

111.111

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illustrated pdf-magazine

DIAMOND WAY BUDDHISM

KARMA KAGYU LINEAGE

*His Holiness*  
**17th Karmapa**  
*Trinley Thaye Dorje*  
**RUSSIA 2009**



In June 2009, a long-awaited event finally took place: His Holiness the 17th Karmapa Trinley Thaye Dorje, the head of the Karma Kagyu lineage and one of the world's most respected religious leaders, visited Russia. He was invited by the head of the Republic of Kalmykia, Kirsan Ilyumzhinov.

His Holiness visited Saint Petersburg, Elista, Moscow, Irkutsk, Ulan-Ude and Vladivostok. Karmapa Thaye Dorje was joined on his tour through Russia by several high Tibetan lamas, Lama Ole Nydahl, and seventy Buddhists from different countries of the world.



Saint Petersburg was not chosen accidentally as the first city to be visited. It was the first city in Russia (in 1998 it was still the USSR) that Lama Ole Nydahl visited, and it was also where the first Diamond Way center in Russia was established. Lama Ole's first books were published here, the first film about our centers was made here, and the first Russian travelling teachers are from here. The first Russian Phowa was also held in Saint Petersburg, and it was the first place in Russia where Lopon Tsechu Rinpoche gave empowerments.

A photograph showing three men descending the white stairs of an airplane. The man at the top is wearing a light blue shirt and glasses, looking down. The man in the middle is wearing a maroon shawl over a yellow shirt, looking down. The man at the bottom is wearing a brown jacket and a backpack, looking up. The background is a bright, overcast sky.

St. Petersburg







Saint-Petersburg saw the meeting of His Holiness with Vice-Governor Alexander Ivanovich Vakhmistrov, the head of administration of the Saint Petersburg council.













A welcome reception was set up for His Holiness at the Buddhist temple "Datsan Gunzechoyney", where His Holiness met with the head monk of the temple, Buda Badmaev.



















Karmapa Thaye Dorje gave the White Tara empowerment in St. Petersburg.  
In fact, Russian Buddhists have always revered their rulers as the embodiment of White Tara, considering them to be their patrons and protectors.



























In Saint Petersburg, Karmapa Thaye Dorje visited the State Hermitage, the museum of art and culture — the largest in Russia and one of the largest in the world.





The museum opened its undisplayed archives of Buddhist art especially for His Holiness. The rich collection contains hundreds of Buddhist statues and images, genuine relics from Tibet.





"It is an absolutely fairytale story: the 10th Karmapa was a great artist and sculptor, and the Hermitage has preserved two of his works, a thangka (an image made on a silk cloth) of Buddha Shakyamuni and a sculpture of Loving Eyes, the Buddha of Compassion (*Skt. Avalokiteshvara, Tib. Chenrezig*).

And now, after 400 years, the 17th Karmapa has arrived to observe his works in the wonderful treasury of Russian Arts. All seventeen incarnations of the Karmapa, who is also known as the "King of Tibetan Yogis" or the "Wish-fulfilling Jewel", are renowned for their unusual abilities. Good wishes made close to the Karmapa come true and amazing things always happen around him."

*Alexander Koybagarov  
President of the Russian Association of Karma  
Kagyü Buddhists*






"For me it was a great blessing and inspiration. It reminded me that regardless of time and circumstances, if a person does something positive, it will last, especially if one works out of compassion. Such a thangka is a result of compassion and wisdom expressed for the sake of others so that they can take refuge in it."

*His Holiness the 17th Karmapa Trinley Thaye Dorje*





Elista is the capital city of Kalmykia, a traditionally Buddhist region of Russia. The Kalmyks have a long historical connection with the Karmapas and the Kagyu school. As early as the thirteenth century the Kalmyks (then called Oirats) received the transmission of the dharma from the second Karmapa, Karma Pakshi (Bakshi). For this reason, His Holiness gave the empowerment on Karma Pakshi in Elista.

Elista

Kalmykia is the only European republic where the majority of the population are Buddhist followers.











On Russian Independence Day, the 12th of June, Karmapa Thaye Dorje met with Kirsan Ilyumzhinov, the head of the Republic of Kalmykia.

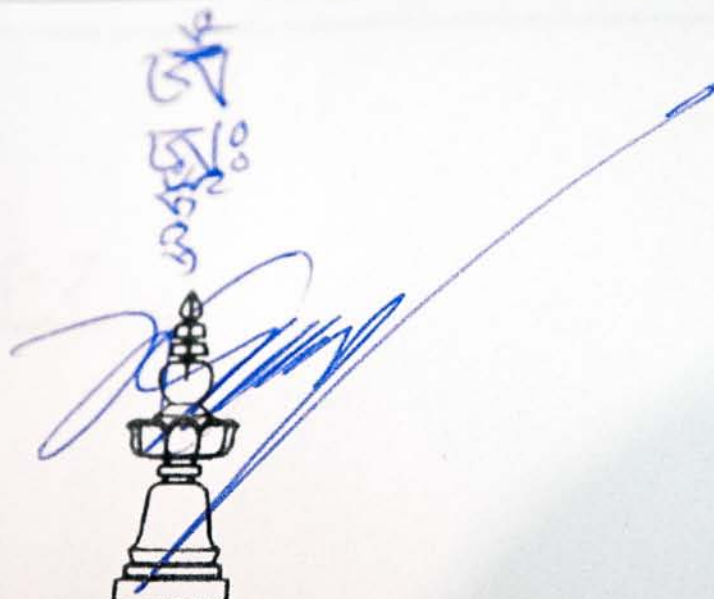






Архивный 9К3.

ФАСАД И-А



Karmapa Thaye Dorje signed the plans for a new Diamond Way Buddhist center in Elista.















In 1995, during Shamar Rinpoche's visit to Russia, a decision was made to construct a Stupa of Enlightenment, a monument symbolizing the enlightened mind of the Buddha, in the capital city of Kalmykia.

In the fall of 1998 the construction began under the guidance of qualified lamas. In 1999 Lopon Tsechu Rinpoche led the opening ceremony and consecrated the Stupa.















In Elista, Karmapa Thaye Dorje visited a khurul complex called «The Golden Abode of Buddha Shakyamuni», the largest Buddhist temple in Europe.







































Его Святейшество  
**Кармана XVII**  
Тринле Тхайе Дордже  
Россия 2009

В рамках международного фестиваля  
«Сочувствие без границ»

|   |  |
|---|--|
| <b>13 июня</b><br>начало в 16.00<br>Посвящение<br>на Арья Бала<br>(тиб. Ченрезиг) | <b>14 июня</b><br>начало в 16.00<br>Посвящение<br>на Карма Бакши<br>(тиб. Карма Пагши) |
|---|--|

Стадион Уралан (ул. Ленина, д.128)















Despite the heat of almost forty degrees Celsius, all those who attended received two empowerments of prime importance: on the Buddha Loving Eyes (*Kalm. Arya-Bala, Tib. Chenresig*) and on Karma Pakshi, the second Karmapa.







“Certainly the visit of such a high-level spiritual teacher is of great benefit for me personally and for all residents of our republic. I think that with his arrival, after he sets foot on Kalmyk land, perhaps there will be more rains, as well as better harvest and progeny. On the other hand, it is also beneficial for the people, as we will become calmer and kinder.”

*Kirsan Ilumzhinov*  
*Head of the Republic of Kalmykia*



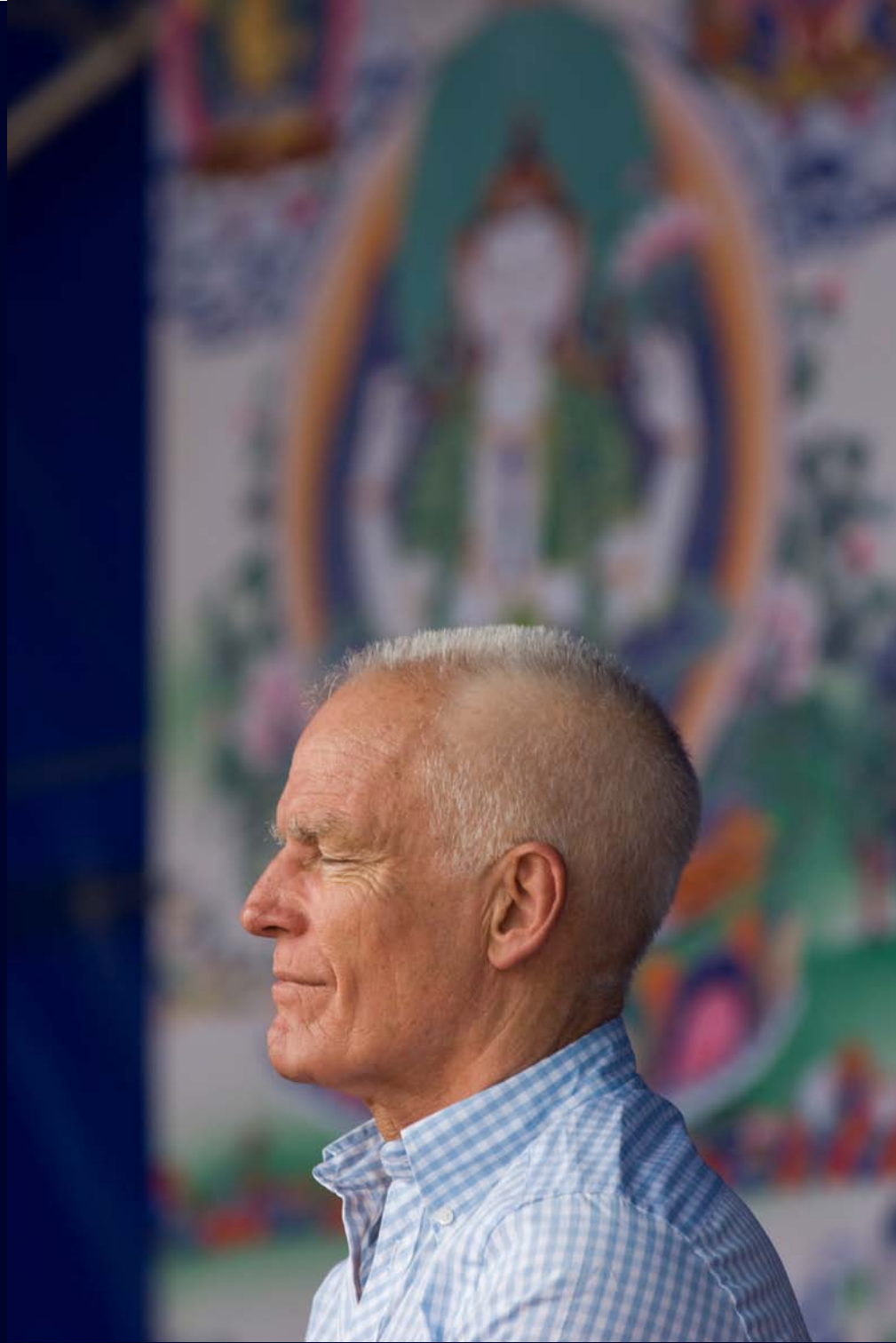
































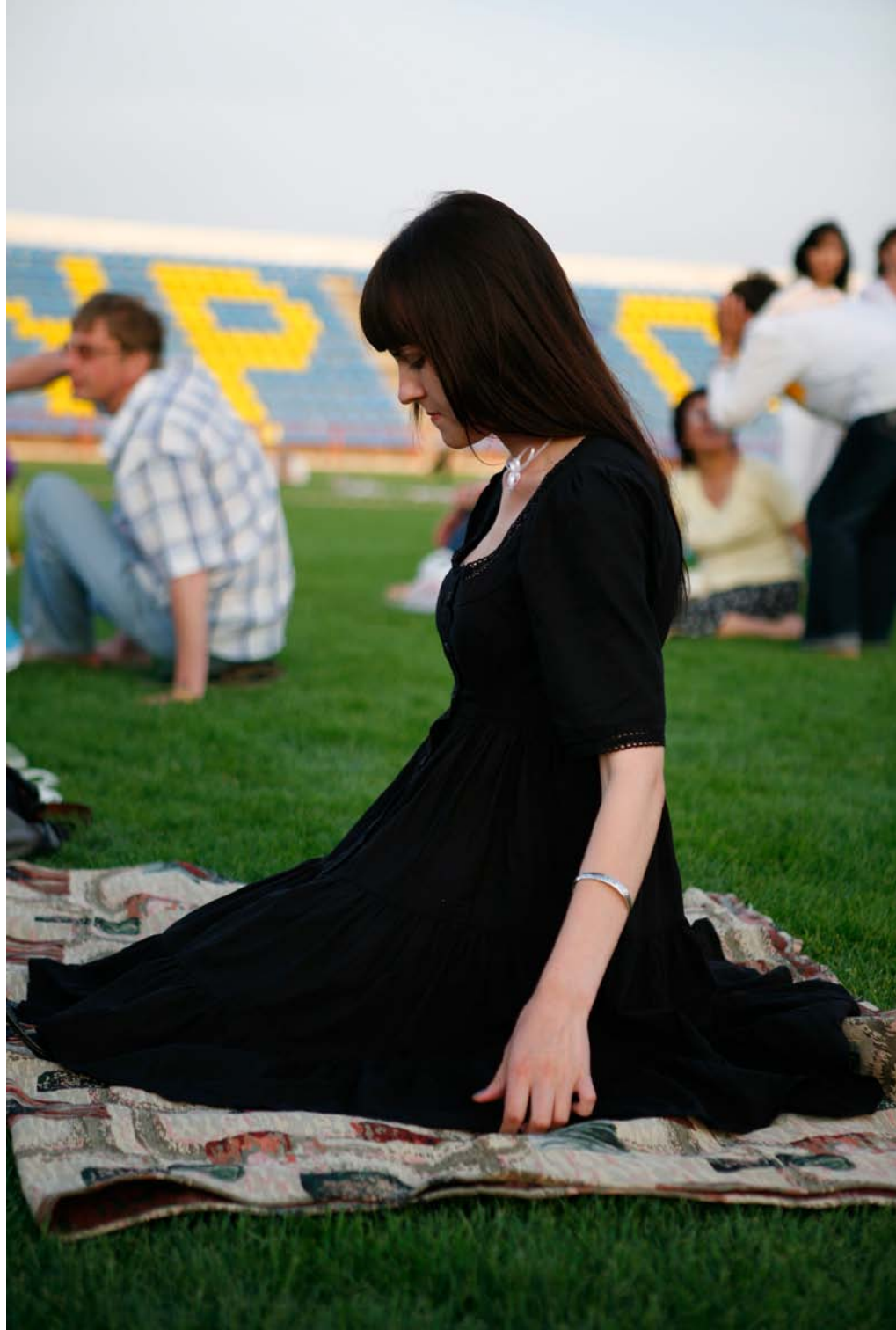








































"Speaking of revival, I am sure it has been very successful. New undertakings by the Buddhists of Kalmykia revitalize the Buddhist roots that had already been there. And right now it is giving a wonderful opportunity, and I have felt it myself, not only to the Buddhist regions here in Russia, but also to the whole world."

*His Holiness the 17th Karmapa Trinley Thaye Dorje*



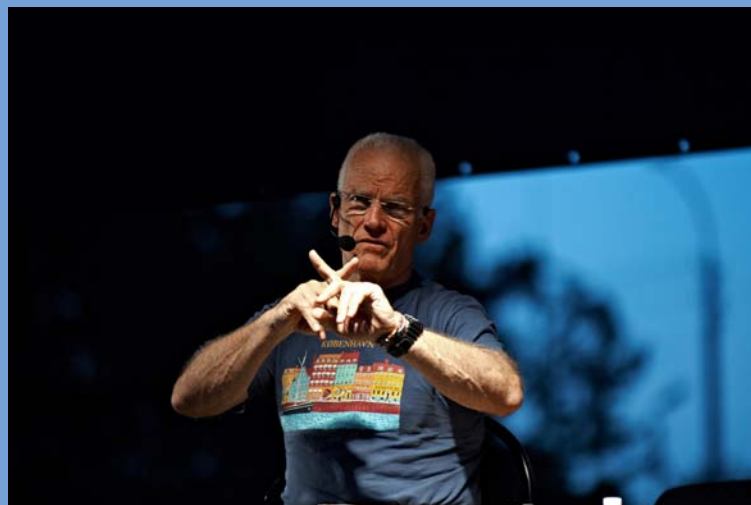
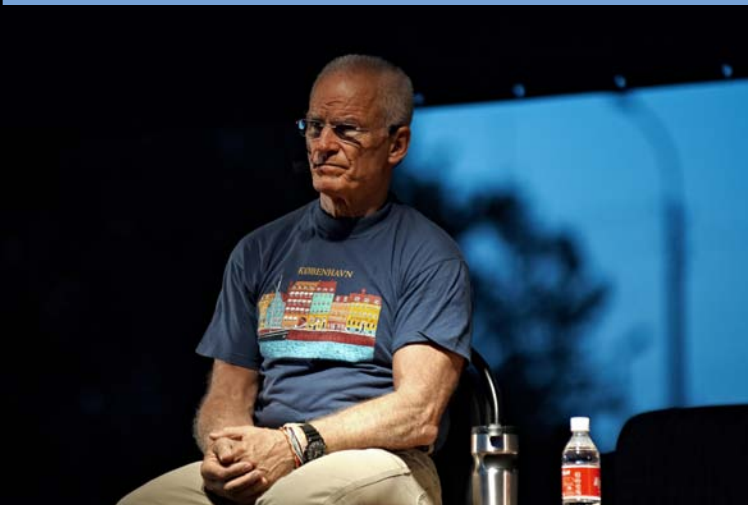






ORGANIZATION








Его Святейшество  
**Кармана XVII**  
Шинле Гоме Дордже  
2009

В рамках международного фестиваля «Сочувствие без границ»  
**13 июня** Посвящение на Арья Бала (тиб. Че-резиг)  
**14 июня** Посвящение на Карма Бакши (тиб. Карма Пакши)

Спасибо  
(тиб. Ден)





The Moscow Buddhist center was founded in 1989. Currently its small premises serve as a base for a huge number of projects. It is a place of constant activity and almost round-the-clock meditation. Often, the center can barely contain all those interested, since it is not only the home for the largest sangha in Russia, but also a transfer point for traveling Buddhists from Russia and abroad..

Moscow





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The meeting at "Russia", Moscow's central concert hall, was held in an interactive fashion: Karmapa Thaye Dorje answered questions addressed to him both by his disciples and by those people for whom it was their first encounter with Buddhism.









In Moscow, Karmapa Thaye Dorje gave an empowerment on Diamond Mind (*Tib. Dorje Sempa, Skt. Vajrasattva*). The aim of meditating on Diamond Mind is to transform hate, anger and aversion into “mirror-like wisdom”.

































"I saw the different sides of Moscow. Literally its every corner is rich with history. You could begin telling stories about any place, and there would be no end to that. We are also starting a new chapter in Russian history. In fact, it has already been started. The air we are breathing today is that of living history, we ourselves are this living history."

*His Holiness the 17th Karmapa Trinley Thaye Dorje*





Irkutsk







The Irkutsk center was founded in 1992 and has for ten years had in its possession the largest facilities of all the Russian centers.



















This spear, which was given to Lama Ole, is a “palm tree”, a tool traditionally used for bear hunting. Having accepted it, however, Lama Ole said that in his case the “palm tree” should rather be associated with weaponry against ignorance.





After the 40-degree heat in Kalmykia the weather in Irkutsk came as quite a surprise—with a snowfall in the middle of summer. The empowerment, planned to take place in the courtyard of the Buddhist center, had to be urgently moved indoors.

Not only could Karmapa Thaye Dorje witness every season of the year during his trip, it was also his chance to observe his students' ability to cope with unexpected circumstances.













After all the preparations were finished, thanks to a great collective effort, Karmapa Thaye Dorje gave an empowerment on Marpa the translator, who is revered as the one who brought the Buddha's teachings from India to Tibet.















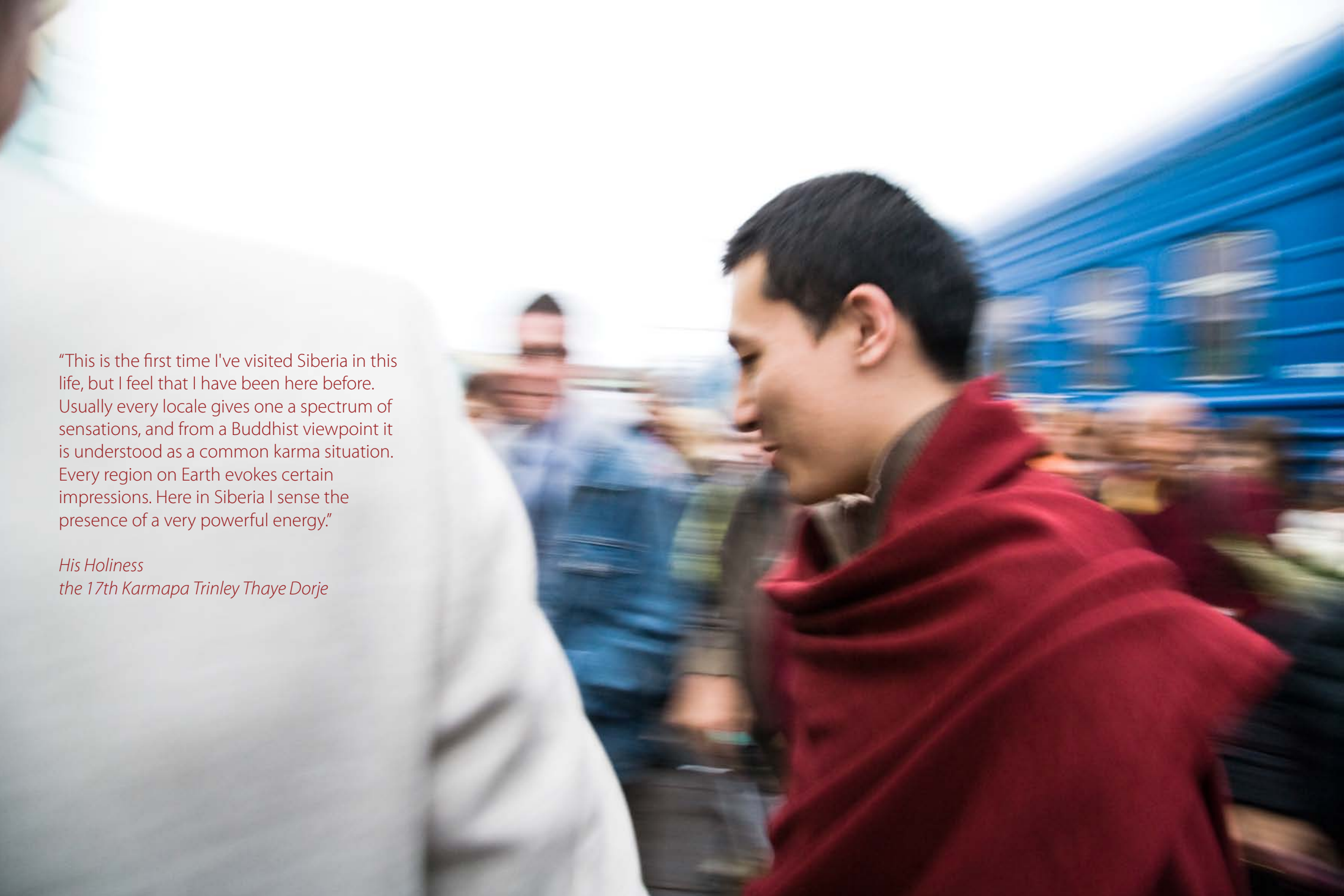











A blurred background image showing a man in a red shawl walking past a blue train. The man is in the foreground, slightly out of focus, looking down. The train is in the background, moving quickly, creating a sense of motion. The overall scene is outdoors, possibly on a train platform.

"This is the first time I've visited Siberia in this life, but I feel that I have been here before. Usually every locale gives one a spectrum of sensations, and from a Buddhist viewpoint it is understood as a common karma situation. Every region on Earth evokes certain impressions. Here in Siberia I sense the presence of a very powerful energy."

*His Holiness  
the 17th Karmapa Trinley Thaye Dorje*





Ulan-Ude is the capital city of Buryatia, one of the traditional Buddhist republics within the territory of Russia. From the beginning of the seventeenth century Buryatia has seen the spreading of the teachings of the Gelugpa school of Tibetan Buddhism. Buddhism promoted transformation of traditional nomadic values and helped to integrate the Buryat-Mongols into Buddhist culture. Buddhist culture served as a basis for intense communication of the Buddhist monks with traditions of Tibet, Mongolia and India.

Ulan-Ude







The Karma Kagyu Buddhist center has recently finished reconstruction of the accommodation and is contributing to the revival of the Buddhist tradition in Buryatia.



















In the capital of Buryatia, Karmapa Thaye Dorje visited Ivolginskiy Datsan and met with the head of the traditional Buddhist Sangha of Russia, Hambo-Lama Damba Ayusheev. His Holiness was invited to the palace of the Hambo-Lama Itigelov. The phenomenon of his incorruptible body attracts immense interest not only among the followers of Buddhism but also among scientists all over the world.













Hambo-Lama Damba Ayusheev has been the head of the traditional Sangha of Russia since 1995.





"This is a great joy to be with you. I'm overwhelmed with appreciation. Everything here—both landscape and climate and meetings with the people—remind me of my own home in Tibet."

*His Holiness the 17th Karmapa Trinley Thaye Dorje*











The place where Karmapa Thaye Dorje met Hambo-Lama Damba Ayusheev has the name of Bayan-Uula or “Wealthy Mountain” in the Buryat language. It lies at the foot of the mountain with the same name. In ancient times there was an Oboo—a place of power where native shamans conducted rituals to worship the local spirits each year when the grass started to grow. The population of this place would also take part in this event which ended with a great celebration and national games: wrestling, horse racing, and archery.

































As a special gesture to the disciples from Siberia and Buryatia, in Ulan-Ude His Holiness gave an empowerment on Guru Rinpoche, the great teacher who brought Buddhism from India to Tibet.







in the train

The journey from Ulan-Ude to Vladivostok was accomplished by His Holiness and ninety students by rail, which took three days.





The Trans-Siberian Railway is 9,288 km long in total and historically it was called the Great Siberian Way.



Просим Вас

НЕ ФОТОГРАФИРОВАТЬ  
И НЕ СНИМАТЬ <sup>НА</sup> ВИДЕО  
КАРМАТУ И МОНАХОВ

В ТЕЧЕНИЕ ВСЕЙ ПОЕЗДКИ

PLEASE NO FOTO & VIDEO  
OF H.H. GYALWA KARMAPA  
, RINPOCHE & THE MONKS  
DURING WHOLE TOUR  
TO VLADIVOSTOK.

























The section of this tour from Irkutsk through Ulan Ude to Vladivostok made up half of the traditional Russian Winter Tour which has been taking place each year for the last seventeen years.













Vladivostok

















The Vladivostok Buddhist Center rests on the top of Orlinaya Sopka (the bald mountain) with a startling view of the Golden Horn Bay. It has the largest stand-alone building of the Russian centers, and now becomes more and more the place where the cultures of the West and the East meet.









His Holiness at the memorial museum inside the heroic submarine "S-56" in Vladivostok.





In Vladivostok His Holiness gave an empowerment on Milarepa.

















"I have traveled through Russia for three weeks. Lots of impressions. First, of course, I was impressed by the size of your country. It's so vast! And the difference between its regions also surprises. And I was very touched by the openness of the people, their honesty, warmth, and great heart. And also by their enthusiasm to discover what Buddhism is, to contribute to Buddhism or to let Buddhism contribute to their lives. I was really deeply touched by the openness of the people, and many of them will remain as jewels in my memories."

*His Holiness the 17th Karmapa Trinley Thaye Dorje*



## Buddhism in Russia

The first mention of Buddhism within the territory of modern Russia comes from the seventh century A.D. in the Bohai state, which in 698-926 occupied part of the today's Primorie and Amur River basin. The Bohais, whose culture was greatly influenced by neighboring China, Korea and Manchuria, practiced one of the Mahayana schools of Buddhism.

The second penetration of Buddhism into Russia took place in the sixteenth and seventeenth centuries when nomad tribes from western Mongolia, who called themselves the Oirats, and are also known as the Kalmyks, came through Siberia to the Volga River basin. The Oirats had accepted Tibetan Buddhism as far back as the eighteenth century, and the initial empowerments they received were from the Lamas of the "Red Hat" Sakya and Kagyu schools. Due to the peculiarities of the political situation in Tibet, they had mostly changed to Gelug — the school of the Dalai Lama — by the time they came to the Volga River basin.

In the seventeenth century, Tibetan Buddhism also spread in Buryatia, where it emerged thanks to local ascetics who studied in Tibet, mainly in Gelug monasteries, and then brought the Buddha's teaching to their own country. In 1741 the Buddhism was acknowledged as one of the Russian religions by the order of the Empress Elizaveta Petrovna.

In the 1930s, Buddhists and Buddhologists were severely persecuted. Many Lamas and monks died in prison camps, and the most of the temples were closed or destroyed.

A local revival of Buddhism and Buddhology started in the 1950s and 1960s, but formally they were rehabilitated only at the beginning of the 1990s. During that time in Buryatia, Kalmykia and Tuva the surviving Buddhist temples were reconstructed, and new ones were opened. The educational institutions here were re-established at the monasteries, and Tibetan teachers were invited again. Nowadays lots of Buddhist schools have representatives in Russia:

Theravada, Japanese and Korean Zen, several Mahayana lineages and virtually all living schools of Tibetan Buddhism. According to the latest population census about nine hundred thousand Russian people identify themselves as Buddhists.

## Kagyu

This is one of the four main Tibetan Buddhist schools. Today the head of the Karma Kagyu school—His Holiness the 17th Karmapa Trinley Thaye Dorje—also unites all the derived Kagyu schools. Within the territory of modern Russia the Buddhism of the Karma Kagyu tradition has existed since the thirteenth century.

## Karmapa

Literally this name is translated from Tibetan as "The Master of Karma". The first consciously reborn Lama of Tibet and the spiritual leader of the Kagyu, the Karmapa fulfills the activity of all Buddhas. His appearance was predicted by Shakyamuni Buddha in the Samadhiraja and Lankavatara sutras. At the end of his life each Karmapa leaves a letter or oral instructions in which he describes where one can find his next incarnation. It is also stated that after having been born again, the Karmapa helps to recognize himself by re-announcing in his early childhood: "I am the Karmapa." This great spiritual teacher has taken seventeen rebirths until the present day.





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and others...

In 1969 Ole Nydahl and his wife Hannah met the 16th Gyalwa Karmapa, historically the first incarnate lama of Tibet. Since then the teachings of Diamond Way Buddhism have gradually found their way to the West. His Holiness asked them to teach, establish meditation centres, and ensure that the teachings would remain alive and attractive to intelligent, critical, lay people in the Western world.

There are more than 600 lay Diamond Way Buddhist centers and groups of the Karma Kagyu Tradition under the spiritual guidance of His Holiness the 17th Karmapa, Trinley Thaye Dorje, and directed by Lama Ole Nydahl. They are not abstract institutions but friendly places where all can meet to learn from Buddha's timeless wisdom, meditate, share experiences and development, and actively participate and do the work which makes all this possible.

### **Diamondway Buddhism Online:**

<http://www.diamondway-buddhism.org/>

### **H.H. 17th Karmapa Trinley Thaye Dorje**

<http://www.karmapa.org/>

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