning, when you have fresh milk, there is butter in it. But if you lack the knowledge of how to extract butter from milk, then you will not get butter, although it is already there in the milk. But with the proper application of the appropriate method, you will definitely get butter from the milk. This example is used to explain the essence of enlightenment.

These are the main practices of the Kagyupa. Now in order to realize Mahamudra, the Kagyupa have a special practice lineage which comes down from Marpa, Mila, and Gampopa. It is a practice that combines method and wisdom, wherein the method is supposed to be the way to bring about the wisdom. And that method is the *Six Yogas of Naropa*, i.e., *Inner Heat* (wyl. gtum mo), *Illusory Body* (wyl. sgyu lus), *Clear Light* (wyl. 'od gsal), *Dream Yoga* (wyl. rmi lam), *Transmigration* (wyl. 'pho ba), and *Intermediate State* (wyl. bar do). These so-called Six Yogas of Naropa are considered as a special method for practitioners of the Kagyu lineage. Through applying them you have a way to realize Mahamudra, to bring out the pure wisdom which gives you complete enlightenment. These are very profound practices, and it is not like everyone can easily practice them. But through a gradual process, eventually we can come to practice them, and attain the final stage of enlightenment.

Through the practice of the Six Yogas of Naropa, you can transform your ignorance or defilements into practice: The practice of Inner Heat has the power to transform your ordinary desire into great joy - great joy meaning it is beyond samsaric great joy. The practice of Illusory Body has the power to transform your anger. The practice of Dream Yoga has the power to transform your ignorance (*timuk*, wyl. gti mug). Intermediate State and Transmigration are the practices which you can practice during death to transform to a better rebirth. There are also different categories in the practices of the Six Yogas of Naropa in terms of when they are applied: some are practiced during day time, some are practiced during night time, and some are practiced during or after death, in the intermediate state.

Since the Six Yogas of Naropa are the method to bring about the path of profound Mahamudra, it is important to not practice them separately; the Six Yogas of Naropa and the practice of profound Mahamudra must be unified. Therefore Mahamudra is called a unified practice. When



we say unified, there are different aspects to that, such as the inseparability of clarity and emptiness, the inseparability of appearance and emptiness, the inseparability of sound and emptiness, the inseparability of joy and emptiness. Because all these aspects come together, the unified practice of Mahamudra is the core essence. For example, when you practice Mahamudra inseparably, then sound becomes emptiness or emptiness becomes sound; those two are not separate. In the practice of pure mind or the way of Mahamudra, joy and emptiness are inseparable. Like this. With regards to appearances, when you see something and know it as emptiness according to the Mahamudra lineage, this can also lead you to realize inseparability. This is why it is called the unified practice of Mahamudra.

Therefore, one practice is not enough; in the Mahamudra lineage you have to carry out the unified practice of method and wisdom. And so, to begin with, you practice calm-abiding, or *shine* (wyl. zhi gnas) in Tibetan. When you have stabilized and learned to focus your mind through the application of shine, that alone is not sufficient; you then have to apply the practice of insight meditation, *lhagtong* (wyl. lhag mthong) in Tibetan, in order to bring out wisdom. So in Mahamudra practice, from the very beginning shine and lhagtong must be unified. This completes the explanation on Mahamudra.

*(Extracted from a teaching on the Mahamudra Prayer given by Beru Khyentse Rinpoche in fall 2014 at KIBI and translated by Khenpo Mriti.)*







# Constant Dripping Wears Through the Stone

At times, when one's whole life swirls on in 'lockdown-mode', it seems the only thing left to do is persevere in small steps – however tiny they may be.

At KIBI Library, this somehow turned out to be the past years' motto. Still unable to welcome visitors or roll out any bigger projects, the space has nevertheless been filled with meaningful activity, by placing the entire focus onto cataloguing. And this did, in the end, pay off in two ways: Though, as previously mentioned, our old database had already reached a high age, its complete breakdown by the end of the year did come a little out of the blue. However, as the cataloguing into the new database had been well underway, the effect was minor. And secondly, we are now very happy to share that the cataloguing of the entire English book section has been completed, and thus KIBI Library shelves can be browsed from anywhere in the world via the Karma Kagyu Libraries catalogue. The next step will be the recording of Magazines and the Foreign Language sections (Sanskrit, Tibetan, Chinese).

Further, the library office has been equipped with new

furniture, and a handful of books have been purchased, all of them essential enhancements for Dharma studies. In terms of service, the number of users as well as book lends was lower during the year 2021-22, which is to be expected considering the conditions. Still, several inquiries in person as well as from overseas did come in occasionally. Apart from that, we were able to complete several preparatory tasks for the library as well as publications so that, whenever conditions meet, all the small groundworks may be brought together easily, and hopefully support a smooth realization of any larger project.

In this sense, we keep going little by little, until impermanence once again kicks in – may then the path be cleared for all Dharma activities to spread far and wide, reaching out to the countless multitude. May all be auspicious!

Katrin Becker  
KIBI Librarian

















# CALENDAR OF EVENTS

## 2021/2022





## MARCH 10<sup>TH</sup> 2021

### International Women's Day



Honoring the dedication, achievements, and devotion of women as well as their importance in society, KIBI Sangha celebrated International Women's Day by joining the inter-faith peace prayer gathering at Gandhi Smriti, New Delhi.

## MAY 6<sup>TH</sup> 2021

### Birthday Celebration for His Holiness the 17<sup>th</sup> Gyalwa Karmapa



In celebration of the Gyalwa Karmapa's birthday, KIBI conducted a large offering of lamps and long-life prayer for His Holiness and all sentient beings.

## MAY 21<sup>ST</sup> 2021

### KIBS Charity Activity:

### COVID-19 Relief Distribution



KIBS engaged in a charity activity by providing meals to more than a thousand underprivileged people living on the street in three areas of New Delhi. Additionally, hand sanitizer as well as mosquito repellent cream were distributed.

Moreover, KIBS mailed several parcels with Tibetan herbal medicine to the Sangha in Rumtek, Sikkim, and practitioners in Bodhgaya for both preventing and treating of COVID-19 infections.

## MAY 24<sup>TH</sup> 2021

### The 7th Maha Parinirvana of Kunzig Shamar Rinpoche



KIBI Sangha & staff began the day with the *Ritual of Offering to All Dhagpo Kagyu Masters*. In the evening, the recitation of *Calling the*



*Guru from Afar* was performed, followed by the *Lamp Offering Aspiration Prayer* which concluded the offering of one thousand lamps.

## MAY 26<sup>TH</sup> 2021

### 2565th Buddha Purnima



KIBI commenced this holy day with the ritual of *The Sixteen Arhat Puja*, followed by the *White Tara Puja* for the longevity of Thaye Dorje, HH the 17<sup>th</sup> Gyalwa Karmapa, Thugsey la, all the sentient beings, and in particular all those affected by the COVID-19 pandemic. In the evening, an offering of one thousand lamps was made by the entire KIBI family along with the recitation of the Lamp Offering Aspiration Prayer.

## JUNE 25<sup>TH</sup> 2021

### KIBS & PPCWS Charity Activity: Food Distribution



KIBS held a food relief initiative for the people of different slum villages such as Kusum Gaon, Vasant Vihar, Priyanka Camp, Jobri Kuli Gaon, Basant Lok, Bigampur Jobri Gaon, Malviya Nagar, Anderimore Jobri Gaon, Mehrauli and Katwaria Sarai Gaon. More than 170 families were provided with rations.

## JULY 14<sup>TH</sup> 2021

### Chokhor Duchen



Commemorating the 1st Turning of the Wheel of Dharma, in the morning *The Sixteen Arhat Puja* was conducted at KIBI. In the afternoon, an offering of lamps, along with the recitation of various aspiration and dedication prayers for the well-being of the world took place.

## AUGUST 11<sup>TH</sup> 2021

### Birthday celebration for H.E. Thugsey Jigme Chokyi Trinley





KIBI celebrated the auspicious 3<sup>rd</sup> birthday of H.E. Thugsey Jigme Chokyi Trinley by offering a mandala and Khatags (ceremonial scarves), which was followed by the chanting of the Smoke Puja (*The Cloud Banks of Nectar*) and offering of traditional saffron rice and butter tea to all participants. A cake-cutting ceremony was led by Solpon Tsultrim Namgyal after the puja.

## AUGUST 15<sup>TH</sup> 2021

The 75<sup>th</sup> Independence Day of India



In gratitude to this great nation, KIBI Sangha & staff prayed for mother India's eternal liberty, mental and technological development and ultimate happiness for her 1.3 billion children. The flag was raised accompanied by the chanting of the national anthem.

## DECEMBER 8<sup>TH</sup> 2021

The 19<sup>th</sup> Grand Kagyu Monlam Chenmo



This year, the Kagyu Monlam was once again conducted in various places simultaneously. In accordance with this arrangement, KIBI Sangha carried out a Kagyu Monlam from 8<sup>th</sup> – 14<sup>th</sup> December 2021.

## JANUARY 26<sup>TH</sup> 2022

The 73<sup>rd</sup> Republic Day of India



Gathered under the national flag, KIBI members prayed for peace and harmony of India and honoured their spiritual motherland by chanting the national anthem.

## FEBRUARY 23<sup>RD</sup> 2022

KIBS & PPCWS Charity Event: Food & Face Mask Distribution





Aiming to aid those who are affected the most, KIBS, in collaboration with Palace Pomra Cultural & Welfare Society, held a food relief event and medical mask distribution for deprived families housed in Shey Gongma, Agling camp, Skalzangling (UT Ladakh) as well as neighbouring villages. More than 300 families were reached and could be supported by providing rations and medical masks.



## FEBRUARY 27<sup>TH</sup> 2022

### Mahakala puja



At the end of the 12<sup>th</sup> month of the Tibetan Calendar, a three-day Mahakala Puja was conducted.



## MARCH 3<sup>RD</sup> 2022

### Tibetan Losar Celebration & Sutra Recitation



KIBI auspiciously celebrated Losar by offering a mandala and Khatag (ceremonial scarves). Following the advice of His Holiness, the new year then began with a seven-day recitation of Samantabhadra's *King of Aspiration Prayers*, the *Manjushri Namasangiti*, the *Kamchu Nagpo*, and the *White Mahakala Puja*.



# Account Summary

## Account Summary for the year ended 31st March 2022

<b>Incoming Resources (in INR'000)</b>	<b>Amount</b>
Voluntary Contribution	1538
Promotional Activities	9
Teaching & Meditation Activities	140
Accommodation Charges	-
Food Charges	85
Bank Interest	86
Other Income	194
	2055

<b>Expenditure Details (in INR'000)</b>	<b>Amount</b>
Promotional Activities Expenses	960
Kitchen Expenses	847
Communication Expenses	269
Printing & Stationery	23
Staff Welfare & Benefit	712
Conveyance and Traveling Expenses	8
Salary and Honorarium	1399
Professional & Legal Expenses	54
Electricity & Water	1535
Depreciation	353
Repair & Maintenance	103
Other Expenses	84
	6347



# 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.

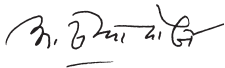
The effectiveness of the system of internal control was maintained and reviewed through:

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, 2022



Skarma Ishey Jungnes  
Secretary  
31st March, 2022

## 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
Executive Member	Dr. Tsewang Gyatso Bhutia
Executive Member	Mr. Chonet Dorje
Executive Member	Mr. Sharad Saxena
Executive Member	Mr. Hari Prakash Maurya
Executive Member	Prof. Bhagwati Prasad
Executive Member	Prof. Sanjib Kumar Das
Executive Member	Ms. Anju Bhutia

### KIBI Academic Committee

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







## KARMAPA INTERNATIONAL BUDDHIST SOCIETY

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

Tel.: +91-11-41087859 | E: [kibsociety@gmail.com](mailto:kibsociety@gmail.com)

W: [www.kibsociety.org](http://www.kibsociety.org) / [www.kibi-edu.org](http://www.kibi-edu.org)

F: [www.facebook.com/KIBSociety](https://www.facebook.com/KIBSociety)

Editor:	Thinley Namgyal
News Compiler:	Thinley Namgyal
Design and Layout:	Lekshey Jorden
Photography:	Thule G.Jug, Tokpa Korlo, Lekshey Jorden and thanks to all the other photographers

© Karmapa International Buddhist Society 2022

ISBN 978-9383-0270-9-5



9 789383 027163