

The future begins now
Karmapa
EUROPEAN VISIT 2014
GERMANY | 28th May - 9th June

THE OFFICIAL COMMEMORATIVE PROGRAMME OF THE FIRST VISIT OF
HIS HOLINESS THE 17TH KARMAPA OGYEN TRINLEY DORJE TO EUROPE



HOMAGE

The poison and enemy of this world,
he declared, is the growth of poison in the mind.
He cut off that growth with the sword of wisdom.

The father and mother of this world,
he declared, are the countless sentient beings,
and he nurtured them with love and compassion.

The joy and misery of this world,
he declared, is the result of our own karma,
and he showed us the ways to purify it.

The refuge and guide of this world,
I understand, is the Prince of the Sakya,
and I humbly prostrate myself at his feet.





MESSAGE OF HIS HOLINESS THE 17TH KARMAPA

There are numerous students connected with the Karma Kagyu school of Tibetan Buddhism in many European countries. There are also many people who have a direct connection with the Karmapa, who, for the last twenty years or so, have been expressing the wish that I would come to Europe. This has become a very important purpose in my life. Since my childhood I have kept the aspiration very firmly in my heart, and this year there is a strong hope that I may be able to visit Europe. This is good news for me and for those who have invited me. I hope that this year all our expectations and aspirations to meet together in Europe will be fulfilled.

I am very grateful to all of you, all the centres and students who have been making preparations for such a long time with prayers and aspirations that I would be able to come. Therefore, I hope to visit Europe not only this year but also many times in the future.

It's very difficult to remember past lives. Although we may have lived countless lives before, we do not necessarily remember them. There are many complicated hurdles between lives and many karmic obscurations. When I was very young I used to look at children's books from Europe. Somewhat inspired by them, I sometimes had an experience of being within a natural surrounding in ancient Europe, where I was living in a very pleasant and happy way.

I think that for me the most important thing is to follow in the footsteps of the 16th Karmapa. I wish to follow on from whatever activities he started and imprints he left with his body, speech and mind on Europe and the people of Europe, continuing his activities and laying a good foundation in my students. This is my first wish.

Secondly, as a Buddhist leader living in the 21st century I also hope to work towards bringing not only outer material progress, but also inner happiness and well-being to all the people of this world. Finding a way to create outer conditions as a means to develop inner peace and joy, this is where I place my hope and efforts.

It is not only that I like Western culture, but also I consider myself as someone who has a great love for Western civilization. In particular I have great admiration for Western technology, poetry and many of the things which originated from Europe. I find the history of Europe very moving and I am constantly studying it with great interest.



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I believe that all religions are trying to bring all the people of the world out of the slumber of ignorance and nearer to the true nature of reality. I fully trust that the Christian religion, like all others, is working towards sowing the seeds of benefit and happiness for humanity. As a Buddhist and as a human being, I consider love, kindness, friendship and affection towards one another to be some of the most important and natural qualities of human life. I think all religions are trying to work on developing these qualities in all beings. I believe that all religions are working to promote positive conduct and inspire people. Therefore, I think that they are certainly all very beneficial.

I think the world is moving together very quickly. Communication has become very fast, and understanding between East and West is growing. Because of this development, the concept that the whole world is one is becoming more evident. Therefore, it becomes very important for all of us to regard the world as a whole and try to work for the benefit of all sentient beings. I myself also try to work towards that goal. I think this resolve is very much the need of the times for all of us human beings.

I don't have any special aspiration to spread Buddhism, though, of course I do have the responsibility and the duty to bring the Dharma practice to those who have connections with the Dharma. I am ready and waiting to fully serve and guide Buddhist practitioners according to the Dharma. However, whether you call it Dharma or not, I believe that the main thing is to become a good person, to have good thoughts and to act positively; to become a source of benefit for all beings. Sometimes I feel that using the name of a religion – in this case Buddhism – is not very useful, because it gives the impression of being something limited and exclusive.

This world is a huge family with millions of members, and all of us are dependent on each other. It is important that we should respect and appreciate each other, recognising each other's importance. We should try to create a world with kindness and love. I think in the future we all share the responsibility of creating a more equal and loving world. I would like to work towards that end to the best of my ability. I think it is important for all of us to do the same.

Ogyen Trinley Dorje
The 17th Karmapa

WELCOMING THE KARMAPA

Image by Darshanphotoart.co.uk



From May 28th to June 9th, 2014, His Holiness the 17th Karmapa, Ogyen Trinley Dorje, will make his first visit to Europe, travelling to Kamalashila, his European seat in Germany, and to Berlin. His followers and friends have long waited for this auspicious event and extend a joyful welcome to him. We hope that this will become an annual event with time enough to visit each and every corner of Europe, so that he can share his deep wisdom and immense compassion.

The Karmapa is one of the most revered spiritual masters and religious leaders of Tibet, whose lineage dates back to the twelfth century, the time of the first Karmapa, Dusum Khyenpa (Knower of the Three Times, 1110-1193). Since then, all the Karmapas have predicted their own rebirth, creating a tradition of reincarnate lamas that is unique to Tibet. Further, the Karmapas are not only leaders of a major school within Tibetan Buddhism, but also lineage holders in most of the wisdom traditions preserved in Tibet.

The Karmapas live their lives as authentic masters, embodying the activities of a buddha and benefitting all living beings. Historically, many Karmapas have had a huge following both inside and outside Tibet, but they have never assumed any political power even though their influence has been widespread. Some of the Karmapas became teachers to the emperors and kings of China, Mongolia, Bhutan, Nepal, and other areas throughout the Himalayan regions of India.

His Holiness the 16th Karmapa, Rangjung Rigpe Dorje, travelled to many parts of Europe and America, sharing the profound wisdom he embodied. Those who could meet him only once speak of this occasion as one of the most important moments of their lives. He left a strong impression on those who met him and on many who never saw him, becoming one of the main teachers who brought Buddhism to the West.

The 17th Karmapa is known for his courage, compassion, dedication, creativity and scholarship. Before and after his famous escape from Tibet, he has trained widely in all the lineages of ancient wisdom that came to Tibet over a thousand years ago; he has become a great master, eager to share and ever open to learning.

The visit of the Karmapa to Europe will encourage the increasing co-operation between the sacred wisdom of the East and the advanced science and technology of the West. Crucial for the 21st century, this exchange will continue to open up new perspectives for both sides, carrying forward the pioneering work begun by His Holiness the Dalai Lama.

As we extend our heartfelt and enthusiastic welcome to His Holiness the 17th Karmapa, we would also like to thank all his teachers, and especially His Holiness the Dalai Lama for his fatherly kindness and constant guidance to the younger Karmapa. We wish to thank the Government and people of India who have welcomed the Karmapa as an honoured guest in their country and opened the doors for this visit. Further, the Central Tibetan Administration gave much appreciated assistance in making all the arrangements.

Finally, we would like to give our great thanks to the local and central governments of Germany whose assistance has made this visit possible.

A handwritten signature in black ink, appearing to be 'Ringu Tulku' in a stylized, cursive script.

Ringu Tulku
Official Coordinator, Karmapa in Europe 2014



Images: ©Clemens Kuby

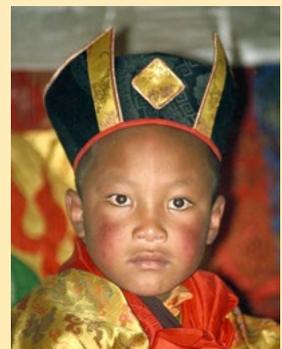
HIS HOLINESS THE 17TH KARMAPA OGYEN TRINLEY DORJE UPHOLDER OF BUDDHA ACTIVITIES

The first Karmapa, Dusum Khyenpa (1110-1193) began the system of recognising reincarnate Lamas in Tibet over 900 years ago when he predicted his own rebirth. “Karmapa” in Tibetan means one who upholds the activities of the Buddhas. The Karmapa also founded the Karma Kagyu branch of the Kagyu School of Tibetan Buddhism. All sixteen Karmapas became masters with special qualities, highly respected and revered by all the different schools of Tibetan Buddhism and by the people of Tibet and the Himalayan region. Some of the Karmapas even became teachers to the Mongolian and Chinese Emperors. When the 16th Karmapa fled Tibet and arrived in Sikkim, the King of Sikkim offered him land to build a large monastic centre, which later became Rumtek Monastery.

His Holiness the 17th Karmapa, Ogyen Trinley Dorje, was born in a remote corner of Eastern Tibet to a nomadic family in 1985. He was found by following instructions contained in a prediction letter left by the 16th Karmapa and his identity was confirmed not only by Tai Situ Rinpoche and Gyaltsap Rinpoche, but also by His Holiness the 14th Dalai Lama. In 1992, the Karmapa was enthroned at Tsurphu, the traditional seat of the Karmapa lineage in Tibet.

Even at an early age, he showed signs of becoming a leader of great strength and learning. He gave his first public empowerment at the age of eight and soon mastered all the teachings that the monks at Tsurphu could offer. He started to guide the renovation of Tsurphu monastery, which was in the process of being rebuilt. He also constructed a shedra, or monastic college, at Tsurphu while guiding monasteries and centres around the world. The young Karmapa became a magnet for devotees from all over Tibet and many foreign countries. He also started to recognise the reincarnations of other important Kagyu lamas such as Jamgon Kongtrul Rinpoche.

At the age of fourteen, the Karmapa decided to take the most dangerous and challenging course of action by escaping from Tibet to India, for two main reasons. Firstly, he was not allowed to bring his teachers from India to Tibet and could not undertake his





traditional training as a spiritual leader. Secondly, the Karmapa saw signs that he would be used against His Holiness the Dalai Lama.

The world gazed in awe when the fourteen-year-old Karmapa arrived in Dharamsala at the beginning of the 21st century and took refuge at the feet of His Holiness the Dalai Lama. The Government and people of India accepted him as an honoured guest, and since then he has lived at Gyuto Monastery in Dharamsala, receiving a traditional monastic education and all the necessary transmissions, under the guidance of Kagyu masters and H.H. the Dalai Lama, who appointed Khenchen Thrangu Rinpoche as his main tutor.

Besides being a scholar and teacher in all areas of Tibetan Buddhist studies, his poems, paintings, calligraphy, and especially his plays and songs, composed and directed with the artists of the Tibetan Institute of Performing Arts, are highly appreciated. He enjoys studying the languages and cultures of different Asian and Western civilisations and has taken classes in Sanskrit, Hindi, Chinese, Korean, Vietnamese, and English. He is also interested in modern science and has actively participated in the Mind and Life Conferences with H.H. the Dalai Lama in Dharamsala.

The Karmapa took the responsibility of leading the Karma Kagyu School of Buddhism at an early age and within a short time has brought many reforms and progress in study and discipline at Karma Kagyu monasteries and nunneries. The Karmapa took the Kagyu Monlam as the main platform for his activities. This yearly prayer meeting in Bodhgaya draws thousands of monks, nuns, and followers from all over the world, and especially from the Himalayan region. The Karmapa started his reforms by teaching monks and nuns how to dress, sit, walk and prostrate correctly, and then how to meditate and how to pray. The International Kagyu Monlam Chenmo is a marvel not only for its inspiring prayers but also for its discipline and international participation. The prayers and teachings are simultaneously translated into 12 languages and web-cast worldwide.

In 2007, after several years as a vegetarian, His Holiness asked his monasteries to stop serving any kind of meat in their dining halls. He explained that if we were to have genuine compassion towards animals and the aspiration to ease their suffering, we should also try to do this in practice. At the end of his teaching, thousands of hands rose up from monks, nuns, and laypeople, making a commitment to become vegetarian. This is a wonderful demonstration of the way he teaches by example.

The Karmapa has also made a great difference in the education of the monastic colleges. He has changed the structure of the annual Kagyu Gunchö, the Winter Debates, where



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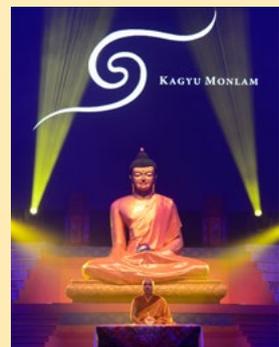
the monastic colleges gather together for a month to study and debate Buddhist philosophy. These days the Kagyu Winter Debates include a debating tournament with awards to the best colleges, best individual debaters, and most enthusiastic student. During this time His Holiness gives teachings on an important Kagyu philosophical text and the debates are followed by a three-day conference.

In 2014, the Karmapa made history by instituting an annual Arya Kshema Winter Dharma Gathering for Karma Kagyu nuns and by extending their access to rigorous education. Around 300 nuns participated. The nuns not only debated but took charge of all activities including rituals, chanting, and disciplining the whole gathering. This is but one of the examples illustrating how the Karmapa works towards empowering women in every field.

In 2009 at a TED conference in Mysore, the Karmapa declared that it is the responsibility of spiritual leaders to take a leading role in addressing such social issues as the environmental crisis and women's issues. He himself has committed to doing so personally, while also inspiring others to follow suit.

The Karmapa sees environmental protection as synonymous with Dharma practice. He has said that ultimately, he would like Tibetan Buddhist monasteries to become leaders in their own community on environmental issues, especially as the Himalayan communities begin to face the enormous consequences of climate change. In 2009, he founded, and continues to chair, *Khoryug* ("environment" in Tibetan), an association of eco-Buddhist monasteries in the Himalayas. Today, the association consists of over fifty-five Buddhist monasteries and nunneries that implement environmental projects across the Himalayan region. Along with Environmental Guidelines, the association has also produced a popular booklet called *108 Things You Can Do to Protect the Earth*. Beyond the Himalayas, he encourages people in the developed world to use fewer resources and to simplify their lives.

The Karmapa is a regular and popular visitor to Tibetan schools and colleges. He has become an example of courage, dedication, and is a strong upholder of authentic traditions while staying open to positive modern influences for Tibetans in general and its youth in particular. Tibetans living in Tibet call the Dalai Lama, the Panchen Lama, and the Karmapa, the sun, the moon, and the star of Tibet. The Karmapa's engagement with the younger generation has produced two important books: *The Future is Now* and *The Heart is Noble*. The Karmapa has said many times that he feels a deep connection with today's youth and likes to engage them in discussions and dialogue.



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Tashi Paljor ©Tsurphu Labrang Media



The Karmapa has also participated in many inter-religious dialogues and Buddhist conferences where he champions environment issues, women’s issues, youth issues, and promotes non-sectarianism along with respect for all spiritual paths.

He is traditional, authentic, innovative, and artistic in his way of doing things. As an example, in January 2014, he performed the Guru Padma Sambhava lama dance in Bodhgaya, which was done in accordance with the most authentic traditional way. However, he invited nuns to take part in the sacred dances, something that had never happened before in the Karma Kagyu tradition. These dances are one of the most blessed and magnificent religious performances within Tibetan Buddhist culture.

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His Holiness the 16th Karmapa travelled to many places in Europe and America establishing many centres and groups. Subsequently, followers and supporters of the Karmapa have repeatedly requested the 17th Karmapa to visit them. In May 2008, he made his first trip to the West, traveling to the United States, where he taught at many of the Dharma centres that are under his guidance as well as in large halls and arenas. He visited the US again in 2011.

Now, in 2014, he is making his first trip to Europe, fulfilling his long cherished wish to visit the continent. As did his predecessor, the 17th Karmapa also feels a strong personal connection to Europe. He often says that he feels that in one of his former lives, he was born as a farmer in Europe.

James Gritz ©2008 by Karmapa Foundation



For more information about His Holiness the 17th Karmapa, please visit:

www.karmapafoundation.eu and www.kagyuoffice.org





DHARMA TEACHINGS BY HIS HOLINESS THE 17TH KARMAPA

THE ESSENCE OF BUDDHISM

The Essence of the Buddhist teachings is as the following verse states:

*Do not commit any evil actions,
Engage in excellent virtue,
And tame your own mind –
This is the teaching of the Buddha.*

The entire Buddhist Dharma can be summarized by the instruction to give up harming others and to benefit them... For human beings in general and, in particular, for all followers of a spiritual tradition, the most important prerequisite for being a Buddhist is to give rise to altruistic motivation... A spiritual practitioner needs to have a peaceful and serene mind and altruistic attitude... If together with that you uphold the distinct view of a spiritual tradition, you will be able to benefit both yourself and many others.

(Heart Advice of the Karmapa)

OUR SHARED GROUND

Inside each of us there is a noble heart. This heart is the source of our finest aspiration for ourselves and for the world. It fills us with the courage to act on our aspirations. Our nobility may be obscured at times, covered over with small thoughts or blocked by confused and confusing emotions. But a noble heart lies intact within each of us nonetheless, ready to open and be offered to the world. Our task is to recognize this noble heart within us and learn to connect with it, to make it the basis of all that we do and feel. When we clear away all that blocks it, this heart can change the world.

(The Heart Is Noble)

MAHAMUDRA ARISES SPONTANEOUSLY

Dharma practice is not a matter of putting on a good show with body and speech. It's mixing the Dharma with one's own mind, taming one's hardened mind, and diminishing mental afflictions... We can't leave the Dharma outside our everyday life...

The Mahamudra instructions say one must not pursue mental afflictions, but when they arise, one shouldn't worry about them. For example, someone on a journey will see various scenery. One doesn't have to stop seeing what is there, nor does one have to be alarmed. The journey must go on. We tend to claim ownership of what is on the path. Rather it is a journey of noticing mental afflictions, looking at their essential nature... By feeding them, mental afflictions gain strength... If one doesn't entertain them, they will be defeated by themselves... All Dharmas come to the same point. All the profound instructions aim to uproot our mental afflictions...

Dedicated consistent integration of the Dharma into everyday life is the practical approach to Dharma practice.

(His Holiness The Karmapa teaching at the Root Institute in Bodhgaya/India, February 2014)



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COMPASSION IS THE ROOT OF ALL PRACTICE

The roots of Buddhist practice are the attitude of altruism and non-harm. In other words, the roots of Buddhist practice are loving kindness and compassion. From among these two qualities, I think that compassion is foremost: in general, we develop loving kindness by relying on compassion... Our compassion must have a broad focus, not only including ourselves, but including all sentient beings... According to the Mahayana teachings, all sentient beings have been our parents in the past, some are our current parents and some will be our parents in the future. For this reason, all sentient beings have a connection of affection towards us... all of these sentient beings are individuals with whom we are connected... When our compassion becomes genuine and deep, our actions for the benefit of others will be effortless and free from doubt.

(Heart Advice of the Karmapa)

A MEANINGFUL LIFE

Image by Darshanaphotoart.co.uk



I believe that our life can only seem meaningless when we think of it in a limited way, as just what is linked to us directly. Personally, if I were to look at my own life in that way, it could all seem pretty pointless. Bearing this big name, escaping from Tibet, all the efforts made since then – it would hardly be worth so much fuss for just one person – me! But when I see my life as something expansive, and see that I may be able to bring some happiness and joy to even just one person, then I know that my life has real meaning.

(The Heart Is Noble)

GENDER IDENTITIES: IT'S ALL IN THE MIND

Image by Darshanaphotoart.co.uk



Although we have limitless potential, we can end up feeling boxed in to a particular role in life or a particular understanding of who we are. How does this happen? We limit ourselves when we adopt specific identities, and then believe that this is truly who we are and must be. We can see this clearly happening with gender.

Often gender seems to define our place in the world and our life experiences, even though it is nothing more than a socially constructed identity. Our ideas about what it means to be a woman or man – that is, our gender constructs – are given meaning and importance in our day-to-day reality. Gender identities permeate so much of our experience that it is easy to forget that they are just ideas – ideas created to categorise human beings... Gender categories are not inherently real in and of themselves... In other words, there are fabricated masculine “I”s and fabricated feminine “I”s – and they are just ideas we have created.

(The Heart Is Noble)

©International Kagyu Monlam



My body is male but my mind has many female qualities, so I find myself a little bit like both male and female. Therefore, I have great aspiration to benefit all sentient beings, but especially I have the commitment to work for the welfare of women, especially nuns, as long as I live. As long as I have this life, I would like to work one-pointedly and diligently in their cause. I have the responsibility as the head of this (Karma- Kagyu) school of Buddhism. From that point of view, I promise that I will try to do my best so that the community of nuns receives all necessary practice instructions in order to progress and have the right kind of advancement in their field. I will do my best.

(H.H.Karmapa's speech at Tilokpur Nunnery in 2007)



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ENVIRONMENTAL PROTECTION: CULTIVATING NEW FEELINGS FOR THE EARTH

These days too many people seem to regard the earth as an object, a lump of rock and molten metal orbiting the sun, which can be utilized and exploited as we wish. The Earth is a living organism, an interconnected web of millions of life-forms... she is the source of life and our well-being... If our Mother the Earth is to survive, we cannot continue to live like this. We need a radical change in attitude and behaviour, starting with ourselves... We, as individuals, have to choose to live more simply and be content with less... The alternative is almost inconceivable. Imagine what would happen if we were to lose this our only home, the Earth. We have nowhere else to go.

(Environmental Calendar, 2014)

We share this planet with future generations. No matter how challenging it may be, we are responsible for changing our patterns of consumption so that human life on this earth is sustainable, now and in centuries to come...

When I first escaped from Tibet and came to India, a magazine named me an “Asian Hero of the Year”... They named several “heroes” each year, they understand that Asia and the world need many heroes. To be true heroes we need to generate a noble aspiration... A truly noble resolve can produce noble conduct. Anyone of us can ground our actions in our nobility of heart and become heroes.

(The Heart Is Noble)

RETHINKING MEAT

Using our planet’s resources to raise animals for slaughter dramatically diminishes the resources we could more effectively use to feed more people. Is meat eating even sustainable in the long run, if our aim is to end world hunger? I think this is a question we have to ask ourselves... Rethinking our personal consumption of meat is one way that we as individuals can have direct impact. Vegetarianism involves many ethical issues, but it is also an issue of environmental protection. Our reliance on meat is a major cause of climate change, deforestation and pollution. Roughly 20% of the world’s greenhouse emissions are caused by animals raised for human consumption. The methane gases emitted by livestock contribute more to climate change than does carbon dioxide. This tells us that if we human beings made a significant shift towards becoming vegetarian we could dramatically reduce global warming.

(The Heart Is Noble)



EMPOWERING THE YOUTH OF TODAY: THE FUTURE BEGINS NOW

The future of our society depends on today's youth. If young people have enthusiasm for education, ethics and peace, we have a solid foundation for progress. If not, the basis for a good future is missing...

Our hope for a better future places a heavy responsibility on the younger generation. How to meet this challenge? Try to educate yourself in areas that will benefit society. Take up spiritual disciplines that open your heart and mind. Co-operate with others and establish harmonious relationship with all people regardless of ethnicity, gender or age. Do everything you can to stop the misuse of our natural resources and the senseless destruction of our environment. With ethical discernment you – the youth of today – can create prosperity for the world and humankind.

Whether or not you go in a positive direction depends entirely on you. You have to be your own teacher and try to figure out what it takes to accomplish your goals... Take responsibility for yourself. Only you know your own secrets: no one else can read your mind. If you want to make a change, don't depend on the help of others without taking any initiative yourself.

(The Future Is Now)



Tashi Pajor ©Tsurphu Labrang Media

RESOLVING CONFLICTS: BUILDING A HEART TO HEART CONNECTION

My relationship to this concept of heart-to-heart or mind-to-mind connection is an interesting one, because as a spiritual leader I'm always attempting to open my heart to others and offer myself up for heart-to-heart and mind-to-mind connection in a genuine way with other people. But at the same time I've always been advised that I need to emphasise intelligence over the heart-to-heart connection, because being someone in a position like mine, if I don't rely primarily on intelligence, then something dangerous may happen to me.

So it's an interesting paradox at play there, but I had a really striking experience once, when a group from Afghanistan came to visit me, and we had a really interesting conversation. So we ended up talking about the Bamiyan Buddhas, which as you know were blown up some years ago in Afghanistan. But the basis of our conversation was the different approaches to spirituality on the part of the Muslim and Buddhist traditions. Of course in Islam, because of the teachings concerning the concept of idolatry, you don't find as many physical representations of divinity or spiritual liberation. In the Buddhist tradition there are many statues of the Buddha that are highly revered. So we were talking about the differences, between the traditions and what many people perceived as the tragedy of the destruction of the Bamiyan Buddhas.

But I offered the suggestion that perhaps we could look at this in a positive way. What we saw in the destruction of the Bamiyan Buddhas was the depletion of matter, some solid substance falling down and disintegrating. Maybe we could look at that to be more similar to the falling of the Berlin Wall. There a divide that had kept two types of people apart had collapsed and opened up the door for further communication. So I think, in this way, it's always possible for us to derive something positive that can help us understand one another better.

(His Holiness The Karmapa at the TED Conference, India 2009)

SOCIAL ACTION: CARING FOR ALL

Social action is a particular way of caring for others. The fact that human beings live together in societies is proof that we need one another's care... Because we are all profoundly interconnected, one person's well-being is intimately connected to the well-being of their community. If we create social systems that honour our basic interconnectedness, our society will be aligned with the reality of our existence. This will give us the basis for a society that is stable, and also supportive of human happiness...

Living in a society should be our daily reminder of how much we receive from and owe to one another. A clear awareness of this debt for the kindness we receive from others can provide a stable foundation for engagement in social service or activism. Our actions can be grounded in the simple wish to care for others as we ourselves have been cared for by the world.

(His Holiness The Karmapa at the TED Conference, India 2009)

LOVE THAT LASTS

I want to share with you a feeling I have. I feel that my love does not have to remain within the limitations of my own life or body. I imagine that if I am no longer in the world, my love could be still present. I want to place my love on the moon and let the moon hold my love. Let the moon be the keeper of my love, offering it to everyone just as the moon sends its light to embrace the whole world.

(The Heart Is Noble)



ACKNOWLEDGEMENTS

EVENT ORGANISERS

The Karma Kagyü Gemeinschaft Deutschland e.V.

In 1978 the Karma Kagyu Trust was founded in Munich. The main aim of the Karma Kagyu Trust is to facilitate the study and practice of Tibetan Buddhism, specifically in the Karma Kagyu tradition. It also aims to make contact with other Buddhist traditions, and establish inter-faith connections, including scientific, cultural and social dialogues. The spiritual director of the Karma Kagyu Trust is H.H. the 17th Karmapa Ogyen Trinley Dorje.

www.karma-kagyu-verein.de



**KARMA KAGYÜ GEMEINSCHAFT
DEUTSCHLAND E.V.**

UNTER DER SCHIRMHERRSCHAFT
S.H. DES XVII. GYALWANG KARMAPA OGYEN TRINLEY DORJE

Kamalashila Institute®

Kamalashila Institute® is the European seat of H.H. the 17th Karmapa Ogyen Trinley Dorje, head of the Karma Kagyu school of Tibetan Buddhism. Our main emphasis is on the teachings and practices of the Kagyu tradition, as they have been transmitted by Kagyu lineage masters since the 10th century. The institute was founded in 1981 and is situated in the countryside, near Cologne, Bonn and Koblenz. Our centre is under the spiritual guidance of Dzogchen Ponlop Rinpoche. The resident Lamas are Acharya Lama Sonam Rabgye and Acharya Lama Kelzang Wangdi.

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EUROPÄISCHER SITZ S.H. DES XVII. GYALWANG KARMAPA OGYEN TRINLEY DORJE
EIN ZENTRUM DER KARMA KAGYU GEMEINSCHAFT DEUTSCHLAND E.V.

Bodhicharya Deutschland e.V. / Berlin

Bodhicharya is a non-profit Educational & Cultural Association founded by Ringu Tulku Rinpoche. Activities include collecting, transcribing, translating, and publishing Buddhist teachings and educational materials, and supporting educational and healthcare projects around the world. The Berlin Bodhicharya Center was founded in 2001 as successor to the previous Berlin Karma Kagyu Center.

www.bodhicharya.de



**Bodhicharya
BERLIN**

The Karmapa Foundation Europe

The Karmapa Foundation Europe (or KFE) is an international foundation whose headquarters are in Brussels. It was established in 2010 by Venerable Ringu Tulku Rinpoche, Official Representative for Europe of His Holiness the 17th Karmapa Ogyen Trinley Dorje, the Supreme Authority of the Karma Kagyu Order of Tibetan Buddhism at the request of His Holiness. The aim of the Foundation is to provide – on a European level and from a European perspective – support for His Holiness the 17th Karmapa and his activities. The activities of the Karmapa Foundation Europe vary from supporting His Holiness' visits to Europe, allowing his spiritual teachings to be better known in Europe, sponsoring various types of projects and representing His Holiness' legal interests in Europe.

www.karmapafoundation.eu



**KARMAPA FOUNDATION
EUROPE**

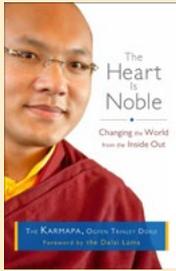
We would like to thank all the engaged helpers, the generous sponsors and the Administration of His Holiness The Karmapa (Tsurphu Labrang) for their support and contributions, which have made this project possible. We are also very grateful to Shambhala Publications, Hay House and TED for permission to reprint text from their publications and recordings, and also the International Kagyu Monlam and all the photographers who have shared their images with us.

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Dorothea Nett & Michelle Martin

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PUBLICATIONS BY HIS HOLINESS THE 17TH KARMAPA

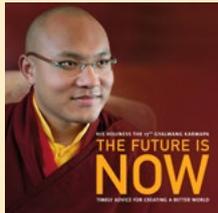


The Heart Is Noble

Changing the World from the Inside Out

In 2011, sixteen American college students spent a month in India with one of Tibetan Buddhism's most inspiring leaders, His Holiness the 17th Karmapa, discussing topics ranging from food justice to gender identities to sustainable compassion. Though the Karmapa was just a few years older than them, what they heard from him changed their lives. If you are willing to take up its challenge, this book can change yours – from the inside out.

Published by Shambhala Publications 2013

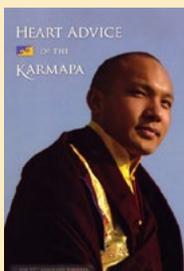


The Future Is Now

Timely Advice for Creating a Better World

The Future is Now, which pairs contemporary photography with 108 sayings on how to live more compassionately and consciously, is the Karmapa's first mainstream work. In it, he offers advice on such universal and personal themes as social values, the environment, freedom, responsibility, loneliness, and contentment. Fresh, bold, timely photos and straightforward text make the ancient teachings of Buddhism accessible to everyone.

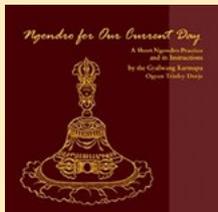
Published by Hay House 2009



Heart Advice of the Karmapa

To mark the occasion of his first visit to America, Heart Advice of the Karmapa presents some of the insight and wisdom of the 17th Karmapa, Ogyen Trinley Dorje, for the benefit of beings around the globe. Through dharma talks, interviews, poetry and song, this youthful master offers timely teachings on an array of topics: appreciating the environment, applying loving-kindness and compassion, understanding karma, and enjoying harmony with other religious traditions. A selection of songs, essays and poems of previous Karmapas is also included in this collection, providing a small glimpse into the rich legacy of these living Buddhas throughout the centuries.

Published by Altruism Press 2008

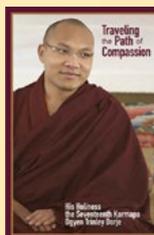


Ngondro for Our Current Day

A Short Ngondro Practice and Its Instructions

In this succinct teaching presented in 2006 by His Holiness the Seventeenth Gyalwang Karmapa in Bodhgaya, India, students are guided through a shortened version of the preliminaries for mahamudra practice, which His Holiness composed with the aim of benefiting practitioners from developed countries who often lead busy lives. The complete practice, in Brief Recitations, is written in English, Tibetan, and Tibetan transliteration, and complete instructions for the Four Special Preliminaries are provided, with the exception of guru yoga. His Holiness guides students through the details of each practice, including the visualisations of Refuge, Vajrasattva purification, and Mandala offerings, often punctuated with his good humour.

Published by KTD Publications 2010

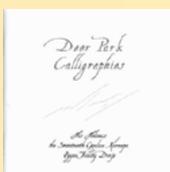


Traveling the Path of Compassion

A Commentary on The Thirty-Seven Practices of a Bodhisattva

Traveling the Path of Compassion is the commentary on The Thirty-Seven Practices of a Bodhisattva by Ogyen Trinley Dorje, the seventeenth incarnation of Gyalwang Karmapa. Ogyen Trinley Dorje's commentary connects this revered text with our daily lives and our deepest aspirations.

Published by KTD Publications 2009 (Densal Semiannual Publication)



Deer Park Calligraphies

The book comprises beautiful reproductions of 19 original calligraphies drawn by the Seventeenth Karmapa during a stay in Sarnath, India. Proceedings of this booklet go to the new building project of Karma Triyana Dharmachakra.

Published by KTD Publications 2004



The future begins now

Karmapa

EUROPEAN VISIT 2014

GERMANY | 28th May - 9th June

The first visit of His Holiness
the 17th Karmapa Ogyen
Trinley Dorje to Europe

KAMALASHILA INSTITUTE*
Kirchstr. 22a, D-56729 Langenfeld

MAY 28 16:00 Welcoming His Holiness Karmapa at the Kamalashila Institute* (Invitation only)

JUNE 01 09:30 Inauguration of Stupa (Invitation only)

NÜRBURGRING BITBURGER EVENT-CENTER
Otto-Flimm-Str., D-53520 Nürburg

MAY 29 09:30 Teaching: *The short Ngöndro* - 1
11:00 Teaching: *The short Ngöndro* - 2
15:00 Teaching: *Guru Yoga Practice*

MAY 30 09:30 Teaching: *The Mahamudra Lineage Prayer* - 1
11:00 Teaching: *The Mahamudra Lineage Prayer* - 2
15:00 Empowerment: *The 84 Mahasiddhas*

MAY 31 09:30 Empowerment: *Dorje Sempa*
14:00 Empowerment: *Medicine Buddha*

ESTREL CONVENTION CENTER
Sonnenallee 225, D-12057 Berlin

JUNE 05 19:30 Public Talk: *Ancient Wisdom for the Modern World. Heart advice for a Meaningful Life*

JUNE 06 09:00 Visit to Bodhicharya Berlin Centre (Invitation only)
14:30 Teaching: *Mind Training - Taming The Mind and Cultivating Loving Kindness*
19:30 Public Talk: *Buddhism and the Environment - Living in Harmony with our Planet*

JUNE 07 14:30 Public Talk: *Changing the World from the Inside Out - Love and Compassion for a globalised World*
19:30 Teaching: *Developing Inner Peace - The Art of Meditation with Cultural Events*

JUNE 08 10:00 Empowerment: *Karma Pakshi*
14:00 Young People meet The Karmapa: *The Future Is Now - Today's Youth are the Hope for a better Tomorrow*

Organiser: Karma Kagyü Gemeinschaft Deutschland e.V., Kirchstr. 22a • 56729 Langenfeld • Amtsgericht Koblenz VR 20991

