

Karmapa Khenno



A Sikkimese point of view

Ani Karma Dechen Zangmo

In the recent past there has been so much propaganda concerning Rumtek Dharma Chakra Centre in particular, and Sikkimese people in general, that it has become necessary to write a book that gives the first hand account of the events that have been taking place in Rumtek in the last few years. This book is, therefore, an attempt to bring to the interested people of the world at large the view of the Sikkimese people who are not only eyewitnesses to the events but in many ways directly connected to these events.

Sikkim had three large Karma Kagyu monasteries situated at Ralong, Phodang, and Rumtek itself. There were also many monasteries following the tradition of Snyingmapa, the most important of which were in Pemayangtse, Phensang and Rabongla. Altogether there were more than a hundred monasteries and Prayer centres. All these Buddhist monasteries for hundreds of years, co-existed without any sense of competition and envy. Due to this harmony, in the year 1949, it was possible to form a monks body called The Denjong Lhadey Chokpa. In the absence of factionalism, one representative from the Lhadey Chokpa would be elected, unchallenged, as the sangha representative to form the king's cabinet, then called the House of Councillors. Although the king himself belonged to the Snyingma tradition, the harmony was such, that many a time the elected member was a Kagyupa. To this day the Lhadey Chokpa has maintained this policy of nonsecterainism.

In 1959, after the Chinese invasion of Tibet, when His Holiness the Sixteenth Karmapa, Rangjung Rigpe Dorji, came to India, it was the then king of Sikkim, supported by the Lhadey Chokpa, that decided to invite His Holiness to Sikkim. The people of Sikkim felt themselves to be vastly fortunate when His Holiness accepted the invitation and decided to settle in the land at Rumtek.

The early sixties was a difficult period for the Tibetans that came from Tibet. The people of this land helped in whatever way they could, not only His Holiness, but the countless refugees that poured in. It was not a rare thing for a family to take care of several Tibetans suffering from Tuberculosis at a time. Faith in His Holiness and his blessings were such that there was not a single case where the members of such families caught the contagious disease. During the border disputes between China and India in 1967, when the sounds of the gunfirings could be heard in Gangtok town, it appeared that the Chinese may walk in any time into this land. During those days, although many people went to safer nearby states, many Buddhist people from Sikkim simply went to Rumtek, to His Holiness, living in pitched camps, carrying cement bags, stones and building materials, to continue building the monastery at Rumtek, because they felt that it was better to die near His Holiness, working for Him, than go anywhere else. These events are mentioned here to indicate the faith and devotion that the people of Sikkim felt towards the Karmapa. Although times have changed, we are still the same, in our faith, in our loyalty to His Holiness and in our desire for peace and harmony. People from Sikkim are not zealots. For this reason and because we are not fond of controversy we have watched silently while much propaganda concerning Rumtek Dharma Chakra Centre has been printed abroad and nearby places and circulated worldwide. Lest our silence be taken for approval of such propaganda we have decided to form a chronological order of the events and print this book. We hope that the people who read this book will understand the simplicity of truth and help us to preserve the sanctity of Dharma.

Editor

TRADITION OF REINCARNATION

The Tantric system of Buddhism, also known as the Vajrayana, was introduced in Tibet by the great Indian Guru Padma Sambhawa or Guru Rinpoche. While King Thrisung Ditsan (740AD-786AD) was building the Samye monastery he was beset with difficulties caused by demons and evil spirits that continuously destroyed what ever was built. Finally, at the advice of the great India Buddhist Pandits, Shantarakshita, the king requested for the help of Guru Padma Sambhawa. It is said that, after subduing the obstructive spirits, Guru Rinpoche stayed in Tibet for about fifty years teaching the Vajrayana.

In the holy Kanjur text it is written that prior to the Mahaparinirvana of the Buddha his disciples asked him why he had not given teachings on the Tantra. The Buddha's answer was that since he was born of human womb he was unfit to give this profound teaching. At the time of his passing away he told his disciples that he would be born as Padma Sambhawa.

Eight years after the mahaparinirvana of the Buddha, Guru Padma Sambhawa was born on the tenth day of the fifth month from a lotus at Dhyanakosha lake, in what is now the Himachal Pradesh. Thus Tibetan Buddhists believe Padma Sambhawa to be the reincarnation of Lord Buddha. It is not only believed that the Guru lived for over thousand years but that he is still alive and teaching beings in other realms.

The tradition of reincarnation is a peculiar feature of Vajrayana. It is connected with the concept of Bardo, the intermediate period between birth and rebirths. Death is only a pause in the continuity of birth and rebirths. While an ignorant being lives a confused life, dies a confused death, goes through a confused Bardo and is born again a confused being, a bodhisattava lives and dies and is reborn solely with the intent to liberate beings from ignorance and confusion. To him all past and all future is manifest in the present therefore he surpasses the time-space continuum.

Lama Anagarika Govinda says, 'The torn and tortured beings of our time, who knows neither his infinite past, nor the infinity of his future, because he has lost connection with his timeless being, is like a man suffering from incurable amnesia, a mental disease which deprives him of his consciousness and therefore of the capacity to act consistently and in accordance with his true nature. Such a being really dies, because he identifies himself with his momentary existence'. A Bodhisattava, on the other hand, does not lose connection with his timeless being and is able to channelise his consciousness into taking a rebirth that will give the best possible way to help all beings and since he is the master of three times, therefore it is possible for him to indicate & direct the conditions of his rebirth or reincarnation.

After Guru Padma Sambhawa Buddhism flourished in Tibet. There were practitioners, thousands of them, living in caves, hermitages and monasteries who were dedicated to the vows of liberating all sentient beings from the maras of ignorance. Due to the clarity of their visions and the power of their motivation there have been countless reincarnations of those bodhisattavas.

In our own modern times we have the enlightened incarnates like H.H. Dudjom Rinpoche, H.H. the 16th Karmapa, H.H. Sakya Trizin Rinpoche, H.H. the 14th Dalai Lama, H.H. The Mingling Trichen Rinpoche, the incomparable Kalu Rinpoche and countless others, shining like suns in the darkness of samsara. As each one passes away reincarnations are born, identified, enthroned, instructed, and empowered until they in their turn become masters liberating numberless beings.

In the book Tibetan Yoga and Secret Doctrines by W.Y. Evans Wentz, the words of Karmapa has been quoted;

“During the moment of illumination,
 when I see the original face of mind,
 a limitless compassion ariseth.
 The greater the illumination,
 the greater is the compassion.
 The greater my compassion
 the deeper is the wisdom I feel...”

This compassion and wisdom is the basis of reincarnation. Some reincarnations are identified through dreams, some through the visions of holy persons, some through instructions left at the time of death, some through auspicious signs of nature and some have simply proclaimed their identity while still a baby. While many are put through the test of identifying the objects belonging to the previous incarnate, many are accepted without a test. There are no rigid rules to the process of identification and birth. Some are born princes and some cowherds. The only guiding principle for such births is the compassion of the bodhisattavas and the collective Karma of the people. Wherever the karmic stream of the people is ripe enough to follow the path of the dharma there a bodhisattava is sure to appear. There have been instances where the collective karma has become negative and a bodhisattava was rejected or driven away.

One such story dates back to the time of Shakyamuni Buddha. One of his disciples, having become learned and extremely arrogant, went about derogating the Buddha. Soon after he died, he was born as a PRETA or hungry ghost in the garden where the Buddha was teaching. The omniscient lord, having become aware of the presence of this miserable PRETA, tried to teach him the dharma, but each time the Buddha spoke he closed his ears with his hands and turned his back. Where there are whole communities, stubbornly closing their mental ears against the dharma, there a Buddha is hardly likely to appear.

Just as there are no rigid pattern to the process of identifying a reincarnate, there is also no set form as to who should identify a reincarnation. Normally a high tulku or incarnate rinpoche recognizes and identifies the new reincarnates who belongs to his monastery. However, often enough there have been cases when a great reincarnate is identified by a single pure lama or even by emissaries and representatives of rinpoches and tulkus.

A most pertinent factor to remember while dealing with the subject of reincarnations is the law of Karma which is the heart core of Buddhism. The karmic law of cause and effect admits no chance happenings and flukes. Ninety nine percent of the practitioners go through very difficult times, firstly to find an instructor, secondly to be accepted by the guru, and finally to be given instructions on the dharma by the guru. At that, after years of hardship and toil, he considers himself to be exceptionally fortunate. However a tulku or reincarnate, soon after he is identified, is enthroned and provided with the wisest instructors. He has complete access to the whole ocean of the nectar of dharma, and he is surrounded by the great masters. To a true buddhist, such a child chosen out of millions of people, is there because he belongs there.

THE KARMA KAGYU LINEAGE.

The Karma Kagyu Tradition is one of the traditions of Tibetan Buddhism. The basis of Tibetan Buddhism is the Tantrayana, also called the Mantrayana or Vajrayana, which arises from a logic so profound that it becomes difficult for the limited and habitual mind of the ordinary people to understand the subtle nature of the truths of logic. This being the case, what is perfectly simple to the gurus and the realised practitioner appears to the sensate mind as mysterious, impenetrable and confusing. One of such mysteries is the principle of reincarnation of a highly realised lama or tulku.

The Karma Kagyu lineage prayer beings with the Adi Buddha, Vajradhara, The embodiment of all the root gurus, who is said to have imparted the Mahamudra teachings to the saint Tilopa. According to the Tibetan literature there were eightyfour Indian Mahasiddhas dating from the eighth century. Tilopa and Naropa are two of these Mahasiddhas.

Tilopa was a priest in the court of the king of Vishnunagar. Later he left the court and became a mendicant, roaming in forests and cremation grounds. It is said that he became enlightened while he was extracting oil from Til seeds, which was part of his duty as a servant in the house of a courtesan. Hence he was called Tilopa.

Naropa was the disciple of Tilopa. There are profoundly inspiring stories about his devotion to his guru. He had disciples from all over, including Tibet and Nepal. He was the root guru of the translator Marpa of Tibet, who made three visits to India, spending altogether sixteen years and seven months there. He travelled through frightful forests, raging rivers, fiery deserts and roads infested with robbers, in order to receive teachings from Naropa.

The famous Yogi Milarepa was the main desciple of Marpa Lotsawa. Of the two spiritual sons of Milarepa, likened to the moon and the sun, one was Rechungpa and other Gampopa or Dhakpo Lhaje. According to the text, Doh Tenzing Gyalpo, Dhakpo Lhaje (1052 - 1135) was called Gampopa to indicate that he was the reincarnation of the king Srongchen Gampo (650AD).

The Karma Kagyu tradition was established by the first Karmapa, Dhusum Khenpa, who was the desciple of Gampopa. He was born in Doh Kham, in the year of the iron tiger (1110) He founded three main centres of Karma Kagyu Tradition, Tolung Tshurphu, Karma Gon and Kampo Nenang. Of the three, Tshurphu monastery become the main seat of all the Karmapas. After he attained full enlightenment he was called the Karmapa. 'One having the Buddha Activity'. It is said that the dakinis offered him a vajra crown woven out of the hairs of a hundred thousand dakinis, which could be seen on the crown of all Karmapas by persons of pure faith. At the age of eightyfour, Dhusum Khenpa left Tshurphu monastery in the hands of his desciple Drogon Rechen, along with a letter, predicting the circumstances of his rebirth.

In 1206, Karma Pakshi, the second Karmapa was born. His teacher was Pomdrakpa who was the principal desciple of Drogon Rechen. Pomdrakpa recognized him as the second Karmapa based on the prediction letter and the visions he had concerning the young incarnate. In one of his visions, Dhusum Khenpa appeared to Pomdrakpa and identified the young desciple as his reincarnation. Karma Pakshi was invited to China by Kublai Khan. He became the guru of Monga Khan, the Chinese emperor, and later that of Kublai Khan. Before he passed away in 1283, he prophesied that his next incarnation would come from Western direction. He left the lineage in the hands of Ugyenpa.

The third Karmapa, Rangjung Dorji, was born in Tingri, Western Tibet, in 1284. At the age of five he was recognized by Lama Ugyenpa to be the Third Karmapa. He brought together the Kagyu teachings of Mahamudra and the Snyingma teachings of Maha Ati. He was invited to China by the emperor, Togh Temur who died before Karmapa reached China. His successor Toghun Temur become one of the foremost desciples of the 3rd Karmapa. Ranjung Dorji passed away in 1339 in China.

Rolpe Dorji, the 4th Karmapa, was born in 1340. At the age of three he declared that he was Karma Pakshi. As a child he had profound visions and he expressed these visions by composing songs. The Chinese emperor Toghun Temur invited him to China and sent gold, silver and silk as offerings. He stayed in China for three years teaching the mongol and the Chinese people. In 1383 Karmapa Rolpa Dorji fell ill and died.

The fifth Karmapa, Dhezhin Shegpa, was born in 1384. His teacher was Ngakphu Sonam Zangpo, who formally enthroned him at Tshurphu Monastery. He was the Guru of emperor Yung Lo of China. The emperor perceived the black Vajra Crown, given by the dakinis, on the Karmapa's head. He then made a symbolic replica of the crown in gold and precious stones and offered it to his guru. The Karmapas maintained the Guru disciple relationship with the Chinese emperors right up to the tenth Karmapa, after which due to political changes in China and in Tibet this relationship could not be maintained. Dhezhin Shegpa was invited to Kham but he refused and indicated that he would be born in Kham next. He passed away at the age of 31.

The sixth Karmapa, Thongwas Dhonden, was born in Kham in 1416. He was recognized as the Karmapa by Ngompa Jadral and enthroned by the third Shamarpa. Along with his religious texts, the Karmapa entrusted a prediction letter concerning his reincarnation to Goshir Gyaltsap Paljor and passed away in 1453.

Choedrak Gyatso, the seventh Karmapa was born in 1454. He was recognized according to the prediction letter, and enthroned by Goshir Gyaltsap Paljor. At the age of 52 the 7th Karmapa gave Situ Tashi Paljor the prediction letter describing the names of the next Karmapa's parents. He passed away in 1506.

The 8th Karmapa, Mikyo Dorji, was born in 1507. The 3rd Situpa, Tashi Paljor confirmed the child to be the Karmapa and accordingly he was enthroned. Mikyo Dorji passed away at the age of forty seven leaving his prediction letter in the hands of Shamarpa, Konchog Yenlag. Wangchuk Dorji, the 9th Karmapa was born in 1555. Situ Choki Gocha recognised the new Karmapa and sent the news to Tshurphu monastery. He was officially given the seal of recognition by the Dalai Lama and enthroned by Shamar Konchogyenlag. He died after a short illness in 1603.

The 10th Karmapa, Choying Dorji was born in 1604. In his 8th year the reincarnate was recognized by Shamar Choki Wangchuk and accordingly enthroned at Nyingche Ling Monastery. He died in 1673 leaving the details of his next rebirth with his servant Kuntu Zangpo, Shamar Yeshe Snyingpo, and Gyaltsap Drakpa Choying.

Yeshe Dorji, the 11th Karmapa was born in 1676 and recognized by the famous lama Mingyur Dorji. Shamar Yeshe Snyingpo and Gyaltsap Drakpa Choying confirmed the find. Subsequently he was enthroned by the Shamarpa. He died at the age of 26 leaving the prediction letter in the hands of 8th Shamarpa.

Changchup Dhorji, the 12th Karmapa was born in 1703 in Derge. He was recognized by Mingyur rinpoche and confirmed by the representatives of the 8th Shamarpa. In 1725 Changchup Dorji set out for China with Shamar rinpoche. He died in China after sending his prediction letter to Situpa Choki Jyungne in Tibet, in 1732.

The 13th Karmapa, Dudrul Dorji, was born in 1733. Lama Katok Tsewang Norbu saw his birthplace in a vision. He was recognized and onthroned at Tshurphu monastery by Goshir Gyaltsap rinpoche. The Dalai Lama, Kalzang Gyatso gave the official confirmation. At the age of 64 the Karmapa Died after entrusting the prediction letter to Situpa Padma Snyingche Wangpo.

The Ckchog Dorji, the 14th Karmapa was born in 1798. He was identified by Situpa Padma Snyingche Wangpo & Drukchen Choki Nangwa. He was enthroned by the Situpa. He passed away in 1868, after transmitting the lineage and giving his prediction letter to Jamgon Kongtrul Loday Thaye.

The fifteenth Karmapa, Khakayab Dorji was born in 1871. He was recognized by Kongtrul Loday Thaye, Jamgon Khentse rinpoche and Drukchen rinpoche. In 1881 he paid an official visit to the 13th Dalai Lama. He entrusted the details of his rebirth to his favourite attendant Jampal Tshultrim. He died in 1992.

Rangjung Rigpoy Dorji, the 16th Karmapa, was born in 1923. Situpa Padma Wanghok Gyalpo identified him through the detailed vision he had. This was later confirmed by the prediction letter given to attendant Jampal Tshultrim. He was officially confirmed by the 13th Dalai Lama. He was enthroned by the Situpa in the main throne of Palpung Monastery. He left his letter of prediction in the hands of the 12th Situpa, Padma Thonyod and passed away in 1981. During his cremation his heart burst out of the fire and landed before the Situpa who was then making offering of flowers into the fire.

The 17th Karmapa, Ugyen Drodul Thinley Dorji was born in 1985. Based on the prediction letter he was discovered by a search party from Tshurphu monastery. He was officially recognized by the present Shamar rinpoche, TaiSitu rinpoche, Jamgon Kongrrul rinpoche and goshir Gyaltsap rinpoche. This was confirmed by His Holiness the 14th Dalai Lama, who saw the birthplace of the reincarnate in his vision. He was enthroned at Tshurphu monastery on 27th September 1992.

PREDICTION OF CHOgyUR LINGPA. 19TH CENTURY MYSTIC.



"IN THE AREA OF VISION,
 IN FRONT OF MOUNTAINS, ROCKS AND ANCIENT TREES
 IS THE SEVENTEENTH OF THE INCARNATION ROSARY,
 SIMULTANEOUSLY WITH KHENTIN TAI SITU,
 THEIR MINDS FUSED AS ONE.
 THROUGH THESE, IT IS SIGNIFIED
 THAT THE LEAVES AND THE PETALS OF BUDDHA'S TEACHINGS
 WILL FLOURISH (UNDER HIM)
 AND THERE WILL BE ABUNDANT FRUIT OF THE VERY ESSENCE
 OF TRANSMISSIONS FROM GAMPOPA."

(Translated by Ken Holmes)

THE SEARCH FOR THE 17TH KARMAPA, UGYEN DODRUL THINLEY DORJI

His Holiness the 17th Karmapa was born in the village of Bakor, in Lhathok district of Kham, on 26th June 1985. His father Dhondrup Tashi and mother Loga had one son followed by five daughters. Desiring one more son they approached the holy man, Lama Amdo Palden. The lama Promised that they would have a son and accordingly a son was born to them.

Keeping their commitment to give the child to lama Amdo Palden to be raised in his monastery, Kalek Gonpa, the child was sent to the lama at the age of four. The Child remained with the lama in Kalek monastery as a monk under the tutelage of Lama Amdo Palden till May 1992. In the month of May he took leave to visit his parents in Bakor.

On 19th March the four regents of His Holiness the 16th Karmapa, in an official meeting at Rumtek Dharma Chakra Centre, Sikkim, disclosed to the representatives of six Buddhist organisations of Sikkim that the prediction letter of H. H. the 16th Karmapa was found. Having seen the Prediction letter the representatives returned home to spread the wonderful news. The next day, the representatives from the Govt held a formal meeting with the four regents. Details concerning the identification and enthronement in Rumtek monastery was discussed at length.

Since the names of the reincarnate's birth place and parents were given in the prediction letter, it was agreed to finalise the process of identification and recognitions, latest by 11th October, with the plan to enthrone him in Rumtek monastery on the auspicious day of Lhabab Dhuchen, in November. Accordingly H. E. Jamgon Kongtrul Rinpoche was to go to Tibet to identify the reincarnation.

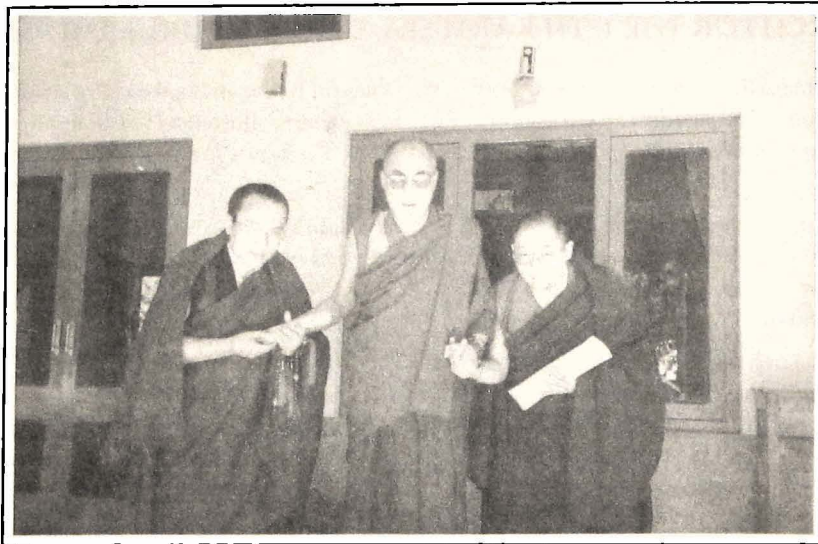
However, Jamgon Kongtrul rinpoche passed away, in an accident, on 26th April, 1992. As such, on May 1st Venerable Akong rinpoche and Mr. Sherab Tharchin were sent to Tibet as representatives in place of H. E. Jamgon Kongtrul rinpoche. Since the two representatives could not get an immediate visa to enter Tibet, they had to wait in Nepal. From Nepal they contacted Tshurphu monastery giving details of the prediction letter.

On May 1st search party from Tshurphu monastery set off for Bakor. After eight days of travelling, with the pretext of offering prayers for the Late Jamgon Kongtrul rinpoche, the party reached Bakor. They located the new Karmapa in his parent's summer pasture home. Meanwhile the representatives from Rumtek monastery were given visa to enter Tibet to offer prayers for Jamgon Kongtrul rinpoche. The search party and the representatives met in Chamdo.

Keeping to the plans of 19th March, Tai Situ rinpoche and Goshir Gyaltsap rinpoche proceeded to Dharamsala to inform His Holiness the 14th Dalia Lama about the Search. On 5th June the two rinpoches contacted Tshurphu from Delhi and received confirmation that the 17th Karmapa had been identified. On 7th June they contacted H. H. the Dalai Lama, who was attending the Earth Summit in Rio, Brazil. An informal approval was given after verifying the information presented to him to be in accord with the formal announcement presented to him by the four regents, after the meeting on 19th March '92. On 27th June Beijing announced the formal recognition of the 17th Karmapa.

On June 29th Tai Situ rinpoche and Goshir Gyaltsap rinpoche met H. H. the Dalai Lama in the morning in Dharamsala. The same day, in the afternoon, Shamar rinpoche met His Holiness. On June 30th His Holiness in his divine wisdom give the official seal of recognition to the present Gyalwa Karmapa, along with a white scarf, a protection cord his personal rosary

On July 13th H. E. Tai Situ rinpoche and H. E. Goshir Gyaltsap rinpoche arrived at Tshurphu monastery to meet H. H. 17th Karmapa. On 27th September 1992 His Holiness the 17th Karmapa was enthroned at Tshurphu monastery, the celestial seat of all Karmapas.



H.H. the Dalai Lama recognizes the 17th Gyalwa Karmapa A Special Notification

The Office of His Holiness the Dalai Lama, Dharamsala, has been receiving numerous letters since late June, 1992, expressing concern over the process that finally led to the recognition of the 17th Gyalwa Karmapa. We are issuing this special notification for all those who are concerned on the matter.

- 1) While certain controversy over the Sacred Prediction Letter arose lately, there had never been any traditional lapse or impropriety from His Holiness the Dalai Lama in having given his final approval to the recognition of the 17th Karmapa.
- 2) The regents of Rumtek, individually, called on His Holiness the Dalai Lama occasionally during the last decade and apprised him of the progress in the process of recognizing the next incarnation of Karmapa.
- 3) On June 7, 1992, Situ Rinpoche and Gyallsab Rinpoche submitted a copy of the Sacred Letter, interpretation of its indications, a precise report of the consistent findings of the search party, and other supplementary materials to His Holiness the Dalai Lama for his examination and confirmation before receiving the final approval.
According to formal announcements issued from Rumtek, the Sacred Letter and its interpreted indications were approved by the four regents at their last Council Meeting held at Rumtek on March 19, 1992.
- 4) On June, 7, 1992, His Holiness the Dalai Lama after studying the materials, communicated his informal approval from Brazil to the recognition of the Lhathok-born candidate as the 17th Karmapa.
- 5) On June 29, 1992, Situ Rinpoche and Gyallsab Rinpoche and Gyallsab Rinpoche together called on His Holiness the Dalai Lama in Dharamsala in the morning, while Shamar Rinpoche separately called on His Holiness in the afternoon of the same day. The Rinpoches reported to His Holiness the details of the Karmapa reincarnate matter.
- 6) On June 30, 1992, after due consideration of the overall matter, His Holiness the Dalai Lama finally granted his formal seal of approval and recognition to the Lhathok-born candidate as the 17th Karmapa. Thus, His Holiness the Dalai Lama granted his final seal of approval and recognition to the 17th Gyalwa Karmapa, not randomly or hastily for any reason, but after satisfying himself by means of hearing a series of report from all those concerned; studying and paying due consideration to the overall matter; and reconfirming the final indications with exclusive traditional examinations.

Identifications of the 17th Karmapa

The personal identifications of the 17th Gyalwa Karmapa as indicated by the Sacred Letter of Prediction left by the 16th Karmapa, consistently confirmed by the search party, and as formally approved by His Holiness the Dalai Lama are as below:

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|----------------------------|------------------------------|
| 1) Name of the Reincarnate | Ugen Thinley alias Apo Gage |
| 2) Date and Year of birth | June 26, 1985 (Wood-Ox-Year) |
| 3) Place of birth | Village Bakor |
| District | Lhathok |
| Country | Tibet (occupied) |
| 4) Father | Karma Dondup Tashi |
| Mother | Loga |
| 5) Place of residence | Tsurphu Monastery, Tibet |

Department of Religion & Culture

CENTRAL TIBETAN ADMINISTRATION OF H.H.DALAI LAMA, DHARAMSHALA

**A Statement regarding the Recognition of H. H. the XVIIth Gyalwa Karmapa
made at Gangtok, Sikkim on April 4th 1993
on the occasion of the Kalachakar Empowerment
delivered by Ven. Karma Gelek
Secretary, Department of Religion and Culture
Dharamsala, H. P. India**

There has been a lot of talk and controversy among the general public, both before and after the recognition of the reincarnation of Gyalwa Karmapa. I am therefore going to give this clarification today to dispel those doubts and misunderstandings. What I am going to state is already clear to many people who have been associated with the case. This statement is meant to dispel doubts and suspicions from the minds of a large number of the general public, including those from abroad who have shown great interest in this matter.

I make this statement also because a great many people are expecting an announcement concerning this issue, on the occasion of H. H. the Dalai Lama granting the Kalachakra empowerment in Gangtok, as this place is so near to Rumtek, the seat of Gyalwa Karmapa, and since the people and government of Sikkim have a deep connection with the Gyalwa Karmapa.

Generally, when a governmental statement is made, a clear cut stand is required. But here there is nothing of the sort. There is no necessity to support one side or the other, to lean either to the right or the left. But to give a faithful report of some significant facts on the way in which things really happened.

There is a set traditional system according to which the reincarnation of H. H. the Gyalwa Karmapa is recognized. Generally, there are many ways through which the reincarnation of a lama may be identified. But for the Gyalwa Karmapa there is a unique system. This unique system comprises two stages. In the first stage, a Letter of Prediction is left by the former Karmapa pointing to his next incarnation. The letter has to be discovered and then deciphered. In the second stage, once the Letter of Prediction is deciphered, the candidate is found accordingly after which these findings are reported to H. H. the Dalai Lama in order to obtain his approval. When H. H. the Dalai Lama grants the Seal of Approval (Buktham Rinpoche), the process of identification is thereby fully accomplished.

H. H. the XVIIth Gyalwa Karmapa passed away on November 5th 1981. Four eminent Tulkus, Shamar Rinpoche, Tai Situ Rinpoche, Jamgon Kongtrul Rinpoche and Tshurphu Gyaltsap Rinpoche were collectively given the responsibility of his regency as well as the responsibility of identifying his reincarnation.

From that time up to March 19th 1992, during a period of ten to eleven years, the Tulkus could not however identify the reincarnation of the Gyalwa Karmapa. Many people saw the failure to identify the reincarnation in time as an undue delay. And it is so. That delay was caused by the Tulkus being unable to find the Letter of Prediction. As I mentioned above, that letter must first be discovered.

On March 19th 1992, a meeting was held by the four Tulkus at Rumtek, the seat of the former Karmapa. The agenda of discussion was the reincarnation of Gyalwa Karmapa. In that Meeting, the Letter of Prediction was presented, it was opened, collectively examined and deciphered.

When it was understood that the Tulkus were to discuss the reincarnation of Karmapa, the Government of Sikkim sent a specially formed delegation to Rumtek, on March 20th or 21st, in order to dispel doubts concerning this matter. The delegation as I understand, consisted of Government Secretaries, Secretary and Joint Secretary of Ecclesiastical Affairs, the Members of Sikkim Legislative Assembly (Singha), and one Representative of the monasteries of Sikkim. A delegation of six Buddhist Organisations of Sikkim were also sent.

According to the answers given to the delegations by the four Tulkus, and according to other sources, it was clear that during this meeting it was announced that the Letter of Prediction had been found: that the Letter of Prediction was very clear, that the reincarnation would be identified and enthroned within six to

seven months. Internally, it was manifest at that time, that the letter was clear and that the reincarnation had been born in Tibet. It was then decided that Jamgon Kongtrul Rinpoche would go to Tibet to search for the reincarnation.

But Kongtrul Rinpoche suddenly passed away on April 26th 1992 and this unfortunate incident created an emergency situation. As a result, the search for the incarnation which was to take six or seven months originally had to be carried out over a shorter period of time.

Due to this emergency, Situ Rinpoche and Gyaltschap Rinpoche visited Dharamsala on June 7th 1992 to see H. H. Dalai Lama. However His Holiness was in Brazil at that time, attending an important conference. As this was an urgent and important matter, His Holiness was contacted by phone, and in support to the telephonic discussion, a copy of the Letter of Prediction, documents concerning the candidate found in Tibet according to the Letter of Prediction, a map of the birth place of the reincarnation and some predictions by Guru Padmasambhava about subsequent Karmapas were sent by Fax to Brazil. His Holiness replied on that very day that the candidate under consideration was approved for recognition as the XVIIth Karmapa.

Although the verbal approval of H. H. the Dalai Lama was obtained by the two Rinpoches, as this was a serious matter, the Private Office of H. H. the Dalai Lama issued them an official document. As there have been contentions surrounding this document, I would like to make clear the reasons for issuing it. The reasons for issuing this document are as follows. H. H. the Dalai Lama had already given recognition to the reincarnation of the Gyalwa Karmapa but, as his Seal of Approval (Buktham Rinpoche) could not be obtained, this document was to serve as a proof of this recognition till the official Seal of Approval could be obtained.

This document was signed by the Private Secretary, Kungo Tara and it contains complete information. The essential points of the document were: that the Letter of Prediction left by the former Karmapa and the reincarnation found in Tibet do correspond; that the Karma Kagyu Monasteries and lamas of Tibet and abroad have unanimously requested His Holiness to recognize this reincarnation and that being the case, His Holiness the Dalai Lama has approved the identification of the reincarnation of the Gyalwa Karmapa. This is what the document states.

From June 12th 1992 to June 20th 1992, all three Tulkus were at Rumtek and during that time a controversy concerning the authenticity of the Letter of Prediction arose. But finally, on June 16th 1992, Shamar Rinpoche issued written statement explaining that he had had some doubts and suspicions about the Letter of Prediction but, having learned that His Holiness the Dalai Lama had already given his approval, therefore he (Shamar Rinpoche) was giving his recognition and full support to the reincarnation of Gyalwa Karmapa and from then onward, he would cease to demand for the re-examination of the Letter of Prediction. This was given in writing.

Thereafter, following the return of His Holiness to Dharamsala on June 29th 1992, Situ Rinpoche and Gyaltschap Rinpoche met H. H. the Dalai Lama together, and Shamar Rinpoche met His Holiness individually. Both parties were given the opportunity to apprise His Holiness of their views and they received his advice accordingly.

The next day, on June 30th 1992, Situ Rinpoche and Gyaltschap Rinpoche met His Holiness again, and on that day they were granted the formal Seal of Approval (Buktham Rinpoche). His Holiness gave his final decision. With this, the chapter on the recognition of the XVIIth Gyalwa Karmapa was closed.

However, the Private Office and the Department of Religion have received many letters from centres abroad and from various people expressing their doubts about how the process of recognition had been carried out. As it was not possible to reply to each one of them, a clear statement was issued in English by the Department of Religion and Culture. The main points contained in the statement were: a report on the sequence of events leading of the recognition; the meeting of both the parties with His Holiness and his having considered their requests. Essentially, it is stated that the process of identification of the reincarnation of the Gyalwa Karmapa by H. H. the Dalai Lama contained nothing which was not according to tradition, and that this process was fully completed through adequate examination. This statement was communicated to all concerned.

The enthronement ceremony of the reincarnation of His Holiness the Gyalwa Karmapa was carried out in an elaborate function on September 27th 1992, at Tsurphu, the main seat of all the Karmapas in Tibet. Preparations are under way to invite the Gyalwa Karmapa to Rumtek, his main seat in India, in the near future and to perform another enthronement ceremony there.

However to this day, doubts and suspicions are spread among the general public, through propagating documents and unfounded rumours.

The second part of my statement aims to reiterate the main points of this declaration, stress some crucial points and appeal to the public.

As stated above, H. H. the Dalai Lama has given due consideration to all documents pertaining to the XVIIth Karmapa, he has met the three Tulkus, listened to all of them and gave consideration to all their views. Finally, with great care, he granted the Seal of Approval (Buktham Rinpoche) upon the recognition of the XVIIth Gyalwa Karmapa. This question is clearly settled. This must be understood by all.

Now, the matter of reincarnation of Gyalwa Karmapa who will be the seat holder of Karmapa is settled. Generally speaking, it is possible to have Mind, Body and Speech emanations of a lama. According to Buddhism, it is even both possible proper to have hundreds and thousands of incarnations for our lamas. However according to the unique tradition of Tibet, when it comes to identifying reincarnations, and especially, in the case of high lamas like the Gyalwa Karmapa, it is not possible to have more than one incarnation at a time. This is a traditionally set system, you may call it "the way of society". Therefore, there will be only one Seat Holder of Karmapa. And the recognition of that incarnation has already been finalized, as was stated above.

Now, the important thing is that it is not enough to just identify and enthrone the Karmapa. It is crucial to provide a proper education for him, proper practice and meditation, to offer him empowerment, textual transmissions and pith instructions so as enable him to carry out activities of the same scope as that of the previous Karmapas. It is essential to enable him to benefit beings and spread the Dharma in accordance to the times and circumstances. Therefore I appeal to all those concerned and those who have the responsibility to keep this in mind. It is also important that everybody should pray that this might be realized as such.

The activities of a lama are determined by the fortune of his followers, by the bond of samaya that exists between the guru and his disciples, and by many other factors which I do not have to mention here. Therefore, whatever has already happened is over. Now that the situation has become clear to you, I make an appeal to all concerned: it is of the utmost importance that one take great care not to create a barrier obstructing this interdependence (between guru and disciple, i.e. samaya).

If we look at this controversy from another angle, the subject of contention is the Gyalwa Karmapa, one of the highest lamas of Tibet. And either side involves a high lama. So we are accumulating heavy negative karma in connection with a high lama if we get involved and let this controversy continue. I therefore earnestly appeal to all, that everyone concerned should make a concerted effort to put an end to this controversy so that we will avoid all this negative karma.

Gyalwa Karmapa is regarded as a Guru whose scope encompasses the entire world and as he has a special connection to the people of Sikkim and throughout the Himalayas, he is considered to be their guru. Moreover, he is one of the highest lamas of Tibet. Therefore, I appeal to all that great care should be taken so as he will be able to benefit the inhabitants of these areas, and especially of Tibet which at present is under difficult circumstances. We should especially be careful that he will not be used by others for a distorted purpose. Please keep this in your mind.

Lastly, on behalf of the Department of Religion of the Tibetan Government in Exile, I offer a prayer that the Reincarnation of His Holiness the Karmapa may live long, may his activities flourish, may he be able to come soon to his seat in Rumtek and may all the wishes of H. H. the Dalai Lama and of H. H. the XVIth Karmapa for the benefit of all beings be spontaneously and effortlessly accomplished. I request all of you to pray in this way with me. Such a clarification I had to make. That is all.

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།གཡི་ཕྱིར་བལྟ་རྒྱུ་ལྟོ།

བུ་བརྟན་འགོ་རྩ་དམ་སྲི་སྒྲུབ།
 ས་སྒྲིབ་གནས་ས་འདི་རྩ་ལྟུང་།
 ཀའ་བསྟན་ལུང་ལ་ཉེ་བའི་ཚེ།
 མི་རྒྱ་རྒྱལ་སྐྱེ་ལ་རྒྱ་བསྟེན་ལས།
 ཉལ་ནས་རྒྱ་གཞི་གསུང་ཚིག་འཕྱིན།
 དམ་ལོག་སྐྱེ་བ་པ་དེ་ཡིས་འདོམས་
 དེ་ཚེ་བདེ་བ་ཉེ་མཐོང་ཙམ།
 དེ་མིང་ལས་རྩན་ལྷན་ན་ཡང་།
 འདྲད་སྒྲིབ་ལོག་པ་འི་འགྲུབ་ལྷ་ཡིས།
 དམས་ནས་དམས་ཀྱི་རྒྱལ་པོ་ཉམས།
 དམས་དམས་ཀྱི་དམས་ཀྱི་རྒྱལ་པོ་ཉམས།
 ཀའ་ལྟུང་མེད་པར་ཉེ་ལ་ཉེས་འཁེབས།
 ཚེ་ལ་ཉེ་མི་མེས་སྐྱེ་ག་གིས་ཤིངས།
 ལྷན་ཉེད་ལྷན་གི་ཚར་པ་པལ།
 མཐུན་ཉེད་བདེ་བའི་ལྟུང་པ་མེད།
 ལྷན་ཉེད་དལ་བའི་ལྟུང་པ་མེད།
 དང་དབང་རྩོད་པའི་ལྟུང་པ་མེད།
 ལྷན་པོ་མེད་པ་མ་ཡིན་ལྟར།
 དུས་དབང་མའལ་གྱི་བས་དང་ལྷན་པ།
 ལྷན་པོ་ཚེ་ཉིད་ལྷན་བརྟན་ལྟར།

བ་མའི་མིང་ཚན་སྐུ་ལ་ལོག།
 ལོག་སྒྲིབ་དེ་ཡི་རྒྱལ་མཐུ་ཡིས།
 དེ་དམ་སྲི་རྒྱལ་རྒྱལ་པོ་ཡི།
 མི་བའི་དོག་ལ་གཏུ་མ་བྱུག་ལ།
 ལྷན་ལྷན་མ་དོག་སྐྱེ་གཉིས་འབྲུང་
 དེ་ཡིས་ཤིང་ཁམས་དར་ཅིག་སྐྱེས།
 བདེ་ལུལ་འདི་ལ་ལྟུང་བར་སྐྱེ།
 བསྟན་པ་མའལ་གྱི་བ་པ་དང་།
 བདེ་བ་འདེབས་དཀའ་མེ་ཡིན།
 འདྲད་སྐྱེ་ལ་ལྷན་པོ་ཀའ་རྒྱལ་འོང།
 ལྷན་པོ་དེ་ལྷན་པོ་ཡི་ཡང་པོ་ཡི།
 དུས་དམ་མི་རྒྱལ་བུད་ཀྱིས་བསྐྱེས།
 ལྷན་སྐྱེད་བར་གསུམ་གང་ལ་ཡང་།
 འཕམ་དང་འཕྲུག་དང་ལྷན་པོ་ལས།
 དམས་ལྷན་ལྷན་གཞི་ལས།
 མཚན་ལྷན་བཅའ་ལྷན་ལས།
 དཀོན་མཚན་ལྷན་གསུམ་ཚེས་སྐྱེད་སྐྱེས།
 སེམས་ལྷན་ལས་དང་བདེད་སྐྱེད་སྐྱེས།
 དེ་ཚེ་གསང་སྐྱེད་སྐྱེས་ལས།

THE PROPHECY OF THE FIFTH KARMAPA, DHESHIN SHEGPA.

After * the 16th in the rosary of Karmapa *(also latter part.)
 before the 17th, an incarnation of demon
 one spoken of as relation * (རྣམ = relation. རྣམ = protector)
 will arise in this seat, Sacho
 By the power of the person's perverted aspirations.
 The Karmapa system will be near destruction.
 At that time, one having true aspirations from previous life.
 A heart emanation of Padmasambhawa, from the Western direction* (with Lhasa as the Center).
 One with a necklace of moles, fierce and wrathful
 Whose mouth speaks wrathful speech,
 Having dark maroon colour * and eyes protruding. * (the colour of the wrathful aspect of Padma Sambhawa).
 This one will subdue the incarnation of the samaya breaker,
 He will protect Tibet and Kham for a while.
 At that time happiness like beholding the sun
 In this Tibet will occur, I think.
 Without this even if Karmically virtuous ones come
 The dharma will wane downwards.
 As fruit of the negative aspirations of the demon.
 It will be difficult for happiness to arise.
 From the centre the king of the centre will be defiled * (Also damaged injured).
 The emanation of demon, an officer of high rank. * (Also Minister).
 Coming from Kong
 Will disturb the centre and destroy the centre's domain * (Also territory. Kingdom)
 Many outsiders not existing before * (Not on the scene before)
 (Not knowing) what has arisen, will conceal * (The meaning is clearer if the line following it is taken in context).
 The beings of the degenerate times, will be seduced * by the demon * (Also duped)
 Not having faith in Dharma, will become full of suffering.
 Upper, lower and middle, in all three regions.
 Blood of disturbances and arguments will rain.
 From quarrels, disturbances and debates.
 There will be no place of peace even for a while.
 Except for this poor and busy state * (= rush engaged).
 There will be no place for rich and liesure. * (= Slow liesure)
 Except for this very tormented fetters * (= fetters bonds whether material or moral).
 There is no liberty.
 Three precious ones, the three roots and the Dharma protectors.
 It is not that they dont have compassion.
 Due to the Karma of beings and the power of aspirations of the demon.
 Time will arrive at the downward decrease.
 At that time the Secret Lineage Dharma.
 Will have more power and bring swift blessings.

This prophecy has been translated almost word to word with the view of remaining strictly with the Tibetan version, thus curtailing any flight of fancy. In this, the present translation differs from the translation given in THE KARMAPA PAPERS.

THE KARMAPA PAPERS (BLUE BOOK)

Concerning the reincarnation of His Holiness the 16th Karmapa there has been much controversy created by massive propaganda from a handful of people, who have rejected the present Karmapa, Ugyen Drodul Thin ley Dorji, as the genuine reincarnation. One such propaganda was done through a book titled THE KARMAPA PAPERS. Different individuals at different times approached Tai Situ Rinpoche and Goshir Gyaltzap rinpoche with the intention to write an answer. But the rinpoches pointed out that to answer such a book in detail would require volumes and there would be no end to battles of words, which would be a waste of a lot of fund, time and effort. As such no answer was made.

Having gone through the Karmapa Papers we find that it is not necessary to answer the whole book. If there are a few mistakes and contradictions in a book it may still be acceptable, but when within few pages there are many contradictions then such a book becomes unreliable. As an example we will deal here with the section titled FACTS IN BRIEF of the Karmapa Papers. Page 15 18

Page 15. Paragraph 6. "It is written that "the Karmapa Charitable Trust representing the Karmapa until his coming of age is a non profit organisation and therefore has to present its account to the Indian Govt" as such, the book says that Mr. Topga Yulgyal reformed the old system so that people would have to account for expenses and receipts had to be made out. The book then asks, "did these changes deprive some people from the advantages they had in the old system?"

- Q1. Does this mean that Karmapa Charitable Trust, established since 1961 had been presenting its accounts to the Indian Govt without proper "accounts of expenses and receipts" till then?
- Q2. Which people would be deprived by such changes? Financial affairs were handled by the trust. The only other person who might have dealt with the finances then was H. E. Shamar rinpoche, who was then the Chairman of Rumtek Dharma Chakar Centre.
- Q3. Until Mr Topga Yulgyal took over the seat of General Secretary in 1983 the affairs of Rumtek monastery was looked after by the managing director Mr. Dhamcho Youngdu who was appointed by His Holiness the 16th Karmapa. Further all the office bearers were appointed by His Holiness. Does that mean His Holiness was mistaken? or does it mean the old system was crooked?

Page 16. Paragraph 3. "After a trust meeting on Feb. 5. 1990, concerning Situ rinpoches request (for a meeting) Topga rinpoche was assigned to ask him for more information. He therefore writes to situ rinpoche, indicating that if there was reliable information this would be reasonable to rejoice, if not an official meeting of the four regents in Rumtek might create rumours and doubts"

- Q1. This contradicts the statement made in page 107 of the same book where H. E. Shamar rinpoche talks of two letters of His Holiness. He says that H. H. Sakya Trizin Rinpoche was shown (in 1992) only the letter of prediction that was found by Tai Situ rinpoche but not the original one that was in the relic box from before. If there was an Original letter then why should Topga Yulgyal talk of further search, that.. "if there was reliable information this would be reasonable to rejoice"?
- Q2. Since the request was made concerning the reincarnation and since there was no other predication letter, and since the meeting is between the four rinpoches since Situ rinpoche made no request to the Trust to arrange a meeting how does the Trust come into it when the Trust has no Jurisdiction over recognising reincarnates?
- Q3. Why does Mr. Toga Yulgyal, an ordinary layman, without having taken the trouble to meet Situ rinpoche, over such momentous news as the reincarnation of H. H. the 16th Karmapa come to conclusion that the information may not be reliable? and yet in the same "KARMAPA PAPERS' in page 107 H. E. Shamar Rinpoche states that in 1992 when Mr. Topga Yulgyal's opinion was asked by Tai Situ rinpoche, concerning the prediction letter he had, Mr. Topga Yulgyal answered "Until now I was never consulted on this matter."?
- Q4. Why should Mr. Topga Yulgyal assume that if the four rinpoche met in Rumtek "it might create Rumours and doubts". What is more natural then the four regents of His Holiness to meet in the very place where they have often met before? Why did H. E. Shamar rinpoche refuse to meet Tai Situ rinpoche

in Rumtek concerning the prediction letter, and later met him in Delhi? Why is there this constant effort to keep, first the prediction letter, then the reincarnate from Rumtek?

- Q5. Why is there this talk of rumours and doubts when Tai Situ rinpoche requests for a meeting in Rumtek while in September 1984 Mr. Topga Yulgyal himself wrote a letter to Rumtek monk body announcing the arrival of the 17th Karmapa and this without consulting the other three regents? (the letter is printed here in page⁶⁵..... of this book.

Page 17 Paragraph 2. "..... Jamgon Kongtrul rinpoche is killed in a car accident Rinpoche had just received a new car which his driver is not yet used to, early in the morning when there is no traffic they go for a test drive"

- Q1. What is the basis of assumption that the driver was not used to this new car? Did he not drive through rough terrain to Siliguri?
- Q2. Why has no mention been made in this book that the car was serviced in Siliguri that night and that an expert on foreign cars was called from Delhi to Siliguri?
- Q3. It is an undisputed fact that H. E. Jamgon Kongtrul rinpoche and H. E. Goshir Gyaltsap rinpoche were the closest of friends. Why has no mention been made in this book of the fact that H. E. Shamar rinpoche received the information of the accident from Salugara first, soon after the accident and Gyaltsap rinpoche received the news much later around 11P.M. only or of the fact that the Vajra Master of Salugara has been removed from Salugara Monastery and is one of H.E.Shamar rinpoche's entourage, often staying in his residence in Rumtek.

(We are not accusing any one, but since the Karmapa Papers, later makes very insinuating remarks, a since Mr Duga & Karma ganpo later say that it was a "doubtful accident" therefore these points are referred to, here).

Page 17 para 7. "Finally Situ rinpoche states that, as he and Gyaltsap rinpoche did not have the chance to meet Shamar rinpoche and discuss this matter with him because he was in a retreat"

- Q1. Why did H. E. Shamar rinpoche go into a retreat on the very day Tai Situ rinpoche arrived at Rumtek? And why, as he states in this Karmapa Papers "not a strict retreat, free to meet the lamas" in view of the fact that prayers for Jamgon Kongtrul Rinpoche was in progress, attended by other rinpoches from far and near all the time?
- Q2. Keeping in mind that the sad 49 days prayers were in progress and Keeping in view that the much respected family of H. E. Jamgon Kongtrul rinpoche was in Rumtek at that time, and finally keeping in view the statements of Shamar rinpoche that he and Jamgon Kongtrul Rinpoche were very close, why did he leave for abroad straight after his "not strict retreat" without coming to rumtek monastery at all?

Page 17. Paragraph 8. "..... in his talk which takes place more than one and a half months after the search party left Tshurphu, and a month after the 1st picture of the boy was taken on april 24, ie a month before Jamgon Kongtrul rinpoche's demise"

- Q1. Why is there no mention of who took this photograph (assuming it to be true) on April 24? Was it taken by Tai Situ rinpoche and Goshir Gyaltsap rinpoche or any of their monks?
- Q2. If not then is there any reason why no photographs should have been taken of "the boy" at any time after his birth? What is the point of this vague statement?
- Q3. How is it authenticated that this picture, assuming it exists, was taken on 24 april? And if such a provable picture does exist then why was such a vital evidence not produced?

Page 18. Paragraph 1. "..... Then he (Shamar rinpoche) admits that he and the three rinpoche have had difficulties to understand the meaning of the letter left by H. H. the 16th Karmapa. He also discloses that there was a new very precise letter which was quite problematic....."

- Q1. Which letters are being mentioned here? To everyones knowledge there are only three letters mentioned till date. a. the two white lie letters, where one is an instruction letter to do pujas in order to clear obstructions, the other the instruction on the nature of mind given by his Holiness to Gyaltsap Rinpoche which was recited by Gyaltsap rinpoche and written by Jamgon Kongtrul rinpoche and put into the felic

box by the four regents. b. The third letter is the one which was shown by the four regents to the representatives on 19th March 1992, which was also later seen by H. H. Sakya Trizin rinpoche. So which is the new letter mentioned here?

Q2. If it is a precise letter then why is it problematic?

Page 18 Paragraph 2. "..... He also tells about a very trustworthy person to whom His Holiness the Karmapa gave instructions....." (concerning the reincarnation).

Q1. After all the hue and cry that has been made about Situ rinpoche remembering the protection letter (later found to be the prediction letter) late and after all this intense search for the prediction letter, suddenly where did this new letter come from and why has the information of "this trustworthy person not been made public till now?

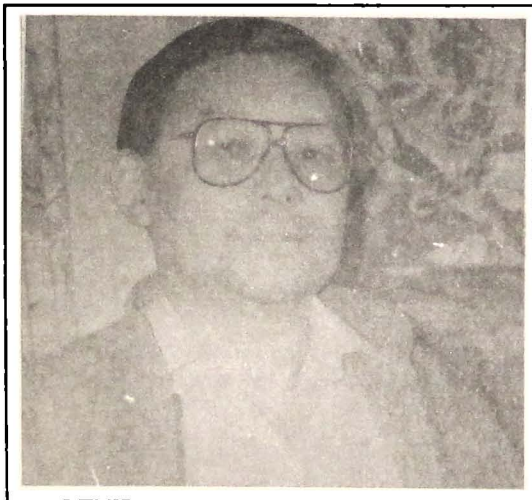
Q2. Who is this person and where was he all this time?

Because the 'Karmapa Papers' has presented such a mixture of lies and insinuations at the same time neglecting to mention facts pertinent to the events at Rumtek Centre, that an Eye witness accounts are provided here. Although a large section of people were interviewed, in order to keep this book concise and in order to avoid repetition only a few relevant interviews have been printed here. It should be pointed out here that interviews were taken only of the Sikkimese people. This is due to the rumours and allegations that only Tibetans are involved in the affairs of Rumtek. There are scores of documents from all over Sikkim, monasteries as well as organisations, associations and patrons requesting for the swift enthronement of H. H. the 17th Karmapa, Ugyen Drodul Thinley Dorji, in his seat in Rumtek. During the interviews not many questions were asked preferring to let the people speak freely. As such the interviews presented here are printed verbatim, except in cases where languages other than English were spoken.

The readers are requested to note that whenever 'Blue Book' has been mentioned here it refers to the KARMAPA PAPERS. Apart from the colour, of the cover of The Karmapa Papers being blue, many persons also said that since the book was a biased propaganda they did not want to associate the Holy name of the Karmapa with this book.

♦ ♦ ♦

MR PASANG NAMGYAL. SECRETARY ECCLESIASTIC AFFAIRS (Until 1992)



There are many relevant things that happened when I was holding the portfolio of Ecclesiastic Secretary. Some publications have come like the Blue Book. I won't say that they are biased but that the information that was given to the author of this book itself was biased information. Although this book is by an anonymous person there are records of many details in this book. So why has not certain facts been referred to here? I am referring to the meetings before any troubles started in Rumtek. In 1992, 19th March there was a formal meeting between the four regents and the representatives of the major Buddhist Organisations of Sikkim. Then on 20th March there was the official meeting between the four regents and the representatives of the Govt of Sikkim. This is not a small thing but there is no mention of these in the Blue Book.

Since His Holiness the 16th Karmapa passed away there have been applications addressed to the Govt of Sikkim and a number of approaches were made by the devotees to help find the reincarnation. Then, also when His Holiness the 16th Karmapa came to Sikkim, it was the govt of Sikkim which offered him the land, built roads, and gave any assistance that was required. Those days it was the Chogyal's (king's) govt and now we have the democratic Govt. But whatever purpose was set up during the Chogyal's time it is still being taken care of by the subsequent Govts. This is why The Govt of Sikkim constituted a committee to help deal with the requirements of Rumtek Dharma Chakra Centre.

Now on 19th March 1992 the representatives of the major Buddhist organisation of Sikkim held a meeting with the four regents,. At that time they were not only told that the Prediction letter was found but they were shown the prediction letter. The next day the Government Committee also held a meeting with the four regents. We wrote down ten questions and a copy each was submitted to the four rinpoche. Accordingly discussions took place and starting with Shamar Rinpoche, all of them assured us that the authentic prediction letter had been found and His Holiness the 17th Karmapa would soon be identified and welcomed to Sikkim. At that time there was no tension whatsoever. Certain decisions were made and plans were formulated. Based on these submitted a formal report to the Govt of Sikkim. So a time limit was fixed and arrangements made.

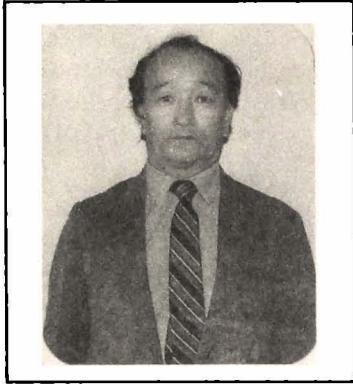
Then unfortunately Jamgon Kongtrul rinpoche passed away. But as far as the Govt of Sikkim is concerned the plans made in 1992, March 19th is still being pursued. At that time Mr Topga Yulgyal himself thanked us for extending our help in making plans. All this time there has been no announcement contrary to the original plans nor has any information been given to the Govt indicating any changes in the plans. So now whether all the rinpoche participate in the arrangements made, or not, is their business. Any help required, the Govt is prepared to give.

Later Situ Rinpoche and Gyalsap Rinpoche informed us that the reincarnation had been found and that they were taking expidietry action. Later H. H. The Sakya Trizin Rinpoche visited the monastery and saw the prediction letter. I was officially accompanying H. H. and i also saw the letter.

Leter when Situ Rinpoche and Gyalsap Rinpoche went to Dharamsala again I went with them with our research Officer, Tenzing Gelek Rinpoche. We did not go in order to Oppose Shamar rinpoche of Support others. This arrangement was made right at the beginning, on 19th March, with Shamar Rinpoche, Situ rinpoche, Jamgon Kongtrul Rinpoche and Gyalsap rinpoche. So what I feel is that as far as the Seventeenth Karmapa is Concerned there should be no confusion.. no doubts. If the controversy persists then the best thing to do is arrange a meeting with the three regents who are alive, and the representatives of the Buddhist organisations and the Govt Committee. So far nothing in the search, identification, enthronement etc of the 17th Karmapa has been different from the original plan, and if any one had any doubts whatsoever then the plain thing one could have said was yes, we have found the prediction letter but we need time to verify it" and we would have had to wait. There was no tensions during those days, and anyone saying contrary to that are what I call elements trying to create problems. The Govt committee was set up much before any controversy arose and the problems began in June. So with due respect, and since they are rinpoche i bow before them.. but if any one of them says that he was pressurized etc than I would beg to defer.

Then also in June 92 six rinpoche, headed by Shamar rinpoche met the chief minister of Sikkim, who is the head of the Govt here, and confirmed that the one enthroned in the Tshurphu monastery was the authentic Karmapa. So where is the difference of opinion? and why have these facts not been mentioned in the Blue Book?

MR. KUNJANG SHERAB CHAIRMAN SIKKIM BUDDHIST ASSOCIATION



There were Six Buddhist Associations that went to Rumtek on 19th March. The representatives were Ven. Ringu Tulki, Mr. Lhadri Topden, Mr. Pasang Sherpa, Mr. Chundu Bhutia, Mrs Tshering Doma and myself. We went there with two specific questions. So when we met the four regents I explained the purpose of our visit and I placed before them the two questions, namely, a. Whether there is a reincarnation of the Gyalwa Karmapa or not?

b. If there is then please tell us so, and if there is not then there is no point in going further with this discussion and we will go back satisfied that there is no reincarnation. Both the questions were answered with a positive YES. Then we talked and I also asked when the announcement of the whereabouts of the 17th Karmapa would be made and when would he be welcomed to Rumtek. The rinpoches could not

give a definite time so after further discussion I requested from our side that the date should be finalized, latest by 11 October.

I saw both the letter and the envelope. The prediction letter was smudged, and the envelope was old I don't say torn but very old. As far as the reincarnation of the 17th Karmapa is concerned, the four rinpoches said that the Karmapa would be identified as per the prediction letter they showed to us.

Now I have come to know that some people have filed a petition in the high court of Sikkim objecting to the present reincarnation. We know that the Dalai Lama has confirmed the identity. I feel that we are not competent to claim that this is false because we don't have spiritual powers. I take Mr. Karma Gonpo and Mr. Dugo Bhutia (who filed the petition) to be laymen like myself. They cannot speak in the name of Sikkimese people. Sikkimese people do not know who they are. These people either they don't know what has been going on or they were bought by vested interest. Except for 0.001 person all of us feel that it is a condemnable thing to take the dharma to court.

That day, i.e. on 19th March we had discussed about the arrangements to be made for identifying and installing the 17th Karmapa in Rumtek. That day Shamar rinpoche and Jamgon Kongtrul rinpoche talked to us the most. Tai Situ rinpoche hardly spoke at all. We went home very satisfied and happy. Some times I think it is wrong that Situ Rinpoche and Gyaltsap Rinpoche don't talk. They don't want to be part of controversy. Last year Situ Rinpoche was going from Sunada to Siliguri. He was in Kalu Rinpoche's mercedes. He was shot at the front window was not only broken but there was a hole. But later when I asked Situ rinpoche he said that it was not important. Another person would have made so much noise.

♦ ♦ ♦



LOBEN LHADRI TOPDEN, PRESIDENT.
DENJONG LHADHEY CHOKPA

Denjong Lhadey Chokpa was established in 1949. Those days the king had a House of Councillors something like a cabinet. The House of Councillors had one seat reserved for the representative of the Sangha, sent by the Lhadey Chokpa. Lhadey Chokpa is an association of all the monasteries of Sikkim. Whatever representation had to be made to the king then and the now to the Government, was done through the Lhadey Chokpa. Many lamas from the Kagyu monasteries of Sikkim asked us to find out the news of the reincarnation of the 16th Gyalwa Karmapa.

There was news from Rumtek that one letter from His Holiness the 16th Karmapa was found with instructions to do many pujas. This we the devotees and the Govt also did, not only in the monasteries of Sikkim but outside Sikkim.

Later on 18th March Sikkim Buddhist Dhuchen Organisation called for a meeting concerning preparations for Saka dawa. During the meeting we came to know that the four rinpoche were holding a meeting the next day concerning the reincarnation of the 17th Karmapa. We also came to know that there were many Buddhist people waiting for us outside. So the six major associations were selected to make a formal representation the next day. We also requested the people to wait in Gangtok and we would bring the news.

The six associations that went were

- | | |
|--|--|
| 1. Denjong Lhadey Chokpa. | 2. Sikkim Buddhist Association |
| 3. Sikkim Buddhist Dhuchen Organisation. | 4. Sikkim Buddhist Tamang Association. |
| 5. Sikkim Buddhist Sherpa Association | 6. Denjong Tashi Yargey Association. |

When we reached Rumtek around ten in the morning there were already about seventy people there. Most of the people were from Gangtok. There were also people from Laddhak, Nepal, and foreign countries. We met the rinpoches for a while and then they asked us to wait. Around three P. M. we were called inside. That day Shamar rinpoche was the main spokesman. Once we all settled down the talks began. During our talk Mr. Kunzang Sherab said that we had heard that Situ rinpoche was responsible to find the new reincarnate. Shamar rinpoche answered that it was not necessary for Situ rinpoche to find the tulku, that the reincarnate could be found by even an ordinary person because the letter of prediction was clear. So we were all very happy. Then Mr. Kunzang Sherab asked if we could see the letter. Then Jamgon Kongtrul rinpoche and Gyalsap rinpoche took the letter from the golden relic box. The letter was old and so was the envelope. I felt that if I pulled the envelope it would tear apart. On the envelope was written "to be opened on Iron horse year".

At that time I put forward the question that the letter and the envelope was old and the instructions were to open on the iron horse year. I said "may be rinpoche dont love His Holiness so much since they had not opened the letter till now". When I said that I did not mean to be rude. Jamgon rinpoche stood up from his seat and asked me if it was the job of the rinpoches to find the tulku or ours? So I said that we were answerable to the people who were waiting in Gangtok and that is why I asked. I said that it was for the rinpoches to find the reincarnate. We talked for several hours and then we offered our scarves and went away satisfied.

The next day I went again with the Govt Committee representing Lhadey Chokpa. We made ten questions and some of the questions were whether the reincarnation of the 16th Karmapa would come or not? Whether there was a prediction letter or not? If there was a prediction letter then whether it was opened or not? If it was opened then who were present while it was opened? .. I dont recall all the questions we asked but it is in the official report in the minutes. Gyalsap rinpoche said that reincarnation of His Holiness had come. Shamar rinpoche said that the letter was opened by the four regents. We discussed the procedurs of finding His Holiness and bringing him to Sikkim. After we returned we made our reports to the Govt. So we were satisfied and we waited for further development.



MR LHADRI GANDEN LOBEN. TREASURER LAHADEY CHOKPA

I went to Rumtek on 19th March along with the other representatives. We were shown the prediction letter and the envelope . One thing I would like to say is that the envelope was old and folded into a square. At that time Akong rinpoche was also there. Akong rinpoche put forward a question to the rinpoche. He said that we were all satisfied that the prediction letter was found and that we accept your words that this is unmistakable letter of His Holiness but today you have taken this letter from the golden relic box. However looking at the conditions of the letter and the envelope it seems as though this prediction letter of His Holiness has gone through difficult times. It does not look as though this letter has been in the amulet box. About this we dont feel satisfied. The rinpoches did not say anything at that time.



On June 12th Situ rinpoche explained to us why the letter and the envelope was old. That day Situ rinpoche and Gyaltsap rinpoche had come back from Dharamsala with the letter of confirmation from His Holiness the Dalai Lama. Situ rinpoche said;

“Till now we have kept up a lie before all of you. Although it is not good to tell lies and although we are lamas, at that time we had to tell a lie. Why we had to do this was because for a long time we could not find any prediction letter. We were sure that His Holiness would have left behind a letter but the devotees were getting disheartened. So we decided to buy time until the true prediction letter was found. At that time Gyaltsap rinpoche said that he had a verse written by His Holiness which as an instruction on the nature of mind given to him by His Holiness long ago. But Gyaltsap rinpoche could not find that letter so while he recited it from memory Jamgon Kongtrul rinpoche wrote it down, and we put it in the relic box with another outer letter with instructions for

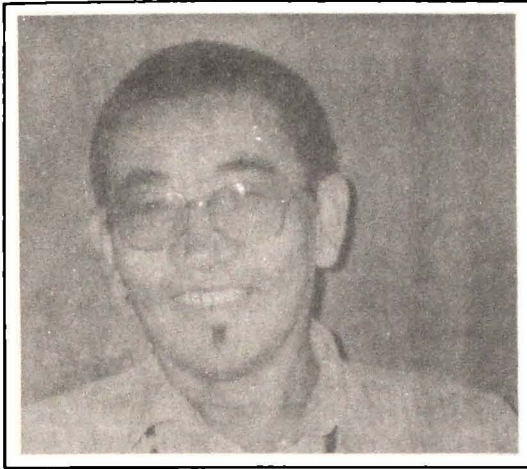
pujas to be done at that time Shamar rinpoche, Jamgon rinpoche, Gyaltsap rinpoche and myself made also solemn promise that we would never disclose this to the devotees. Now since Shamar rinpoche has already spoken about this two days ago I am disclosing these facts.

Although we put this letter in the box we all kept searching for the true letter of prediction. Now before His Holiness went abroad I had gone to Bodh Gaya to the monastery of Beru Khenntse rinpoche. At that time His Holiness was staying in Grand Hotel Calcutta and I went to meet him. According to the wishes of His Holiness I stayed with him for a week. On our last day together His Holiness picked up from the table a protection amulet wrapped in brocade. It was at night time. He gave it to me and said that there will be a bad time when this will be useful to me. At that time I thought that His Holiness must have foreknowledge of a bad phase for me and had given this protection amulet to me. So I kept it on my body all the time. At first I hung it from my neck but later during my trips to south east Asia it became uncomfortable due to excessive heat. After that I tied it to my Phurba and carried it with me. Much later when I opened it I saw the envelope and on the envelope was instruction to open it on the horse year. I did not open the letter then but immediately sent message to the four rinpoches mentioning the envelope and requesting for a meeting in Rumtek.

Much later we met in Delhi Oberoi Hotel. I did not want to open the letter in a hotel. In a hotel all kinds of people come and go. It is not a pure place. I said that we should go to Rumtek or any other pure place to open the letter. Although I made several attempts, no meeting was convened. Last year in 1992 we finally could get together. Till then I had not shown this letter to anyone”.

This is what I remember about the explanation that Situ rinpoche gave. After explaining all this in Tibetan Situ rinpoche began to explain in English as there were many foreigners there that day. In the middle of it Shamar rinpoche came. He drove right up to the steps of the main shrine room. Both Situ rinpoche and Gyaltsap rinpoche stood up and as per tradition Situ rinpoche arranged the folds of his robe on his arms and extended his hands to Shamar rinpoche but Shamar rinpoche ignored him and walked right inside the Shrine room and he waved his hands to his escorts of follow. It was then the people got angry and stopped the army personnels... I think some of them were hit also. There was a lot of chaos at that time ... we ran away... felt very bad. The foreign disciples were very upset. There was a foreign lady who cried a lot.

I don't understand why there are problems. On 19th March the rinpoche assured us that this same letter, that some are now calling false, was authentic. At that time it was Shamar rinpoche who did most of the talking. Now there is a petition in the court. It is all upside down saying that Shamar rinpoche did not know about this letter. Both Mr. Dugo Bhutia and his wife were there that day. (19th March). How can Mr Karma Gonpo say that he represents the people of Sikkim? He can't even represent Old Rumtek Monastery, since he was removed from the monastery when he stood for elections several times. Monastery and politics don't go together, I am speaking for three hundred monks of Phodang Monastery. There are so many aged people who want to see His Holiness before they die and we have to bring His Holiness to Rumtek from Tshurphu but these people are causing obstructions. The reason behind all this is not the authenticity of Gyalwa Karmapa. I think that is only an excuse. I think the heart of the matter is the property of His Holiness.



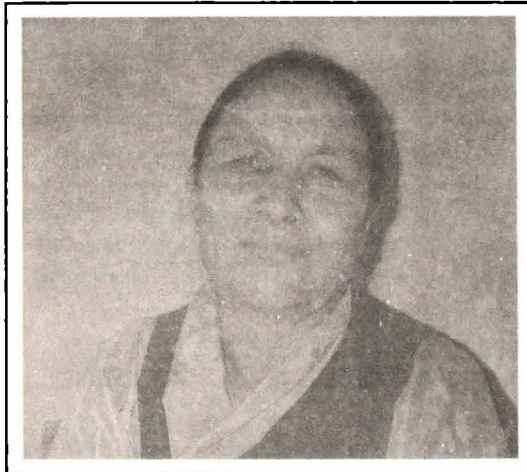
MR. DALA OF RUMTEK

Last year a so-called "document", the "Karmapa Papers", gave an untruthful account about events during the pregnancy of my wife, Ashi Tutu. My wife and I were upset when we heard this account. Because we do not read English, it was told to us by people who do, and we wish to say that the things that were said in this publication about us are all lies. It is absolutely not true that Situ Rinpoche told me that our child would be the Karmapa. He never said such a thing. I also never wrote to any of my friends making such a statement, as the "Karmapa Papers" falsely claims.

Such false statements make us feel that the persons behind the "Karmapa Papers" are motivated

by some kind of personal malice. Telling such lies is not only very cruel to my wife and myself, but to our child. We make this statement because we feel it is our responsibility to tell the truth, so people can know what made-up stories are in the "Karmapa Papers".

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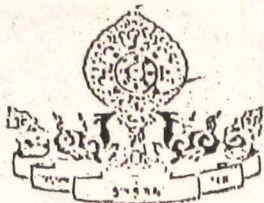
MRS PEMA ZANGMO. DHOOMO ASSOCIATION

When I received the Blue Book I was at first very happy. I thought that someone has written about the Karmapa. I don't know English language. So, I took it to my friends to be read. When I found out what was written I was very upset. It was full of nonsense. The person who wrote this book could never have come to Sikkim. He did not know what he was saying. I did not want to take such an inauspicious book into my home. I burnt it outside my doorsteps.

This book is responsible for making doubts and factions. That is why the troubles took place on 2nd August (1997). These monks are young and

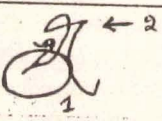

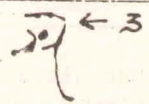
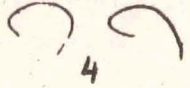
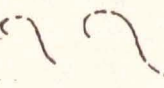
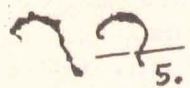
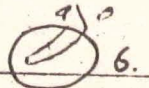

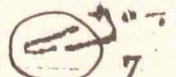
immature. They are impressed by propaganda. Why should monks collect bricks stones and iron rods? They wanted to harm the two Rinpoche. Is this the practice of Dharma to stop others from practising? Propaganda like the blue books is responsible for creating all kinds of problems. They destroy peace and they destroy Dharma.

HIS HOLINESS
THE GYALWA KARMAPA



DHARMA CHAKRA CENTRE
BUMTSEK
GANGTOK
SIKKIM
INDIA

Handwritten Tibetan script with several characters circled in black. The script is arranged in several lines, with some characters appearing to be examples of specific letters or syllables. To the right of the script, the letters A, B, C, D, E, F, G, H, I, J, and K.L are listed vertically, corresponding to the circled characters.

	as written by H. H. the 16th Karmapa	as written by Situ Rinpoche	as written in "the" letter
①	• the syllable "phyogs" 		
②	• two examples of the vocal "e" 		
③	• the syllable "dub" 		

THE PREDICTION LETTER.

Most of us human beings believe what our eyes perceive and our eyes perceive firstly what is pointed out to us and secondly what we are inclined to believe. In an effort to cast doubts on the prediction letter, the so called forensic is supposed to have been done. Like the rest of the Karmapa papers this is again full of contradictions.

In the book *The Return of The Karmapa* by Karma Tanzing Namgyal and Karma Drondup Namgyal, two American Buddhists, say;

“..... As any handwriting analyst knows, the MISE-EN-DAGE and spacing are far better evidence than the easy to copy individual letter forms. So although the Karmapa Papers are always demanding forensic tests of this and that, the compilers don't seem to have the slightest idea of what hand writing analysis looks at “

Apart from this interlinear spacing of Tai Situ Rinpoche's letter being different from that of prediction letter, there are a few more things to be pointed out here. The examples of the three samples, of H. H. 16th Karmapa's letter, of Tai Situ Rinpoche's letter, of the prediction letter, as printed in the blue book is printed here. Also printed here is the prediction letter with markings on the side with numbers. 'A-L'.

1. First the syllable “phyogs”.

a. The vowel “yata” in the sample syllable of His Holiness circled and marked 1 here, is exactly similar to this same vowel repeated in the prediction letter marked B. C. D. E.

b. The vowel “naro” looped on the top of the same syllable marked with an arrow 2. is a quick way of writing this vowel. Anyone who writes this script knows that while one uses mostly a simple “Naro” as shown in the sample marked 3. a loop is also used. Further the vowel Naro “will differ according to which letter follows it as a suffix or if there is a suffix at all. An example is given here from three words with the same vowel written by one person.

c. Further the vowel “Naro” as shown in the sample syllable of His Holiness marked 2. is in fact exactly similar to the “Naro” in the prediction letter marked F.

c. By taking out one sample of “Naro” and ignoring the others as in F. & L. and by presenting that only one type of vowel can be written, the author of Karmapa Papers makes it clear that he is aiming to brain wash, not the Tibetan and Sikkimese people who knows that there are many ways of writing the same word, the same letter, but the western practitioners who may not know this fact. Not one single person who is familiar with this script will accept that His Holiness wrote the word “Phyogs” only in this one way.

2. The vowel “e”. sample. no. 2

In the Karmapa Papers the vowel “e” as sample of H. H. is presented independent of the letters to which they are attached, marked 4. Whereas the sample taken from the prediction letter is still attached to its coma, marked 5., thus giving the vowel a crooked look. This in English would be like taking a single letter from the cursive writing and trying to make a case.

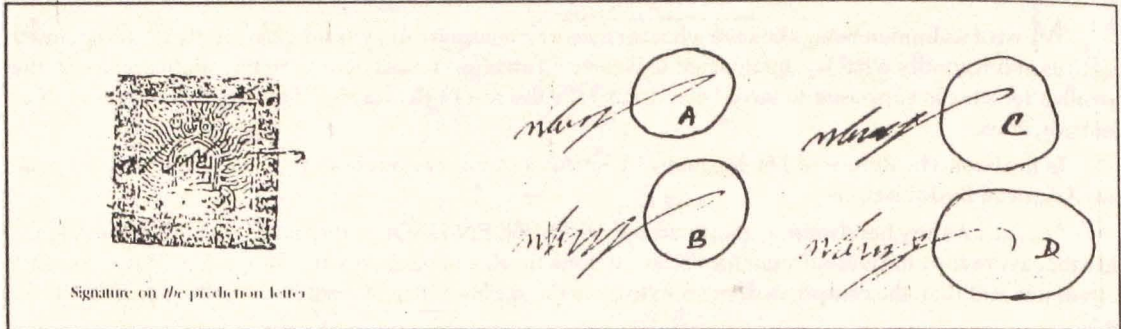
To make this point clear, in the prediction letter marked A, we have removed the coma that was attached to it. One can then see clearly that the “e” of the sample 4. matches the sample taken from the prediction letter marked A.

b. The vowel “e” marked G. H. I. K of the prediction letter although attached to other letters still matches the sample letter of His Holiness, marked 4.

c. Incidentally, the two samples of the two vowels “e” taken from His Holiness are also different from each other. That simple points out the fact that His Holiness used more than one way of writing a letter, as all of us do. Thirdly the sample 3 of the word “drup”.

a. If one tried forgery one would have more difficulties with the loops than with the consonants. The tip of the loop of His Holiness's sample, marked 6. matches exactly with the tip of the loop of the prediction letter, marked 7. Whereas the loop tip of Situ Rinpoche's sample is pointed the tip of the loop of the other two are squarish.

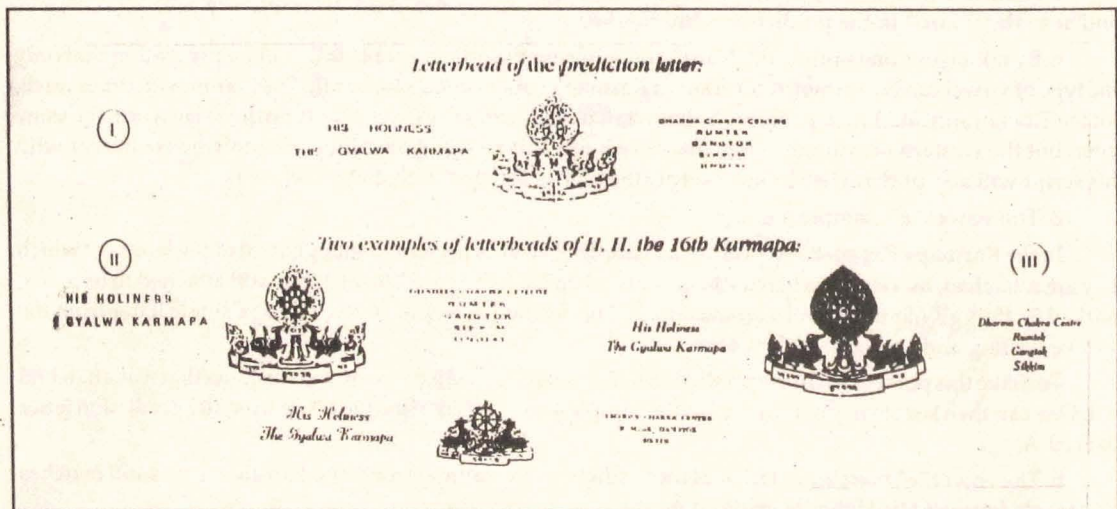
This brings us to the four samples of the signature of His Holiness.



- The signatures of H. Holiness given in the samples themselves do not match each other.
- Loop A. and loop B. are pointed while loop C and loop D. are curves, that matches the loop of the prediction letter sample.
- Further, while the loops of the sample signature A. B. C. are inclined upwards the loop of the simple D. is almost horizontal.

One point has to be made clear here that no true devotee will ever allow a sacred relic like the prediction letter to be handled by ordinary people like us whose mind stream is not pure. This fact was substantiated on 19th March, when during the formal meetings the regents, headed by Shamar rinpoche himself, did not allow the representatives, among whom were Ven. Ringu Tulku. and Ven. Akong rinpoche, to touch the prediction letter. At that time Gyalsap rinpoche held the letter in his hands while the representatives looked at from, at close quarters. On 20th March, the regents did not show the letter to representatives of the Govt. At that time, when they requested to see the prediction letter Shamar rinpoche said that the letter would lose its "JHINLAP" blessings if it was shown to people many times.

Finally concerning the letter heads a few points have to be made.



- Two examples of letterheads of H. H. the 16th Karmapa are given as the samples. However in the same book in page 179 there is a third letterhead used by His Holiness. All three samples are placed here side by side. This proves only one fact. That his Holiness used more than one kind of letterhead. It does not prove that the letterhead of the prediction letter is fake.
- The author in this book says that the seal is also fake, or duplicated. This is a very weak argument. If the seal could be duplicated and the handwriting forged then in this from massive forgery all from A. to Z. how it is that the letterhead could not be duplicated?



GOVERNMENT OF SIKKIM
DEPARTMENT OF ECCLESIASTICAL AFFAIRS

ཧྲུབ་ལྷན་ཁག་གི་འཕེལ་སྐྱོད་ལྷན་ཁག་།

Ref. No. 56.../E.A.

Dated Gangtok, the 26 April, 1983.

TO WHOM IT MAY CONCERN

Subsequent to the passing away of His Holiness the XVI th Gyalwa Karmapa, the supreme head of the Kagyu Sect of Mahayana Buddhism with Head Quarter at Rumtek, the following Eminent Rinpoches took over as Seat-Holders of His Holiness the Gyalwa Karmapa as per the tradition. The Four Seat-Holders form a committee among themselves with the agreement that one of them would act as the Chairman for a period of three years in rotation. Mr. Dhamchoe Yongdu, the General Secretary to His Holiness continued to be the General Secretary to the Four Seat-Holders. Mr. Dhamchoe Yongdu, the General Secretary unfortunately passed away on December 10, 1982 leaving the post of the General Secretary vacant. On January 22, 1983, with the consent of all the Four Seat-Holders, Mr. Topga Yulgyal, son of late Namkha Tashi of Lhendrup Ling, Thimpu, Bhutan was appointed as General Secretary and Mr. Tenzin Namgyal, Son of late Jigme Thinley of Dharma Chakra Centre, Rumtek as the Deputy General Secretary to His Holiness the Gyalwa Karmapa and all institutions of His Holiness.



(Signature)
(PASONG NAMGYAL)

His Eminence Shamar Rinpoche
His Eminence Tai Situ Rinpoche
His Eminence Jamgon Kongtrul Rinpoche
His Eminence Goshri Byaltsab Rinpoche

LOOKING BACK INTO THE PAST

Many believe that the problems in Rumtek Dharma Chakra Centre began after the announcement of the prediction letter of the 16th Gyalwa Karmapa. Although the external manifestation of troubles began in June, those who were close to the rinpoche knew that the four regents were having problems soon after His Holiness passed away. In 1982, 10th December Mr. Dhamchoe Yongdu, the managing director of Rumtek Dharma Chakra Centre passed away in Bhutan. In 1991, just a few months before His Holiness left for treatment abroad, His Holiness had appointed the office holders of Rumtek D. C. C. According to the news letter, the Nectar of Dharma, Vol. I. No. I Issued while His Holiness was alive, in February 1991.

“Also present were the newly appointed staff members who offered scarves to His Holiness and received blessing and instructions. The managing director is Mr. Dhamchoe Yongdu, the general secretary of Rumtek. In his absence or in the absence of H. H. the Karmapa, one of the four major tulkus will act as the managing Director. The General Secretary of the new International office is Mr. D. Tenzing Namgyal, Assistant secretary is Mr. Gelek Tenzing; Secretaries and interpreters are Mr. Gonpo Tshering and Mr. Thinley Lhundup. English Secretary is Mary Jane Cledenning. By the purely motivated endeavours of these new staff members, may the noble Dharma flourish and benefit all sentient beings”.

(Mr. Gelek Tenzing is familiarly known as Lama Kyab. Mr Tenzing Namgyal was reappointed General Secretary by the International Kagya Assembly in 1992).

Reading the above news letter it seems clear that His Holiness had specific idea of whom to rely on in case of his absence. There was no mention of Mr. Topga Yulgyal. After the demise of the Managing Director, Mr. Dhamcho Yongdu, the four regents took turns of three years each, as Chairman of Rumtek Dharma Chakra Centre. On 2st January. When H. E. Shamar rinpoche was the Chairman of Rumtek Dharam Chakra Centre, Mr Topga Yulgyal was elected the General Secretary. At that time both Tai Situ Rinpoche and Goshir Gyaltsap rinpoche were not in Rumtek. The amazing thing was that Mr. D. Tenzing Namgyal, appointed General Secretary by His Holiness the Karmapa, was still in office. He was not removed from the post at all but simply appointed as the Deputy General Secretary. Concerning this new appointment the govt was informed. Document of this is printed here.



After Mr. Topga Yulgyal became the General Secretary, within a short time the people who were appointed by His Holiness were removed. Along with Mr. Gelek Tenzing, appointed to the post of Secretary by His Holiness, the Vajra master, the Chant master, the discipline master appointed by His Holiness were also removed. Some of them left and have never been heard of since. The Office holders and the Monastery masters of present day are all appointed after His Holiness passed away. Those days Tai Situ rinpoche stayed mostly in Himachal Pradesh, building his monastery, as such the burnt of the burden fell on Jamgon Kongtrul rinpoche and Gyaltsap rinpoche. Parts of the problems arose, perhaps based on the land in Delhi. Two letters are printed below concerning this. Later Shamar rinpoche explained this his concern was only in order to rectify some mistakes that were found on the original deed. There is no reason why he should not be believed on this but by then a rift had appeared, as the following letter shows. A translation of the letter is also provided here.

D. C. CENTRE
RUMTEK, SIKKIM,
INDIA.



H. N. SHAMARPA

Samar Roy Choudhury
 7 Haridas Daw Road
Calcutta 700 053

23 August 1983.

Dear Mr. Choudhury,

Hope you are in the best of everything.

I am writing to you for the clarification of the following points:

- a) WHETHER by the virtue of the word "the present Supreme Head..." the Deed of Perpetual Lease also applies/is transferred on my name, OR is it still on His Holiness Karmapa's name?
- b) I met Dipuk Takur in Delhi recently and he has apologised and admitted the responsibility of all the misinformations after I made him to read the documents. Please write to him from your side too.
- c) Kindly send copies of your answers to the questions put by the other Rinpoches to me:-
 - One copy on HongHong's address
 - One copy on Rumtek's address in my name
 - One copy to the Office of the General Secreta-ry, Rumtek.

With best prayers,

Shamarpa.

Shamarpa Rinpoche

MAR ROY CHOUDHURY
ADVOCATE

Office
Anand, Das Gupta & Sagar
3 Chowringhee Approach (3rd Floor)
Calcutta 700 072
Phone 27-11810
Telegram ADVOCACY Calcutta

Residence
7 Marilee Daw Road
Calcutta 700 053
Phone 40-6074

His Holiness Shamarpa Rinpoche
A1, 5th Floor
Maiden Court
46 Cloud View Road
Lung Kong

September 2, 1983

Respected His Holiness,

Re : Your letter dated 23rd August, 1983.

I thankfully acknowledge the receipt of your letter under reference, contents whereof have carefully gone through by me.

In reply to the queries number (a) of the letter under reply I repeat -

By virtue of and under a registered perpetual lease the President of India transferred the Delhi land in the name of His Holiness Karmapa as the supreme head of the Dharma Chakra Centre. You can be rest assure that there is no way in law to remove the name of His Holiness Karmapa with regard to the said land. Unfortunately some errors and mistakes have been found in the said deed and as such the same is require to be rectified immediately. As per provision of the law that the proposed rectification can only be done by executing another document named "Deed of Rectification" and such document like another deed can only be executed by and between the original Lessor that is to say the President of India and the original Lessee that is to say His Holiness Karmapa. But since His Holiness is no more the proposed deed should be registered by and between the President of India and the Successor of His Holiness. Execution of the said Deed of Rectification in the aforesaid manner that is to say by and between the President of India and yourself describing as the sole executor to His Holiness shall not be treated as transfer of the said land. Your role in the said deed will be to represent His Holiness since deceased.

In the promises the Deed of Rectification can easily be executed in the aforesaid manner which will be the part and parcel of the original deed of perpetual lease and both should be treated as a part of each other and as such His Holiness Karmapa's name as the original transferee of the said land will be un-affected.

Copy to :

His Holiness Shamarpa Rinpoche
Dharma Chakra Centre, Sikkim

Mr Dasho Topga Yulgyal, General Secretary
Dharma Chakra Centre, Rumtek, Sikkim

Sincerely yours,

Mar Roy Choudhury
Advocate



H. E. SHAMARPA

འཕགས་པ་ལ་སྐྱོད་པའི་མཚན་ལྟར་

མཉམ་སྲིད་ཀྱི་འགན་ལུས་འཁུར་བའི་འགྲོ་ལུགས་ལྟར་
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TRANSLATION OF THE LETTER WRITTEN BY SHAMAR PINPOCHE TO JAMGON KONGTRUL RINPOCH. 1983

To Jamgon rinpoche,
You have sent Sherab Tharchin form your side with a letter. The letter has been already sent to Situ rinpoche. It is proper that you have shown it to Situ rinpoche. You have accused me of hiding the document and doing other works. It has to be proved before the monks and lay community in Rumtek.

It is not necessary for me to come to Rumtek over this matter proposed by you, since you two have no training in legal matters. Therefore it is not necessary for me to take any legal suggestions from both of you.

The two of you have no right and position to appoint yourselves as decision makers in matters concerning Tshurphu Labrang. Only the general secretary has the power to make decisions and Jamgon Labrang is separate from Tshurphu Labrangb. Instead of allowing the General Secretary to make decisions you two are behaving as though you two have the power. The whole world knows that you have no right to interfere with matters to Tshurphu Labrang.

Generally speaking, I am looking to see if the old documents are accurate or not Right now I am legal head of Tshurphu Labrang and the is why I am consulting the Lawyers and governor B. B. Lal. Unless you are aiming to destroy Tshurphu Labrang, you better keep quiet. Both of you should act according to the traditional way. Keep this meaning in mind.

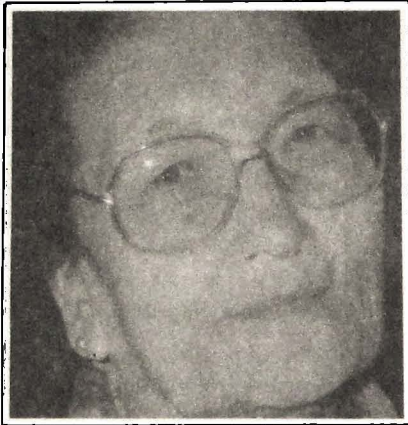
From the Shamarpa

JUNE 12TH, ARMY WALK INTO RUMTEK

According to Karmapa Papers on June 12th 1992, army protection was sent to safeguard H. E. Shamar rinpoche and the Rumtek monastery, that when he came to the monastery Shamar rinpoche wanted to talk to Tai Situ Rinpoche and Goshir Gyaltsap rinpoche but, that they ran inside the monastery and locked themselves up in a room. We are presenting here the eye witness accounts of people from different walks of life.

♦ ♦ ♦

MRS THSERING DOMA : SIKKIM BUDDHIST DHUCHEN ORGANISATION



I was in Rumtek when this incident took place. Many of us from Gangtok had gone to Rumtek since we came to know that Situ rinpoche and Gyaltsap rinpoche were coming from Dharmasala. It is not a correct information that there were truckloads of armed Khampa People there. There were Khampas but there was also a large number of Sikkimese people from Gangtok and surrounding villages. There were also foreigners. Certainly there was no army protecting the monastery, there was no need. People were waiting with scarves and incense sticks.

At the time when Situ rinpoche gave his speech the people were sitting outside on the ground. Most of the foreigners were sitting on the steps to the main shrine room. Gyaltsap rinpoche seat was on the left, Situ's rinpoche's seat was in the middle and Shamar rinpoche seat was placed on the right, although he did not sit there. When Situ rinpoche was halfway through in his talk in English Shamar rinpoche came in his car, and he drove right up to the steps while people scattered. He was angry.

Both Situ rinpoche and Gyaltsap rinpoche arranged the folds of their robes, as it should be done, but Shamar rinpoche did not look at them. He walked right into the Shrine room followed by the army escorts. Then people got angry and pushed the soldiers. One of the soldiers who had gone inside was thrown out. Some people fought and a few were injured. May be they thought that people would be frightened by guns. When Shamar rinpoche went back a lot of people shouted that it was a shame. It was a terrible thing to happen. It does not make sense. On March 19th all the rinpoches had already agreed to bring the reincarnation within six to seven months. There were more than sixty people there then.

♦ ♦ ♦

Mr. Thinley Atuk.



On 12 June 1992 afternoon, I was at rumtek Dharma Chakra Centre to visit my Mother in Law, who is a nun and was staying at Rumtek. I found that their Eminences Tai Situ Rinpoche and Goshir Gyaltsap Rinpoche were addressing the public, in the Monastery complex, about recognition of His Holiness the 17th Gyalwa Karmapa, in Tibet. His Eminence Tai Situ Rinpoche also spoke in English. I also learnt that His Eminence Shamar Rinpoche had addressed the public a few days earlier. I joined the public to listen to their Eminences addresses.

After sometime, while His Eminence Tai Situ Rinpoche was speaking about the finding of the sacred letter and its contents, His Eminence Shamer Rinpoche drove in the Monastery complex followed by an army Jonga. His Eminence Shamer Rinpoche drove through the bewildered crowd closely followed by one officer of the rank of a Captain who was carrying a carbine, escorts carrying automatic rifles and a radio operator who was unarmed.

They were of the Kumaon Regiment of the Indian Army. His Eminence Shamar Rinpoche and his escort walked into the Shrineroom. The monks and the members of the public strongly resented to armed soldiers entering the Monastery they were stopped. A state of confusion took place and the officer and the soldiers were pushed out of the Monastery by the public.

I intervened, identified myself as a retired Indian Army officer to the Army officer and Jawans. I explained to them about the sensitive situation created by their entering the Monastery with arms and convinced them to return outside the gates of the Monastery.

Subsequently, the Sikkim Police, who were outside the Monastery gate, took over the situation and normalcy was restored.

T. N. Atuk Colonel (Retd)

Sikkim bandh against Army

The Times of India News Service

GANGTOK, June 13.

NORMAL life was paralysed in Sikkim today following an indefinite bandh called by the ruling Sikkim Sangram Parishad (SSP) in protest against the deployment of Army jawans in the Rumtek monastery here.

All shops, business establishments, educational institutions and government office remained closed.

Reports, however, said that the Army jawans had been withdrawn from the monastery.

(CM SHOCKED): the Sikkim chief minister, Mr Nar Bahadur Bhandari, has expressed shock at the army take-over of the Rumtek monastery "without the knowledge and consent of the state government," reports PTI.

Mr Bhandari said he was given to understand and the Army action was ordered to ensure safety of a Tibetan refugee in the monastery after "the king of Bhutan approached the external affairs ministry".

Expressing surprise that even the governor or the Army authorities stationed in the state did not have knowledge of the issue, the chief minister said the state administration had also "not received any complaint about law and order problem in and around the Rumtek monastery.

Stating that "the people of the country must know the truth about this incident", Mr Bhandari urged the Prime Minister to look into

the matter. Copies of the letter were also sent to the defence minister, Mr Sharad Pawar and the home minister, Mr. S. B. Chavan.

STRIKE OFF: The Akhil Bharatiya Nepali Bhasha Sangharsha Samity has postponed its proposed hunger strike from tomorrow to press for the inclusion of Nepali language in the Eighth Schedule of the Constitution.

The hunger strike was withdrawn in view of the bandh that is being observed in protest against the Army posting.

The two SSP MPs, Mrs Dil Kumari Bhandari and Mr Karma Topden, at a hurriedly called Press conference here yesterday, condemned the Army deployment and said that the slate government "which is the ultimate authority to call the Army, has been kept in the dark".

Jawans of the Kumaon Regiment were deployed to guard the residence of His Eminence Shamar Rinpoche, one of three co-regents of Rumtek monastery which is the seat in exile of His Holiness Gyalwa Karmapa. The Army personnel, it is alleged, had even entered the main chapel of the monastery yesterday evening.

Led by Shamar Rinpoche, at least six armed jawans entered the monastery around 4.15 p.m. yesterday while their eminence Tai Situ Rinpoche and Gyalsap Rinpoche, other regents in charge of the monastery, were giving a public address in front of monastery declaring in discovery of 17th Gyalma Karmapa, an event keenly awaited by Buddhists all over the world.

ENTRY FORCED: While the two rinpoche were addressing the public, Shamar Rinpoche entered the monastery and forcibly opened the main door of the chapel followed by the armed jawans. This angered the crowd which tried to stop the jawans. What followed was open clashes between various factions in the Rumtek monastery. These included monks.

The Army jawans were immediately withdrawn and the Sikkim police and CRPF jawans deployed. They calmed down the agitated mob and prevented any major clash. By late yesterday, the situation was brought under control although the clashes left over two dozen Tibetans, including lamas, injured. S monk, who sustained head injuries, has been admitted to hospital here.

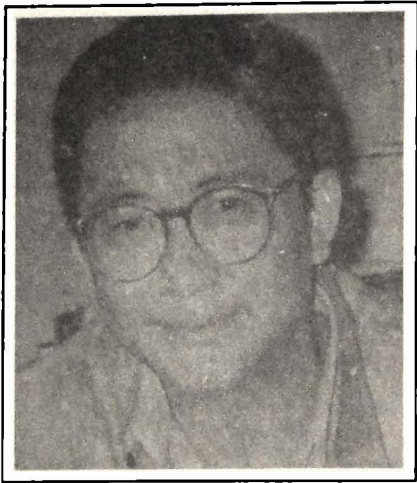
Two persons were arrested in connection with the incidents.

Senior officials, including the district magistrate and the inspector general of police, rushed to the Rumtek monastery.

The two rinpoches had in their address, said that the new reincarnation of the Karmapa was born in Tibet and was an eight-year-old monk. Ugen Thinley, the 17th Karmapa, was born in the Lhathok area of Kham province in eastern Tibet. The discovery of new incarnate, they said, had the approval of His Holiness the Dalai Lama. The two rinpoche showed the Dalai Lama's letter of approval to the people.

They said that the newly-discovered Karmapa would be installed at Tsurphu monastery in eastern Tibet, on June 17. The Karmapa would then be brought to India to be formally enthroned in the Rumtek monastery.

VENERABLE TENZING GELEK RINPOCHE. RESEARCH OFFICER. ECCLISIASTIC DEPT



I came back with H. E. Situ rinpoche and H. E. Gyaltsap ronpoche from Dharamsala. I had gone to Dharamsala mainly as liaison officer, to guide Mr. Pasang Namgyal, Secretary Ecclisiasti department. That is how I took Mr. Pasang Namgyal to Nechung state oracle, who was fortunately performing the rites in his meditational trance that day.

On our way back to Sikkim, at Ranipool checkpoint we came to know that army had been deployed in Rumtek monastery. We had to stop there for about half an hour to see the situation. We thought that maybe there was danger to the life of Situ rinpoche and Gyaltsap rinpoche ... it could be possible. So I went to see the situation there. There was no sighn of problems in the monastery. Infact people were waiting for the two rinpoches with insence.

Then I went back and informed the rinpoches that there was nothing serous. After we reached, there was troubles... everybody knows what happened then.

THE NECHUNG ORACLE

༡༡ སྤུལ་ལྷོ་ = ཚེས་ ༡༠ ཉིན་གཤམ་གྱི་འཕམ་གསོལ་
སྐབས་བསྐུལ་བའི་བཀའ་ལུང་།

ཕྱི་ རོས་ཀྱི་སློབ་དཔོན་མཐོང་བ་དོན་ལྡན་མཚོག་དང་ཁ་པའི་སྤྱོད་མ་གྱི་
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བཅུ་ཐེབས་མཛོད་ཅིག་ འདོད་ཁམས་བདག་མོ་དང་ཡུའུ་གས་མེད་རོས་
གཉིས་རྣས་རྣས་ཡང་བསྐྱུ་བར་མི་ཕྱོགས།



On the tenth day of the fourth month in the water monkey year, this prophesy was bestowed while earnest prayers were being offered at the Nechung Monastery
It is certain that my master, Thongwa Donden, the bodhisattvas, and sentient beings of Tibet, land of snow, will gather together and the sun of joy and delight will appear. The time is close when you will hear speech like nectar. Be at ease then and remain in a state harmonious with samaya.
Palden Lhamo and I, Zugme, never deceive. Seal of the Nechung Oracle.

JUNE 18th 1992. THE REGENTS GIVE FORMAL APPROVAL TO THE REINCARNATION

June 18th was a happy day for the people of Sikkim. The gloom that had settled in the hearts of the people ever since the much loved Jamgon Kongtrul rinpoche had passed away was dispelled. The sentiments of the people was echoed by the local information service, sikkim Herald.

SIKKIM HERALD

VOL. 36

TUESDAY JUNE 23, 1992

H.H. THE 17TH GYALWA KARMAPA IDENTIFIED

If we turn the pages of history we will find that there always was controversies whenever a great soul assumes human form and descend on this earth for the deliverance of all sentient beings. The momentary dispute over the real incarnation of His Holiness the 17th Gyalwa Karmapa was there fore or exception. What matters is the ultimate outcome and successful termination of such debate for the entire satisfaction of His devotees and followers.

The controversy over the reincarnation and identification of His Holiness the 17th Gyalwa Karmapa is also now happily and finally resolved. In a historic meeting at Mintokgangon the 18th June, 1992 a rare assembly of six of the most venerated Rinpoches of Dharma Chakra Centre, Rumtek including His Eminence Samar rinpoche, His Eminence Syalsep Rinpoche, His Eminence Situ Rinpoche, His Eminence Situ Rinpoche,

His Eminence Ugen Trulku, His Eminence Boker Rinpoche and His Eminence Beru Khyentse Rinpoche told the Chief Minister Mr. N. B. Bhandari that His Holiness the 17th Gyalwa Karmapa was born 8 years ago as Ugen Thinlay in Eastern Tibet to Mr. Karma Dondup and Mrs. Lolaga. These respected Rinpoche also told the Chief Minister that they had now arrived at a consensus regarding the birth and identification of H. H. the 17th Gyalwa Karmapa. Monks and lay officials of Dharma Chakra Centre, Rumtek and Representatives of His Holiness the Dalai Lama were also present in this historic meeting.

During the course of discussion the Chief Minister expressed his gratitude to all the Rinpoches of the trouble they had taken to visit Mintokgang and said that he was extremely happy to know about the birth and unanimous identification of His Holiness the 17th

Gyalwa Karmapa. Mr. Bhandari made it known to all the Rinpoche that the State Government will spare no effort to extend their cooperation in whatever way the Dharma Chakra Centre, Rumtek wishes and assured that with the blessings of Their Eminences he will leave no stone unturned to see that His Holiness the 17th Gyalwa Karmapa assumes his rightful seat in the Dharma Chakra Centre, Rumtek which is the international Centre.

Later, while reiterating his gratitude in a letter written to each of the Rinpoche the Chief Minister has mentioned that as a person who held His Holiness the Gyalwa Karmapa in high veneration it was a matter of extreme joy and satisfaction to meet all the Learned Rinpoches and to be told by them about the birth and unanimous identification of His Holiness the 17th Gyalwa Karmapa.

H. E. SHAMAR RINPOCHE'S LETTER

June 17, 1992

On March 19, 1992, Tai Situ Rinpoche, Jamgon Kongtrul Rinpoche, Gyaltsap Rinpoche and I held a meeting in which Tai Situ Rinpoche presented us with His Holiness hand-written letter of prophesy, the sacred testament, which was found in Situ Rinpoche's protection talisman. At that time, little doubt arose in my mind, but now I have attained complete confidence in Situ Rinpoche, and the contents of this letter, according to which the reincarnation has definitely been discovered and further confirmed by His Holiness the Dalai Lama as the incarnation of His Holiness the Gyalwang karmapa.

I offer my willing acceptance and henceforth, I will no longer pursue the matter of examining the sacred testament, etc.

Shargapa

Witnessed by Ongyen Tulku Rinpoche.

Translated by Michele Martin.

UDARTSETSUNG, THE VAJRA MASTER, THE CHANT MASTER, THE DISCIPLINE MASTER

Shortly before H. E. Shamar rinpoche gave the written statement of his full support to H. H. the 17th Karmapa, arrangements were made for prayers to be made on the auspicious occasion of H. H. 17th Karmapas arrival at Tshurphu monastery. However the next day, early in the morning, when the monks came for the puja the three UDARTSETSUNG were missing. It was an inexplicable event since till then the monk body of Rumtek had not been involved in the controversy. In their absence H. E. Tai Situ rinpoche took over the duty of the Vajra Master, and H.E. Goshir Gyaltsap Rinpoche took over the duty of Chant Master for the occasion. Devotees from all over flocked to the monastery to offer scarves on the throne. It would have been a sad event except for the glorious clouds that appeared over the monastery, forming clear elaborate dragons. A few months later the UDAERTSETSUNG visited Tshurphu monastery and met H. H. the 17th Karmapa. Subsequently on 11th september they offered the following letter of confession to His Holiness. It is obvious from their letter that it was sincerely meant, yet later they changed their mind again. One wonders under what pressure have they changed their mind yet again?

LETTER OF UDERTSETSUNG

At the lotus feet of the protector of devas and men, the allpervading refuge His Holiness the Seventeenth Gyalwa Karmapa.

Most humbly we, the Vajra master, the Chant and the Discipline master, offer our homage and prayers. On the day of your arrival at Tshurphu, as we have informed previously, due to confusion and bad influence of mental darkness, we ceased to fulfil our obligation temporarily.

But henceforth, we pledge single pointed unchanging faith and loyalty to you who are the lord of the dharma and the victorious wish fulfilling jewel. We acknowledge your name and offer confessions of regrets from the very depths of our hearts. We pray that in all our lives may we never be parted from you, and may we always be able to follow you.

In deep veneration we seek your protection and with innumerable prostrations, we send this application on the fifteenth day of the seventh month, according to the Tibetan calendar.

The Vajra master, the Chant master and the Discipline master.

Dharma Chakra Centre, Rumtek, Sikkim.

A Brief Report on the Proceedings of Kagyu International Assembly

Convened at Dharma Chakra Centre, Rumtek from 30.11.1992 to 3.12.1992

On the 30th November, a four days special meeting of the International Kagyu Followers was convened at Rumtek Dharma Chakra Centre. The meeting was attended by eminent rimpoches & lamas representing monasteries & centres in America, Australia, Africa, Europe, Southeast Asia, Tibet, India, Nepal and Bhutan. It was also attended by the representatives from the five Kagyu monasteries in Sikkim, six Buddhist Organisations and eight Tibetan Organisations in Sikkim besides many other devotees.

The main theme of the meeting was the eight point agenda concerning the preparations for the visit and second enthronement of H.H. the XVIIth Karmapa at his seat in Rumtek. Each resolution was passed unanimously after deep and prolonged deliberations.

The assembly unanimously passed a resolution declaring the complete faith of all the followers of Kagyu Order in His Holiness the XVIIth Karmapa, presently residing in Tsurphu. The meeting expressed deep

gratitude to His Holiness the Dalai Lama for recognising the XVIIth Karmapa and for his continuous guidance. It also thanked H.E.Situ Rinpoche and H.E. Gyaltsap Rinpoche for their historic contribution to achieve this task. The meeting highly appreciated the constant help given by Mr. N.B. Bhandari, the Honourable Chief Minister of Sikkim.

The meeting resolved to bring H.H.the XVII Karmapa to Sikkim and organise a second enthronement at Dharma Chakra Centre, Rumtek. In order to make the necessary arrangements it was decided to set up a High Level Committee in consultation with the Chief Minister of Sikkim. A Working Committee was formed to function under the guidance of the High Level Committee. The members were elected from the representatives of centres, monasteries and various organisations.

The meeting decided to request the Government of India and the Government of Sikkim to help in making arrangements for and give security to His Holiness during his visit to Sikkim. the assembly decided to send letters to the Prime Minister of India and the King of Bhutan appealing for their help and support in bringing His Holiness to Sikkim.

It was decided that donations of any kind would be received and utilised by a branch committee under the guidance of the High Level Committee.

Besides the eight point agenda, there were three important subjects which were brought up for deliberation.

After discussing the role and responsibilities of Karmapa Charitable Trust for a long time the meeting unanimously concluded that the Trust does not have any jurisdiction over the recognition of His Holiness the Karmapa or any other incarnate lama.

On the last day of the meeting a letter from Mr. Topga Yougyal, addressed to Tai Situ Rinpoche, was received, in which he categorically refused to recognize the XVIIth Karmapa. After discussing the letter at length the meeting unanimously decided to treat this letter as his resignation letter and relieve him from his duties as the General Secretary with immediate effect. Mr. Tenzing Namgyal and Mr. Lodro Tharchin were elected to the post of General Secretary and Deputy General Secretary, respectively, in view of their experience and valuable services.

Representatives from centres abroad requested permission to discuss the book called Karmapa Papers printed in France. A large number of participants pointed out the numerous concoctions and discrepancies presented by the Karmapa Papers. The meeting denounced the book as a publication containing cleverly manipulated semitruths, and outright lies with the only purpose being to confuse the followers of Kagyu order abroad. Some of the Rinpoches expressed their sadness that the glorious name of Karmapa was thus banded about by people who had broken their samaya and allowed their ego to wipe away their vows of pure motivation. They also expressed their sadness at the very negative karma these people were accumulating.

With this note of compassion for others the meeting concluded their deliberation by expressing gratitude to Their Eminences Situ Rinpoche and Gyaltsap Rinpoche for convening this meeting and thanking the state Government and all concerned for their help during the meeting.

With one-pointed devotion the assembly offered a Long Life Mandala ceremony for His Holiness the Dalai Lama. The meeting was dissolved with the prayers for the swift return of His Eminence the late Jamgon Kongtrul Rinpoche and prayers of dedication.

The delegates to the assembly had an audience with the Chief Minister of Sikkim, Mr. N.B.Bhandari after the four days conference was over. In the meeting the Chief Minister assured that he would give full support and all the necessary help.

The resolutions were signed by representatives from over 500 Kagyu Monasteries & Centres all over the World

PAL KARMA SHRI NALANDA INSTITUTE (SHEDA) RUMTEK. D.C.C.

Since 1992 Nalanda Institute has faced difficulties. The Institute was established by His Holiness. The 16th Karmapa with Venerable Thangru rinpoche as the chief abbot. Since then a number of students, including Vens. Sangay Neypa rinpoche, Ponlop rinpoche, Charwang rinpoche, Drupon rinpoche, Gyatrul rinpoche and many monks have graduated from here. According to the wishes of His Holiness the Gyalwa Karmapa and the constitution of Shri Nalanda, the four regents were appointed co-principals with each regent taking over as the Chairman of Administration for a time span of three years each. After the term of H.E. Jamgon Kongtrul rinpoche, followed by H.E. Goshir Gyaltsap rinpoche, H.E. Shamar rinpoche took over the seat of Chairman. For 1992 Tai Situ rinpoche's term as Chairman became due but since there has been no handing over of the Keys and files, he could not resume the office.

Last year in 1992 the Nalanda institute was given eight months long holiday. The classes were held for four months only. There was no examination held. Neither the Trustees nor the General Secretary has looked into this matter although the annual finance for food and other expenses comes through them.

This year the Chief abbot, Ven Thrangru rinpoche, Abbot Tshultrim Gyatsho and the students of the Institute have made requests to H.E. Situ rinpoche to take his office.

Translation of Ven. Thrangru Rinpoche's *letter*

To,

His Eminence Cham-Gon Tai Situ Rinpoche.

The great holder of the practise lineage,

I bow in deep respect at the foot of your Golden throne.

'PAL KARMAESHRI NALANDA INSTITUTE' which offers courses on the subjects which are the main themes of Buddhist philosophy was first established by H.H. the XVI Gyalwang Karmapa, and subsequently Late His Eminence Jamgon Kongtrul Rinpoche carried out the task of constructing new building for the Institute under great difficulties, thus fulfilling the wishes of H.H. the XVI Gyalwang Karmapa. It enabled the Institute to accomodate more students from far and near.

Now the Institute have been left without proper care, as a result of which its administration has totally collapsed. Even lecturers are on a foreign trip without any concern to the development of such situation. To add further injury, there are speculation about the intention of closing down of the Institute. The very reputation of the Institute is at stake.

As per the constitution laid down for the Institute, by H.H. the XVI Gyalwang Karmapa, it clearly underlines the need to have a head of the Institute from the four seat holders which will be served by each in rotation for a period of three years. The turn now falls before you.

'May you assume the task of heading the Institute at this critical juncture, so as to save it from further damages and also to revive the system which already collapsed.' This is necessary in view of preserving the wishes of H.H. the XVI Gyalwang Karmapa.

I pray to you in great faith, in a bid to resolve the present crisis, may you initiate an early and favourable action.

Ven. Thrangru Rinpoche,

(CHIEF ABBOT)

'PAL KARMAE SHRI NALANDA INSTITUTE'

This is the rough translation of the attached Tibetan letter.

Translation of Ven. Khenpo Tsultrim Gyatso's letter

To,

HIS EMINENCE TAI SITU RINPOCHE,
DHARMA CHAKRA CENTRE,
RUMTEK MONASTERY,
SIKKIM.

"IN ALL LIFETIMES, HAVING GENERATE LOVING KINDNESS"
AS YOUR HABITUAL WAY OF LIFE.
GLORIOUS PROTECTOR OF ALL BEINGS,
THROUGH THE INSIGHT OF YOUR WISDOM EYES, BEHOLD US.
TO FULFILL WISHES OF THE ALL REWARDING LORD RANGJUNG RIGNE DORJI,
WHOSE HEART THOUGHTS HAVE BEEN TRULY MADE CLEAR,
MAY YOU ASSUME THE TASK OF HEADING THE REPUTED INSTITUTE.
THUS PACIFYING THE ADVERSE CONDITIONS ARISING OUT OF CHAOS AND IGNORANCE."
KHENPO TSULTRIM GYATSO. SENIOR ABBOT
'PAL KARMAE SHRI NALANDA INSTITUTE.

Letter of the students from Sheda

To,

His Eminence Kyab-Gon Tai Situ Rinpoche,
The great holder, and the life force of the practise lineage,
We bow in deep respect at the foot of your Golden throne.

We the undersigned students of 'PAL KARMAE SHRI NALANDA INSTITUTE' pray to you in deep faith and devotion before submitting the following matter.

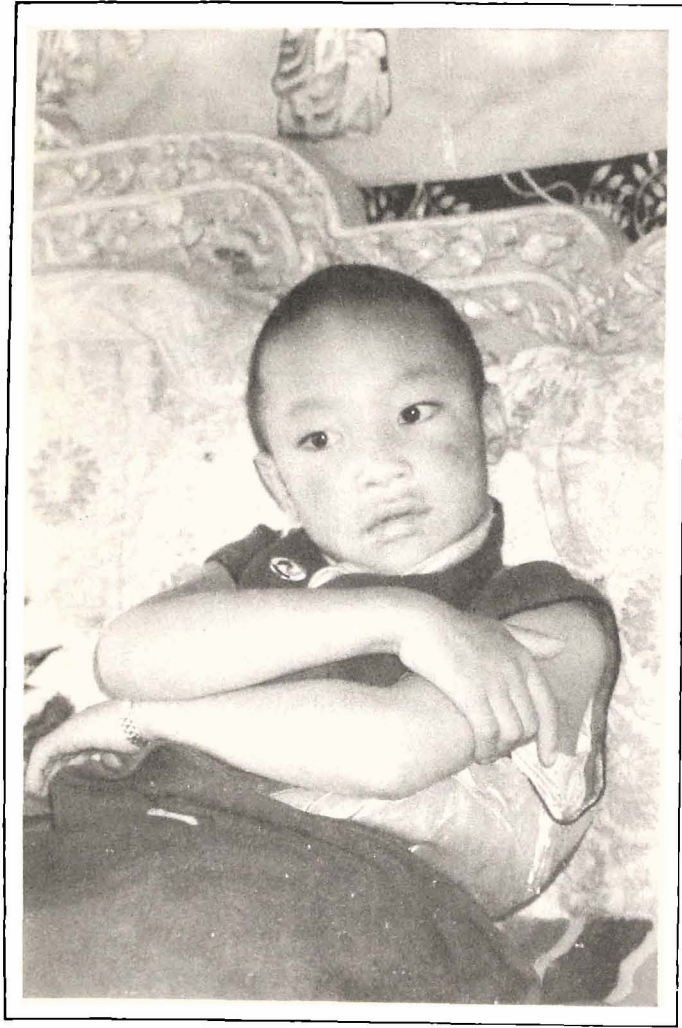
Through the unlimited vision and foresight of H.H. the XVI Gyalwang Karmapa, His Holiness first established the Nalanda Institute to offer courses on subjects whose themes are central to Buddhist philosophy. Later, to carry out the wishes of H.H. the XVI Gyalwang Karmapa, the late, His Eminence Jamgon-Kongtrul Rinpoche undertook a construction of new building for the Institute under strenuous hardships. The Institute received world wide appreciation and attracted students from all over.

Keeping in terms with the constitution laid down for the Institute by H.H. the XVI Gyalwang Karmapa, in the red book, the system to head the Institute by the four seat holders in rotation for a period of three years were already set in motion by the other seat holders. Since the turn now falls before your Eminence, we all pray for your early visit to Rumtek and assume the responsibility of heading the Institute. This is necessary in view of maintaining the tradition already set and also to save the Institute from the brink of closing down.

Last year, we couldn't sit for the final examination and there is every possibility of repeating the same trend if the present crisis is not resolved urgently. There is the need and the urgency to head the Institute at this hour of crisis. Also the problems being faced by the senior lecturers need attention too.

Only your Eminence can save the Institute from the present situation. We have in you our full confidence, thus leaving this matter before you for early action.

The students
'PAL KARMAE SHRI NALANDA INSTITUTE'
P.O. Rumtek Monestry SIKKIM.

THE BIRTHDAY CELEBERATION OF HIS HOLINESS THE 17TH KARMAPA.

On the eighth day of the fifth calendar month, (27th June 1993) the birthday of His Holiness the 17th Gyalwa Karmapa was celebrated. Any important event that is celebrated in Tshurphu is also celebrated in the Rumtek Dharma Chakra Centre. The followers of Karmapa uses the Tshurphu calendar which is different from the calendar used by other Tibetans. This is due to the different methods of calculating system. On 27th June from early morning the devotees started to flock to Rumtek monastery, to offer scarves on the throne of the Gyalwa Karmapa. The lunch provided was simple but good. The Lunch was sponsored by the Patrons. At the end of the celebrations the devotion of the people was answered with a clear rainbow appearing over the monastery.

MRS SANGAY DOLMA



On 27th June I went to Rumtek to offer scarves on the throne of His Holiness the 17th Karmapa. Many of us had gone from Gantok to pay homage. It was a happy event. The prayer hall and the Dining hall, above the monastery was decorated. My friends and I, we prayed that we may be able to pay homage to the Gyalwa Karmapa in person, next year, here in Sikkim.

Led by Tai Situ Rinpoche and Goshir Gyaltsap rinpoche, mandala and long life prayers were offered in the main prayer hall. It was a moving experience.

There was lunch for all the people who came there that day. The monks from 'Sheda' worked hard in the kitchen and outside to make the day memorable.

After lunch all of us gathered to offer Saang. Incense of sweet smelling pines were burnt on the top of the hill while people sang happily and wished each other good fortunes.

Towards the afternoon an impromptu Lhamo dance was organized. This is an old traditional dance of Tibet when a legend is depicted by singing and dancing ... like a ballet dance. On this auspicious day the dance was led by an old man.

At the precise finale, when the 'Norbu' the jewel of auspiciousness signifying the highest offering, was presented by this old dancer to the throne of Gyalwa Karmapa, a clear and beautiful rainbow appeared over the monastery. In excitement people pointed it out to each other and while some clapped their hands others wept and laughed at the same time. It was a wonderful day, even though the monks from the monastery did not participate. The celebrations continued till late in the night.

NALANDA INSTITUTE

On July 12th 1993 H.E. Shamar rinpoche wrote the following notice and gave the students one months holiday. However the students refused to go. According to the constitution of Shri Nalanda, Clause 2. Page 5. laid down by His Holiness the 16th Karmapa. The monks from the institute are to observe the summer retreat, 'YARNEY' along with the monks of the monastery. The summer retreat was to begin from 2nd August. On July 30. the newly formed Sikkimese monk's Union of the monastery wrote a letter stating that the monks from the Sheda were exempted from the Summer Retreat due to 'factions'. The reasons given for the holidays in these two letters are contradictory.

SHAMAR RINPOCHE'S LETTER

Roughly translated Shamar Rinpoche's letter reads - From this year onwards, the students of Karma Shri Nalanda are given summer and winter holidays, for the period of one month each since it is the time of summer vacation in the European countries and the teachers of the institute are being sent to Europe to teach. This was decided between the abbots. Summer holidays are to begin from 1.8.1993 to 1.9.1993. During this holiday the school rooms, the kitchen, and the hostel will remain closed.

Maemae Shri Mahanta Institute
For Higher Buddhist Studies
Of the Kagyu Tradition



Upharita Chakra Centre
P. O. Namtok Monastery
Sikkim, India 737133
Phone 103881333

Under the Auspices of
His Holiness the Gyalse Karmapa

1993-7-1993

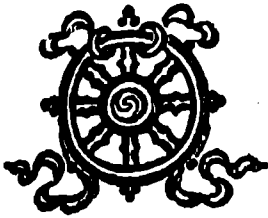
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སློབ་སྤྱི་དམག་

Administration
M. E. Shamay Rinpoche - Co-Principal
M. E. Tai Shu Rinpoche - Co-Principal
M. E. Jamgon Kongtrul Rinpoche - Chairman of Administration
M. E. Gashi Gyabab Rinpoche - Co-Principal
Venerable Thangpa Rinpoche - Chief Abbot
Venerable Chompa Tronpa - Abbot
Ani Kunga - Secretary

Faculty
Venerable Tsangpa Rinpoche - Chief Author
Venerable Tsultrim Gyalo - Author
Venerable Chandra Tenzin - Author
Acharya Jarpa Ngodun Tenpa - Literature Teacher
Acharya Karma Khedup Tharchin - Literature Teacher
Gompa Tenzin - English Teacher



Sikkimese Monks' Union (Rumtek)

DHARMA CHAKRA CENTRE
P. O. RUMTEK (E. SIKKIM)
Pin—737135

Ref. No. 003/S.M.U.

Date 30.07.95

To,

Pal Karmae Sangha Duche,
Dharma Chakra Centre, Rumtek,
East Sikkim, India.

Ven. Sir,

It is to draw your kind attention to the notification issued earlier by administration of "Sheda" about coming of the Institution from 1st. of August 93 owing to maintain peace and harmony in and around Rumtek monastery during "YAERNEY" commencing from August the 2nd. 93. You are quite aware that not as usual, this year monks of the Shoda were exempted from taking part in YAERNEY due to faction of some monks between the Shoda and the Monastery. This has lead to serious consequence earlier. We have come to understood that outsider monks, who have reached here and those who are reaching very shortly are going to take part in the YAERNEY. This could cause disturbance to peace and harmony of the monastery resulting in serious consequences and law order problems.

Our grievance is very pure and simple. We are ever since been working in the interest of the monastery and hence we donot tolerate further interference in the internal affairs of the monastery from the outsiders which will ultimately spoil environment of our monastery. We are of this monastery, for this monastery and we donot want other to disturb us at any cost.

We the Sikkimese Monk's of the monastery, therefore approach you to kindly make it sure that except the monks of our monastery, nobody will take part in the YAERNEY. Otherwise, we donot have any ultimatum only to boycott the YAERNEY. We put forward this request for the well being of the monastery and not because of any other motivation. We hope that you will look into this matter and take an appropriate action in this matter at the earliest. The action taken may kindly be acknowledged to us in order to review the matter.

Thanking you,

Yours faithfully,
Sikkimese Monk's Union (Rumtek),
Dharma Chakra Centre, Rumtek,
East Sikkim, India.

Copy to:-

1. Mr. Sherab Gyaltsen, Resident Trustee,
Karmapa Charitable Trust and

2. Mr. Jigdral T. Donsapa, Resident Trustee,
Karmapa Charitable Trust for kind information.

Karma Chopel,
(President)
Sikkimese Monk's Union, Rumtek.

Palden Denzongpa, (Executive member)
Sikkimese Monk's Union, Rumtek.

Karma Lodey,
(General Secretary)
Sikkimese Monk's Union, Rumtek.

"Thondup Chopel, (Treasurer)
Sikkimese Monk's Union, Rumtek.

Palden
30/7/95

Thondup Chopel

2ND AUGUST 1993

On 2nd August the monks from the Institute came to observe the Summer retreat. H.E. Situ Rinpoche and H.E. Gyaltsab Rinpoche also came to initiate the retreat. However when they arrived at the main shrine room, where the retreat was to be observed the doors were under lock and key. On the same day at 11 AM Tai Situ Rinpoche was to give initiation of Tara to the public. A very unpleasant situation developed between the monks from the monastery and the devotees. The very next day, on 3rd August the following article was received in Sikkim from America. It was circulated all over the centres in the world.

Following the article from America The Hindustan Times took out an article on 6th August. The speed with which the news, although a distorted one, reached America, and the speed with which the article was distributed is remarkable, and questionable.

* * *

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TWO TIBETAN RINPOCHES AND ONE NEPALESE HINDU POLITICIAN LEAD ATTACK ON RUMTEK MONASTERY

Situ Rinpoche arrived at Rumtek monastery on July 26th and joined with Gyaltsab Rinpoche who was already there. This was two days after Shamar Rinpoche had left for Europe.

The just five days Situ Rinpoche stayed quiet. The monks only noticed that people were going and coming between Gangtok and Rumtek and some talk was going on about that all the main shrine rooms in the monastery should be opened, which made them suspicious.

On August the second at 9 o'clock in the morning the so-called "Bhandaris Gangs" from Gangtok came to the monaster, demanding the keys for the monastery both inside and outside. These are the boys who are used against the opposition party of Chief Minister, Bhandari. The official monks of Rumtek unanimously agreed to close the monastery hall and placed themselves outside of the main door. The gang took position in front of them and threatened to attack them if they did not deliver the keys. Several of them were carrying knives. This went on until 5 o'clock in the afternoon.

About 5 o'clock soldiers from the Sikkimese army, went by Mr. Bhandari, arrived at the monastery. They do not belong to the Indian army, but are a unit directly under Chief Minister Bhandari's control in the state of Sikkim. Situ Rinpoche and Gyaltsab Rinpoche came into the courtyard and led the soldiers to the main door of the temple. Together they went through the line of monks who were now being attacked the beaten by both the gang and the soldiers. The monks were chased behind the temple and escaped into their dining hall where they locked the door from inside. Situ Rinpoche and Gyaltsab Rinpoche then let the soldiers and the gang boys smash the windows and break down the door after which they went into the hall where they continued to beat up the monks. About 20 were wounded finally the chief of the Sikkimese army together with Gaba Tashi the leader of the gangs, got hold of Umze Ngedon, who is one of the leaders of the monks, and tied a rope around his neck and pulled him out of the room like a dog. Police officers D.C. Kharel, D.I.G. Pradhan and I.G.P. Tenzing came there and they were warning that if they would not hand over the keys anything could happen. Finally the caretaker had to give the keys. Police officer Mr. Kharel opened the door to the main temple and let all the people in. Then made an announcement that from now on Situ Rinpoche will be in control of the monastery and that everybody should join in the ceremonies coming up the following days.

On the 3rd of August people from the political party of Chief Minister Bhandari came to the monastery telling that they wanted to bring the injured monks to the hospital. In actual fact they have now put them into prison accusing them of stealing. The plan is obviously to take the holy objects away and then to put the blame on the monks afterwards. Now that they are in possession of all the keys, everybody is sure that they will try to take the holy statues and the Crown of H.H. Gyalwa Karmapa and bring it secretly to China and fulfill the demands of the Chinese government.

The rumour is that there is a deal between Situ Rinpoche and Mr. Bhandari, Situ Rinpoche gave 1.2 million U.S. dollars to Bhandari, which he needed for his political campaign. There is a big risk that Mr. Bhandari will lose his position as Chief Minister in the upcoming election. At the same time Mr. Bhandari is giving his support to Situ

Rinpoche so that he will be able to fulfill the demands of the Chinese government to get the Crown to China. The Chinese government is getting impatient and Situ Rinpoche is under pressure from them. Some rumours say that Bhandari wants to be king of Sikkim and that Situ Rinpoche is acting as relation between China and Sikkim. China gets Karmapa's Crown and Sikkim gets its independence with support from China.

So far most of the financial support given to Situ Rinpoche for hiring the gangs etc. came from 1. Miss. Tin Nay Chung from Taiwan 2. Mrs. Wong from Hongkong and 3. Mrs. Rosi from Hamburg, Germany. The two Chinese are believed to be linked with the communist Chinese government.

Followers of H.H. Karmapa from Nepal have sent a telegram to the government of India requesting military protection for the monks in Rumtek and to secure the holy objects of the monastery. There is still no military protection from the Central government there, but Rumtek has been promised that the government will help.

New York, Aug. 3, 1993,

Mark V. Tchehstchev.

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On 13th August 'LURNUK' a weekly news paper, printed the correct version along with pictures of the events.

LURNYUK THE COURIER OF SIKKIM

VOL. II NO. 1

GANGTOK: 7TH-13TH AUGUST 1993

RFGD: WB/SKM-58/93

COPS QUELL QUARRELLOUS CLERGY VIOLENCE MARS RUMTEK WANG

Rumtek: East Sikkim Rumtek, the seat of His Holiness the Gyalwa Karmapa was once again in the public eye when a section of the inmates resorted to violence and brick-batting whereby sponsors, patrons and the general public were severely inconvenienced. The sorry state of affairs came to an end only after the intervention of senior officials of the Government and the timely arrival of Sikkim Armed Police reinforcement. The consequent discovery of an assortment of potentially lethal arsenal portends an apprehensive perspective for the future, especially, vis-a-vis the still obvious dissatisfaction of those who have yet to accede to the fact of Ugen Thinley being generally accepted as the 17th Gyalwa Karmapa.

The following is an eye witness account report:—

The 2nd of August 1993 was a holy and auspicious day (CHHEPA CHENGA) and also the beginning the month-and-a-half long Summer Retreat (YARNEY) for the monks of Rumtek as well as the monks of the Nalanda Institute (SHEDA). For the devout patrons, believers and general public it was a

bewildering scene that they came upon as they witnessed the Rimpoche's Tai Situ and Goshier Gyaltseb seated outside the locked main Shrine Hall with 60 Sheda monks, attired in ceremonial yellow robes, conducting the initial prayers for the Summer Retreat; while another faction of monks, numbering almost 200 including 30 or so junior apprentice monks below 10 years, raising a clamour in the main dining hall behind the main building where they had barricaded themselves to deny access to the key of the main prayer hall and obviously disrupt the conducting of the Yarney.

At this juncture, dismayed by the fact that Goshier Gyaltseb Rimpoche (who according to the Karmapas Tsurphu tradition is stated to be the spiritual representative of the Karmapas in their absence) was being disrespectfully treated, attempts were made by representatives of the patrons to contact Mr. Nangzey Dorji, Under secretary in the Ecclesiastical Department, who at that time was in confabulation with the leaders of the monks in the barricaded Dining hall with, with a view to procure the key to the main Shrine room.

The presence of Mr. Kunzang Dorji, SP (IB), the Officer-in-charge Ranipool and six other police constables (permanently posted since the incident wherein Shamar Rimpoche had stormed in with the controversial assistance of Indian army personnel) having proved futile the representatives managed to enter the inner office inside the dining hall despite much rough handling at the hands of the resisting monks.

Inside, Mr. N. Dorji the Government official was doing his best to pacify the agitated monks, stating (a) that the factionalism in Rumtek should be settled as an internal matter; (b) that the Government could only intervene in a consultative capacity but any and all help required was freely available; and (c) threatened that the present bellilcose attitude of the monks was not in keeping with tradition. He further warned that violence would not be appreciated and dealt with strongly.

Further discussions was cut short as the monks barged into the office en-masse, mouthing threats and obscenities, indifferent to the Master of discipline who had been trying to control them. The

representatives of the patrons were then forced to leave the room under duress.

By this time, 11.45 or so, the Home Secretary, Mr. Sonam Wangdi, The D.I.G., Mr. T.N. Tenzing, The Additional D.C., Mr. K.T. Chankapa, The Secretary, Ecclesiastical Deptt. Mr. K. Gyatso, the Sangha M.L.A., Mr. Namkha Gyaltzen and other officials had arrived from Gangtok and a two-hour closed door confabulation took place with delegates of the monks who had barricaded themselves.

Finally a senior monk emerged and proceeded towards the dining hall office presumably to collect the key of the main shrine room door. Agitated patrons and others, by now quite vociferous in demanding the door be opened, followed this monk.

By this time majority of the public present had gathered in front of the dining hall awaiting the appearance of the crucial key. The time, a few minutes after 2 p.m.

Suddenly, accompanied by the sound of shattering glass, a brick flew out from the dining hall onto the assembled devotees, followed immediately by a barrage of bricks, pieces of wood and condensed milk tins. The assembled gathering of mostly women and children scattered and ran for individual shelters. The few policemen present helped to evacuate those immobile and the defiant. From within the dining hall a few missiles kept flying out and the inmates could be seen, some with kitchen knives and cleavers in hand, daring the patrons and public to attempt retrieving the key.

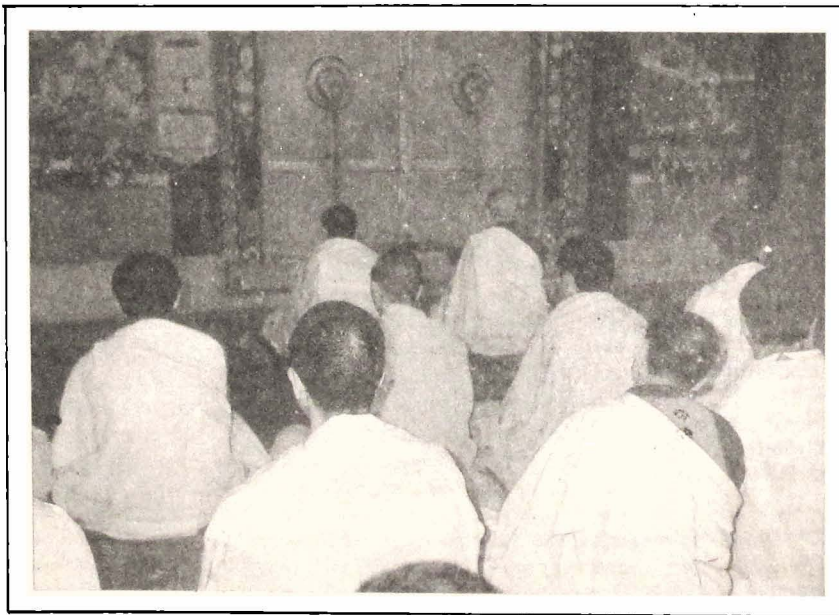
Before the situation could deteriorate, members of the Sikkim Armed Police arrived and a sense of calm prevailed. Then with the Sikkim armed police having taken positions another long session of discussions took place in the Chham area under the stewardship of the senior Government officials. Finally a single key was delivered to the

Rimpochhes Tai Situ and Goshel Gyaltseb at about 5 p.m.

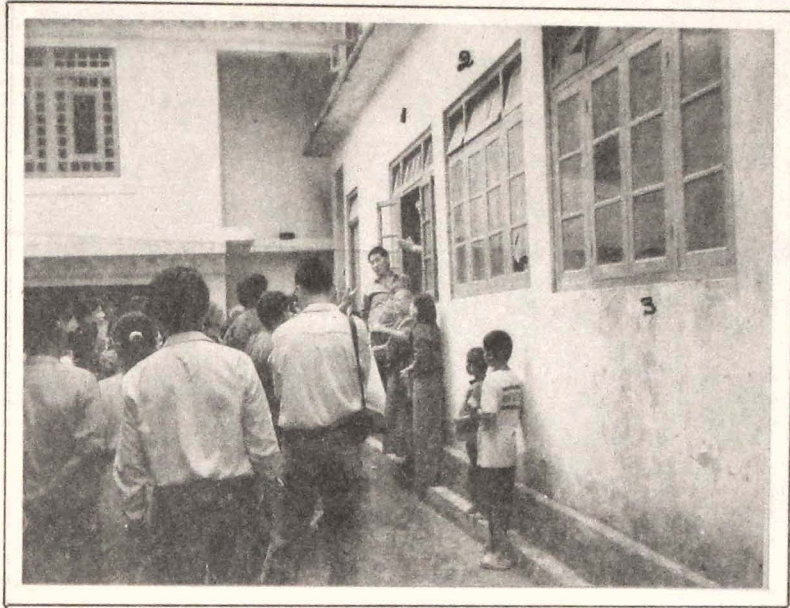
The door of the main shrine room was opened and the two rimpoches entered followed by the entire body of sheda monks and general public. While monks busied themselves in making arrangements for the rites of the Summer Retreat the air reverberated with the sound of hundreds of people chanting the Karmapa anthem "Karmapa Kheno".

The Tara initiation rites, by Tai Situ Rimpochhe was conducted the next day only.

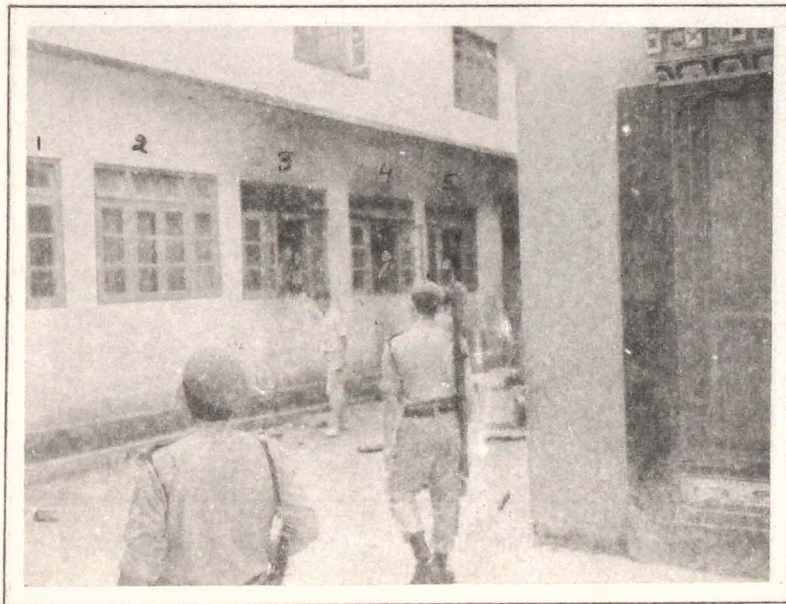
The most significant happening earlier that morning was the discovery by the police, of more than 70 iron rods of various sizes, 5 gunny sacks of bricks and more bricks hidden inside drums and drawers; scores of condensed milk tins containing kerosene oil, some mixed with chilli powder; and a few bottles with kerosene soaked rags.



'Two rinpoches and monks from the Sheda and a few monks from the monastery begin their 'Summer Retreat outside the locked doors.' (4 a.m to 7 p.m)



Just before the violence took place the Joint Secretary, Ecclesiastic, requesting the public to have patience. Window no. 1 where the meeting was taking place between the J. Secretary, the Omzey, The Tshultrimpa, three senior monks, and four Lady patrons. Window no 2 & 3; where the monks are gathered. The Joint secretary is caught between the monks inside who are shouting that they will never give the Key and the devotees who are demanding the shrine room to be opened.



After the violence. The stones have been thrown as far as window no. 1 at the fleeing public. A few were injured.

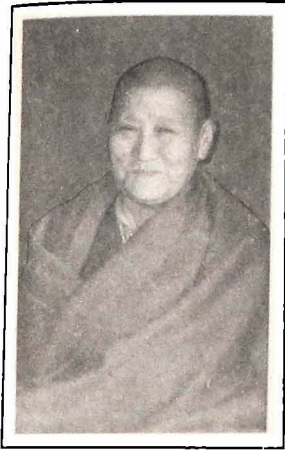


After the Violence. The patrons and devotees waiting for the Govt Officials to open the door of the Shrine room. Inside window no. 1 & 2 are Secretary, Home Deptt; Secretary and Joint Secretary. Ecclesiastic Deptt; Additional District magistrate, The D.I.G. & I.G.P. Police, and other Govt Officials.



The bricks, iron rods and tins of oil and water mixed with chillie powder seized by the police.

ANILA KARMA TSIULTRIM DONMA



Ever since my husband died and I became a nun I have been living in retreats in Sonada and Now here in Rumtek. I have known all the four Regents since they were first in Sikkim. Occassionally when the rinpoches are in Rumtek I take initiations and empowerments from them. Otherwise I seldom go out.

This year my daughter, who works in America, gave me money as usual and as usual I wanted to take initiation. I requested Jamgon Situ Rinpoche to give an initiation on Tara on the fifteenth day of the month. But it could not be, because of problems that took place. I waited in the monastery till evening, in a friend's house and finally I returned, very sad.

Yes, I do meet all the rinpoches. I went to meet Kunzig Shamar rinpoche last year in July. I have also been to Tibet to meet the Gyalwa Karmapa. Now I wait for him to come to Sikkim. I would like to see him once more before I die.

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MRS TSHERING YANGCHEN.

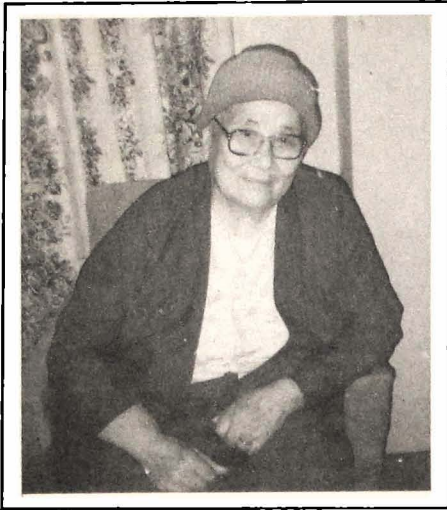
I was there on 2nd August. When I reached Rumtek there were already many people there from Gangtok, from Saang, from Martam and other villages. We went to Rumtek that day because we heard that Situ rinpoche was giving a Kawang and that is so precious. When we reached there we found the doors locked and the rinpoches were sitting on the ground. The rinpoches and the monks were wearing the Buddha's yellow robes... all on the ground. All the other monks were in the Kitchen and the doors and the windows were locked from inside. We could not go inside so we were standing outside. We had hopes that they would give us the key and open the door of the 'Dukhang'.



We were standing there, between the Kitchen and the monastery. It was a narrow place. All of a sudden, they broke the windows and started to throw stones. Then they threw bricks and large logs. I was there with my whole family. When they broke the windows, it hurt some children. My whole family had gone there thinking that it was so fortunate to take empowerments and blessings ... We did not imagine, even in our dreams, that such a thing could happen. they were throwing bricks not only from the windows but from the top of the roof. It was my husband who saw it and told the police and the people. People took shelter then under the new new 'Dhashak'. It was very frightening.

That day we returned home around nine at night and the whole day long the rinpoches were sitting on the cold ground. Only when the door was finally opened could we go inside and offer our prayer scarves. But the old women, the Mani Amas, (the ladies who say Mani during the holy days and funerals in a group) waited till six in the evening. They had come from far and it was getting dark so finally they made prostrations on the ground outside and went away. They had to walk back since it was too late to get transports.

At night after people offered scarves everyone sat down outside in the corridor and started to sing Karmapa Khenno, Karmapa Khenno some people were crying... I felt very hurt ...



We went to Rumtek to receive initiations from Situ rinpoche. When we arrived there, there were not many people. We were the first to come to Rumtek. When we went inside the gate we saw the two rinpoches and the monks sitting on the ground. When we made inquiries we found that the door of the 'Dukhand' had been locked up by the monastery monks. Slowly more people came to take the initiation. After some time we found out that Mr. Nangze Dorji (Joint Secretary, Ecclesiastic Deptt) was talking to the monks in the kitchen, dining hall. So, some of us went there inside. Later when he started to write down our names the monks from the other room started to shout and abuse they were banging on walls... then the monk Lodrotore the papers into bits and told these other monks that it was nothing to be worried about.

If we had not reached there that day, it is sure, that these monks would have chased away Situ rinpoche and Gyaltsap rinpoche. It was the sheer blessings of the Gyalwal Karmapa that such events were stopped purely by our arrival.

There were so many officers from the Govt of Sikkim and it was so amazing that till the night no action was taken... and the two rinpoches had to sit on the cold floor throughout. It was really bad and I wanted to go to the Govt. officers to speak to them but my daughter was afraid since I am old and she would not let me go. The rinpoches had been there from 4 A.M. Some people from the villages said that if the police cant handle the situation then they should allow us to open the door. It was a very bad thing to happen in monastery.

Last year, (18.3.92) we had requested for an audience with Situ Rinpoche and Jamgon rinpoche in order to receive their blessings. We were advised by Jamgon Kongtrul rinpoche to come early the next day since they would be busy. We did not know that the letter of prediction was being opened that day. While we were waiting in Jamgon Kongtrul rinpoche's room we saw several vehicles with Buddhist Flags approaching the monastery. They were people from different Buddhist Associations of Sikkim. When we come to know from them about the reason for their arrival I also joined them. There were also two people from Nepal but I did not recognize them. There was also Awa Tenzing. (ie. Mr. Tenzing Choney. Representative of His Holiness in America). The prediction letter was shown to us and at that time Awa Tenzing also said that this was certainly the hand writing of His Holiness. He should know since he was brought up by His Holiness and had closely served His Holiness for years. Shamar rinpoche told us that the letter contained details including the name of the parents. Now there are so many problems.

These people who are creating all these troubles... I ask them ... Are they not going to die? Dont they need the dharma at the time of death?

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MR. NANGZE DORJI

Joint secretary department of Ecclesiastic Department

On second August we had official information that the doors of the shrine room of Rumtek monastery was I locked up. I was sent to investigat and report back to the Govt. I was the first person to reach there and I found that the two rinpoches and some monks had already begun their pujas sitting on the floor outside the locked door, so I didnt talk to them I had to find out why the doors were locked as it is a public place of worship. I sent a message to the office bearing monks that I had come to investigate officially and would like to meet them in the office of Rumtek monastery. They sent back a message that there were twenty five of them



and since all of them would not fit in the office I should come to them in the dining hall. Meanwhile the police officer in charge of Ranipool station arrived. He had taken charge of the ranipool police station on that very day so he did not know about Rumtek affairs. We went to the dining room and there were about 30 monks or so standing. I sat in the adjoining room with the Khenpo, the Chant master, the discipline master and some monks. I told them that I had come to find out what was happening and give a report of the situation to the Govt. and that I had not come to take any kind of action. They said that the monks from 'Sheda' (ie. Nalanda Institute) and the monastery monks did not get along together, therefore, anticipating problems during the summer retreat Shamar rinpoche had give holidays to the Sheda monks, so that the monastery monks could do their retreat in peace. The discipline master said that there was no guarantee that there would be no problems since the monks refuse to listen to them,— the office bearers. They said that they would begin their

retreat if the Sheda monks went away. I told them that all the institutions have their own rules and regulations concerning the Pujas and other monastic aspects and in these a Govt. cannot interfere but according to the Govt. rules the doors of a public Shrine room cannot be locked up. Now since I had to make a report to the Govt., I had to request the names of the people with whom I was discussing ... but the monks from the next room came inside and started to shout that no names should be given, that they would not open the door. So the discipline master shouted to them that it was only a routine work and nothing serious and he tore the slip of paper in which we were writing the names. By then a large number of devotees had collected outside and they also began to shout from outside for the key to the shrine room. During the meeting some elderly lady patrons had also joined us in the dining hall. Now I was very worried about their safety. There was nothing I could do except immediately communicate to the Govt. that things were getting serious. So we came out of the window.

Then the senior Govt. officials arrived and more police also arrived. I was not present on the scene when the monks started to throw stones as I was in the office at that time. In the end the door to the shrine room was opened by the Govt. officer and the key was delivered in the hands of the two regents. The key was given to them because in the absence of H.H. the 16th Karmapa, the Govt. had been dealing with the four regents in matters concerning Rumtek. Now since Shamar Rinpoche was out of station therefore it was right to give the key to the two rinpoches.

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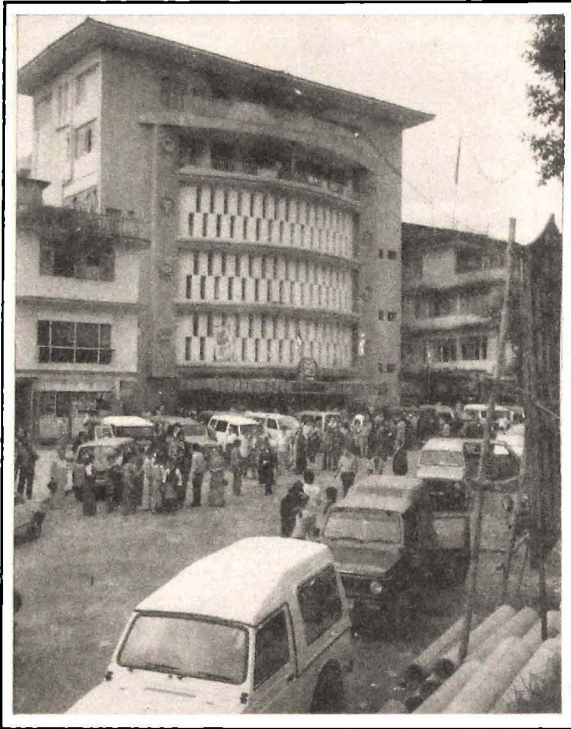
MRS DECHEN KAZINI. MA-CHIG RIMED CHOS CHOGS

This paper that was written in New York is aiming only to blacken the names of the two rinpoches. Since he has written a baseless wild story, it is his responsibility to come to Sikkim now to verify the facts.

One thing that we can do to get to truth is to arrange a conference between the six rinpoches, including Shamar rinpoche, Situ Rinpoche, Gyalsap rinpoche, (those who made the announcement of the prediction letter on 19-3-1992 and those who made formal representation to the chief Minister of Sikkim, approving the present Karmapa on 18-6-92) and the representatives of the Buddhist associations, the Govt Committee, the Karmapa Charitable Trust. The press media should be invited. Any person from America, Germany France & other countries, who are sincerely devoted to finding truth and facts should also be made welcome. To write stories based on rumours and unprovable conjectures is an act that only a person, who has no understanding of dharma and who has no sense of responsibility, can indulge in.



ALL SIKKIM BUDDHISTS MEET



The pamphlet from America following the events on 2nd August triggered the quiet people of Sikkim into action. Various Buddhist people appealed to the Denjong Lhadey Chokpa president to look into the matters. After discussing with the heads of the monasteries of Sikkim and the Buddhist associations, a meeting of all sikkimese buddhists was convened on 13th August. Representatives from all organisations, monk bodies from different monasteries attended the meeting. Attendance taken during the meeting showed that more than 1200 people had come, which is the first ever, in the history of Sikkim, of such a large buddhist gathering.

♦ ♦ ♦

13 th August 1993 Buddhist People from all over Sikkim arrive for the meeting. (Left)

Pondering over the Situation. (Below)



**RESOLUTIONS PASSED IN THE MEETING OF ALL SIKKIM BUDDHISTS HELD ON 13TH
AUGUST 1993**

A meeting of Denzong Lhadey Tsogpa, Sikkim Buddhist Association, Sikkim Tamang Buddhist Association, Denzong Tashi Yargey Association, Sikkim Buddhist Duchen Organisation, Sikkim Tribal Youth Association, Tibetan Youth Congress, Sikkim Tribal Women Association, other smaller associations and elders and members of the Buddhist community was held today the 13th August, 1993 to deliberate on the present unfortunate situation prevailing in the Rumtek Monastery.

The agenda place was discussed and the meeting hereby adopt and pass the following resolutions:-

1. The formation of the Sikkim Monk Union of Rumtek is strongly condemned. The monks from the Sikkim monasteries are represented by Denzong Lhadey Tsogpa as the Tsogpa consists of the representatives of all the monasteries of the State. The formation of the so called Sikkim Monks Union in Rumtek is an attempt at creating groupism amongst the monks which is detrimental to the interest of Buddhism. The Monks should confine themselves to the religious activities and not indulge in such undesirable activities. The State government is requested not to recognise and lend support to this body. All other organisations and the Buddhist community are requested not to associate with this so called union.
2. On 2nd August, 1993 their Eminences Tai Situ Rimpoche and Goshir Gyaltzab Rimpoche and many other monks were to perform puja to initiate the "Yarney" and Tai Situ Rimpoche was later to give "Kawang" to the large number of devotees who had gathered in the Monastery Complex to receive their blessings. However, a handful of monks took upon themselves to close the door of the main chapel with the obvious objective to prevent the puja. This action by a handful of monks to sabotage a religious function is grossly illegal and against the tenets of religion and therefore, deserves strong condemnation and we accordingly condemn such action being mischievous, unwarranted and with ulterior motive.
3. This handful of monks also violent without provocation and threw stones, bricks, woods and hurled abuses at the devotees. The law enforcement agencies later discovered that this group of monks had stored lethal weapons with the intention of causing hurt to the devotees thereby disturbing the puja. This meeting requests the State Government and the law enforcing agencies to take strict actions against these monks.
4. The doubt and suspicion about the letter of prediction of the identity of the 17th Gyalwa Karmapa was finally resolved by a written statement of His Eminence Shamar Rimpoche on 16th June 1992 and formal approval accorded by H.H. the Dalai Lama on 30th June 1992. Following the prediction letter the 17th Gyalwa Karmapa was identified by the concerned a rimpoches in accordance to the tradition for such purpose. Also following the tradition and after thorough examination of the process of recognition H.H. the Dalai Lama recognised the 17th Gyalwa Karmapa. This meeting reaffirms and accepts the recognition accorded to the 17th Gyalwa Karmapa by H.H. the Dalai Lama.
5. This meeting condemns the action of those incompetent and unrecognised bodies and individuals in obstructing the arrival of the 17th Gyalwa Karmapa to Sikkim being detrimental to the interest of the Dharma.
6. Since the obstructions being caused to the arrival of 17th Gyalwa Karmapa to Sikkim can have no other end except to cause delay of his arrival, the meeting strongly felt that the individuals and the so called organisations, are acting at the behest of certain persons with vested interest either for personal gain or for degrading the good name of Buddhism and is a part of a larger conspiracy woven by these persons. The acts of obstructions are beginning to cause great harm to the State, the Sangha and the devotees. The State is faced with serious law and order problem, the Sanghas are being divided racially and the devotees are demoralised and humiliated in the whole world. The net result is the defilement and

degradation of Rumtek Monastery which is the seat of the Karmapa outside Tibet. The meeting hereby strongly resolved to condemn the action of the vested interest and the bodies and individuals who are acting on their behest. The meeting further resolves to confront all such actions henceforth in whatever manner called for. The meeting hereby resolves to form an Action Committee for the purpose.

7. This meeting strongly condemns the action of the persons who have filed a write petition in the Sikkim High Court which this meeting believes is for the purpose of serving the ends of the persons with vested interests. The meeting regretted the indifference of those persons to the great harm that has caused to Buddhism by filing such a case.
8. This meeting is seriously concerned with the frequent disturbances and disruptions of peace which amount to defiling the sanctity of Rumtek Monastery. The Monastery administration has been unable to face the situation effectively. By this resolution the meeting hereby resolves and requests the state Govt. to take over the administration of the monastery by constituting a care-take administration for the monastery in order to ensure and uphold its dignity and sanctity until the arrival of 17th Gyalwa Karmapa.
9. Copies of pamphlets issued by some people with vested interest have come into the hands of some of the members of this meeting. The pamphlets contain scurrilous, and false allegation against two Eminent Rinpoches namely Tai Situ Rinpoche and Goshir Gyaltsab Rinpoche. In fact the allegations are baseless. Allegations have also been made against the State Govt. and the Chief Minister which are very serious but without basis. This meeting strongly condemns those persons who have issued the pamphlets and calls upon the government to take serious actions against those persons in accordance to the law.
10. It is hereby resolved that the State Govt. do constitute a commission of Enquiry to probe into the affairs of the Rumtek Monastery and as to who are responsible for creating such a situation. If on such enquiry the persons involved are citizens of India they should be dealt with as per the law of the land and if foreigners they should be thrown out from the country with due consultation with the Central Government. If the foreigners involved own and possess property in the country, such property should be confiscated.
11. Since the situation being created by the vested interests in the Rumtek Monastery is assuming serious dimensions leading to escalating law and order problem in and around the Monastery primarily due to the delay being caused in the arrival of the XVII Gyalwa Karmapa, the State Government cannot remain a mute spectator. Particularly so when the Government's contribution towards the Monastery and the institution of the Karmapa has been immense and immeasurable. It is, therefore, resolved that the State be requested to take all steps administratively and otherwise to accelerate the arrival of the XVII Karmapa to Rumtek so that the apprehensions of further problems are set at rest once and for all.

TSHURPHU THE HOME OF THE KARMAPAS

“This monastery of Tsurphu in the Dowo Valley is without an equal in the world of ours. for the one who sees, or visits it, or even thinks of it just once, the misdeeds and obscurations of aeons will surely be dispelled.”

In the latter days of these troubled times there have been statements made that the most important place of the Karmapa is the Rumtek Dharma Chakra Centre and that Tshurphu does not count. In order to put a stop to such confused ideas, two speeches have been printed here. Both the speeches were made during the reconstruction of the Tshurphu Monastery. H.E. Shamar rinpoche's speech was taken from "TSHURPHU HOME OF THE KARMAPAS. A PROFESSIONAL VIDEO FILM ON LOCATION AT TSHURPHU, TIBET."

"Opening Speech" by H.E. Shamar Rinpoche.

the lineage from the Buddha is an unbroken transmission passed down from masters like Padmasambhawa, Milaropa and all Karmapas till this very day. Padmasambhawa also known as Guru Rinpoche predicted in the 8th century that there will be 21 incarnations of Gyalwa Karmapas. For all of them Tsurphu is home, as it was in the past and will continue to be in the future. It is my sincere wish and prayers to complete this construction of this original seat of our lineage. Through the great work of the 16th Gyalwa Karmapa the Kagyu Lineage has grown into a strong tree with hundreds of centres around the world. These centres receive their original inspiration from Kagyu lineage which has its root in Tsurphu.

I feel it is our responsibility to have to nourish this root of this lineage tree. This film we are showing will give you a good look at the conditions of Tsurphu today. I want to express my deep appreciation of Venerable Drupon Rinpoche who is directing this important and difficult project. I wish that he receives support from us as much as possible so that we can also benefit and receive His Holiness Karmapa's blessings.'

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The Karmapas' Monastery in Tibet to be Fully Restored

His Holiness the Gyalwa Karmapa and the Karma Kagyu lineage of Tibetan Buddhism embodies an unbroken transmission of teaching and blessing. For centuries, Tsurphu Monastery, in a valley near Lhasa in Central Tibet, was the focus of this flourishing tradition. It is there that all 16 Karmapas lived and from there they extended their blessings to the world.

In 1959, His Holiness the Karmapa XVI left Tsurphu and went to stay at Rumtek Monastery in Sikkim where he lived and taught for 22 years. Throughout that time His Holiness often expressed his love of Tsurphu and the wish that someday it might be fully restored.

As predicted by Gampopa, Tsurphu was founded by the first Karmapa, Dusum Khyenpa, who saw Tsurphu as the actual mandala of Chakrasamvara. One of the



HIS HOLINESS THE KARMAPA XVI

oldest monasteries in Tibet, Tsurphu housed 900 monks and four major colleges. It was also the seat of the Goshir Gyaltsap Rinpoches.

Among the many treasures of Tsurphu was the Tsurphu Lachen, a statue of the Buddha created through the special gifts of the second Karmapa, Karma Pakshi. Twenty-two feet in height and cast from a single mold, this statue was revered in all of Tibet.

The physical structure of Tsurphu and its sacred works of art were destroyed during the Chinese Cultural Revolution. The blessing of the lineage, however, re-

mained so strong that spiritually the site remains untouched.

Even today, one can feel the vitality and blessing of all the Kagyu masters at Tsurphu Monastery.

TSURPHU

HOME OF THE KARMAPAS

A Professional Video Film
On Location at Tsurphu, Tibet



A Letter From
H. E. JAMGON KHONTRUL RINPOCHE:

Dear Friends of the Dharma,

I hope you will find the video documentary of **TSURPHU MONASTERY**, the home and main seat of all the previous **KARMAPAS** both interesting and informative.

This film was recently made on location at **TSURPHU MONASTERY** in Tibet. Through this project, we plan to raise the funds necessary to eventually rebuild the whole of the monastery complex.

By purchasing this new film and showing it to the members of your center you will help support this effort. Indeed, any support that you give toward the **TSURPHU FOUNDATION** based in Hawaii will be greatly appreciated by myself, as **TSURPHU MONASTERY** is the most important root of the **Kagyü Lineage** and, therefore, very precious.

Thank You For Your Help and Consideration,
Sincerely Yours in Dharma,

H. E. Jamgon Khontrul Rinpoche



'TRANSCRIPTION OF THE SPEECH GIVEN BY SHAMARPA IN MALAYSIA ON APRIL 11,
1993

"Regarding the Gyalwa Karmapa's reincarnation, there are some.... trouble happened in our Himalaya in Tibet. (You can translate this, make short, short. You just go ahead, O.K.)

This, this is very new to you, I hear. Because in Malaysia or may be Singapore, where ever, Hongkong or Taiwan, Europeans also, historical Buddhism and politic never work together, so you cannot imagine anything, the relationship. Plus you have been heard, hearing that like the Milarepa, or Guru Padmasambhava or like Atisha or Karmapas, like so many enlightened Buddhist saints, were all the time in Tibet. All good story of the like a Milarepa were translated into different language, the biography, and published everywhere. This, impression created in the world. Besides the Tibetans, you think all the lamas are enlightened like flying, like that. So, people all have this habit of thinking towards lamas in Tibet.

Then not exactly what you are thinking. Tibet is not exactly what you so far thinking. That all enlightened beings are there and this is supposed to be a very holy land, Yeah? If that holy land, then you must thinking like a Amitabhas, the Nirvana, isn't that it? But in that case, why communist take over? isn't it?

Buddha land can never be occupied by communist. But it is there. So this is one of the human land. So dharma went into Tibet very well and so many, many, many very highly qualified teachers were there. Enlightened teachers were there. But since the Buddhist dharma established in Tibet as their culture, then politic and dharma went together for many many generations in Tibet. Majority, very few teachers were not involved in politics but politicians involved in Dharma. Thats why Dharma became very useful for the politicians also in the history. The not very late time, upto, let's say upto fifth Dalai Lama. After the fifth Dalai Lama was ruler of Tibet, then the politicians became more in politics. Upto the fifth Dalai Lama, the religious rulers also teach, study all the high philosophy of Buddhism and they teach. Upto late time, after fifth Dalai Lama, then politic situation change more and more, then is became more pure politicians. You know more politicians then like ministers, layman ministers. Then they came up, they became more powerful and then they were not used in so much religion but still in the Government Office, the religious teachers are there as a ministers, as a supervisors and they teach one side and other side they strongly involved in politics. It was like that.

This type of system is still remain, though the Tibet entirely changed. After chairman Mao, Tibet become the communist region and is called the autonomy region but people are still very strongly linked with religion. So religion is still useful for the politicians.

This was spoilt by Chengis Khan. Actually Chengis Khan invite Lamas, "Shizang Lamas", Yeah? When the Chengis Khan and the Yuanding emperors giving high title and then also, the later many Tibetan people got to know, emperors are so strict, very very powerful but easy to convince by religion, you know.

And then many politician Lamas, Pretending very well, very qualified teachers and go to the emperors and got title.... high title. Then, when they come back to Tibet, they are powerful. so first, one gone like that come back became powerful and second then, then ——, that's very spoil. So many pure spiritual teachers, they didn't take that advantage. Also emperors invited many pure teachers and sometimes emperors will also convinced many crook teachers. Do you know crook? Crook means tricky teachers.

O.K. You all know, after 1959, then Tibet, the communist come in Tibet changed everything and that time, since they want people to forget the culture, Buddhist is the main one, main target in Tibet that people must forget. But people didn't forget. After the government of Chinese politics changed, is revived. The Buddhist belief is revived. Yeah? So His Holiness Dalai Lama came to India as a exile and he established the exiled - government there and he was working very hard for last thirty years for the Tibetans independence. Of course through religion. Thats because spiritual leader, His Holiness Dalai Lama, plus the politically, he was ruler in cast. He firmly holding that position. So people in Tibet start worshipping again the dieties and

gurus. I am sorry to say, Buddhist Dharma is not fanatic but people in Tibet, their belief is very fanatic, you know. Very fanatic. You know nowadays, the Lamas badge, they put in skin, you know Dalai Lama, Karmapa and all this photo. they wear, they put through their skin and wear it. Politic for the independence and the Tibetans spiritual belief, then the people in Tibet were very highly affected and they were start, demanding for the independence. In China need, to pacify the situation peacefully, ever since the govt. of China changed now from the very strict communist rule and then, they need a spiritual lama. Another one, not His Holiness Dalai Lama but another one to pacify the situation and standing beside the China. And so they had a Panchen Lama, but unfortunately Panchen Lama passed away. Then they need Karmapa Lama very urgently. Karmapa Lama is spiritual leader of Kagyupa but majority people respect Karmapa, in Tibet very, very highly. Like they think is a Buddha. So China govt. need Karmapa very urgent.

That means China govt. need Karmapa very urgently. They tried, they started contact to us. And I didn't visit Tibet and China officially. I never been to Tibet. But many other our Kagyupa Rinpoches keep going to Tibet and China govt. directly contact to them in both way. Sometime little force is there but nicer way. You know, but force is always there. They became more forceful, more forceful. First visiting O.K., very nice. Second visit time their hand is already here, Yeah? and then third, fourth you got in trouble, you know. You are getting trapped now. You know, they always say, you have to send a longer string then catch bigger fish. Isn't that it? that is the real proverb of China govt. So we got a quite long string. Do you know. Do you get point? China govt. wanted Kagyupa Lama produce Karmapa for China. They did not think right or wrong. Because they don't believe it, Yeah? Whether rightly incarnation or wrongly incarnation. They don't care. That's depends on us. What we believe. but they need a Karmapa, not for religion. That the one time I had a best friend Mr. Li Peng in Singapore giving lecture. Govt. doesn't meditate for one minute Govt. doesn't have to worry for next life for one minute Yeah? so, equally China Govt. doesn't worry for all these things Yeah? so they don't care whether right Karmapa or wrong Karmapa whatever, they think crazy but useful, for Tibetan issue and then they need a Karmapa. Whoever can produce they are going to give very much support, and there is the temptation also because very big support you are receiving and also must do because you are already in the trap. So I know these things will happen. that's why. I didn't go to Tibet. You know... I am.... I did not go. I know this will happen. That way I was smart also, I was stupid also because I never expected something will happen from —, I was all the time thinking something will come from there but I never thought from here. I was very careless. Then so much disastrous, like mushroom like know, came in our side. That, you know, came in our side.

Our side was different. We were in the position because we are outside of the Himalayan boundary. We are in Sikkim. In Sikkim means in India. So India government, the religion is not in the govt. Since they have multi religion system and, free. So the Rumtek monastery established there as a seat of Gyalwa Karmapa legally. Tsurphu was the place, where, is became the property of communist govt. It doesn't belongs to Karmapas school any more. Since Karmapa need free dharma interpretation and they need a the Karmapa should be in a free land and where religion can teach as the Buddhism; can teach as a Buddhism without politic. So Rumtek monastery was officially created seat by past Karmapa. So we are in the position that must find Karmapa according its tradition. Without based on the politic here and there. At the end we unitedly very, you know, holding this position but at the end then this became dis-spirited now. One, I don't know how, well ... I can't say completely wrong but you know, the last April suddenly, our Situ Rinpoche brought a letter, says he was given this letter by Karmapa in 1980 and this is the prediction letter that he found from his pouch, the blessing cord. He never thought it is there. He was all the time wearing. Then sometimes occurring thought must be here and then he opened and this is there. for last eleven years, we were secretly searching everything, you know but never found and suddenly he found from his neck, was also doubtful. Plus when we read the letter, handwriting, and signature, all are entirely difference from the Karmapa's own signature and handwriting because I. of course I know Yeah? because I am his family. I am his family! then I know that. but when he presented this letter to us in last April. we kept the letter inside and we decided not to make known to the people and we can follow up until everything clear up. We going to keep it inside but just after one and

half month, Radio Lhasa, Radio Peking start... they ... they announcing in the world that they found Karmapa according the letter. It is a very big surprise to me because how China govt. can know, can find it before I know. Before Shamarpa knows, Yeah? Shamarpa is nobody in China govt. Such a big country, but somebody in Kagyupa, isn't it? So before I know they know. It is very strange. I couldn't accept. Then as I told you, you cannot imagine politic and dharma together but I can imagine because culture is like that unfortunate. Then I objected I gave a very strong objection first time.

So when China govt. announced in the world that they found Karmapa, same time in Rumtek, Situ Rinpoche and Gyaltsab Rinpoche they found also. So together both govt. and Situ Rinpoche, they both found at the same time. Sikkim is far away from China. Now sametime, its timing is a big strange big shock to us. It is not easy to accept but that His Holiness Dalai Lama, he also said, he is going to govt approval, official approval China govt. say we don't need Dalai Lamas approval. According the formal rule of China, Dalai Lama, Panchen Lama, Karmapa Lama, all have to approved by (Kag) - China govt. You know, according to the former rule, 'Ching Dynasty' has to approve and they say nowadays, the Dalai Lama and all the Tibetan Lamas who are outside of Tibet, they recognise reincarnation, we China govt. consider it is illegal.

So they don't need Dalai Lama's China govt. consider it illegal approval. And they also say now they are approving the Karmapa Lama. This is first Lama approved by communist govt. O.K. then Then I did like this. It is strange to me because usually His Holiness Dalai Lama does not agree anything with China govt. This is first time he is doing this agreement with the China govt. It is very strange to me, Yeah? I think to all the people. Because he never agreed anything with the China govt. But in other way I can understand His Holiness Dalai Lamas problems. He has to think, concern more about his responsible than Kagyupa. Then according to his responsible, Kagyupa is one only, one part only. So in order not losing his position, he must do. Because China will anyway promote this in Tibet. Six million people are in China under leadership of His Holiness Dalai Lama. So this boy in China will be established as the genuine Karmapa with the support of Govt. of China. So I can understand why His Holiness Dalai Lama want to give his approval though they refuse it.

So I made decision like that. China can have ten Karmapas in China because this is in their land. In their land they can do whatever they like. We have not jurisdiction... right to stop it. Number one.

Number two. like moral support, we given our agreement for Dalai Lama's approval for Chinese this. Number three. We are in the land of Himalayan — Sikkim — which is in India, outside of the border of China. So we are not under Chinese govt. Plus any govt... free, independent. So we will keep our own tradition. Means Karmapa must be recognised by the previous Karmapas. You know, the letter of instruction that he left behind has to be very genuine one. The instruction that he leave behind should be very genuine one which cannot I like to say, contaminate our history, Kagyupa history, for the future. What ever comes out of the genuine instruction, the anybody in the world, who are, who is the Karmapa are going to accept. Until genuine instruction is completely clarified I don't follow. I will not give up our own tradition. So I may be completely separate. That way, we came out of this system.

Ten Karmapas, Ten Dalai Lamas, Ten Panchen Lamas can have in Tibet if the China govt. want. What ever Dalai Lama want do. that is his own choice but we are in Sikkim, not in Tibet.

We can remain firmly on this Why? His Holiness Dalai Lama is officially spiritual leader of Tibet. China govt. is at the moment official central govt. of Tibet. Tibet is under China.

His Holiness Dalai Lama is not spiritual leader of Sikkim. Not official spiritual leader of Tibet, not official spiritual leader of Nepal, Yeah? As well as Buddhist in Malaysia.

Good example, one time I met a British man, journalist man. He is a pro Dalai Lama's exile govt. in Dharamsala. He told me why you Kagyupas not emphasising Kagyupas people in the world, giving support for Tibetans issue. I said, what you are talking? You should have detail thinking since you are journalist, I made

like that to him. Kagyupa is dharma, Buddhism. Dharma is for whole world, Yeah? Suppose he is British man, Kagyupa in England is a British Kagyupa not Tibetan Kagyupa. Whether the give support for Tibetans issue, this politics, is depends on the peoples, their own choice. How we Kagyupa Lamas emphasise people to do that, as a religion a practise, Yeah? We cannot do that. Do you know, you get the point? Yeah? The connection. So that's way that the same reason we Rumtek can be formally remain as a independent one, not under any leadership.

So I respectfully gave my agreement to Dalai Lama but I make Rumtek, the Karmapas issue, separate, form the politic. Then I given my proposal to the monks of Rumtek. They all agree with it. And now the administration in Rumtek is holding by the monks and the trustees. As you know, Rumtek is very tiny but issue of Karmapa, the solution of Karmapa is much more depends on the Rumtek than Kagyupa in Beijing, Kagyupa in Washington, is not it? because this is his own seat. Rumtek has the full right than every others, the issue. The trust is the first body, monks committee is the second, second body, and both the administration. Trust is established by the 16th Gyalwa Karmapa in 1961. So trust is legally holding the administration. The, legal, the main body the monks committee is the sub-the committees.

O.K. This is how the problems happening in Tibet. Dharma, politic, society all together, mixed up. But people in Malaysia, you only need dharma from Tibet. You don't have, you don't want. I know you don't want, a any problem of Tibetan, Yeah? You don't want, Isn't that it? So. it is mistake we lamas leading you and into our problems, Isn't that it? Bringing you in our problem. This is our mistake. I am just clarifying here since the confusion is already there, you have a lot of confusion now, Yeah? Totally confused by our matter, but since I am clarifying, our situation is like that. The society on that base so we must know the differences. You follow one dharma. Don't follow Tibetans problems.

You follow Karmapa and beleive Karmapa. Now situation is happening like this. So what you have to is, to wait now. Must have a final solution. So until that wait, you know. You just — receive teaching and what you learn in the dharma practise you do it. Your dharma practise is entirely depends on the how much you do. It is not depends on Buddha, Karmapa. You know if Karmapa now, he can liberate you-like you know by his hand then something liberate you, you can't wait for so long, Yeah? But dharma is depends on you. If you don't do anything even Buddhas in front of you cannot, you will not be enlightened, Yeah? So for that you don't have to be so less patient.

So for the blessing and since you have the devotion to Karmapa with, but you do dharma now, isn't it? Yeah? So there is no reason to be so impatient, Yeah? for that, so, until everything clarified, you all just wait, O.K. This is my request and if any of like me or whoever comes here in telling so much confusions, then avoid, then we will not talk so much. You know, Usually if people need proper teachings, knowledge, then the good teachers come there. If people like to watch the, I told you some-times ago monkey player, then the monkey players will come there, isn't it? Do you know, Do you get the point, Yeah?

Thank you, Thank you.

• • •

(A recorded tape of this speech by H.E. Shamar Rinpoche was received from Malaysia. It has been printed here to show the difference in the two speeches concerning tsurphu. We would be more than happy if H.E. Shamar Rinpoche were to give a statement that this speech was not made. In which case, we would circulate his statement of denial in Malaysia, from where the recorded version near sent. This would help in clearing confusion).⁷

KARMAPA CHARITABLE TRUST & MR TOPGA YULGYAL.

While dealing with the subject of Rumtek Dharma Chakra centre it seems pertinent to discuss the functions of Karmapa Charitable Trust and Mr Topga Yulgyal, who is the general secretary of Karmapa Charitable Trust. The reason why this seems necessary is based on following reasons.

On first December 1992, during the four days conference of The International Kagyu Meeting, four monks circulated a statement to the effect that they would obey only the decision of the Karmapa Charitable Trust concerning the reincarnation of the 16th Karmapa.

On second December a letter from Topga Yulgyal was received stating - "Henceforth I will not accept any decision that is not in accord with the Trust... Please acknowledge our roles as the trustees of the Karmapa Trust. If in case you think we are not in a position to represent Gyalwa Karmapa then give us in writing why we are considered to be incompetent to do so.... in short do not make it necessary for the candidate from Tshurphu to put his foot in Rumtek and Do not turn this pure seat of Gyalwa Karmapa into a nest of Chinese Politics."

In 1992 February, the Karmapa Papers, written by an anonymous person, abroad was circulated praising Topga Yulgyal and insinuating the Chinese govt to be involved politically with the enthronement of 17th Karmapa.

In July 16th 1993, a petition was filed in the High Court of Sikkim by Mr. Dugo Bhutia and Mr. Karma Gonpo. These two brothers have stated that in matters pertaining to the monastery and the Karmapa Charitable Trust as well as the right to officiate the office of the Karmapa, was given to His Eminence Shamar Rinpoche. They further state "No monk, rinpoche or other person authorised by the Trustee was sent to find out the 17th Karmapa".

Prior to that, on 21st December 1992 a registered letter was sent to Tai Situ Rinpoche and Goshir Gyaltsap Rinpoche, signed by Karma Gonpo, his brother Dugo Bhutia, his son in law Norbu Lama, and relative Karma Loday (Who is a monk of Rumtek Dharma Chakra Centre) in which was written, "Information is that His Eminence Tai Situ Rinpoche is the agent of China Govt..."

The common factors in the statements made by Topgya Yulgyal, Karma Gonpo and Dugo, The Karmapa Papers, the statement of Shamar Rinpoche and other pamphlets are :—

- a. The present Karmapa is not authentic.
- b. The Karmapa Charitable trust should be given the authority to recognise Karmapa.
- c. That Tai Situ Rinpoche is a Chinese agent.

Apart from Mr. Topga Yulgyal and Shamar Rinpoche the other trustees of the Karmapa Charitable Trust has made no official statement to the public till date. (It must be made clear here that Mr. Topga Yulgyal is the General Secretary of the Karmapa Charitable Trust. He was also the general secretary of Rumtek Dharma Chakra Centre. The two offices are not one and same.

While the International Kagyu assembly removed Mr. Topga Yulgyal from the post of the General Secretary of Rumtek Dharma Chakra Centre, he is still the General Secretary of the Trust)

It is not certain whether Mr. Topga Yulgyal was making his statements officially on behalf of the Trustees or not, although he signs off as the General Secretary. It is entirely possible that the trustees are not aware of the above statements. Therefore, in order to clear up confusion about the roles of the trustees the brief summary is made here.

The deed of the Karmapa Charitable Trust was made on 23.8.1961. There were fourteen settlers who together contributed a sum of two lakhs fifty one thousand four hundred and seventy three rupees. in order to start the Trust. The function of the Trust appears to be clearly defined. firstly the Trustees are given full power to invest the capital, in any way they think fit. Secondly the fund is to be spent specifically.

- a. for the followers of the Karmapa by providing them with food shelter, clothes, medicines etc.
- b. for erecting and maintaining temples, monasteries, maths etc.
- c. for performing religious rites etc.
- d. for promoting and helping the Tibetan refugees who are engage in religious and cultural and crafts.

The trustees are to continue to execute these duties until the 17th Karmapa is 21 years old. The deed then gives the names of the trustees, which are —

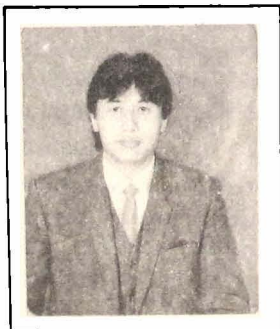
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|-------------------------------|---------------------------------------|
| I. Rai Bahadur Tashi Densapa. | II. Mr. Ashokchand Burman. |
| III. Mr. Gyan Jyoti. | IV. Mr. Sherap Gyaltzen. |
| V. Mr. Dhamcho Yongdu. | VI. Mr. Takpo Yondu. (Topga Yulgyal). |
| VII. Mr. Gonpu Namgyal. | |

Provision also has been made in the deed for the appointment and removal of the trust members. The trustees from No. I. to 4. are for life and in case of their demise (and inability to act) the trusteeship goes to their legal male heir or to a person nominated by them in their place, until the 17th Karmapa attains 21 years. In case of Trustees no. 5.6. & 7. after their death the members of Karmapa sect. of Tibetan Buddhism will elect the required member. There have been some changes in the original list. Now it reads -

- I. Mr. Jigdal Densapa son of Raibahadur T.Densapa.
- II. H.E. Shamar-rinpoche in place of Mr. A. Burman.
- III. Mr. Gyan Jyoti,
- IV. Mr. Sherab Gyaltzen.
- V. H.E.Jamgon Kongtrul rinpoche in place of Mr. Dhamcho Yongdu.
- VI. Mr. Topga Yulgyal.
- VII. H.E. Tai Situ rinpoche in place of Gyonpo Namgyal.

Trustee No. 5. Mr. Dhamcho Yongdu died suddenly and his place was taken by H.E. Jamgon Kongtrul rinpoche, who died also suddenly. The members of Karmapa sect. of Tibetan Buddhism are awaiting for the trust to call a meeting in order to fill up the position of trustee no. 5.

Since the position and powers of the Karmapa Charitable Trust seems to be clearly defined, & since prior to this there has never been a Karmapa Charitable Trust, and above all since the enthronement of the 17th Karmapa was done fully in accordance with tradition, it is difficult to understand just what Mr. Topga Yulgyal means when he demands the role of the Trustees to be recognized. At the time of International Kagyu meet. (Nov. 30 - Dec. 3. 1992) when the letter from Mr. Topga Yulgyal arrived it caused a lot of confusion since he implied that he was speaking for all the Trustees. However recently the members of Sikkim Tribal Youth Association, & Sikkim Tribal Women's association had an inter view with Mr. Sherab Gyaltzen, Trustee no. 4.



MR. JIGMED (ADVOCATE)

According to Advocate Jigmed who attended the meeting, " we spent about three hours with Mr. Sherab Gyaltzen. We went because we wanted to know his opinions. He explained at length to us about how the Trust was formed, and the problems they had, about the building of Rumtek monastery Etc. Mr. Sherab Gyaltzen said that he accepted the 17th Karmapa in Tshurphu to be the genuine Karmapa and he expressed his view that we should try to bring the three rinpoches together. In the end he also said that Topaga Yulgyal must be brought back, since only he knows how to deal with the papers."

So clearly Mr. Sherab Gyaltzen does not have any objection to the 17th Karmapa taking his seat in Rumtek. What then is Mr. Topga Yulgyal's reasons for dragging the Trust in forming a controversy?

Prior to 1966 Topga Yulgyal was the Dorji Loben of Rumtek monastery, for which he was called rinpoche. In 1966 he married Ashi Choki, the sister of previous king of Bhuta. For this he was removed from Rumtek itself by His Holiness the 16th Karmapa. In 1968 His Holiness visited the king of Bhutan. Since Topga Yulgyal was a layman, according to Bhutanese tradition, he was allowed to wear only the white shawl of Bhutan signifying a person of lower rank. In Bhutan due to his relation with the royal family of Bhutan, His Holiness conceded the title of General secretary to Topga Yulgyal, which earned him the right to wear the red shawl, the insignis of the upper class. Topga Yulgyal never executed the job of a general Secretary of Rumtek till 1983. That His Holiness never intended Mr. Topga Yulgyal to be active in Rumtek affairs is clear from the news letter, *The Nectar Of Dharma*, Volume I. No. I. issued on February 1981, from Rumtek Dharma Chakra Centre prior to his Mahaparinirvana. this news letter says—

“Also present were the newly appointed staff members who offered scarves to His Holiness and received his blessings and instructions. The managing Director is Mr. Dhamcho Yongdu, the general secretary of Rumtek. In his absence or in the absence of H.H. Karmapa, one of the four major tulkus will act as the Managing Director. The general Secretary of the new International Office is Mr. D. Tenzing Namgyal; Assistant Secretary is Mr. Gelek Tenzing; Secretaries and interpreters are Mr. Gonpo Tshering and Mr. Thinley Lhundup, English Secretary is Mary Jane Clendenning”. Nowhere in this official report, presented while H.H. the 16th Karmapa was alive is the name of Mr. Topga Yulgyal mentioned.

In 1981, on 5th November, His Holiness the 16th Karmapa passed away. In December 1981, the managing director, Mr. Dhamcho Yongdu convened a meeting attended by three hundred delegates and Sikkim Govt. officials (The Secretary Information and Public relations, Secretary Culture and Ecclesiastic affairs, and Additional secretary Culture and Ecclesiastic affairs). In this meeting H.E. shamar rinpoche made an official announcement that the four regents would officiate as the main regent for a period of three years by rotation and that H.E. Shamar rinpoche would assume the regency first. (Sikkim Heral. Information service of Sikkim. Thursday. December 24. 1981. No. 1981) Till date H.E. Shamar rinpoche has not released the office as Main regent and the other three regents could not assume their regency.

On 20th May, 1982 Mr. Topga Yulgyal, who was holding diplomatic passport, D.00323. was apprehended at Calcutta airport for smuggling 150 Kilograms of gold worth 2.75 Crores. In Sunday Magazine, 11-17 July-1982, under the column INVESTIGATION, Mr. Tooshar Pandit wrote —

“Rinpoche was driven straight to the customs headquarters at around 9 P.M. where the director of revenue intelligence and other senior officers were waiting to talk to him. They talked for about two hours and finally rinpoche gave up. Yes, his luggage contained gold. He was carrying it for a business man with establishments in both Calcutta and Delhi.

The officers then took rinpoche along to the airport where his luggage was kept. opening the bags they found that they had hit the jackpot. Neatly arranged on grooved thermocole boards were shining yellow bars 821 pieces in all, each the size of a chocolate bar and weighing 187 grams. The bars were were purchased in Honkong. For stamped on them was the legend: Chinese gold and silver society, Honkong. the purity of the gold too was marked: it was five TELE fine gold and had been cast only recently - in May 1982.”

In 1982, the managing director, Mr. Dhamcho Yongdu went to Bhu'an to discuss matters pertaining to the construction of monastery in Delhi. There he met Mr. Topga Yulgyal and shortly after tea he died suddenly.

On 10th January Topga rinpoche formally changed his name to Topga Yulgyal. in the court of bhutan Govt. reference no. H.C. (69) 82/23. Printed in Page 64

On 21st January 1983, H.E. Shamar rinpoche appointed Mr. Topga Yulgyal the General Secretary of Rumtek Dharma Chakra Centre. (*Nectar of Dharma*, Vol 2. No. I. Feb. 1983) At that time Mr. Tenzing Namgyal,

the general secretary appointed by His Holiness the 16th Karmapa was still in office. Since Mr. Tenzing Namgyal was never formally removed from office, Mr. Topga Yulgyal's appointment became illegal. Mr. Tenzing Namgyal was reappointed by the International Kagyu meet on 3rd December 1992.

On 2nd September Advocate Samar Roy Chowdhery of Calcutta wrote an answer to Shamar rinpoche's letter with copy to Mr. Topga Yulgyal (Printed on page-277). In September 1984 Mr. Topga Yulgyal issued a letter in Bhutanese script to Rumtek Dharma Chakra Centre, mentioning the finding of the reincarnation of the 16th Karmapa. Part of the translation, marked in brackets, reads —

“... considering what everyone says from all sides you can trust that the precious reincarnation of our protector and refuge, H.H. the Karmapa has arrived. After consulting the calendar for auspicious day all monks and lay people should put up prayer flags and perform saang and Solkha prayers.....”

Looking back on all these reports and subsequent events mentioned in this book it is not difficult to see that controversy and problem have arisen in every field Mr. Topga Yulgyal is connected to.

On 30th November 1992 an international Kagyu meet was convened at Rumtek Dharma Chakra Centre. The meeting was attended by representatives of more than five hundred monasteries and centres from all over the world. When the representatives arrived for this meeting concerning the reincarnation of the 16th Karmapa, all the sleeping quarters and the administrative offices were locked up, so that the representatives were housed in private quarters. For four days, meals for them were offered by private parties. In the same meeting the letter of Mr. Topga Yulgyal was received implying that he was speaking for the Charitable Trust. Did the Trustees know of this situation in Rumtek?

Mr. Karma Gonpo and Mr. Dugo Bhutia have stated that H.E. Shamar rinpoche was given the right to officiate in matters pertaining to the monastery and Karmapa Charitable Trust as well as the office of Karmapa. Is it true that H.E. Shamar rinpoche is officiating in place of the Karmapa? Has the Charitable Trust given him the place of Karmapa in the Trust?

So much controversy has been initiated and carried on, weaving nets of distorted truths and insinuations that have finally brought shame to the institution of Karmapa. Behind all this concentrated effort to brain wash the devotees is the sole purpose of preventing the 17th Karmapa from coming to his seat at Rumtek.

Why has there been a persistent campaign to impress Situ rinpoche as a Chinese spy? What evidence is there to prove such assertions? Has there been a single instance, a single word spoken where Situ rinpoche and Gyaltshap rinpoche has added fuel to the fire of such malignant confusion?

We are human beings with innate power to think. We have two choices before us. Either we follow the Karmapa approved by H.H. the 14th Dalai Lama, H.H. the Sakya Trizin Rinpoche, H.H. the Mingling Trichen rinpoche and the eminent gurus of Kagyu Lineage, or we call them all fools and follow the paths of lies, false propaganda and controversy.

If the name of the Karmapa Charitable Trust has been dragged unwillingly into these affairs it is due to what Mr. Topga Yulgyal says and the people believe because during such bad events such as the army walk over into Rumtek, or the event of 2nd August when the property of M.H. was damaged, none of the Trust members came then, or later to find out what was happening. People ask, “Does the trust give tacit approval to Mr. Topga Yulgyal?” People also resent that despite all the controversy concerning Mr. Topga Yulgyal, such as his smuggling activities he is still the General Manager of His Holiness Trust. Will the trust reach out to the public?

No. HC(69)-82/23



འཕྲིན་ལྷན་གསལ་བྱེད་པའི་ལྷན་ཁག་།
1983 1 16

TRANSLATION

Whereas Topga Rimpochey, aged 41 years old, son of late Namkha Tasbi, by religion Buddhist of Bhutanese nationality residing at Lhundupling under Thimphu district has submitted a petition on the twentyfifth of the eleventh month of the water Dog Year corresponding to the eighth day of January 1983 of the English calendar to change his name to Topga Yulgal.

And whereas the court has examined his petition and having founded in conformity with Thrimchung Daa-2-1.

The court in accordance with Kadgon Kaa 1-2 hereby orders that from the date of this order the aforesaid Topga Rimpochey shall be known, called and referred to Topga Yulgal.

Given under our hand and seal this twenty seventh day of the eleventh month of the water Dog Year corresponding to the tenth day of January 1983 of the English calendar.

Signature of Topga Rimpochey:-

	Sd/-	Sd/-	Sd/-
Verified by:-	(P. J. Dorji)	(Sonam Tobgye)	(Bangye Dorji)

THE PETITION IN THE HIGH COURT OF SIKKIM

On December 22, 1992, four persons wrote a letter to H.E. Tai Situ rinpoche and H.E. Gyalsap rinpoche threatening to take them to court, concerning the 17th Karmapa. This matter was not publicized by the two rinpoches. In February another letter followed demanding an answer. Only then did the people know of what was happening. Since then numerous letters have been pouring from all over Sikkim addressed to the Honourable Chief minister of Sikkim, the Department of Ecclesiastic affairs, the Lhadey Chokpa, and other Buddhist organisations. One sample of such a letter is printed here, along with the accusing letter to the two rinpoches.

To people who do not live in Sikkim it may appear that a lot of concerned parties have rejected the authenticity of the 17th Karmapa. However the people who are familiar with the Rumtek Situation knows that there is only one family used by vested interest.

The four persons who wrote the letter, and two of whom filed the petition in the High Court of Sikkim on 16th July, 1993, are close relatives. Mr. Karma Gonpo Lama is the elder brother of Mr. Dugo Bhutia, while Mr. Norbu is his son-in-law. Karma Loday is related to them. In the Rumtek monastery itself, the leaders of the Sikkimese Monks Union consists of the son of Mr. Karma Gonpo Lama and his relatives. One of the members of the said Union is also a young monk who is Mr. Karma Gonpo Lama's grandson. Apart from these people, there are no other person who has become involved in the controversy they have created and kept alive.

Generally the Sikkimese people believe that the monks are being used and that vast amount is being spent on this propaganda. After the allegations; of the papers, (such as the one from America); & from Mr. Karmap Gonpo and party that a plot has been made by Situ rinpoche to take the Crown of His Holiness to Tibet, people have become angry and they have begun to demand the govt. to look into all matters pertaining to Karmapa's property. Since vast amount have been spent on propaganda people have come to suspect that the Karmapa's funds have been used. The knowledge that four of His Holiness's monasteries in Bhutan including a thousand acre land have been sold, without the signature of Jamgon Kongtrul rinpoche and Tai Situ rinpoche has turned their suspicion into belief.

In view of all this it does not look as though Karmapa Charitable Trust members can keep aloof for long.

REGISTERED VII H A/D DATED : 21ST DECEMBER 1992

To,

- | | |
|--|---|
| 1. His Eminence
Tai Situ Ranpoche
Institute of Buddhist Studies, Sherabling
P.O: Sansal. dist: Kangra, Himachal Pradesh - | 2. His Eminence
Gyalsap Rinpoche
Dharma Chakra Centre
Rumtek Monastery P.O. Rumtek E. Sikkim |
|--|---|

HIS EMINENCE,

As their eminence know, His Holiness the XVIth Gyalwa Karmapa has passed away and in his place the reincarnation of the XVIIth Karmapa has not taken place as yet.

2. It is learnt that His Holiness Pal Situ Rinpoche had flashed out a letter styling the same as a sacred letter allegedly written by the XVIth Gyalwa Karmapa in his own hand ????? the wherabout of the XVIIth Gyalwa Karmapa at Tibet.
3. Much controversy has arisen regarding the genujinity of his alleged sacred letter. The hand writing experts have opined that this letter was not in the handwriting of H.H. the XVIth Gyalwa Karmapa. Some of its writings rather tallies with those of Tai Situ Rinpoche. Moreover the particular boy: said to be the XVIIth Karmapa has no such magnificent personality of a superman as we had heard about the former Karmapa.

4. Kunzing Shamar Rinpoche: who happens to be the near relative and disciple of the H.H. XVIth Karmapa and who is more concern with the subject was not even consulted before such a letter was floated. It is learnt that his consent has been taken with pressure and undue influence.
5. It is very important matter because it concerns we; all the persons following the Buddhist religion. You want a person to be elevated in the rank of our spiritual Head but the way he is going to be reincarnated is not at all clear and above suspicion. On the otherhand it appears that some persons with vested interest are doing so to spoil the image of a Holy selection.
6. It is learnt that you have formed an unlawful association and at your instance, pressure and instigation H.H. the Dalai Lama has also been compelled to give His consent to your desire which is really unfortunate.
7. We cannot agree to with the way and means that you have adopted to declare an ordinary boy of China as the XVIIth Karmapa. firstly there is doubt about the genuinity of the alleged sacred letter. Secondly the child has no quality in himself to recognise his own authenticity as the XVIIth Karmapa. Conflicts and confusion arose much before. The followers of the Buddhism in Sikkim have reasons to doubt about your integrity/purposes.
8. Information is that His Eminence Pai Situ Rinpoche acts as the agent of the China Government and his desire is to impose Chinese desire upon we the Indian Buddhists. Further information is that Pal Situ Rinpoche and his followers are in the good book of the Chinese Government and if the said boy comes as the religious Head of India it will be a fertile field for the Chinese to spread anti-Indian feelings amidst the Buddhist in Sikkim; ultimate intention of which is destructive for the Indian Citizens.
9. As a consequence of your illegal activities there were disturbances in the Rumtek Monastery. Our grievence is very pure and simple. For the purpose of holy reincarnation there should not be any type of unpleasant situation as you have created. The Holy personality should not be polluted through controversial letters and activities. It is expected that the spiritual Head cannot and should not be identified in this way, and his reincarnation must be with the free consent of his followers.
10. It is learnt that you had applied or imposed your own opinion over the rest and caused the Hon'ble Chief Minister of Sikkim to write letters to the Hon'ble Prime Minister of India to arrange with the Chinese Government to sent the said boy to Sikkim for his Holy reincarnation.
11. We feel that at this stage the said boy should not be brought to Sikkim as his recognition is still in doubt. Let the controversy first come to an end and after proper enquiry the matter may be decided once for all before the reincarnation is done. Any person/boy of the choice of some persons should not be declared or throned as the XVIIth Karmapa. It is not understood as to why you are taking controversial and hurried decision.

On the otherhand generally the Lama in the rank of "Udartsetsung" goes to make first visit to the new Karmapa. However in the present case Tai Situ Rinpoche broke the system of holy custom and sent ordinary and married persons to visit the alleged Holy boy and another suspect in the ocean of suspicion of the matter.

Under the circumstances Notice is hereby therefore given to you to kindly (i) stop your activities to throne the boy from Tibet in the Chair of H.H. Gyalwakarmapa the XVIIth; (ii) donot bring the said boy to India for his so called reincarnation; (iii) Finalise the matter of reincarnation and selection of the XVII the Gyalwa Karmapa on the basis of the religious spirit and authenticity of the future Karmapa as the so called "sacred letter" and the "boy" have become a doubtful issue.

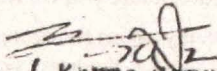
In case you want to bring and throne the said boy of Tibet as the XVIIth Karmapa without the consent of the Buddhist at large and without true test of the reincarnate we shall be compelled to file a suit against you in a competent Court in Sikkim seeking appropriate reliefs at your risk and cost and in that event you shall be held responsible for all consequences.

Copy to :—

His Holiness The Dalai Lama
Thakchon Chooling, Dharmasala
Macleod Ganj 176219. H.P.


NB:-

Copy of this notice is also sent to H.H. the Dalai Lama to kindly reconsider the matter and to take immediate steps so that any unwarranted person does not sit in the throne of H.H. the Gyalwa Karmapa. In case of His silence in the matter a suit as stated in the notice shall be filled even against H.H. the Dalai Lama.

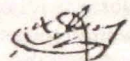

(Karma Gompou)
Ex-M.L.A. Rumtek, East
Sikkim.


(Dugo Bhutia)

EX- M.L.A. Ranipool
East Sikkim.


(Norbu Lama)

a resident of Rumtek
East Sikkim.


(Karma Lodey)
a resident of Rumtek
East Sikkim.

1Re.



To,
The Hon'ble Chief Minister of Sikkim, Gangtok.
Sir,

Dated February, 1993

Recently we the undersigned have come to read a photostat copy of a notice given by Mr. Karma Gompou Ex-M.L.A., Mr. Dugo Bhutia, Ex-M.L.A., Mr. Norbu Lama and Mr. Karma Loday all of Rumtek to Tai Situ Rimpoche and Gyaltzab Rimpoche. A copy of this notice has been found sent to His Holiness The Dalai Lama for reconsidering the decision of confirmation of the 17th Karmapa Lama failing which a suit would be filed even against His Holiness the Dalai Lama. Along with the notice a photostat copy of the petition submitted by the Monk Community of Rumtek to the Hon'ble Chief Minister of Sikkim was found circulated. We, the people of Rumtek are really distressed and saddened to see such a notice issued by discredited politicians who have been rejected by the people and consigned to oblivion and whose only aim is to capitalise in any confusing situation.

To present a clear picture before you we would like to react to the points raised in this notice as follows:-

1. There was no controversy about the sacred letter as has been made out in the notice but to dispel any iota of doubt over the matter, the letter was thoroughly examined by all the four Eminent Rimpoches who were the seat holders at the Dharma Chakra Centre and Shamar Rimpoche who had some doubt accepted the genuineness of the letter.
2. To say that the letter of prediction was floated by some interested party without the consent of Kunzang Shamar Rimpoche who happens to be a near relative is a very mischievous statement and to say further that his consent was taken with full pressure and undue influence is an insult to the revered Rimpoche who was for all purpose controlling the affairs of the Dharma Chakra Centre at that time.
3. We all accept that there should be no politics in choosing the rightful successor to the XVIIth Gyalwa Karmapa. It should be done in a true, fair and impartial manner. We all know that there is a lot of money involved in the Charitable Trust and the present controversy is nothing but the greed of the General Secretary and his party to take control of money power at the Centre.
4. All the revered and esteemed Rimpoches of Karma Kagyue sect. including His Eminence Shamar Rimpoche had accepted the genuineness of the Sacred Letter. In the selection of the XVIIth Karmapa Lama, the prediction letter was followed very strictly and sincerely and being fully satisfied with the mode of selection, all the high incarnate Lamas of Karma Kagyue sect. petitioned to His Holiness the Dalai Lama, who after verifying the prediction letter and method adopted in the selection of the XVIIth Karmapa accorded his confirmation to the selection. There is nothing wrong in the procedure adopted in the selection to say that an ordinary boy of China has been selected as the XVIIth Karmapa is an insult to the institution of Karmapa. People of like of Mr. Karma Gompu and party who have no formal education and consequently no knowledge and who are even ready to take up cudgel for a small loaf of bread have no standing and place in our society to raise such delicate and sensitive points.
5. To say that Tai Situ Rimpoche is the agent of China and that he is in the good book of the Chinese Government is a contemptuous statement the object of which is nothing but to raise controversy over the selection and thus divert the issue. The selection of the XVIIth Gyalwa Karmapa was made as per the prediction letter which was accepted by all the four Eminent Rimpoches of the Dharma Chakra Centre. The allegation is, thus, false and baseless. There are some vested interests in Gangtok who are also spreading this rumour and thus malign Tai Situ Rimpoche. This raises doubt as to why such a controversy is being brought about. People are not fools nor to understand the fact that there are crores of rupees involved in the Karmapa Charitable Trust and the controversy is simply on account of that only.
6. To say that Tai Situ Rimpoche has caused the Hon'ble Chief Minister of Sikkim to write a letter to the Hon'ble Prime Minister of India to arrange with the Chinese Government for sending the to Sikkim is an insult to the office of the Chief Minister which fools like Mr. Karma Gompu and party can only think of. These people do not know the fact that when a Chief Minister of a State writes to the Prime Minister he verifies the fact and only after being satisfied, he takes further action.
7. There was no disturbance in Rumtek Monastery as has been alleged by Mr. Karma Gompu. When Shamar Rimpoche had brought gun totting Armed Force personnel in full uniform inside the Chapel, the people who had assembled in Rumtek objected and there was a slight scuffle and other than this incident, there was no disturbance at Rumtek Monastery.

Under the Circumstances we would request you kindly to refrain people like Mr. Karma Gompu Lama from maligning Eminent Tai Situ Rimpoche and Gyaltsab Rimpoche by playing into the hands of vested interest. Such an action would only harm the cause of Dharma and disturb the peace which your honour has been so assiduously maintaining.

Thanking You,

Note :- This letter was sent by people from, Rumtek sajong village, Martam Thangkha Keydo association, Martam Nazit Tinjyou village, Rey village, Marchak village, Dumlian village, Ranipool Bazaar, Lepcha Society Marchak block.

Late Addition - After this book went into print on 10th September, a statement by Sikkimese Trustee was released in Sikkim Herald. Since this is the first public statement made by the Trust that concerns Rumtek D. C. C., it has been incorporated in this book.



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No. 49

The Karmapa Charitable Trust

Statement By Sikkimese Trustees

His Holiness the 16th Gyalwa Karmapa, Rangjung Rigpe Dorji, came to Sikkim from Tibet in 1959. Devotees were fortunate enough to receive His precious blessings throughout the golden years which ended with the passing away of His Holiness on 6.11.1981.

Traditionally, matters relating to identification and recognition of a 'Yangsi' (Reincarnation) of a high Tulku of a Rimpoche are confined to the domain of the spiritual Masters. In the case of His Holiness the Karmapa's 'Yangsi', the four eminent Rimpoches Kunsig Shamar, Kanting Tai Situ, late Jamgon Kongtrul and Goshir Gyaltsab Rimpoches had assumed exclusive joint responsibilities and started functioning accordingly. There are documents to substantiate this fact. Unfortunately, due to the serious discord between the eminent Rimpoches over the 'Yangsi' issue, a painful turn of events took place, not long after the tragic demise of Jamgon Kongtrul Rimpoche on 26.4.1992.

The Karmapa Charitable Trust was personally founded by His Holiness the 16th Gyalwa Karmapa in 1961. It is specifically laid down in the Trust Deed that His Holiness the 16th Gyalwa Karmapa was to be the sole TRUSTEE and on His passing away, H.H. the 17th Karmapa would succeed as the sole TRUSTEE. In the

intervening period after the demise of the 16th Karmapa and until the 17th Karmapa attains 21 years of age, the SEVEN persons named in the Deed are to function as Trustees to discharge the said responsibility, nothing more or nothing less.

Despite the three eminent Rimpoches- Shamar, Situ and Jamgon Rimpoches- being inducted as Trustees in 1985, to fill in the vacancies which resulted from the death of two original Trustees and the resignation of another, the functions of the Trust remained the same. The Trust deals with only non-spiritual matters concerning His Holiness the Gyalwa Karmapa, the administration of the Monastery and the Institutions in the Dharma Chakra Centre at Rumtek and other Institutions and Centres under the jurisdiction of the Trust. After the unfortunate developments in Rumtek in 1992, the Trust has not been able to meet till recently, not to think of making vital decisions, because of the discord between the eminent Rimpoches.

In this situation, the two Sikkimese Trustees, retired senior bureaucrats, being local residents, had perforce to assist in the routine administration of the Dharma Chakra Centre at Rumtek. Efforts to bring the dissenting factions closer having proved fruitless, these Trustees steered a middle course. We shall firmly adhere to the

traditional practices and not be presumptuous enough to express our individual opinions in the 'Yangsi' question. By refusing to take sides it does not imply that we are for or against any faction. In fact, we emphatically deny being responsible for or associated with the recent High Court case. We strongly object to the serious aspersions said to have been cast against our integrity from irresponsible quarters.

We do hold His Holiness the Dalai Lama in the highest esteem and reverence and we strongly feel that all concerned should desist from dragging His Holiness's name so callously. A Sikkimese Trustee had an audience of His Holiness the Dalai Lama at Dharamsala on 19.4.93, when all aspects of the existing situation were discussed and clarified to the fullest extent possible. Any one having doubts regarding our deepest respect for His Holiness and our role vis-a-vis the present unfortunate developments may like to seek due clarification from Dharamsala itself.

Being fully conscious of the special trust reposed on us by His Holiness the Gyalwa Karmapa we have spared no pains to discharge the sacred responsibility with firm determination to the best of our abilities. We fervently hope that purely religious principles will not be relegated to the background by extraneous considera-

tions.

The Dharma Chakra Centre is the sacred seat of His Holiness the Gyalwa Karmapa. No one else could possibly usurp it. The eminent Rimpoches, the other Rimpoches and all faithful devotees must try to uphold and safeguard the sanctity of this precious Centre. Differences amongst dissenting views and opinions should be kept outside the precincts of this Dharma Centre, out of due respect for His Holiness the Gyalwa Karmapa.

The Sikkimese Trustees would reiterate the strong sentiments and feelings expressed in the Resolution No. 2 of the Trust meeting held at New Delhi on 22.8.1993 and would appeal to all concerned to let the spiritual Masters reach an amicable solution in due deference to His Holiness the Gyalwa Karmapa and in keeping with the highest spiritual traditions of the Dharma.

'Ends' do not justify all 'Means' and therefore, the 'golden means', the 'middle path', is the only course to the ultimate truth.

[Signature]
G. GYALTSAB RIMPOCHE
TRUSTEE

[Signature]
D. CHAKRA
TRUSTEE

AUGUST 27TH. IN THE HIGH COURT OF SIKKIM

On 27th August a vast gathering took place in front of the High Court of Sikkim, for on that day the first hearing for the admission of the case, that Mr. Karma Gonpo and his brother Mr. Dugo Bhutia had petitioned for. Although the two of them did not appear in the court, having requested for adjournment, the number of people kept increasing. More than two thousand people came that day, carrying slogans, in spite of the rain that poured till mid day. Since the law advocates of Sikkim, it is said, refused to handle a sensitive issue like that of religion, and since the original advocate Mr. Moulick also refused to represent the two petitioners, the case had to be adjourned. Adjournment was also asked by the advocate representing the rinpoches. Advocate Jigmed's words speak for all Buddhists in Sikkim and outside - "Not all the judges put together can give a decision on Karmapa. Although the judges are wise, they are not enlightened. Only an enlightened Buddha like the Dalai Lama will be obeyed by people."

When the case was adjourned for a month the people were thoroughly worked up and took out a spontaneous procession. Although in the court premise people had stood for several hours without making any noise, after the adjournment they gave vent to their feelings, shouting slogans during the procession. In this melee, it was later learnt that stones were thrown at the residence of the Trustee, Mr. Sherab Gyaltzen which is a regrettable act, and not in accord with the Buddhist tenets. It is understood that two of his windows were broken. Also one window of Dewachen hotel, believed to belong to H.E. Shamar rinpoche's brother, was broken. In the evening while some of the people from the procession were returning to Saang Village Mr. Karma Gonpo and wife friends beat up one monk and a driver severely. They were arrested and kept in custody. Since the driver was a taxi driver, the Taxi driver union has made strong protests.

Unless the State Govt and the Central Govt. look into the matters deeply, seriously and take swift action, it is possible that Sikkim will face more troubles than ever before.

This book has been written, not with the view of harming anyone, but with the intent to bring the facts that are missing in the KARMAPA PAPERS and to present what the people of Sikkim who are here in the scene, think. I make apologies, sincerely, to all who may be offended by this book. If there are any authentic mistakes been made then I stand corrected, and shall do my best to make public acknowledgment of it. If there are any person who may like to verify what has been printed here then you are welcome to the collection of documents, video cassettes, and tapes that are in my possession.

Finally would request all the dharma practitioners to pray that Sikkim, the hidden land of Guru Padmasambhawa, may remain peaceful.

• • •

NAMKHA GYALTSEN (SANGHA M.L.A.)



To take any matter pertaining to our Buddhist dharma to the court for decision is not in accordance with the precepts of our dharma. In this world and specially in Sikkim such a thing has not happened but this time this is something new and I feel deeply hurt. Those who know the dharma know that it is our of deep devotion and faith that we look up to the dharma guru and due to this we accept their decisions. When there is any disagreements in matters concerning the dharma then it is through the precepts of the dharma that such things get resolved. To resort to worldly courts is something we will never accept. Whether we are buddhist or otherwise none of us have seen The Buddha or God in flesh. We experience them in the mind... within our mind which gives rise to our devotion. Being ordinary devotees we cannot, do not the power, the ability to recognize the precious lama. As such till now the recognition of the bodhisattava has been done by the noble high lamas according to their rank and system. Based on our faith in that lama we

also accept their decision. Now the reincarnation of the 17th Karmapa has been recognized based on his on prediction letter which was also confirmed by the vision of the bodhisattava dalai lama and the seal of confirmation was given by him. We have accepted it based on our faith in the prediction letter and the decision of His Holiness the Dalai Lama. In this our human existence the Dalai Lama is, for us, really a buddha. To lose faith and question his words is equal to lose faith in our dharma. Being buddhists our beliefs arise based on the boundless faith in the lama not because a buddha comes before the public eye and proclaims himself. Now just a person or two has taken our dharma to court, but if a court were to give decision on a reincarnation then it is something we can never accept. Karma Gonpo and Dubo Bhutia cannot be buddhists in a real sense otherwise they would have known the basis of Vajrayana practice, the practice of guru yoga. We find their action intolerable in our mind. Another new thing that we have come to know is the formation of Sikkimese monks union at Rumtek monastery. A union deals with the problems of past present and future of worldly life. I dont see any cause why a union should be formed to solve dharma problems when there are the dharma gurus to show us the way. These monks are sustained by the devotees all over the world. Because people have all kinds of sufferings arising out of birth, sickness, old age, death and other fears, that hard earned money is offered to them to practice the dharma and pray for sentient beings... not so that they can form unions and bring division in the Sangha. They couldnt be having political demands or social demands or economical demands. The only problems they could have is concerning the dharma and for that there are the noble gurus. As such I cant see a reason for forming a monks union. Union and I can never approve it. It is the seed for bringing problems in the future. In a non sectarian land like ours to have division like this. form within one Rumtek monastery where there are Tibtan monks, Bhutanese monks etc to have a separatist Sikkimese monks union is not good. We are certain that the monks union which is headed by the son and relatives of Karma Gonpo and Dugo Bhutia is only a tool of the people who have vested interest. As the representative of all the monasteries of Sikkim I will say that this is against the Dharma, and not acceptable to all of us.

♦ ♦ ♦



The procession wounuds down from the High Court towards the town

A LONG LIFE PRAYER
For His Holiness the XVII Gyalwa Karmapa
by His Holiness Sakya Tridzin

Sixth of the perfect guides 1 in this fortunate kalpa,
 Emanation of the Siddha Saraha,
 Seventeenth in the line of Dusum Khyenpa's incarnations,
 May your life be long and your activity increase.

Karmapa, through your wisdom, you see phenomena's suchness just as it is;
 Through your loving-kindness, you protect all beings;
 Through your power, you conquer all maras;
 May your life be long and your activity increase.

Arising from vast mandalas of the two accumulations,
 Your activity expands the moonlight play of the Buddha's teaching.
 Moon that tell of the genuine Dharma,
 May your life be long and your activity increase.

Keeping the many aspects of discipline, you are scholar and abbot for a hundred thousand.
 The father of ten million bodhisattvas, descendants of the Victorious One,
 Great scholar for countless lineage holders'
 May your life be long and your activity increase.

You plant the victory banner of the Dharma in this world;
 The flag of your renown extends in the all directions.
 Master of the Buddha's activity,
 May your life be long and your activity increase.

Karmapa, through you, the teachings of Shakyamuni flourish;
 You are the true protector of all beings in these degenerate times.
 Emanation of Chenrezig,
 May your life be long and your activity increase.

Through the genuine aspiration of the great Lama, supreme guide²
 Through the truth of the undecieving Three Jewels, and
 Through the interdependent arising of our pure and sincere intention,
 May all that we have prayed for be accomplished.

A LONG LIFE PRAYER FOR HIS HOLINESS THE VIITH GYALWA KARMAPA
By His Holiness Mindroling Tichen Rinpoche

Homage to the guru

The very embodiment of the body, speech & mind of
 the all liberating Buddha
 protector of all beings,
 You represent all the buddhas of the three times.
 sole protector of the irreplaceable lineage
 you are the essence of the three jewels
 You are the peerless manifestation

of the compassion of all the victorious ones .
 May you, remaining unchanged for hundred eons
 sail through the dharma ocean of three yanas
 Beniffiting beings, like the constant, stablemount
 meru.
 victorious banner of highest doctrine
 may you be raised to the summit and never ceasing,
 be perfectly increased.

H. H. MINDROLLING TICHEN
HEAD OF THE NYINGMAPA SECT OF BUDDHISM

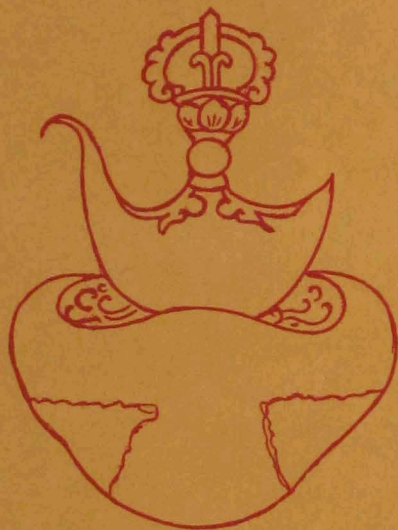


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Date 5/7/92

Handwritten text in Tibetan script, consisting of approximately 12 lines of cursive characters.





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