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Preface

In spring of 1992, when rumours of the discovery of H. H. the 17th Karmapa started circulating, the first reaction of many was joy.

Since the death of his 16th incarnation 11 years earlier, this wonderful piece of news had aroused the hopes of his countless Tibetan and Western students again and again. This time, however, official acts followed the words. Touching colour-pictures of a lovely boy with deep and penetrating eyes were sent all over the world. Everything now seemed to be coming to the best possible end: the official recognition of the long awaited17th Karmapa.

But the joy and happiness which this should bring is not shared by everyone. Although all appears fine on the surface, many serious questions concerning the recognition of this 17th Karmapa have never been settled. As much information was spread, several controversial points became evident.

The editorial staff believes that it is more important to give the necessary background information by making public the main documents related to the current controversy rather than just to follow rumours. In the end, all will benefit from an uncontested recognition of the 17th Gyalwa Karmapa. So here we have attempted to shed some light on the intricate and often confusing events of Tibetan society.

We are aware that it is impossible to present the complicated matter in all details here, so please consider this work a general presentation of reliable and useful material. Our intention is not to fuel any claims or counterclaims, but to offer to all interested students the opportunity to draw their own conclusions. As our comments might have the effect of steering the reader toward a certain opinion, we strongly recommend any reader to consult the original documents published here.

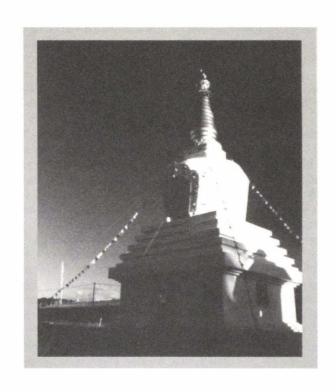
It has become very obvious that "a Tibetan Rinpoche" does not automatically mean an enlightened person. Since in this respect the Western approach has been quite naive so far, this examination might not always be pleasant.

A last editorial intent is to preserve the necessary research material for a future biography of the 17th Gyalwa Karmapa.

A good documentation always depends on the completeness of the information it is based on. Therefore, we cordially invite the reader to refer us to any documents or material which might shed light on the subject of this publication.

- October 1992 -The Editors





Introduction

The purpose of the introduction is to give some background information. It consists of the following sections:

- Recognition of the Karmapas in the Past
- Politics and Religion -

- The activity of the great 16th Karmapa -- Previous candidates for the 17th Karmapa's throne -

Recognition of the Karmapas in the Past

The Karmapa is the first Tibetan Buddhist master who has continually reincarnated in an unbroken line since the year 1110.

The first Karmapa was Dusum Khyenpa. He left three short oral instructions indicating his next reincarnation as Karma Pakshi with three disciples. In addition, Karma Pakshi himself declared that he was the reincarnation of Dusum Khyenpa. Also his teacher Pomdragpa had a vision of Dusum Khyenpa declaring that he was in fact reborn as Karma Pakshi. Karma Pakshi said that he would return in an area of Northern Tibet called Lato. He did not leave any written instructions indicating his next incarnation. It was the third Karmapa Rangjung Dorje himself who stated that he was the reincarnation of Karma Pakshi.

Through these life-examples of the Karmapas it becomes clear that they don't always leave written instructions indicating the details of their next rebirth. Even when a written message was left behind, it was the reincarnations themselves who always proved their own authenticity.

The fourth Karmapa Rolpe Dorje could be heard reciting the mantra of Chenrezig while he was still in the womb of his mother. It was reported that directly after birth he declared himself to be the Karmapa. At the age of three he told his mother that he was Karma Pakshi and said what he would do in his life. When taken to Dagla Gampo, he pointed to the statues of previous Karmapas there and declared: "That is me". He told his teacher, the lineage-holder Yongtonpa, stories about his previous life and full of devotion the latter prostrated at his young student's feet. In similar ways, the other Karmapas also showed extraordinary abilities and convinced people by their unusual behaviour and statements. The sixth Karmapa was a good example of this. When asked by a student of the fifth Karmapa to reveal his true identity, he replied: "I am the unborn, free from all names and places. I am the glory of all that lives and shall lead many to liberation".

Up until the 8th Karmapa, Mikyo Dorje, there seemed to be no difficulties in identifying the reincarnations. At the time of Mikyo Dorje a scholar called Amdo Lama indicated that his son was the reincarnation of the 7th Karmapa Chodrag Gyamtso. There had been unusual signs at the birth. Amdo Lama made offerings to Tashi Namgyal, the then Gyaltsab Tulku and the monks and administrators of Tsurphu supported his claim. At the same time, in Eastern Tibet near Karma Gon, another boy proclaimed himself to be the Karmapa. This child then five years old announced that he was the reincarnation of the 7th Karmapa, Chodrag Gyamtso. He further stated, that the other candidate at Tsurphu was the reincarnation of a lama from Surmang Monastery. Both children were brought together and an investigation was made. They were confronted with possessions of the previous Karmapa, to check which one would recognize them. It then became evident that the boy from Karma Gon was the true reincarnation.

The recognition and finding of the 16th Karmapa, Rangjung Rigpe Dorje also brought some difficulties. The 15th Karmapa had given a letter predicting his reincarnation to his close disciple Jampal Tsultrim, who at first did not disclose this information. After the death of the 15th Karmapa a very powerful Gelugpa minister got his son recognized as the reincarnation of the 15th Karmapa. This was even confirmed by H. H. the 13th Dalai Lama. For this reason the people from Tsurphu had to accept the child. After some time, however, the boy fell from the monastery's roof and died. A few years later—the genuine letter was presented which led to the recognition of the true 16th Karmapa.

As these examples show, there have been earlier disputes concerning the Karmapa's reincarnations. However the true one has always proved himself beyond any doubt. There exist extraordinary qualities which only an unsurpassable bodhisattva like the Karmapa can manifest.

Politics and Religion

A religious life, the search for ultimate truth and the development of spiritual qualities, is often considered the opposite to an involvement in politics, a so-called wordly matter. If we look at the life of Milarepa, he examplifies this point of view. He left behind all social complexities, led a completely independent life, set up no organisation and communicated the dharma in a very direct way. Generally, however, we cannot separate religion from the society in which it is practiced.

With the spread of Buddhism in Tibet, politics and religious matters became linked. Kings and noble families were often active sponsors of monasteries and teachers, which led to wide dependency. Over time, the monasteries grew in wealth and power and, in addition to their religious importance, they became social-political factors throughout Tibet.

Thus lineage-holders like the Karmapas have had two different roles: on the one hand they represent the highest of spirituality, giving guidance to countless students. On the other hand they are the heads of influential schools of Buddhism.

Knowing well the propensity of Tibetans to mix dharma and politics and as a strong warning to his Western disciples, the 16th Gyalwa Karmapa repeatedly and strongly told his students: "No politics in my centers". Throughout history several of his incarnations avoided entanglement in politics to the point of becoming simple travelling monks when worldly matters were too much.

But willingly or not, great teachers sometimes became involved in political affairs. It was good when they could use their influence to help the people and to mediate in conflicts. We find examples of this in the lives of all Karmapas. On the other hand, there have always been people who tried to use the great lamas for their own political interests. Sometimes this even resulted in war.

One example was during the time of H. H. the 5th Dalai Lama and H. H. the 10th Karmapa, Choying Dorje: One of the Karmapa's supporters, the King of Tsang in Southern Tibet, discriminated against the Gelugpas during his reign. The Karmapa never sanctioned this in any way. The Gelugpas asked the Mongol Chief Gushri Khan for military help, so he led a big army into Tibet. Karmapa tried everything to avoid a war. Also the Dalai Lama lost control of events and fighting broke out between the Mongols backed by the Gelugpas and the King of Tsang. The Mongols won the battle. The King of Tsang was captured, many were killed and thousands were wounded. Although the Karmapa informed the Dalai Lama's government that he had no interest, in harming the Gelugpas and would gladly prove his sincerity on this point, forces were sent to attack Tsurphu Monastery. Many were killed, but Karmapa escaped, left Tibet and did not return until thirty years had passed.

Later the 10th Shamarpa became the target of violent politics. A quote from "Karmapa the Black Hat Lama of Tibet" puts it like this: "... While he (Shamarpa) was in Nepal fighting broke out between that country and Tibet. In Lhasa an influential Gelugpa Minister, Tagtsag Tenpe Gonpo, became aware of the political opportunity and claimed that Shamar Tulku was instigating the fighting from Nepal. He seized the great Yangchen Monastery of the Shamarpa and government order was passed that all monasteries of Shamar Tulku must become Gelugpa and that he must never reincarnate again. His ceremonial Red Hat was buried under the floor of Shamarpa's temple in Lhasa and the building was turned into a court house. In fact, Shamar Tulku was at that time trying to make peace with the Nepalese and had visited the country only for reasons of pilgrimage..."

The law to stop the lineage of the Shamarpas forbade the recognition of any of his incarnations. He was no longer allowed to reside in Tibet.

In "Karmapa the Black Hat Lama of Tibet" H. H. the 16th Gyalwa Karmapa comments on the period like this: "Merit was becoming less and less. There was much political interference. Black was becoming white. The real was becoming unreal. At that time it was not practicable to have any Shamarpa recognized or enthroned. Everything was kept secret. The incarnations (of Shamar Rinpoche) appeared, but were not revealed."

It was only in 1964, that is to say after nearly 200 years, that this case was resolved completely. At that time, after meditation and dreams, H. H. the 14th Dalai Lama formally allowed the reinstatement of the Shamarpas. In addition to clashes between the different spiritual traditions, disputes sometimes arose within one lineage such as the Karma Kagyu.

The autobiography of Jamgon Kongtrul Lodro Thaye shows that there was a period where he had to leave the monastery of Palpung, the seat of the Tai Situpas. In 1873 the King of Derge visited Palpung. While he was there, a great number of monks gave him an indictment which accused Jamgon Kongtrul Rinpoche and Bontrul

INTRODUCTION Politics and Religion

Rinpoche. Khyentse Rinpoche advised the king not to pay attention to the matter. He said that this would greatly harm the buddhist teachings in Eastern Tibet, but the young Situ Tulku, Pema Kunsang, insisted on a judicial investigation. It was done, with the effect that most of the accusations were proved to be invalid. However, Jamgon Kongtrul Rinpoche and Bontrul Rinpoche had to leave Palpung. The latter died shortly thereafter and Jamgon Rinpoche did not come back to Palpung until the death of Situ Pema Kunsang 14 years later.

From this and the above mentioned examples we can see that even though great bodhisattvas and teachers may be beyond wordly selfish concerns they can nevertheless get involved in conflicts. Thus they can become victims of political intrigues and sometimes the outer circumstances leave them little space to act for the benefit of others.

Also the tulku-system, which is of great use in the continuous and authentic transmission of the dharma was sometimes affected by political interests. The recognition of a tulku was not always motivated by religious views. As it became a mark of social honor for a family to have a son in a high religious position such as an abbot, sons of rich and influential families who sponsored a monastery were sometimes recognized as tulkus. But there have also been other reasons for the recognition of incarnate teachers.

For example the great Jamgon Kongtrul Lodro Thaye, prophecized by Buddha Shakyamuni himself, was recognized as a Karma Kagyu tulku not only because of his spiritual qualities, but also to avoid him from being taken away from Palpung by Derge officials who wanted him as a secretary.

Since some of the key figures in Tibetan politics were incamate teachers their recognition was also a highly political act. This becomes very clear when one considers the institution of the Dalai Lama.

Whoever sees the recognition of the Karmapa in this light understands how many-faceted and important this matter is.

Considering the present status of the Tibetan community in exile and the continuing turmoil and suffering in Tibet itself, disturbances like the recent ones are to be expected. Strong political forces would certainly come into action to influence the selection of one of Tibets most wellknown spiritual leaders, the Gyalwa Karmapa. One must furthermore anticipate that the political wishes of the Tibetan community, the spiritual needs of Tibetan disciples and the idealistic expectations of Western students cannot all be satisfied.

Fortunately the manifestations of the Karmapa in our world are very unusual and transcend all worldly limitations. There is a freshness and grandeur which forgives and forgets, which shows the play of little minds to be exactly what it is.

The Activity of the Great 16th Karmapa



To give the reader an impression of the field of the outer activities which the 17th Karmapa will inherit, here follows a short description of what His Holiness the 16th Karmapa did. His activity to benefit sentient beings and to share his enlightened vision was unbelievably vast.

Of course the material basis of the Karmapas' work in Tibet was completely destroyed by the Chinese. As he had foreseen the communist invasion, however, he was able to save the most important relics and texts of the lineage.

In exile since 1959, he first established his seat in Rumtek, Sikkim. It functioned as the base for his activity. From there he maintained and spread the Buddha's teachings in general and that of the Karma Kagyu Tradition in particular. Uphill from the monastery His Holiness established a retreat center. In 1978 the first group entered it for the traditional three and a half year retreat. The Karmapa also installed several projects for the lay community of Tibetan refugees and the local population.

Some major projects were in progress at the time of His Holiness's death, and the first task was to complete them.

The Shedra-monks' college in Rumtek was already near completion. It was officially opened eight weeks after the 16th Karmapa's death. Jamgon Kongtrul Rinpoche put most of his effort into this institute, and a few years later, another building was constructed as the need for enlargement became obvious.

In New Delhi, His Holiness had received some land for an international buddhist institute. Kunzig Shamar Rinpoche took the responsibility for that project, which was completed in 1989. Since then it functions as the 'Karmapa International Buddhist Institute' with Shamar Rinpoche as its director.

Not only did the 16th Gyalwa Karmapa's activity preserve the dharma and allow it to flourish in the East, but a great historical expansion into the West happened through him as well. He sent his students around the world to start dharma centers and he himself travelled to many countries. He was able to touch everyone and initiated countless people, inspiring them to practice the teachings of the Kagyu lineage. Today there exist several hundred Kagyu centers all over the world and the sangha grows continously.

INTRODUCTION Previous candidates

Previous Candidates for the 17th Karmapa's Throne

Since 1981 people have waited eagerly for the reincarnation of the Karmapa. Frequently rumours surfaced that a child would now be presented.

Several "Karmapa candidates" have been known about. Since the responsibility of finding and recognising the 17th incarnation of H. H. Gyalwa Karmapa is in the hands of the four Rinpoches (Kunzig Shamar Rinpoche, Tai Situ Rinpoche, Jamgon Kongtrul Rinpoche and Goshir Gyaltsab Rinpoche), one can, of course, only refer to any of these candidates as rumoured. None of them was ever checked or presented officially.

As shown in the chapter "Presentation and Analysis of Collected Documents", Topga Rinpoche and less directly Kunzig Shamar Rinpoche were accused of wanting to present a "fake" Karmapa. Letters containing this accusation were widely spread in Tibetan communities both outside and inside the country.

Due to these accusations, the editors began to look into the matter of previous candidates. This is what came up:

One "candidate" appeared in Tibet, in connection with Drubpon Dechen Rinpoche, who stays in Tsurphu, the former seat of the Karmapas in Tibet. His job is to help rebuild the monastery. Once when he was travelling in Bata, a boy came up to him. Pointing to the protection cord which Drubpon Dechen Rinpoche had received from His Holiness, he said: "I have given you this." Finding the boy very special, the Rinpoche checked him further by putting two black pills in the palm of his hands, one being a real Karmapa black pill and one made by himself. The boy immediately pointed out the real one and again said that he had given it to him. The boy also mentioned that his monastery is in India. In 1984 Drubpon Dechen Rinpoche visited Rumtek and India with this information, and even though it was supposed to be presented very secretely, it was widely spread and many people believed this child to be the incarnation of the Karmapa.

Another boy, considered by some people to be the Karmapa, was born in 1983 in Bodhgaya. The parents were Tibetans who had just come out of Tibet: This boy was brought to Situ Rinpoche's monastery. Sherab Ling, where he stayed from then on. Salgye Rinpoche, an important Kagyu teacher, used to do a certain bathing ceremony for him every day which was seen as a sign that the boy was very special. Many started to believe that he might be the new Karmapa. Until very recently he never actually got a name. Now he is rumoured to be an incarnation of Gongkar Rinpoche. This Lama was famous in Tibet and became the main teacher of many Chinese people. At the time of his death he gathered his disciples and told them to leave mainland. China and settle in Taiwan. Today these people were the first to invite Tibetan Rinpoches and other Lamas. Several of them established monasteries for Gongkar Rinpoche.

Then there were several pregnancies which many expected to bring about a Karmapa. Around 1982, Ashi Tutu, the sister of Situ Rinpoche's secretary Dungtse Karge, fell pregnant. Situ Rinpoche seems to have offered her a special ceremonial scarf apparently indicating that the child was the incarnation of the 16th Karmapa. Mr. Drala, the husband of Ashi Tutu, sent letters to his friends informing them that His Holiness would appear as his son. It was a girl however who was born later that year.

Something similar happened with the daughter of Lama Donchen. It seems she had also been told by Situ Rinpoche that she was carrying a special child but she too gave birth to a girl.

Bardo Tulku of Woodstock, New York, himself informed people that he had fathered a Karmapa. Then his wife also gave birth to a girl.

A rumour once spread related to the royal family of Bhutan. The King has several sons and one of them was born around 1985. At a certain time people started saying that he is a very special child. They said that he likes to use a drum and bell and that he always wants to wear yellow clothes. When people started saying that he might be the Karmapa, the king gave a warning, that whoever spread this rumour would be punished. After that all became silent in Bhutan. Nothing more was heard.

However, as we can learn from the newspaper article below, this continued to be an issue outside Bhutan. The report in the "Telegraph" on June 15, 1992 refers to this matter. An investigation by the Sikkim Government found out that the information had been given by some Nepali Khampas who came from Kathmandu. In 1987, a man at the border of Bhutan claimed that his son was the Karmapa and many people believed him. The government tried to catch him, but he escaped. A picture of the boy was even brought to the Rumtek office.

Previous candidates INTRODUCTION

In 1990, a Bhutanese princess is said to have had a vision concerning the reincarnation of the Karmana. She communicated her experience to Dhilgo Khyentse Rinpoche who then informed the four Rinpoches. It seems that her vision of His Holiness's reincarnation was very precise. The parent's names were given, the place of his birth at a certain lake in West-Tibet and even the name and general outlook of the child.

Senior Sikkim monks accuse Bhutan royal family of role in 'conspiracy'

Army moved in after reincarnation row

Rumtek (Eestern Sikkim), June 14 (UN): A dispute hetween two groups of nonksover the discovery to the 17th "lib-ling god" of a buddhist sect specked off classes at Sikkim's Rumtek monastery on Friday, leading to the Army sintervention.

The dispute hetween two days that the Army deployment was an attempt "to hijack the Suddhists, had approved the two regents and Shomar Ringer, the two regents and S

permission

It (UNI): A dispute hetween two groups of monks over the discovery of the 17th "lib-thy god" of a Buddhist sect sparked of classhes at Sikklim's Rumnek monastery on Friday, leading to the Army's intervention.

The dispute snowballed after the ruling Sikkim Sangram Parished called an indefinite bandh in protest against the deployment of the Kumnon Regiment platoon at the monastery without the state government's narmission.

He said that the new incarna-

He said that the new incarnapermission. He said that the new incarna-Though the bandh was later from had been born eight years withdrawn, the controversy ago in a shepherd's family in assumed a new dimension with Lotha village of Kham in eastern the chief minister, Mr Nar Tibet. The Rinpoches said the

later.
The Rinpoches said monks from Rumtek would proceed to the Tsorphy manustery in Tibet for the June 17 enthronement. The 16th Gyalpa Karmapa had written before his death in 1981 where he would be reborn. The

However, controversy erupted ment being made by the two

pothe was conspiring with the the d Bhutanese government to install Regin someone from the royal family of

that country.

The trouble crupted when Shawhere he would be reborn. The discovery was made after detail ed investigations as per the late sought, entered the monastery and disrupted the announce-

the deployment of the Kumaon

Mr Bhandari said although the state government was aware of the differences among the Rinpoches over the discovery of the reincornation of the 16th Gyalpa Karmapa of the Rumtek monast ry, "We refrained from interfer-ing in the religious matter."

The Telegraph, June 15th, 1992

6 IULY 1993

THE NATION

Bhutan denies role in Rumtek reincarnation row

TROMOUR SPECIAL
CORRESPONDENT

this plan, July 5: Bhutan has reacted with shock and bewilder in ment to allegations that the sovernment's business to get ment to allegations that the industry of the clash a day in the government's business to get ment to allegations that the industry of the regent in Skitch the government's business to get Rimpoche and Gyalabh Binport for Shebu and Gyalabh Binport for the industry of the clash a day from Shebu and Gyalabh Binport for the monks that the new reincer and the possibility of the clash a day from Shebu and Gyalabh Binport for the monks that the new reincer and the possibility of the clash a day from Shebu and Gyalabh Binport for the monks that the new reincer and into the Kingdon, possibly late formight, differences and and excepted as the value of an exception of the 16th century Gyale Earmaga, the highprier of crowd of the reincarate fod to a Managans Boddhiam's Kegyut section of the 16th century Gyale Earmaga, the highprier of the reincarate fod to a Managans Boddhiam's Kegyut section of the 16th century Gyale Earmaga, the Buttanese foreign manual that the new section of the 16th century Gyale Earmaga, the Buttanese foreign manual that the first of the companies of the section of the 16th century Gyale Earmaga, the Buttanese foreign manual that the first of the section of the 16th century Gyale Earmaga, the Buttanese foreign manual that the first of the section of the 16th century Gyale Earmaga, the Buttanese foreign manual that the first of the section of the 16th century Gyale Earnaga, the Buttanese foreign manual that the first of the section of the 16th century Gyale Earnaga, the Buttanese foreign manual that the section of the 16th century Gyale Earnaga, the Buttanese foreign manual that the section of the 16th century Gyale Earnaga, the Buttanese foreign manual that the section of the 16th century of the education of the Buttanese foreign and Gyalabh Earnaga the section

highly regretable if there were to be a conflict among the monks at Runtek as it would reflect bed, as Runtek as it would reflect bed, by upon the entire Buddhist world. Our involvement in the matter is only to the extent of requesting the Indian government to see that nothing untoward happens at Runtek. Both Mr Deap of seeing and Mr Deap of seeing and Mr Deap of seeing and it will be a seen to be seen t

The Bhutanese royal family, of course, has "ancellent connections" with the regents of the 16 Gyalwa Karmapa at Runnek, When one of the regents, Kongtul Rimpoche, died in a car actidant near Siligum on April Bernyal Highness Ashi Choeki Wangchuk rushed to Runntak to mourn his death.

mourn his death.
The Runnek monastery, 24 km from Sikkim's capital, Gangtok, is the seat of the Kagyut order, one of the four major Tibetan Buddhist sects. After the Chiese occupation of Tibet in the 1960s, the 16th Cyalwa Karmapa, heard of the Kagyut order fled to Sikkim.

The Telegraph, July 6th, 1992



Recent Events in the Karma Kagyu School

The Facts in Brief

This article attempts to give a brief overview of the events relating to the search for the 16th Gyalwa Karmapa's reincarnation. It shows some of the controversial points and questions which led to the present situation and to this publication. (To find the documents on which this article is based, please consult the following chronological list of the events.)

The search for the 17th Karmapa starts right after the cremation of the 16th incarnation in December 1981. On December 21, at a public meeting following the funeral ceremonies, the late General Secretary of Rumtek Monastery as well as eminent masters such as Kalu Rinpoche already say that the late Gyalwa Karmapa had undoubtedly left instructions about his new incarnation.

Some time before passing away, H. H. the 16th Gyalwa Karmapa had expressed the strong wish that, in particular, three projects be completed: the Karmae Shri Nalanda Institute for Higher Buddhist Studies in Rumtek, the Karmae Dharma Chakra Center in New Delhi and the printing of 500 sets of the Tengyur, an extensive collection of commentaries on the Buddha's teachings. The first of these projects has been completed under the main guidance of Jamgon Kongtrul Rinpoche. The project in Delhi was mainly taken care of by Shamar Rinpoche and is now known as the Karmapa International Buddhist Institute. The printing of the Tengyur has also been done in New Delhi.

After H. H. the 16th Karmapa passed away, it is agreed that the four Rinpoches, ie Shamar Rinpoche, Situ Rinpoche, Jamgon Kongtrul Rinpoche and Gyaltsab Rinpoche, would 'manage' the Rumtek Monastery and the centers of His Holiness abroad until the coming of age of the 17th Karmapa. Each of them would hold the office of regent for a period of three years, by rotation or as decided by unanimous agreement of the four. Later, this group regency is dissolved by mutual consent and Shamar Rinpoche, according to historical tradition, assumes the role of His Holiness's representative to officiate and attend formal ceremonies on his behalf. Nevertheless, the responsibility for the search of the 17th Karmapa has always remained with the four Rinpoches. In this endeavour, they meet on different occasions in order to find the genuine Karmapa.

The pressure put on them by some Tibetans might not be understandable to a Westerner, but it becomes obvious in March 1992, when a certain "Derge Association" from Kathmandu sends letters worldwide, accusing three of the four Rinpoches of delaying the recognition of the 17th Karmapa. Only Situ Rinpoche is spared from their criticism. On top of that, he is declared to be the only one responsible to give the final recognition of the Karmapa's incarnation. Historically no Rinpoche has ever had the sole right of discovery. The Gyalwa Karmapa always predicts his next incarnation through the instructions he leaves before dying, and then reveals himself through extraordinary deeds.

In the end of 1982, the General Secretary of Rumtek Monastery, Mr. Karma Dhamchoe Yongdu, passes away. After his death, a meeting is held to confirm that Topga Rinpoche, who had already been appointed as General Secretary by H. H. the 16th Karmapa would be his successor. Topga Rinpoche has always been a very generous sponsor for the monastery: among others, he financed the construction of the retreat-center in 1975 and has, since then, been providing for the monks practicing there. He is also one of the main benefactors for the current rebuilding of Rumtek's monks' quarters.

After his appointment many things change in Rumtek. The financial accountancy is restructured and made more transparent. Now, people have to account for their expenses and receipts have to be written out for any incoming money. As the Karmapa Charitable Trust representing the Karmapa until his coming of age is a non-profit organisation and therefore has to present its accounts to the Indian Government, this is an important step. Did these changes deprive some people from the advantages they had in the old system? Be it as it may, Topga Rinpoche more and more becomes a target for all kinds of accusations, rumors and gossip. A prophecy by the Fifth Karmapa is misinterpreted in order to "prove" that the General Secretary was dangerous to the lineage (some indicate that Shamar Rinpoche was the evil one referred to in this text). Some people insinuate that Jamgon Kongtrul Rinpoche's tragic accident had been brought about by Topga Rinpoche. Others spread the rumor that he, together with Shamar Rinpoche, wanted to enthrone a Bhutanese prince as Karmapa. Are these rumours against Topga Rinpoche and Shamar Rinpoche motivated by objective reasons? Or are they due to the struggle for power and money, as some seem to indicate?

Since 1983, rumors about the reincarnation of the Karmapa keep spreading and vanishing again. In order

to put an end to speculations about different candidates, Shamar Rinpoche, on Feb. 9, 1986, writes a letter to all the lamas and monasteries, making clear his conviction that the Karmapa would reveal himself in the traditional way.

On Feb. 23, 1986, the four Rinpoches meet in Rumtek. They issue a statement saying that two letters of the Karmapa had been found, an "outer" and an "inner" letter, and that rituals had to be performed to remove obstacles. In the beginning of May 1988, the Rumtek staff writes to the four Rinpoches that the rituals indicated in the "outer letter" had been completed.

Sometime in 1989, according to his talk on June 12, 1992, in Rumtek, Situ Rinpoche discovers the letter on the basis of which a boy is brought to Tsurphu, Tibet, in June 1992. According to his English talk on June 12, Situ Rinpoche "immediately" writes to the other Rinpoches, asking them for a meeting, as he had "good news similar to the joyful cries of peacocks".

After a Trust meeting on Feb. 5, 1990, concerning Situ Rinpoche's request, Topga Rinpoche is assigned to ask him for more information. He therefore writes to Situ Rinpoche, indicating that if there was reliable information, this would be a reason to rejoice, if not, an official meeting of the four in Rumtek might create rumors and doubts - a point of view which can hardly be rejected after so many years of waiting. Nevertheless, this letter is later used by people claiming that Topga Rinpoche opposed a meeting of the four in Rumtek.

On Feb. 12, 1990, Shamar Rinpoche and Situ Rinpoche agree to hold an unofficial meeting in New Delhi on March 14. The meeting, which is also attended by Jamgon Kongtrul Rinpoche and Gyaltsab Rinpoche, takes place in Situ Rinpoche's suite in Oberoi Hotel. Later, although he himself had agreed to this meeting in New Delhi, Situ Rinpoche will indicate the fact of not meeting in Rumtek as the reason for not mentioning the letter.

On Nov 25, 1990, the four Rinpoches again meet in New Delhi, this time at the Karmapa International Buddhist Institute. This meeting is not mentioned in any of Situ Rinpoche's talks on June 12, 1992, where, after stating that he "didn't think it good to show the letter in my suite", he only says "Then, I contacted the Rinpoches all the time".

On March 19, 1992, the four Rinpoches hold a meeting at Rumtek Monastery. The pressure put on them is obvious: among others, Khampas (people from East Tibet) of the Derge Association are standing outside the meeting room. During this meeting, Situ Rinpoche presents a letter which he says the 16th Gyalwa Karmapa gave to him in 1981. Although, according to his own statements, Situ Rinpoche had already known about this letter in the two preceding meetings, he had not mentioned it. Shamar Rinpoche, noticing some discrepancies between H. H. the Gyalwa Karmapa's handwriting and the one shown to him now, asks for a scientific test of the letter, but Situ Rinpoche refuses.

In their talks in Rumtek in June 1992, both Shamar Rinpoche and Situ Rinpoche state that Jamgon Kongtrul Rinpoche, who had to go to Tibet anyway, was appointed to investigate this matter there. The four Rinpoches agree on keeping their discussion confidential and declare that an official announcement concerning the reincarnation would be made on Oct. 11, 1992.

Nevertheless, only a week later, on March 26, a letter by Situ Rinpoche is put up in monasteries in Nepal stating that the search had been organised. This letter is followed by a statement with similar contents sent around by the Derge-Association on March 30.

According to Drubpon Dechen Rinpoche, the head lama of Tsurphu Monastery in Tibet, a search party of five people led by a certain Lama Tomo leaves Tsurphu for East Tibet on April 8. Obviously, the matter is not kept as secret as it had been agreed among the four Rinpoches. And more questions arise when Drubpon Dechen Rinpoche states that the letter had been brought to him by Akong Tulku, Situ Rinpoche's representative and Sherab Tharchin, Gyaltsab Rinpoche's treasurer: they are said to have gone to Tibet much later than April 8. Besides that, according to some information, a party had already been with the boy as early as February.

Concerning the date of the discovery of the boy, there is an interesting statement by Drubpon Dechen Rinpoche who says that in 1991 Situ Rinpoche had visited the monastery in which the boy was a monk. It might be that he noticed the boy at that time. In his talk on June 9 in Rumtek, Shamar Rinpoche indicates this possibility as a conceivable and excusable reason for Situ Rinpoche to write the letter. Drubpon Dechen Rinpoche in his interview puts it that way: "Kham is a very big area in Tibet, so I don't know if Situ Rinpoche saw Karmapa during his stay".

It is hardly believable, however, that Situ Rinpoche who, according to Drubpon Dechen Rinpoche, had found 160 reincarnations during his 1991 stay in Tibet alone, would not have been informed about a boy whose birth was accompanied by such wonderful signs as those mentioned in this case.

The Sherab Ling Newsletter issued on Feb. 1, 1992, (Sherab Ling is Situ Rinpoche's monastery in India) mentions that, from Sept. 3 to 11, 1991, Situ Rinpoche had stayed in Beijing "where he met with officials to discuss his visit to his homeland." According to the newsletter, "among those who visited Rinpoche was Mr. Ngabo Jigme, former governor of the Tibetan Autonomous Region", who has been a great help to the Chinese in Tibet.

Had everything already been carefully planned well in advance, ie long before Jamgon Kongtrul Rinpoche's mission to look into the matter? And if so, wouldn't he have been presented with a "fait accompli"?

In February 1992, Jamgon Kongtrul Rinpoche gives the Kagyu Ngagdzo Empowerments in Rumtek. Later, he and Shamar Rinpoche perform rituals to dispel obstacles for the rebirth of H. H. the Gyalwa Karmapa. They also provide a new 14 feet high Buddha statue for Rumtek Monastery's main assembly hall: Shamar Rinpoche sponsors the casting and gold plating, Jamgon Kongtrul Rinpoche provides the funds for the gold leaves and they both do the consecration together. During these rituals, liquid starts dripping from the statue's forehead, - a fact considered to be a bad omen for the monastery. Some time later, the sword of the Manjushri statue in the Nalanda Institute falls down without outer reason.

On April 26, 1992, the Kagyu lineage looses one of its highest and most important teachers: 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 almost no traffic, they go for a test drive. At a speed of about 180 km/h, the driver swerves to avoid birds on the road. The car starts skidding, then hits a tree. All passengers are thrown out. Jamgon Kongtrul Rinpoche dies immediately, the driver and a lama are both badly injured and later die in hospital. Tenzin Dorje, Rinpoche's personal attendant, who is thrown out through the back window, survives with only a shock and some scratches.

According to Jamgon Kongtrul Rinpoche's attendant, Shamar Rinpoche who is in Rumtek at the time of the accident, immediately comes to care for Rinpoche's body and to discuss the funeral ceremonies. The body is brought to Rumtek and put in a mandala. The same evening the traditional 49 days rituals begin. It is decided that there would be no cremation but that Rinpoche's kudung (body) would be preserved. People from all over the world are invited to attend the ceremonies which are considered to be of utmost importance for disciples. Due to this, many people, including a number of Westerners, are in Rumtek and witness the June events.

On May 17, 1992, Situ Rinpoche and Gyaltsab Rinpoche give talks in Rumtek Monastery. These talks in Tibetan are then summarised in English by Situ Rinpoche. The main topics are the untimely death of Jamgon Kongtrul Rinpoche and the procedure for finding the new Karmapa incamation.

Although Situ Rinpoche was in Taiwan at the time of Jamgon Kongtrul Rinpoche's accident and only came back to Rumtek when the rituals are already in process, he states in his talk: "Regarding the future of Rinpoche's kudung, I have discussed this with Rinpoche's parents, brothers, attendants and members of Rinpoche's administration, and following our discussion, I have decided that for forty-nine days, prayers will be held at the same place (in the uppermost shrine hall of the monastery)."

In his talk, Situ Rinpoche then says that the four of them, ie Shamar Rinpoche, himself, Jamgon Kongtrul Rinpoche and Gyaltsab Rinpoche, "have been working together very closely for the past twelve years..." How does this statement fit with the problems that become obvious when one reads the letters they sent to each other and those propagated by the Derge Association?

Finally, Situ Rinpoche states that, as he and Gyaltsab Rinpoche did not have the chance to meet Shamar Rinpoche and discuss this matter with him because he was in retreat for a week, they (Gyaltsab Rinpoche and himself) had "...no choice but to proceed with the discussions among ourselves..." According to Shamar Rinpoche, many people came to visit him during that time, so it would not have been difficult to meet him. The fact that his retreat was not closed is confirmed by a letter which Lea Terhune, one of Situ Rinpoche's secretaries, sends to Karma Triyana Dharmachakra, the Gyalwa Karmapa's main seat in the USA, in June 1992. Situ Rinpoche in a talk given in Rumtek on June 12, states that "We knew that Shamar Rinpoche was not staying in strict retreat..."

At no point does Situ Rinpoche mention anything about a search in Tibet, although, as we have seen, he had already announced that in March. In his talk, which takes place more than one and a half months after the search party left Tsurphu and almost a month after the first picture of the boy was taken on April 24 (ie days before Jamgon Kongtrul Rinpoche's demise). Situ Rinpoche says: "...both Gyaltsab Rinpoche and myself are confident that we all will work together and find His Holiness's incarnation on time...".

On June 7, 1992, Shamar Rinpoche comes back to Rumtek. The next day he gives a talk in Tibetan and then, on the 9, a talk in English about the search for the new incamation of the Gyalwa Karmapa.

In his English talk, he first makes a few general statements about the Karmapa incarnations and the way they were found in the past. He also tells about problems that occured in Tibet when a fake Karmapa was installed by a powerful minister. Then he admits that he and the three other Rinpoches have had difficulties understanding the meaning of the letter left by H. H. the 16th Gyalwa Karmapa. He also discloses that there was a new and very precise letter which was quite problematic, but that they were checking it carefully. He regrets that, although the four of them had initially agreed to keep the search secret, steps had been taken openly to find the new Karmapa incarnation in Tibet. "According to the previous plan," says he, "H. E. Jamgon Rinpoche was supposed to go to Tibet to see everything." After his return, they were to discuss the matter and on October

11, 1992, the four of them were supposed to make a public statement regarding the incarnation. In his talk on June 12, Situ Rinpoche confirms this. Shamar Rinpoche also adds that there was no need to take all these rash steps now, while the rituals for the late Jamgon Kongtrul Rinpoche were still going on. Finally, he advises the listeners not to get involved in Tibetan politics and to practice Buddha's teaching in a pure way.

After his short talk, many people take the opportunity to ask questions. In his answers Shamar Rinpoche goes into more detail about the problems they had among themselves and with the new letter shown by Situ Rinpoche. He also tells about a "very trustworthy person to whom H. H. the Karmapa gave the instructions..." This person had given hints to both Jamgon Kongtrul Rinpoche and himself, but they never talked about it to anyone for fear that obstacles might occur. Shamar Rinpoche states that he was waiting for the instructions this person has and that he would resign if they turned out to be untrue. Although transcripts of Shamar Rinpoche's talk have been widely spread since then, this statement is missing in many of them although it is very clear in the tapes recorded during the speech.

In his answer to a final question, Shamar Rinpoche mentions problems that had previously occured between Jamgon Kongtrul Rinpoche and himself. The main point here seems to have been rumours implying that Shamar Rinpoche and Topga Rinpoche wanted to take over the Karmapa International Buddhist Institute in New Delhi. The dispute nearly led to legal proceedings. But already before that is became clear that the accusations were untenable. Shamar Rinpoche states that all the misunderstandings between him and Jamgon Kongtrul Rinpoche had been settled in personal talks between them.

The traditional Tibetan hierarchic system in which every high Rinpoche is surrounded by a group of advisers, treasurers, etc... seems to be a perfect breeding ground for intrigues and rumors. This situation can easily be used and is often misused. Hopefully, it will change as soon as the Rinpoches talk to each other more directly instead of communicating through letters and notes delivered by attendants.

On June 12, 1992, Situ Rinpoche and Gyaltsab Rinpoche return to Rumtek from a journey to Dharamsala. They immediately call a meeting in the yard of the monastery. First, Situ Rinpoche gives a talk in Tibetan. It is followed by a brief statement in Tibetan by Gyaltsab Rinpoche. Then, Situ Rinpoche gives a talk in English.

At the beginning of his talk, Situ Rinpoche mentions that, since Shamar Rinpoche had already told what they had agreed to keep secret, he would now tell the whole story without thereby breaking his oaths.

He tells how, in January 1981, H. H. the 16th Gyalwa Karmapa had given him what he thought was a protection talisman. Situ Rinpoche says he had been wearing it for many years until he finally opened what turned out to be the prediction letter. According to his own words, this opening took place in the Iron-Horse-Year which starts on February 26, 1990.

The following meeting of the four Rinpoches is the one held in Situ Rinpoche's suite in Oberoi Hotel in New Delhi in March 1990. In his English talk, Situ Rinpoche gives the reason for not showing the letter: "... but for many reasons, the meeting did not take place here, but in Delhi in my suite in Oberoi Hotel. At that time, I felt it was not appropriate to show the letter, as His Holiness's letter should be given here in Rumtek to all the Rinpoches, not there in a 5-star hotel. So, I did not give the letter nor even mention it.". How does this statement fit with the fact that, on February 12, 1990, he had agreed with Shamar Rinpoche that the meeting would take place in New Delhi?

During the next meeting of the four Rinpoches on Nov 25, 1990 at the Karmapa International Buddhist Institute in New Delhi, Situ Rinpoche again does not show the letter.

In his talks in Rumtek on June 12, 1992, he mentions how he finally showed the letter to the other Rinpoches during a meeting in March 1992 and they all agreed that Jamgon Kongtrul Rinpoche should go to Tibet and look into the matter there. Situ Rinpoche never mentions Shamar Rinpoche in his talk, as if the latter had not even been at the meeting.

According to his talk, Situ Rinpoche goes to Dharamsala right after the meeting in March. There, he tells the Dalai Lama about their discussions in the meeting and that the Karmapa had been reborn in Tibet. He also tells him that he would start negotiations with the Chinese authorities. Actually, such matters concerning official steps in the search for the Gyalwa Karmapa require the consent of the Karmapa Charitable Trust, being the legal representative of the Karmapa. The Trust, however, is not even informed.

In general it seems that Situ Rinpoche's - and Akong Tulku's - contacts with the Chinese authorities are excellent. For many years it is almost impossible for Tibetan lamas to get permission for travelling to Tibet and above all to its eastern part. Nevertheless, Situ Rinpoche and especially Akong Tulku have the opportunity to go there almost every year. After returning from his second journey to Tibet, Akong Tulku declares: "I am very happy about the flexibility of the policy of the Chinese Government because they have asked us (myself and H. E. the Tai Situpa) to come whenever we like to Tibet, either for a short term or a long-term visit. They also say that our relatives or friends can come out of China whenever they like, either short-term or long-term. I am looking forward to visiting Tibet again for a third time" (Samye-Ling Newsletter, Spring 1985).

In his Tibetan talk, Situ Rinpoche then says something which Shamar Rinpoche seems to have avoided talking about, even at the cost of telling what now turns out to be a lie the four Rinpoches had agreed on: "There is no testament", says Situ Rinpoche, "It was not found". And he explains this statement unbelievable to all those who have been waiting for the Karmapa since 1981. The letters he and the other three Rinpoches had previously been talking about - a so called "first letter" enumerating rituals to be performed before opening the "second letter" - had never existed! Instead, they had written down a short poem which H. H. the 16th Gyalwa Karmapa had given to Gyaltsab Rinpoche. This had been put in the relic-box as "Karmapa's letter".

Although not comprehensible, it is obvious that this white lie was a result of the tremendous pressure the four Rinpoches were exposed to.

Situ Rinpoche's talk also deals with his and Gyaltsab Rinpoche's visit to Dharamsala in the beginning of June 1992. The Dalai Lama being at a conference in Rio (Brazil), they send details of the letter and the information they have about the boy by fax.

According to Situ Rinpoche's talk, the Dalai Lama sends back a fax declaring that "If all Kagyus in Tibet and India were in agreement and since everything fitted with the testament it was to be decided in this way". At that time it seems, none of the members of the Rumtek administration even know about what is going on.

The next day, on June 9, a letter from the Dalai Lama's Private Office is given to the two Rinpoches. The official acknowledgement of the Tibetan exile-Government is only given by the Department of Information and International Relations on June 30. Nevertheless, this first letter of the Dalai Lama's Private Office - although not official - seems to be very effective: on June 16, while the rituals for Jamgon Kongtrul Rinpoche are still in process, the signatures of most of the Rinpoches present in Rumtek are collected on letters acknowledging the fact that the boy will be brought to Tsurphu, stating that rituals should be performed and thanking H. H. the Dalai Lama. Did they sign out of conviction, out of deference to H. H. the Dalai Lama or to avoid more tension in the sangha? Be that as it may, this list of signatures is later sent around worldwide and used as proof that the Tibetan boy was the genuine Karmapa, although no Karmapa has ever been acknowledged by signatures.

In his Tibetan talk, Situ Rinpoche describes the different wonders that occured at the time of the child's birth: among others, the sound of musical instruments was heard, particularly the sound of conches could be heard for two hours in the sky and in the cups and pots. But, says Situ Rinpoche speaking about the boy's family, the most wondrous sign "was that they were nomads. They are poor nomads". Previous Karmapas had sometimes been born to poor parents and at other times - as was the case with the 16th Gyalwa Karmapa - in very wealthy families. This is also true for the other high Kagyu lamas: the present Shamar Rinpoche and the late Jamgon Kongtrul Rinpoche were born into very wealthy families, while the present Situ Rinpoche's family was poor.

On June 11, 1992, around 11 p.m., Shamar Rinpoche receives a phone call from an Indian Army General informing him that some soldiers would come to Rumtek to protect him and the monastery. They had received information that two bus loads of Khampas from Kathmandu were on their way to Rumtek to pressurize Shamar Rinpoche and the monastery. The soldiers come in the middle of the night.

When, on June 12, Situ Rinpoche and Gyaltsab Rinpoche come back from Dharamsala and give the talk already mentioned, Shamar Rinpoche, who is informed about the talks while these are already in progress, is asked to attend them. Upon leaving his house, Shamar Rinpoche is followed by the soldiers who have orders to protect him. Seeing him enter the monastery yard with the soldiers, Situ Rinpoche and Gyaltsab Rinpoche run into the building and lock themselves in while guards are positionned in front of the doors. According to Shamar Rinpoche, he had just come to talk with them.

Since June 12, the peace of the offering prayers for Jamgon Kongtrul Rinpoche in Rumtek, is marred and overshadowed by pressure and threats of violence.

On June 15, the child described in the letter presented by Situ Rinpoche is brought to Tsurphu Monastery. According to Situ Rinpoche, three suns had appeared in the sky when the boy left East Tibet. According to Drubpon Dechen Rinpoche there were even four suns. According to other sources, one of the cars of the convoy had an accident on the way to Central Tibet, where two people were killed.

In the meantime, Tulku Urgyen, a high Nyingma lama and teacher to all four Rinpoches, came to mediate the differences and to restore the unity. Tulku Urgyen fears much violence and deaths from among the fanatics in the Tibetan community. He also states that H. H. Dalai Lama already fully approved the boy. He mentions that the result of a test would make no difference for the Chinese, as they already recognized the boy in Tibet and did not bother about Indian law.

On June 17, a meeting is scheduled in Rumtek Monastery between Situ Rinpoche and Shamar Rinpoche. Shamar Rinpoche is requested not to bring the Sikkim Government bodyguards. On the day of the meeting, some sources say, the monastery is emptied of the resident monks, and only Situ Rinpoche's monks and the menacing Khampas can be seen crowding around the meeting room. Beru Khyentse Rinpoche, a high lama of the Kagyu

school, goes around calming tempers, and is physically threatened. Tulku Urgyen comes to the meeting with a former Minister from the office of H. H. the Dalai Lama. Shamar Rinpoche clearly understands that the child will be enthroned and recognized by the Chinese, regardless of the outcome of the meeting. He is informed that H. H. the Dalai Lama had given his formal approval and does not know that this first, temporary approval was based on assumed unanimity of the Kagyu Lineage holders. As reported by Shamar Rinpoche's attendant, the atmosphere during the meeting is very tense: monks supporting Situ Rinpoche are standing outside the open windows of the meeting room and Khampas are noisily waiting in front of the door and in the stairways.

Not knowing the real reason of H. H. the Dalai Lama's approval, and thinking that if he insisted on testing the letter presented by Situ Rinpoche, he would be seen as being against the Dalai Lama, Shamar Rinpoche decides to write a statement accepting the Dalai Lama's decision and suspending his request for the test of the letter. Just as he could not stop Situ Rinpoche and the Chinese from recognising the boy, Shamar Rinpoche feels that, likewise, Situ Rinpoche could not stop him from continuing the search for the 17th Gyalwa Karmapa on the basis of the information he has been given.

Westerners present at Tsurphu are informed June 18 that from now on, "due to security reasons", the boy can only be seen through a window. The main reason for this step, Akong Tulku mentions, is that he had advised the Chinese to do so in order to prevent possible threats by Western students. Before the boy's arrival in Tsurphu, Drubpon Dechen Rinpoche had already stated that "He has to be protected. People going to see him will be checked, to make sure they don't carry weapons. Also, they won't talk with him, but only look at him."

On June 22, Situ Rinpoche and Gyaltsab Rinpoche send a letter to the followers of the lineage declaring that the Karmapa had been found, that the Dalai Lama had confirmed him and that all disagreements had been cleared away. On June 29, Beijing accepts the boy as "Living Buddha", the first to be acknowledged since China invaded Tibet in 1959. And Chinese newspapers leave no doubt about the boy's future: the 17th Karmapa is expected to become an individual loyal to his socialist motherland.

On July 3, the Department of Information and International Affairs of the Tibetan Exile Government sends a statement declaring the official recognition of the Karmapa by the Dalai Lama.

In the meantime, many people and centers had written to H. H. the Dalai Lama, H. M. the King of Bhutan and H. E. the Chief Minister of Sikkim, asking them to support the idea of having the letter presented by Situ Rinpoche checked.

On July 23, the Department of Religion and Culture of the Tibetan Exile Government sends a letter to those who had previously expressed their concern, stating that the Dalai Lama had thoroughly looked into the matter and had approved and recognised the Lhatok-born boy as the 17th Karmapa on June 30.

On August 3, Topga Rinpoche, the General Secretary, writes a letter to the board of trustees of the Karmapa Charitable Trust, expressing his concern and asking them to keep trying to find the genuine Karmapa.

On August 13, Situ Rinpoche and Gyaltsab Rinpoche, on their return from Tibet where they had performed the hair-cutting ceremonies for the boy, make an announcement in Nepal. Once again, a paper is handed round which people are invited to sign "in order to show one's support for the Karmapa". The main point of their talk is something which many people expected: the boy will not come out of Tibet now, but will be enthroned at Tsurphu. This is in flagrant contradiction to the statements Situ Rinpoche had made so far, as for instance in his Tibetan talk on June 12 in Rumtek: "I told him (the Dalai Lama) I would bring the Karmapa here in an impressive way through talks between the Governments of China and India".

The official enthronement of the boy is scheduled for September 27 in Tsurphu, "Autonomous Region of Tibet". But will this be the end of what M.R. Joss in Kathmandu's "Independent" called "A riddle wrapped in a mystery inside an enigma"? Have not too many doubts, lies, rumors and slander been spread for this to resolve quickly?

There seems to be a tendency among Tibetans to hush up problems which are obviously there. Many of them will probably go on outwardly claiming the boy to be the Karmapa. They will do so as long as it fits those in power. Some will do so out of respect towards H. H. the Dalai Lama, others - especially those responsible for a monastery in Tibet - will do so out of fear for their monastery and its inhabitants. Although motivations such as these might be difficult to understand for outsiders, they are a fact.

As the present situation is largely based on the letter presented by Situ Rinpoche, the only way to find out the truth is to have this letter checked out by independent experts.

If the letter turns out to be a forgery, this would undoubtedly be a problem to those who have promoted it so far. If, on the other hand, it proves to have been in fact written by H. H. the 16th Gyalwa Karmapa, all suspicion and rumors could come to an end and confidence could grow again. Furthermore, this would be a huge step towards acknowledging reincarnation from a Western point of view.

Whatever the outcome may be, isn't the certainty to know the truth the greatest possible gain?

A Chronological List of the Events

This list presents the chronological order of the various events since 1981 known to the editors. In brackets you will find the numbers of the respective documents or of the references. *Doc E# (name)* pertains to the English document which either was written in English or which was translated from Tibetan. The names in brackets refer to the chapter in which this document is discussed. *Doc T#* pertains to the Tibetan documents given in the appendix (part D, no 4) of this work. The documents are numbered chronologically.

5 Nov 1981	Demise of H. H. the 16th Gyalwa Karmapa.
20 Dec 1981	Cremation ceremony.
21 Dec 1981	General meeting in Rumtek. See talks part D, 2.
	Situ Rinpoche states that he wants to keep the heart relic until a golden stupa is build for it.
Dec 1981	Letter from the four Rinpoches to the late General Secretary.
	The plan is that each of the four Rinpoches will hold the office of Regent for a period of three years,
	by rotation, or as decided by unanimous agreement of the four. See part D, 3, "The Nectar of
01.4 1000	Dharma"
21 Jan 1983	General meeting at Rumtek for appointing a new General Secretary. All at the meeting confirmed
	that Topga Yulgyal, who had already been appointed as General Secretary by H. H. the 16th
	Karmapa previously, would continue the work of the General Secretary. See part D, 3, "Nectar of
C: 1002	Dharma"
Since 1983	Until 1992 rumours about candidates for the 17th Karmapa's throne. See part A, "Previous
9 Feb 1986	candidates"
9 FED 1900	Letter by Shamar Rinpoche to all the Lamas and monasteries. Warning regarding the rumours; expresses his conviction that the Karmapa will appear based on the two traditional ways. Doc E1
	(communication), Doc T1
23 Feb 1986	Meeting of the four Rinpoches. Statement issued from the Trust; it is declared that the testimonial
23 165 7700	letters, the outer and inner one is found. Rituals to remove obstacles are to be made. The inner letter
	is supposed to be opened at a certain date not given. Doc E2 (communication), Doc T2. Untrue
	statement. There was no letter.
18 April 1986	General Secretary informs the dharma-centers worldwide about these news. Doc E3 (communication)
4 May 1988	Statement by Rumtek Monastery staff, declaring that they are strictly bound by the orders they get
,	from the Trust. Doc E4 (communication), Doc T3
5 May 1988	Letter by Rumtek Monastery staff, declaring that all rituals are done. They expect further news. Doc
•	E5 (communication), Doc T4
1989	Situ Rinpoche discovers the "prediction letter". See his talks from June 12, part C, 7.
end of 1989	Situ Rinpoche therefore writes to the other three Rinpoches asking for a meeting; "peacock letter".
	Doc E6 (communication), Doc T5
5 Feb 1990	Trust meeting concerning Situ Rinpoche's letter and request. Topga Rinpoche is assigned to seek more
	information from Situ Rinpoche. Doc E7 (communication)
9 Feb 1990	Topga Rinpoche writes to Situ Rinpoche asking him whether or not he has definite information and
	requesting Situ Rinpoche to consider the expectations of people if the four Rinpoches were to have
10.5 (1000	an official meeting in Rumtek. Doc E8 (communication), Doc T6
12 Feb 1990	Shamar Rinpoche and Situ Rinpoche decide to hold an unofficial meeting in Delhi. Doc E9
24 5 1 1000	(communication), Doc 17
26 Feb 1990	Iron-Horse New Year: the first day to open the "prediction letter" according to Situ Rinpoches own
14 March 1990	words. See his talks on June 12, part C, 7.
14 MUICH 1770	Unofficial meeting of the four Rinpoches in Delhi as suggested by Shamar and Situ Rinpoche. <i>Doc E10 (communication), Doc T8.</i> Situ Rinpoche does not present his letter. Later Situ Rinpoche, in his
	talk (June 12) says that he did not want to show the letter to the other three Rinpoches because the
	meeting did not take place in Rumtek, but in his hotel in Delhi.
	meeting did not take place in konnek, but in his note: in betti.

RECENT EVENTS Chronology

23 Aug 1990	The Chushi Gangdrug Committee writes to the four Rinpoches, reminding them of their duty. Doc E11 (Derge), Doc T9
1990	The Derge Association writes to the four Rinpoches. Doc E12 (Derge), Doc T10
27 Oct 1990	The Derge Association writes to Topga Rinpoche; accusations. Doc E13 (Derge), Doc T11
29 Oct 1990	Topga Rinpoche writes to Shamar Rinpoche requesting him to clear the matter. Doc E14 (Derge),
29 001 1990	Doc 112
25 Nov 1990	Meeting of the four Rinpoches in Delhi. In their statement they reject the accusations. Situ Rinpoche
25 1 101 1770	again does not present the "prediction letter". Doc E15 (communication), Doc T13
19 March 1991	Topga Rinpoche refers openly to political activities. Doc E 16 (communication), Doc T14
19 June 1991	Situ Rinpoche writes to the other three Rinpoches and requests a meeting. Doc E17 (communication),
17 Julie 1771	Doc T 15
1 Sept 1991	The Derge Association writes to the four Rinpoches. This letter is distributed to all dharma centers.
1 оср. 1771	Doc E18 (Derge), Doc T16
1 Jan 1992	Jamgon Rinpoche and Gyaltsab Rinpoche write to the other two, requesting a meeting. Doc E19
1 3011 1772	(communication), Doc 117
21 Jan 1992	Shamar Rinpoche writes to Situ Rinpoche suggesting a date for the meeting. Doc E20 (communication),
21 Jan 1772	Doc T18
1 Feb 1992	Situ Rinpoche writes to the other three Rinpoches and suggests March 16, 1992 for a meeting in
11601//2	Rumtek. Doc E21 (communication), Doc T19
5 March 1992	The Derge Association sends a letter with several enclosures to all dharma centers. Situ Rinpoche
J Midicii 1772	is presented as the only one who is actually responsible for finding the Karmapa. They accuse the
	others of delaying the procedures. Doc E22 (Derge)
19 March 1992	Meeting of the four Rinpoches in Rumtek. Situ Rinpoche presents his letter. Shamar Rinpoche and
19 Maich 1992	Jamgon Kongtrul Rinpoche express their doubts as to its authenticity. Doc T20 (Prediction letter) They
	agree to keep their disagreement secret and to solve the problems among themselves. Jamgon
	Rinpoche whom everybody trusts is requested to check the child in Tibet. After his return they plan
	to discuss the further steps and declare that they will make an announcement in Oct. 92. See the
24 14 1002	talks of Shamar Rinpoche and Situ Rinpoche in June, part C, 7.
26 March 1992	Situ Rinpoche sends a letter to all followers of the Dharma. He declares that the search is organized
20.44	as if everything was settled already. Doc E23 (communication), Doc T21
30 March 199	The Derge Association sends a letter with a similar contents. Doc E24 (communication)
8 April 1992	From Tsurphu a search party is sent to Kham. Even though it was supposed to be kept secret and
	Jamgon Rinpoche had been appointed to search for the child. Now Lama Tomo heads a party
044 11000	consisting of 5 people. See interviews with Drubpon Dechen, part C, 6.
24 April 1992	A picture of the boy is taken. A pick-up party is organized from Tsurphu. See interviews with Drubpon
0 (4 1/1000	Dechen, part C, 6.
26 April 1992	Jamgon Kongtrul Rinpoche passes away. He had planned to go to Tibet to search for the child
10.44 1000	according to the contents of the letter. Actually in Tibet the boy is already found.
10 May 1992	Shamar Rinpoche asks C. M. Bandari for guards for the testimonial letter of Situ Rinpoche.
10 May 1992	Shamar Rinpoche leaves for abroad for dharma schedules. See his talks in June, part C, 7.
17 May 1992	Situ Rinpoche and Gyaltsab Rinpoche give public talks in Rumtek. They say that they sent their
	representatives to Tibet to search for the Karmapa. Actually he is already found by the Tsurphu search
2011 1000	party. See their talks in June, part C, 7.
20 May 1992	The letter is shown to H. H. Sakya Trinzin. See press-report, part C, 8.
6 June 1992	Situ Rinpoche and Gyaltsab Rinpoche travel to Dharamsala. On the way they phone Lhasa and get
	the information that the boy is already on the way to Tsurphu. See their talks in June, part C, 7.
June 1992	While carrying on his Dharma program in the West Shamar Rinpoche hears through rumours that
	the boy is on his way to Tsurphu.
7 June 1992	Shamar Rinpoche arrives in Rumtek and learns that the other two Rinpoches have left
7 June 1992	Situ Rinpoche and Gyaltsab Rinpoche arrive in Dharamsala. H. H. the Dalai Lama, however, is not
	there.
8 June 1992	Shamar Rinpoche gives a talk to the monks in Rumtek. As the steps undertaken by Situ Rinpoche and
	Gyaltsab Rinoche had not been in accordance with their previous agreement he declares his
	position. See his talk in June, part C, 7.
9 June 1992	Situ and Gyaltsab Rinpoche contact the Dalai Lama by phone and fax and get the confirmation from
	his Private Office. The Dalai Lama says that he has been requested from all the Kagyu Lamas.
	Apparently he was not informed about the controversy. Doc E25 (acknowledgement), Doc T22
9 June 1992	Shamar Rinpoche gives a talk in English. See part C, 7.
11 June 1992	Shamar Rinpoche sends a letter to the Karma Kagyu members, expressing his doubts about the letter.
	Doc E26 (acknowledgement)
11 June 1992	A General informs Shamar Rinpoche that he will be provided with bodyguards from the Indian army.
	These arrive at night.
12 June 1992	Situ Rinpoche and Gyaltsab Rinpoche return to Rumtek. They give an announcement that everything
	, ,

	is settled and that the Karmapa will come to Tsurphu in a few days and will later on be enthroned in Rumtek, as well as that H. H. Dalai Lama has given his approval. Shamar Rinpoche is asked to
	join the meeting, but when he comes with his bodyguards, there is some turmoil.
15 June 1992	See Rumtek, eyewitness-report, part C, 1. The boy arrives in Tsurphu in a convoy of about seven cars. On their way there is an accident where
	two people are killed. Tibetan officials take part. The boy is put on the throne and gives blessing. There are no representatives from Rumtek. See Tsurphu report, part C, 3.
15-18 June 1992	The boy gives blessing.
16 June 1992	During rituals, signatures for two letters are collected from the tulkus in Rumtek; one letter by which they accept the "unmistaken" prediction-letter, a second letter to the Dalai Lama to thank him for his confirmation. Doc E27 + E28 (acknowledgement), Doc T23 + T24
16 June 1992	Tulku Urgyen from Nepal comes in order to mediate. First he has a meeting with Situ Rinpoche, after that with Shamar Rinpoche. He urges Shamar Rinpoche to give his agreement because the Dalai Lama has already given his confirmation. Also he fears that otherwise fighting would start in the Tibetan community and he states that the Chinese already acknowledged the child anyway and would never withdraw from that. He arranges a meeting for June 17. Shamar Rinpoche is asked not to bring his bodyguards. See interview with Shamar Rinpoche, Part C, 2.
17 June 1992	Meeting of Situ Rinpoche and Shamar Rinpoche. Shamar Rinpoche suspends his demand for the letter being tested. Doc E29 + 30 (acknowledgement) Doc T25. His Tibetan letter of acceptance is misinterpreted and spread widely. On July 18th, Shamar Rinpoche sends a correct English translation to Situ Rinpoche. Doc E34 and Doc E29.
18 June 1992	It is announced that from now on one can see the boy in Tsurphu through a window of his reception room only, "due to security reasons". See Tsurphu report, part C, 3.
22 June 1992	Situ Rinpoche and Gyaltsab Rinpoche send a letter to the followers of the lineage. They declare that the Karmapa is discovered, the Dalai Lama had confirmed and that the disagreements are cleared away. Doc E31 (acknowledgement)
29 June 1992	Beijing approves the boy as "Living Buddha" and an official Tibetan newspaper says that "the 17th Karmapa will become an individual loyal to his socialist motherland" See Chinese concern, press-report, part C, 5.
29 June 1992	Situ Rinpoche and Gyaltsab Rinpoche have an audience with H. H. the Dalai Lama to get the official approval.
29 June 1992	Shamar Rinoche has an audience with H. H. Dalai Lama in the afternoon and explains his view of the situation. See report in the "Dharamsala, Tibetan Review", part C, 4.
30 June 1992	A transcript of a brief advice from the Dalai Lama to Situ and Gyaltsab Rinpoche which was given on June 30, is send around. Doc E33 (acknowledgement)
3 July 1992	The Department of Information and International Relations sends a statement declaring the official recognition of the Karmapa by the Dalai Lama. Doc E34 (acknowledgement)
10 July 1992	Situ Rinpoche and Gyaltsab Rinpoche give an announcement in Nepal.
23 July 1992	The Department of Religion and Culture sends a letter to those who had previously expressed their concern. It states that H. H. the Dalai Lama has given his formal seal of approval and recognition to the Lhatok-born candidate as the 17th Karmapa on June 30. Doc E35 (acknowledgement)
3 Aug 1992	The General Secretary writes a letter to the Board of Trustees expressing his concern and asking them to continue in the efforts to find the genuine Karmapa. Doc E36 (acknowledgement), Doc T26
13 Aug 1992	Situ Rinpoche and Gyaltsab Rinpoche give announcements in Kathmandu. They offer the opportunity to sign a paper showing ones confirmation for the boy as being the Karmapa. They explain the situation, that the boy will not come out of Tibet now but will be enthroned in Tsurphu.
27 Sept 1992	Official enthronement in Tsurphu. Even though Situ Rinpoche and Gyaltsab Rinpoche explained that the problems are solved, Shamar Rinpoche is not taking part in the ceremonies.

RECENT EVENTS Documents: Trust

Presentation and Analysis of Collected Documents (1981 - 1992)

- About the Karmapa Charitable Trust
- Communication between the four Rinpoches and the Trust
- The Process of Acknowledgement
- The Role of the Derge Association
- Contradictions regarding the Search Parties
- The Story about the 16th Karmapa's Heart Relic
- A Prophecy by the 5th Karmapa, Deshin Shegpa
- Another Presentation
- Fiction and Facts
- An Analysis of "The Prediction Letter"

About the Karmapa Charitable Trust

After leaving Tibet in 1959, His Holiness the 16th Karmapa settled in Sikkim, India, at the invitation of the Sikkimese king. H. H. Karmapa devoted tremendous energy towards ensuring that the Buddhist heritage of Tibet is preserved. Through his clairvoyance about the Chinese invasion, many of the dharma texts, ritual instruments and precious statues, relics and other things were saved and brought to the seat of exile. To give this a legal form, the Karmapa in 1961 set up a foundation in accordance with Indian Law: the Karmapa Charitable Trust.

A contract was made between His Holiness Karmapa as the head of Karma Kagyu Sect, the "Holy Institution of Zvangpa", i.e. the Black Crown, representing various monasteries, Rinpoches, Lamas and followers all over the world called the Trustee on the one side - and 14 gentlemen, residents of Sikkim, Nepal, Bhutan and India, all followers of the Karma Kagyu School called the Settlors, on the other side. Together with these Settlors, who also put various amounts of money into this foundation, a trust fund was established. A "Deed of Trust" was set up and accepted by the Sikkimese Government on August 23, 1961.

This constitution contains the following points: The name of the foundation is: Karmapa Charitable Trust, it's seat is Rumtek, Sikkim. Purpose of the foundation is the fullfillment of the following aims:

- 1. Providing the Karmapa Order with food, cloth, shelter, medical aids, education and other necessities of their life.
- 2. Erecting and maintenance of religious buildings, temples, maths, monasteries, inns, educational institutions and hospitals.
- Carrying on and performing religious rites at Rumtek and at other Karmapa gompas at any place where Karmapa gompas are in existance or may be constructed later as well as the purchase of equipments for religious ceremonies and rites.
- Helping Tibetan refugees who are engaged in religious and cultural activities and in work of arts and crafts.
- 5. Receiving donations and settlements for the purpose of this trust deed.

The constitution also provides that in case of the Mahanirvana of H.H. the 16th Karmapa, his successor in office, the 17th Karmapa, shall become the Trustee. During the intervening period

RECENT EVENTS Documents Trust

of the Mahanirvana of H.H. the 16th Karmapa and the incarnation of the next Karmapa and until the time when H.H. the 17th Karmapa attains the age of 21 years, the following seven persons named below become the trustees for the management of the Karmapa Charitable Trust with all the power of the trustees as specified by the Deed of the Trust. The lines of succession of the trustees in case of death or refusal to act are also defined. The members of the board of trustees and their successors are:

- initial members - present successors 1. Mr. Bahadur Tashi Dadul Densapa
 2. Mr. Ashok Chandburman
 3. Mr. Gyan Jyoti
 4. Mr. Sherab Gyaltsen
 5. Mr. Damcho Yongdu
 - present successors Mr. Jigdal T. Densapa
 Kunzig Shamar Rinpoche
 Jamgon Kongtrul Rinpoche

6. Mr. Jewon Takpoo Yondu (Topga Rinpoche)7. Mr. Gyonpu Namgyal Tai Situ Rinpoche

During the lifetime of His Holiness the 17th Karmapa the trust functioned under his guidance. It was the modern means to hold all the Karmapa's matters together on a practical level. Only after the passing away of His Holiness the board of trustees had to come into action.

At a general dharma meeting in Rumtek on December 1981, the late General Secretary, Mr. Damcho Yongdu, announced that the four Rinpoches: Shamar Rinpoche, Situ Rinpoche, Jamgon Kongtrul Rinpoche and Gyaltsab Rinpoche have the responsibility now of being the regents of His Holiness until the enthronement of the 17th Karmapa, the four of them taking turns every three years, with Shamar Rinpoche being the first one.

Later on, a question was raised by the Office of the Council for Religious and Cultural Affairs of H. H. the Dalai Lama as to who would represent H. H. the Karmapa as the head of the Kagyu in his absence. In response to this question and because the set up of a group regency was never in the tradition of the Karma Kagyu before, the regency of the four Rinpoches was dissolved with everyone's agreement. So the seat of H.H. Karmapa has been kept vacant since that time, awaiting the enthronement of H. H. the 17th Karmapa. Within Karmapa's own administration, Shamar Rinpoche, according to historical tradition has assumed the role of His Holiness's representative only to officiate and attend formal ceremonies on his behalf. The care and administration of the properties and projects continued to be under the jurisdiction of the Karmapa Charitable Trust.

The tasks of the Trust in the following years were the development and expansion of His Holiness's projects. Karmapa's activities have spread into different countries. More and more monasteries, retreat places, institutes, centers, trusts and foundations throughout the world referred to the Karmapa Charitable Trust as their mother-organisation.

In regard, to the task of finding the reincarnation of the 16th Karmapa there is the general expectation that definite written instructions were left by the 16th Karmapa, and that it was the task and responsibility of the four Rinpoches as His Holiness's foremost disciples to jointly find the coming Karmapa. This was expressed by the Very Venerable Kalu Rinpoche and by the late General Secretary, at the General Dharma Meeting in Rumtek an Dec. 21, 1981.

The sources used for this article can be seen in the part D (appendix) of this book:

- 1. Deed of the Trust, Karmapa Charitable Trust, Gangtok August 23, 1961
- 2. Speeches at the general Dharma meeting in Rumtek, December 21, 1981
- 3. Parts from "The Nectar of Dharma" Kagyu International Newsletter Rumtek

Communication between the four Rinpoches and the Trust

Introduction:

In 1981, after the demise of His Holiness the 16th Gyalwa Karmapa, Kunzig Shamar Rinpoche, Tai Situ Rinpoche, Jamgon Kongtrul Rinpoche and Goshir Gyaltsab Rinpoche took on the responsibility for the search of the 17th Karmapa. The decisions concerning the steps of finding the Karmapa's reincarnation were, therefore, taken together by the four Rinpoches, in mutual agreement. During the course of the years they met at various times working to find the genuine reincarnation of the Karmapa.

The different statements and announcements of the four Rinpoches and of the Karmapa Trust made during these years, as well as some of the correspondence involving the four Rinpoches and the Trust reflect their efforts in this highly responsible work.

This part of the documentation presents in a chronological order the course of events by analyzing and comparing the various statements and letters which were available to the editorial staff. As not all documents were obtained, this is of course only an attempt to reconstruct the events and should, therefore, be treated as such. In no way, do the editors maintain that this presentation is complete in all details.

Many of the documents printed in this section have been translated; the Tibetan originals are given in the appendix, part D 4, arranged chronologically. When no "DOC T#" which refers to the Tibetan document is not given, the original was in English.

The first document available was a letter written by Shamar Rinpoche:

To the Kagyu Lamas and Tulkus.

one can know from the buddhist scriptures that the Karmapa is a great bodhisativa who will accomplish the welfare of beings through body, speech and mind in various forms until samsara has been emptied. The line of Karmapas was prophesized by the Buddha Shakyamuni and Guru Padmasambhava. If a bodhisativa on any of the bodhisativa-bhumis were to try to fathom the Karmapa's activity, it would not be possible. He takes birth at will in an unusual way. Some of the Karmapas have, when staying in a retreat place, left instructions which indicate his reincarnation, with a disciple suitable for receiving such instructions. These instructions clearly indicate his birth place, the names of his parents, the month and year of his birth and at which time the letter with these instructions is to be opened. The disciple will communicate these instructions to those responsible for the reincarnation at that time. Some of the Karmapas did not leave written instructions behind, but appeared on their own accord, stating "I am the Karmapa". The Karmapa's reincarnations appear without dispute based on these two traditional

ways. He also is the first Tibetan master to reincarnate in a successive line. The previous Dafai Lamas have given their acknowledgements which were compulsory in Tibet in terms of the political life based on the two traditional ways mentioned above. The fact that the Karmapas appear based on these two traditional ways is well-known by all Tibetan scholars and scholars of other countries. It is certain that the 16th Karmapa's reincarnation will appear based on one of these two traditional ways so that not a single individual will have doubts as to the reincarnation. I am convinced that the 16th Karmapa's reincarnation will manifest in this way.

The 16th Karmapa Rangjung Rigpe Dorje recognized and installed me as the reincarnation of Shamarpa. The previous Shamarpa were exeptional beings who greatly contributed to the flourishing of the Buddha's Doctrine. However, I do not possess even a fraction of the qualities or of the wisdom of the previous Shamarpas who were great bodhisattvas. Since the activity of great bodhisattvas is inconceivable. I may receive prophesies concerning the reincarnation. Concerning these prophecies I will only act in accordance with the two traditional ways of finding the reincarnation of H. II, the Karmapa.

As times are times of degeneration many runnours are created concerning this issue, However, I do not think that authentic masters will be concerned with runnours but since the issue of H. H. the Karmapa's incarnation is of great importance I request you to approach it with utmost care. I anticipate that various individuals will falsely claim to have received instructions and prophecies as to finding the reincarnation and I request you not to trust such claims. Personally I will not put my trust in such claims.

I pray and hope that the reincarnation will be found and enthroned rapidly in order for his activity to benefit the world.

Shamar Chokyi Lodro Rumtek Monastery, February 9th, 1986

"Doc E 1" → "Doc T 1"

On Feb. 9, 1986, Shamar Rinpoche sends a letter to many Kagyu Lamas in which he describes the special qualities of the Karmapas and tells about the two traditional ways the Karmapa appears. Some of the Karmapas have left behind instructions indicating their birth place, names of their parents, time of birth etc. Some appeared on their own accord stating "I am the Karmapa". Shamar Rinpoche is saying that without dispute the reincarnation of the 16th Karmapa will appear based on one of these two ways. Rinpoche promises that he will only act in accordance with these two traditional ways of finding the reincarnation of His Holiness. He declares that he himself does not have any of the qualities of the previous Shamarpas, however since the activity of great bodhisattvas is inconceivable, he may receive prophecies regarding the reincarnation. Concerning these prophecies he will only act in accordance with the two traditional ways of finding the Karmapa's reincarnation.

Shamar Rinpoche warns that many rumours are created in these degenerate times and that the issue of His Holiness's reincarnation needs to be approached with utmost care. He anticipates that various individuals will falsely claim to have received instructions and prophecies as to finding the reincarnation and he requests not to trust any such claims. He personally will not put his confidence behind such claims.

Comment: As we could see in the chapter "Previous Candidates for the 17th Karmapa's Throne", rumours have indeed already been spread about different candidates for the 17th Karmapa. In this letter Shamar Rinpoche anticipates future trouble, and already at that time, suggests that he might have access to instructions concerning Karmapa's reincarnation.

Today, on the 23rd of February 1986, Kunzig Shamar Rinnoche, Jameon Situ Rinpoche, Jamgon Kongtrul Rinpoche and Gyaltsab Rinpoche gave news regarding the written instructions left behind by the 16th Karmup order to find his reincarnation to the General Secretary, the trustees of the Karmana Churitable Trust and the officials of Rumtek's administration.

Jamgon Rinpoche, on behalf of the four Rinpoches said

"I am pleased to announce that, having looked through His Holiness's belongings, we have found the 16th Karmapa's written instructions. These instructions are contained in two different letters. We opened the first of these. In it were instructions concerning what rituals to perform in order to remove obstacles. We did not open the second letter because a future date for opening it was written on the outside".

Then Situ Rinpoche gave the names of the rituals to be performed. This day

Topga

(Summary of the announcement) "Doc # 2" - Doc T 2"

Shortly after, on **Feb. 23, 1986**, the four Rinpoches hold a meeting and announce that they found the 16th Karmapa's written instructions, contained in two different letters. They opened the first letter which contained instructions concerning what rituals to perform in order to remove obstacles. They say that they did not open the second letter, because a date for opening it was written on the outside.

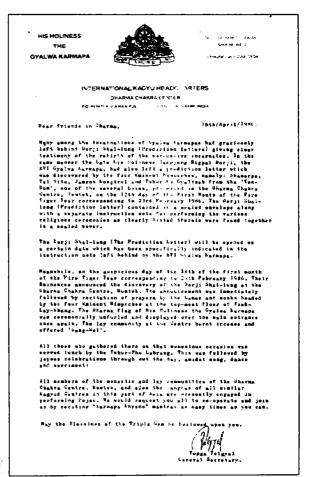
Comment: This was the first official news about His Holiness's reincarnation. Till that day there had only been rumours and Karmapa's disciples were filled with great joy and expectation as to the quick finding of his 17th reincarnation.

However, as we recently learned from the speech of Tai Situ Rinpoche in Rumtek on June 12, 1992 the four Rinpoches did not actually find any letter at that time.

As he described in his talk, they had first taken out a relic-box from the container with all the sacred objects, filled it with sacred substances, and presented it as the box containing the testimonial letter. At the next meeting they had decided to put something inside the box which came directly from His Holiness, so they inserted a four line dharma instruction. It was a verse given to Gyaltsab Rinpoche by His Holiness which Rinpoche had memorized. As Situ Rinpoche explained in his talk all four Rinpoches were completely convinced that, according to tradition, the actual letter would eventually be found.

Despite considering the Rinpoches' pure motivation, many disciples were shocked that their teachers had over the years repeatedly offered this untrue statement.

On April 18, 1986, the General Secretary informs the dharma centers worldwide that a prediction letter by the 16th Karmapa was discovered by the four Rinpoches. He also mentions that along with the prediction letter, which will be opened on a future date specifically indicated, there was a separate set of instructions for performing the various religious ceremonies.



On **May 4, 1988**, a statement by the Rumtek Monastery Staff is issued. This statement contains only a quotation of what the four Rinpoches said: That they put the written instructions into the relic-box. They cannot, at this point, make the instructions public. In the Trust meeting to come they will discuss with the other trustees, Jawa Sherab and Jawa Jigtral, how to inform H.H. the Dalai Lama. The administrators headed by the General Secretary must execute the related instructions (of the Trust).

This statement was signed by the administrative officials of the Rumtek Monastery and by the General Secretary, Topga Rinpoche.

Comment: Why is it necessary for the Rumtek Monastery staff and the General Secretary Topga Rinpoche to issue such a statement emphasizing General Secretary Tohga Yulgyal,
the Master of Rituals, Trinle Yongdu,
Public Relations Manager, Thubten
Public Relations Officers, Lodro Sherab and Tsultrim Namgyal,
Secretaries, Tendzin Namgyal and Drade,
Administrative Officers, Legshe Drayana and Konchog,
Treasurers, Yeshe Chophel, Gelek Tendzin, Tashi Lhadar, Kardog,
Drala, Dradul
of Rumtek Monastery's administration

We quoted the four Rinpoches saying:
"We have put the written instructions left behind by the 16th
Karmupa which indicate the next incarnation in the relic-box (gau)
sitting in front of the Mikyo Dorje statue in His Holiness's reception
room. Though, at this point, we cannot make the instructions public.
Today, at the Karmapa Charitable Trust meeting, we will discuss
and decide how to inform H.H. the Dalai Larna about H. H. the
Karmapa's enthronement with Jawa Sherab and Jawa Jigtral.
Whatever the decisions you, the administrators headed by the
General Secrotary must execute the related instructions".
Nothing has been added or omitted in this quote.

Signed by the administrative officials enumerated above

We, the undersigned, who work for Rumtek Monastery's administration

want to express our gratitude to Shamar Rinpoche, Situ Rinpoche, Jamgon Rinpoche and Gyaltsab Rinpoche for shouldering the responsibilty of the

proceedings concerned with finding the 16th Karmapa's reincarnation. We rejoice in the news that H. H. the 16th Karmapa's unmistaken written

In 1986 you announced the rituals to be performed in order to remove

obstacles for finding the 16th Karmapas reincarnation. The performing of these rituals has been accomplished. Therefore we request you to make

efforts in finding the reincarnation quickly. Please do what you can to find

the unmistaken reincarnation as soon as possible and advise us as to the

Tobga Rinpoche

instructions for verifying his reincarnation have been found.

"Doc EA" - "Doc T3"

that they are strictly bound by the orders of the Trust? Was there a disagreement already at that time? Were there doubts as to the procedures of finding. His Holiness's reincarnation? Were such doubts in any way, connected to the various rumours about candidates, as since 1986 there had been no further official statements by the four Rinpoches? These questions were later also raised by the Derge Association.

On **May 5, 1988**, a letter is written by the Rumtek Monastery staff to the Trustees of the Karmapa Charitable Trust. After expressing their gratitude to the four Rinpoches, the administrators of Rumtek first declare that they rejoice in the fact that the written instructions have been found. As all rituals recommended have been performed, they now ask the responsible ones "to make efforts in finding the unmistaken reincarnation of Karmapa quickly" and to then advise them "as to the preparations for his enthronement".

Comment: As one can see from this letter, expectations for the coming of the 16th Karmapa's reincarnation are running high. The staff in Rumtek announces that all necessary rituals which they were told to perform in 1986 have been performed. They now therefore expect the four Rinpoches to make the content of the second letter public.

Master of Rituals: Trinle Yongdu P. R. Manager: Ngodrub Dorje Administrator: Lodro Sherab Administrator: Tsultrim Namgyal Thubten Zangpo Leader of Rituals: Leader of Rituals: Needon Tendzin Leader of Rituals: Jigme Wangchuk Secretary: Tendzin Nameva

preparations for his enthronement

General Secretary:

Treasurer:

Co-ordinator:

The Trustees of the Karmapa Charitable Trust

Disciplinarian: Puntsog Namgyal Secretary: Tendzin Namgyal Secretary: Konchog Secretary: Tashi Namgyal Treasurer: Kacho

Geten

Zitar Dorie

"Doc E 5" → "Doc T 4" ⇒
"Doc E 6" → "Doc T 5" &

To Kunzig Shamar Rinpoche, Jamgon Kongtrul Rinpoche and Goshir Gyaltsab Rinpoche,

I have not seen you for a long time but I hope you are well and that your activities are successful. I am well by the grace of the Three Jewels and I try to make efforts in expanding the Buddhist Teachings. I have great expectations as to my work for the World Peace and my effort up till now have been fruiteful.

Lam writing concerning a particular issue nameley H. H. the 16th Karmapa's instructions indicating his next reincarnation. I will come to Rumtek on the 15th of the first month of the Tibetan Iron Horse Year (1990) to discuss this. I have good news similar to the joyful cries of peacocks.

I pray for your long life and the success of your work

Sherab Ling the Earth-Snake-Year, the 21st day of the 9th month (1989)

Tai Situ

At the **end of 1989**, Situ Rinpoche writes to the other three Rinpoches. He begins by saying that he has not seen them for a long time. He declares that he will come to Rumtek at the beginning of 1990 and that he has "good news similar to the joyful cries of peacocks".

Comment: As Situ Rinpoche mentions that he has not seen the others for a long time, it seems that since 1986 there have been no further official meetings. In his speech in Rumtek on June 12, 1992, Situ Rinpoche states that, at the time of writing the "peacock letter", he knew he had a testimonial letter which should be opened in the Iron Horse Year (1990). It means that

the Tibetan New Year of 1990 (Feb. 26, 1990) was the first opportunity to do so. It was, however, not before March 1992 that Situ Rinpoche disclosed the existance of the letter and its content to the other Rinpoches. Did this "peacock-letter" of 1989 maybe pertain to another information at that time? As there have been several candidates this might also be the case.

Extract from an impromptu meeting of the Karmapa Charitable Trust held at the Karmapa Institute in New Delhi on the 5th February, 1990 at 3:00 P.M.:-

" 7. Regarding the Trust meeting proposed by Tai Situ Rinpoche on the 15th day of the 1st month of the new year, it would be proper to seek requisite information from Situ Rinpoche. The General Secretary-cum-Trustee should write immediately."

the noble refuge Situ Rinpoche.

On the 5th of February 1990 the Karmapa International Buddhist Institute opened. The opening ceremony went well and took place in an auspicious manner. At the same time the members of Karmapa Charitable Trust held a meeting. We discussed in detail the letter you wrote to us about last years discussions concerned with the proceedings connected with finding H. H. the 16th Karmapa's reincarnation in which you expressed your desire to have a meeting concerning this issue in the first month of the coming Tibetan year. I have enclosed seperately the documentation of the discussions.

If, at this point, there is reliable information concerning H.H. the 16th Karmapa's reincarnation I rejoice. If not, a premature announcement concerning this would create rumours and doubts with respect to the two previous communiques.

Therefore, the Trust decided that for the time being it is preferable to wait before presenting yet another report on the progress to date. However, if there is reliable information as to the re-incarnation we would have achieved the long awaited result. Such information would be exceptional, it would be like a cure for the blind, like the sun which illuminates all. If this is so I would rejoice from the depths of my heart. Please consider both the benefits and the shortcomings that could arise now and in the future that would come from any decision you make in terms of this issue and advise us accordingly.

Karmapa International Buddhist Institute the 9th of February 1990

Торда

"Inc # 6" - "Doc T 6" &

On **Feb. 5, 1990**, an impromptu meeting of the Karmapa Charitable Trust was held at the Karmapa Institute in New Delhi. Situ Rinpoche's request for a meeting of the four Rinpoches was discussed and it was decided that the General Secretary. Topga Rinpoche, should write immediately to Situ Rinpoche, seeking more information from him.

On **Feb. 9, 1990**, Topga Rinpoche, being assigned to do so by the Karmapa Trust, sends a letter of inquiry to Tai Situ Rinpoche, regarding the next meeting. Topga Rinpoche writing on behalf of the Trust declares that a premature announcement concerning Karmapa's reincarnation, in the absence of reliable information, would create rumours and doubts. It would be therefore preferable to hold back such an announcement. If there was, however, reliable information as to the reincarnation, an announcement would, of course, be exceptional. "It would be like a cure for the blind, like the sun which illuminates all". Situ Rinpoche is requested to consider the above and to advise the trust accordingly.

Comment: In October of the same year the Derge group refers to this letter saying that Topga Rinpoche was opposing the meeting of the four Rinpoches in Rumtek. It is obvious that this accusation is not valid.

First of all Topga Rinpoche did act on behalf of the Trust and not on his own behalf. Secondly this letter is nothing but a request to Situ Rinpoche to find out, whether he actually had definite news concerning the Karmapa. It seems that from the point of view of the Trust, an official meeting and announcement would only be useful at this point if there was something new and substancial to announce. Over the years in the absence of any news about the Karmapa, the expectations of disciples grew stronger and stronger. Everybody was eagerly waiting for the second letter to be opened and the mere fact that the four Rinpoches held an official meeting in Rumtek would, of course, only intensify these expectations. From a Western point of view one would consider such kind of request and concern as expressed in Topga Rinpoche's letter, as responsible behaviour rather than an attempt to block something.

On **Feb. 12, 1990**, Situ Rinpoche and Shamar Rinpoche meet in order to give an answer to the Trust's request. They discuss the matter of the next meeting and come to the decision that an official announcement to the members of the administration as well as to the public would be inappropriate, since it would create rumours. Situ Rinpoche and Shamar Rinpoche fix the date of March 14th, 1990 for the next meeting of the four Rinpoches in New Delhi. The statement issued was signed by Shamar Rinpoche and Situ Rinpoche.

Comment: How can this be understood? It has been

four years since the last announcement was made concerning what rituals to perform. Although the performance of these rituals was accomplished already in May 1988, the "second letter" has never been opened

Territor Total

We, the undersigned, met on the 12th of February 1990. Our meeting pertained to the following: on the 5th of February 1990 the Karmapa Charitable Trust met and talked over Situ Rippoche's letter to the same Trust where he indicates he had information concerning the re-incarnation of the 16th Karmapa. The trustees discussed whether a communique reporting on the progress to date related to the finding of the re-incarnation would be appropriate or not. Topga Yulgyal as the general representative of the Trust informed Situ Rinpoche of the contents of these discussions in his letter to Situ Rinpoche of the 9th of February 1990. Today we discussed this issue and decided that such a communique to the members of our administration as well as to the public would be inappropriate, since it would create rumours. This decision that it would not be appropriate to release an announcement, will be talked over by Kunzig Sharnar, Kenting Tai Situ, Jamgon Kongtrul and Goshir Gyaltsah in Delhi on the 14th of March 1990.

Shamarpa

Situ Rinpoche

nor the date for its opening was ever disclosed. In reality no such letter ever existed. As we already know, a short dharma instruction was put into the box instead.

At this time however, Situ Rinpoche, according to his own talk in Rumtek on June 12th, 1992, already knows about his prediction letter. Why then, after sending his "peacock letter" where he indicates to possess some information, and after being requested by the Trust to specify his intentions, has he not communicated his knowledge to the other Rinpoches - namely the fact that he actually has what he believes to be the testimonial letter? Why, in spite of the crucial information he has, does he think an announcement would be inappropriate? And why does he chose New Delhi for the meeting of the four Rinpoches when he wants the prediction letter to be revealed only in Rumtek?

On March 14, 1990, an unofficial meeting of the four Rinpoches takes place in New Delhi, where they sign a statement declaring their unanimous opinion regarding the Karmapa's reincarnation. The statement is addressed to the Karmapa Charitable Trust: The four Rinpoches declare that there are two testimonies which prove the Karmapa's reincarnations: the written instructions on the one hand and the deeds of the incarnation on the other hand. One testimony proves the authenticity of the other. Then they emphasize the fact that a great being's deeds relate to such factors as the capacity of the disciples, the respective situation etc. That if one interfered with the deeds of such a great being for personal gains, there is the danger that a bodhisattva's activity for beings may be obstructed. For this reason one has to be extremly careful and patient. Finally the four Rinpoches declare that they are full of confidence in the existence of the instructions of H. H. the Karmapa - whateever they are. The four Rinpoches request the Board of Trustees to consider the above points and to decide

"Doc E 10" → "Doc T 8" 0

Karmapa Charitable Trust

Today on the 14th of March 1990 we, the undersigned, had an unofficial meeting. Our decisions were unanimous. As the exemplary lives of the Karmanas are unparalleled when taking the letters left behind by the Karmapas which indicate their next incarnation as the criteria for discussing this matter one becomes convinced that these fetters act as a genuine source proving the authenticity of the incarnations and that the deeds of the incarnations act as a genuine source proving the authenticity of the letters. Thus both the letters and the incarnations are clear testimonies of his outstanding life-examples. We, the undersigned, know that a great being's deeds relating to his disciples, according to the faculties of his disciples and related to the appropriate time for guiding his disciples pertain to skillful methods where his intention and use of these methods may correspond to an unstable situation, a stable situation or a temporary situation. If any individual were to interfere with the deeds of such a great being for personal gain, there is the danger that the great bodhisattva's activity for beings and the Buddha's doctrine may be obstructed This one can clearly know from the biographies of such beings. Hence, we must by all means, be careful and conscientious as to the proceedings related to verifying the reincarnation of the 16th Karmapa. We must by all means, exert ourselves in being patient. We must remain firm in all circumstances, until we arrive at the appropriate time The four of us as well as all of Karmapa's students have full confidence in the Karmapa's traditional manner of revealing their next rebirth by means of leaving written instructions behind, whatever they are. We pray to the Three Jewels and make efforts in exhorting the

We ask you the trustees of the Karmapa Charitable Trust to keep what we have said above in mind. We also request you to give serious thought as to whether, at this point, it would be appropriate or not to make a public statement concerning the current state of the efforts made to find the 16th Karmapa's reincarnation.

New Delhi, 14th March, 1990

Shamarpa Tai Situ

Jamgon Kongtrul

Gyaltsab

whether or not they find it appropriate to make a public announcement about it.

Comment: The Trust apparently decided not to make an announcement since such a statement was never issued. The whole course of events seems quite contradictory. According to Situ Rinpoche, he at this time has already knew about the prediction letter (the Iron Horse Year started on Feb. 26, 1990). However he does not communicate this fact to the other Rinpoches during their meeting on March 14th, 1990. The reason for this is - according to Situ Rinpoche's talk from Rumtek - that the meeting does not take place in Rumtek. However, as it is obvious from the statement issued on Feb. 12, 1990 he himself, together with Shamar Rinpoche, decided to hold the meeting in New Delhi.

Also we know from the speech given by Shamar Rinpoche in Rumtek that he and Jamgon Rinpoche received indications from a close disciple of the 16th Karmapa, that this senior disciple was in possession of a set of instructions from His Holiness himself about the next incamation. However, they were not allowed to talk about it. By comparing the information available it becomes increasingly clear, that the Rinpoches were obviously following different instructions concerning the search for the reincarnation of the Karmapa, even though their decisions at the meeting in Delhi were unanimous.

By the end of 1990 the Rinpoches are coming under heavy pressure from different sides. Since 1986 no definite announcement about His Holiness has been made. Of course, as we know now, no such announcement has been possible.

On **Nov. 25, 1990**, a statement is issued by the four Rinpoches as a reaction to various letters and rumours which have been circulated. Although the Rinpoches have repeatedly asked the disciples to have confidence and to be patient, Tibetan groups in India and Nepal started to influence the public by sending dramatic letters. As rumours grew and the pressure became stronger, the four Rinpoches held a special meeting in November 1990. Here they advise everyone not to listen to or follow any such rumours. They also reject as false all accusations that one of them has something personal to gain, or that no testament exists.

Comment: It seems that some Tibetan groups already at this point doubt the existence of a testimonial letter. If this is indeed the case, where did they obtain such information? (For more details refer to the chapter about the Derge Association).

We, the undersigned are pleased by and see as appropriate the persistent inquiries as to the incamation of the 16th Karmapa. These inquiries have been put forth by followers of the 16th Gyalwane Karmana who are mutivated by their irrepressible trust in him and who are saddened by the fact that a long time has passed and his incarnation has not yet appeared in this world. In order to arrive at a definitive decision resulting in finding the Karmapa whose activity is like that of a second buddha the keypoint is to maintain samaya which is the integrity of the Bucktha dharma. We consider rselves qualified in this matter of samaya. The testament of the previous Karn his indestructible instructions will be the basis for the recognition of his next reincarnation, a guide who leads beings away from samsara and incomplete nirvana. ve intentions to obtain personal gain, which would be divisive. There have been false and unfounded rumours claiming, that one of us has personal intentions and that there is no testament (shall chem). We advise everyone not to listen to or follow such rumours. If such an individual existed, an individual who directly or indirectly, attempted to obstruct the proceedings concerned with finding the re incarnation of the 16th Karmapa it would be appropriate to refer to that individual as a vicious person taken over by evil and who acts in contradiction to the Buddhist Teachings. It is certain that such an individual cannot be found at the Gyalwang Karmapa's seat. Hence there is no reason for such wornes. We are consumed by the longing for meeting with the uncarnation and hearing him speak to such an extent that each hour that passes without him is painful

Even so the instructions in the testament must be the basis for our efforts. It would be inappropriate to take a personal decision in that such a decision would be wrong. If all of you are able to consider this and exert yourself to being patient there is no possibility of the Karmapa's activity failing you, he will appear at the appropriate time. There is no reason to doubt the fact that our guide, the supreme incarnation of the 16th Karmapa will appear. We ask everyone to make efforts in praying for this and accumulating merit.

Shamar

Tai Situ

Jameon Konetrul

Gvaltsab

25th of November 1990

*Don E 15" of 'Doc T 13" O

The target of rumours becomes the General Secretary of the Karmapa Charitable Trust, Topga Rinpoche. Although these rumours are proved to be unfounded, many people nevertheless oppose his attempts to reform the administration of the monastery.

"Doc 2 16" - Toc 7 147 .5.

A communiqué by Topga Rinpoche to the administration of Runtek Monastery and the trustees of Karmapa Charitable Trust.

Various politically oriented activities have taken place in our administration after H. H. the 16th Karmapas death. I have informed the trustees of Karmapa Charitable Trust of this many times since my opinion is that these activities must be dealt with carefully. I have also informed the members of Rumtek administration of this many times. Nowadays the policy of India is subjected to change. The policy of the Tibetan Government in exile is also changing towards a democracy due to which many Tibetans have hopes of being elected as government officials.

H. H. the Karmapa is well-known in all areas of Tibet as well as in many countries of the world as a result of which a connection with him is useful in many ways. Certain individuals have given money to members of the Runnek administration pretending this to be personal financial support where in fact it is an attempt to bribe the administrators in order to gain control over the administration for political reasons. Many such incidents have taken place and, I am certain, will take place.

It is important that Rumtek Monastery's administrators handle their work carefully since there is no definite information as to when His Holiness's reincarnation will be

If any of the administrators, whatever his status, engages in such political activities he will be dismissed. The trustees of the Karmapa Charitable Trust have also stated the same.

March 19th, 1991

Topga General Secretary One example of his direct way of dealing with problems is the following statement dated **March 19**, **1991**:

Here Topga Rinpoche openly refers to political activities taking place in Rumtek.

He mentions that he informed the trustees and administrators many times about politically oriented activities that have taken place in the administration of Rumtek after H.H. Karmapa's death.

He discloses that certain individuals have given personal financial support to people in Rumtek in an attempt to bribe the administrators and gain control over the administration for political reasons.

He states that since there is no definite information about when H. H. Karmapa's incamation will be found, the administrators have to handle their work very carefully. He declares that any administrator engaging in such political activities will be dimissed.

His statement is supported by the Karmapa Charitable Trust.

Comment: In his function as General Secretary, Topga Rinpoche always tried to clearly define the responsibilities of the Trust. One can imagine that statements as the one above brought about a strong reaction. The problems he put forward, however, were not dealt with objectively. Instead even more rumours and accusations against the General Secretary followed.

LITTER MATTER Y

THE TAI SITUPA RINPOCHE SHERAB LING BUDDHIST INSTITUTE

P.O. UPPER BHATTU, DIST. KANGRA, H.P. INDIA

ANT CHARLER KINPOCHE, JAMGON KONTROL RINPOCHE AND CYALFSAP RINPOCHE

J. 760: June 17, 1991

THE C. A. JEWEL OF THE LINEAGE. MY DHARMA BROTHER. KUN2SEG SHAME. CHROCHE, JAMCSE KONTROL RINPOCHE, GHOSHER GYALTSAP RINFOCHE, WITH RESPECT.

FOR A WHILE ME MAVE NOT MET, I HEARD YOU ARE IN GOOD HEALTH AND LOUR ACTIVITIES ARE FLOURISHING FOR THE BENEFIT OF OTHERS. I MEMBER HAPPY. MYSELF BY THE BLESSING OF THE BUDDHA, DHARMA, EANGIN. 1 AM IN GOOD HEALTH AND I AM DOING EVERY THING I CAN TO LERVE 1 BUDDHISH.

AY SPECIAL REQUEST IS RECARDING THE INCARNATION OF THE 16TH CYALMA RANGAVA, THE PROTECTOR OF ALL BEINGS AND OUR ULTIMATE VALIABLEAR AND THE CROWN JEWEL OF OUR LINEAGE. DURING THE CEDETAR 1805 LILL YEAR, 1991, THE THREE RINPOCHES AND MYSELF AND LITHUS AND DECIDED THAT THE 17TH KARMAPA LICOGY JON AND ENTHRONEMENT TAKE PLACE AND THE FOUR MAIN LANGE OF THE CYALM, KARMAPA SHOULD WORK TOGETHER, STRICTLY HALL LITHUS IT WAS DISCUSSED AND WRITTEN AND I MYSELF, FRALK ACCORD WITH IT.

THREE THEN, USEFI 1908, TIBETAN EARTH-DRAGON YEAR, FOR SEVEN LEAST 1 HAVE REQUESTED, CONSTANTLY, AND THERE WAS CONSTANT DIFFCUSTION AND THROUGH THE FULL AGREEMENT CF YOU. RINPOCHES, WE HAD THE HEATH OF ARMADIANS ASSED DURING WHICH THE 16TH GYALWA KARMAPA'S HATT. HERRICCTION WAS LERED, STEP-BY-STEP, AND REPORTED TO HIS MOLINESS THE DALAI LADA AND ALL THE OTHER VAJRAYANA BUDDHISTS ENABERS, MONASTERIES, AND LANA AND FOLLOWERS. PRAYERS AND KITUALS WERE DORE. THEN IN 1969, THE TIBETAN EARTH SNAKE YEAR, THE IN 1969, THE TIBETAN EARTH SNAKE YEAR, THE TORTHEREFORE, IT WAS DECIDED THAT DURING THES YEAR, THERE WOULD BE NO PARTICULAR ACTIVITIES INCOME. THE 17TH CYALDA KARMAPA, BUT RELIGIOUS ACTIVITIES, WALLS OF THE TABLE, ETC. GOULD TAKE PLACE.

THE CONTROL THE CONTROL TO 1990, WHICH IS IRON-HORSE YEAR, BUT THE WAS A STATE OF RESPONDENT THE MEETING OF RESPONDENT THE MEETING OF RESPONDENT THE MEETING OF RESPONDENT TO WAVE A MEETING THE THE PURPOSE OF THE MEETING IS, AS IT ALWAYS HAS BEEN, ASON THE WORSE THAT ARE ALREADY STATTED ABOUT THE MEMBERS OF THE THE CONTROL STATE ARE ALREADY STATTED ABOUT THE MEMBERS OF THE TARK TOPACHA, HEADING THE MEMBERS OF THE THE CONTROL STATE ARE ALREADY STATTED ABOUT TOWN THE MEMBERS OF THE TARK TOPACHA, HEADING THE CONTROL STATE AND THE CONTROL OF THE TARK TOPACHA, I RECEIVED, IT CONTAINS OF THE THE DESCRIPTION OF THE THE MEMBERS OF THE THE MEMBERS OF THE THIS MEMBERS OF THE THIS MEMBERS OF THE THIS POINT. UPON THE RECEIVING OF THE THE THE MEMBERS OF THE THIS POINT. UPON THE RECEIVING OF THE THE POINT. UPON THE RECEIVING OF

HIETTED WAS AGREED, BUT NOT AGREED TO DO IT IN RUMTEK, SO THREE OF THE RINPOCHES AND MYSSIF HAD A MEETING IN NEW DELHI. AFTER THAT OF THE RECEIPT OF TRUST MEETING CALLED, SHARMA RINPOCHE, JAMGES MONTROL RINPOCHE, GENERAL SECRETARY AND TWO OTHER TRUST MEMBERS AND MYSELF, AS TRUSTES, HAD MEETING AT NEW DELHI HISTITUTE FROM NOVEMBER 25TH TO 26TH, 1990, FOR TWO DAYS AND AVAILOUS DISCLIFTONS TOOK PLACE, REGARDING THE GYAMLA KARMAPA'S IMCAUNATION, IT WAS DECIDED THAT THERE SHOULD BE CONTINUOUS EFFORT FOR INCARNATION ACCORDING TO THE WRITTEN INSTRUCTION LEFT BY ATT SIZE AND ALSO THEME WAS A LETTER WRITTEN TO ALL OF THOSE MIGHT FOR INCARNATION RESDUCTIONS TO SUPPLY WAS A LETTER WRITTEN TO ALL OF THOSE MIGHT THE BUSINESS INCARNATION AND WITH AGREEMENT, ALL OF THIS IS DONE, AS YOU KNOW.

THEN, UNTIL ROW, IT HAS BEEN SEVEN MONTHS PAST AND DURING THIS FINE, I DIDN'T RECEIVE ANY MESSAGE OR LETTERS REGARDING THE MEETER OF RIMPOCHES FOR KARMAPA'S INCARNATION OR ANY PLAN AT ALL, TREFFORE, WITH JAKASON KONTROL RIMPOCHE, I MET PERSONALLY, WITH I ALTSAP RIMPOCHE, I TALKED ON THE TELEPHONE, BOTH EXPRESSED GREAT CONCERN. UNTIL THAT TIME, I DIDN'T MANAGE TO TALK WITH EMAMARE REMOVED. BUT THERE WAS NO DECISIONS HADE, REGARDING A MEETING. AND MALLY, I AN DEEPLY CONTINUED AND WITH THIS CONCERN I WANTED TO REQUEST, RIMPOCHES, TO PLAN FOR A TIME FOR A MEETING AND LET ME KNOW THE DATE. AND I MYSELF WILL REQUEST AND URGE ALL THE LOSAS AND MONASTERIES AND COMMUNITIES AND DISCIPLES TO DO APPAGE. ATE PRAYERS TO AVOID ALL POSSIBLE OBSTACLES FOR THE MECOGI. FION AND ENTHRONEMENT OF THE GYALMA KARMAPA WHO IS OUR FIRSTULA ROOT GURU. AND ALSO, A VERY IMPORTANT LEADER OF SUDDRISH IN CYMERAL AND VAJRAYANA SPECIFICALLY AND KARMA KAGYU TRIBECCE FILM. THARLY. PLYALL DON'T TAKE MY REQUEST AS MERCHANTED.

1/4.7... . DR THE SUCCESS 3... Your work and Your long life and good $\rm Result$

THOM HORTH THOTA, THE SHERAD LING SEAT OF DHARMA, THE TAI SITUPA

lo, amer, lo .

On June 19, 1991, Situ Rinpoche sends a letter to the other three Rinpoches. He emphazises that he has, for seven years, constantly requested meetings, and that three meetings have already taken place. He says that it was he who, as it was done in the past, requested a meeting in Rumtek at the beginning of 1990. However as a reply to his request, the General Secretary answered that if such meeting took place in Rumtek, it would create a possibility for rumours. Rinpoche continues that "a meeting was agreed, but not agreed to do it in Rumtek. so three of the Rinpoches and myself had a meeting in New Delhi". At the end Situ Rinpoche expresses his deep concern and requests another meeting.

Comment: In this letter Situ Rinpoche apparently tries to give the impression that it was only him who requested the meetings. This impression gets even stronger if one takes into consideration the fact that this letter was sent through all dharma centers world wide by the Derge Association.

He is bringing up the issue of the March meeting of the four Rinpoches which was held in New Delhi, not in Rumtek, as if he was not involved in the decision about where the meeting should take place. As a matter of fact we know from the document of Feb. 12, 1990, that he himself together with Shamar Rinpoche decided on New Delhi and not on Rumtek for the March 1990 meeting. Why is he then pretending something else?

Why did Situ Rinpoche not take this chance to inform the others about his prediction letter? Already during two previous meetings, that is in March and November 1990, he failed to inform the other Rinpoches. How can he show such great concern and at the same time not use the opportunity of two meetings to communicate to others the crucial information he believes he possesses?

The letter was sent partly illegible like this to all centers

Doc # 17" → "Doc T 15"

At the beginning of 1992 the four Rinpoches contact each other with the aim of finding a date for their next meeting.

On Jan. 1, 1992, the first letter is send by Jamgon Rinpoche and Gyaltsab Rinpoche. They say they have heard rumours that Shamar Rinpoche went secretly to Tibet to investigate indications about a child which he believes may be the incarnation of His Holiness. Furthermore the Derge Association distributes letters by which they give the impression that it is Situ Rinpoche alone who makes efforts towards finding His Holiness's incarnation and that the other three Rinpoches are not participating in this work. These rumours are of a political nature and the two Rinpoches see a danger that all this will harm their goal of finding the incamation of His Holiness. Jamgon and Gyaltsab Rinpoche once more stress that they have to follow His Holiness's instructions without the slightest deviation and they ask Shamar Rinpoche and Situ Rinpoche to set up a date for a meeting.

Kunzig Shamar Rippoche and Jameon Situ Rippoche.

As to arriving at a decision concerning the 16th Karmapa's re-incarnation the four of us have for ten years worked together towards the same aim. In particular, on the 14th of February 1991 we wrote two trustworthy documents ugned by all of us. One document we kept confidential whereas the second document was to be distributed to the public.

We have heard rumours that Shamar Rinpeche went secretly to Tibet to investigate indications about a child which he believes may be the incarnation of His Holiness as he is said to have had a vision concerning this assue. Furthermore, the Derge Committee of Nepal has been distributing a letter of Situ Runpoche concerned with His Holiness's re-incarnation addressed to the other three Rinpoches.

Due to this some people believe that Situ Rinpoche atone is making efforts towards finding His Holiness's incarnation. They are said to have the impression that the other three Rinpoches are not participating in this work. These rumours based on Shamar Rinpoche's vision and Situ Rinpoche's letter are of a political nature Therefore one cannot know if these rumours will bring harm or benefit in terms of finding H. H. the 16th Karmapa's incarnation. Furthermore, all kinds of rumours prevail and all kinds of letters are distributed both here and abroad. We see a danger that all this will obstruct our goal which is to find the incarnation of His Holmess. We are writing you for this reason and request you to not feel insulted by our mentioning these rumours. Our true aim is to find the unmistaken incarration of His Holiness which we and all others can trust to be the true incarnation. Therefore we think it is important that all of us are of one mind and firmly abide by this. In brief, we must follow the instructions of His Holiness's testament without the slightest deviation. In order to achieve finding the true incarnation it is important that w to discuss what remains to be done to accomplish this. When you have been able to set a date, please inform us.

January 1st, 1992

Jamgon Kongtrul

Gyaltsab

On Jan. 21, 1992, Shamar Rinpoche sends a letter to Situ Rinpoche, suggesting a date for a meeting. He says that Topga Rinpoche has already tried to settle the 25th of March 1992 for a Trust meeting and that all trustees except Situ Rinpoche have already agreed. He mentions that Topga Rinpoche has not been able to contact Situ Rinpoche because the latter was travelling in Tibet. Shamar Rinpoche therefore asks Situ Rinpoche to inform the Trust whether or not he will be able to attend on the suggested date. Furthermore Shamar Rinpoche proposes that the four of them should hold a meeting, already requested by Jamgon Rinpoche and Gyaltsab Rinpoche, at about the same time as the Trust meeting, and asks Situ Rinpoche to reply.

At that time Situ Rinpoche stayed at the Peninsula Hotel in Hongkong; Shamar Rinpoche was carrying on a dharma program also in Hongkong. The letter was therefore brought personally to Situ Rinpoche by Dronyer Ngodrub. Shamar Rinpoche requested Situ Rinpoche to answer through Dronyer Ngodrub.

His Eminence Situ Rinpoche.

I am very pleased to know that you have been to Tibet benefiting beings and serving the Buddha's Doctrine. I have been told that now you are in Hongkong. Jamgon Rinpoche and Gyaltsab Rinpoche have written no. I have enclosed a copy of their letter of January 1st, 1991 addressed to myself and you, though I assume you also have received the same letter.

Togpa Rinpoche phoned me saying that on the 25th of March 1992 we must be able to meet at Runtlek for a Karmapa Charitable Trust meeting which he said is very important. He has contacted all the other trustees who say that they are able to meet on the suggested date. He also said that he was not able to reach you with this information since you had left for Tibet. He also told me he had heard that you are in Hongkong now, so he asked me to contact you on his behalf to find out if you are able to come to this meeting on the suggested date.

Therefore I sent you this letter with Dronyer Ngodrub who I have requested to deliver it to you personally. Please give him the answer as to whether you are able or not to come on the date in question. If you are able to come on this date I propose that the four of us meet together at the same time as suggested by Jamgon Rinpoche and Gyaltsab Rinpoche.

Shamarpa

LETTER FROM: TAI SITUPA RINPOCHE

SHERAB LING BUDDHIST INSTITUTE P.O. UPPER BHATTU, DIST. KANGRA, H.P., INDIA

LETTER TO:

SHAMAR RINPOCHE, JAHGON KONTROL RINPOCHE GYALTSAP RINPOCHE

THE SUM OF THE KARGYU LINEAGE, KUNZEC SHAMAR RINFOCHE, JAMGON KONTROL RINFOCHE, GOSHER GYALTSAP RINFOCHE, WITH RESPECT,

FOR A WHILE WE HAVE NOT MET, I LEARNED THAT YOUR ACTIVITIES ARE FLOURISHING AND I REMAIN HAPPY. I AM, BY THE BLESSING OF THE BUDDHA, DHARMA, SANGHA, IN GOOD HEALTH AND DOING MY BEST TO SERVE THE BUDDHISM.

22ND, JANUARY, 1992, I SENT A LETTER TO YOU RINFOCHES, THE CONTENT IS THAT REGARDING THE GYALMA KARMAPA'S INCARNATION. NOW I WANTED TO REQUEST THAT ON 16TH OF MARCH, 1992, PLEASE RINFOCHES, TO HAVE A MEETING IN RUNTER MONASTERY REGARDING THE GYALMA KARMAPA'S INCARNATION, STRICTLY FOLLOWING THE INSTRUCTIONS WRITTEN BY HIM. I FEEL THIS IS VERY IMPORTANT. IF THIS IS DELAYED, THEN AS I RECEIVED MESSAGE FOR TRUST MEETING, AND INLL BE TOO CLOSE FOR THAT, AND THIS IMPORTANT ACTION SHOULD NOT BE AFFECTED BY ANY THING ELSE. SO, PLEASE CONSIDER THIS. I WILL BE IN RUMTER BEFORE THAT DATE. AS I HAVE ALMAYS DONE, DUBING THIS TIME, I AM FIXING THE DATE FOR THE MEETING AND I DO THIS URGENTLY, SO PLEASE DON'T CONSIDER THIS AS PRESUMPTION. FOR THE BENEFIT OF ALL SENTIENT BEINGS AND THE ENTIRE BUDDHISM AND SPECIFICALLY OUR LINEAGE, AND GYALMA KARMAPA'S INCARNATION, PLEASE FULFIL THIS SINCERE WISH.

I AM PRAYING FOR YOU A THOUSAND TIMES. I ALWAYS PRAY THAT YOU SHOULD HAVE A LONG LIFE AND YOUR ACTIVITIES FLOURISM.

TAI SITUPA

FEBRUARY 1, 1992

"Doc E 21" → "Doc T 19"

On Feb. 1, 1992, Situ Rinpoche sends a letter to Shamar Rinpoche, Jamgon Rinpoche and Gyaltsab Rinpoche. He first reports to have already sent one letter to the other Rinpoches on January 22nd. Then he, in turn, suggests March 16th, 1992, as the date for the meeting in Rumtek. He also says "... As I have always done, during this time. I am fixing the date for the meeting and I do this urgently..."

Comment: Upon reading and comparing these three letters sent by the four Rinpoches (on Jan 1, Jan 21 and Feb 1) it becomes obvious that all of them are working to find a date for a meeting. It is not understandable then, why Situ Rinpoche wants to give the impression that it is only he who is working to bring about the meeting.

To describe the general picture of the political background one has to mention

at this point, that the Derge Association sent out a collection of letters to all dharma centers in the world. These letters are dicussed in the respective chapter. Their main objective seems to be to present Tai Situ Rinpoche as the most important lineage-holder.

The meeting finally took place in Rumtek on March 19, 1992. As we know from the Rinpoches' speeches this was the meeting, where for the first time Situ Rinpoche showed the prediction letter he had found in his protection-pouch, to the other three Rinpoches.



Translation

Emaho. Self-awareness is always bliss; The dharmadhatu has no center nor edge

From here to the north (in) the east of (the land) of snow Is a country where divine thunder spontaneously blazes. [In] a beautiful nomad's place with the sign of a cow, The method is Dondrup and the wisdom is Lolaga (Born in) the year of the one used for the earth [With] the miraculous, far-reaching sound of the white one: This is the one known as Karmana.

He is sustained by Lord Amoghasiddhi; Being non-sectarian, he pervades all directions; Not staying close to some and distant from others, he is the protector of all beings: The sun of the Buddha's Dharma that benefits others always blazes.

Please treat this precious text with utmost respect. In Rumtek, Sikkim, July 1992. translated by Michele Martin

"Doc T 20"

According to Shamar Rinpoche's speech he himself as well as Jamgon Kongtrul Rinpoche doubted the letter for numerous reasons: the writing did not match that of His Holiness the 16th Karmapa, the signature was entirely different and was partially blurred, the envelope itself was not as sweat-damaged as the letter it contained.

Situ Rinpoche states that both Jamgon Kongtrul Rinpoche and Gyaltsab Rinpoche were very pleased when they saw the predication letter. He also says that they had a very long discussion before they started to interpret the content of the letter. Maybe Jamgon Kongtrul Rinpoche at first was happy to see the letter, but his doubts RECENT EVENTS Documents: Communication

arose when he started to examine the prediction letter more thoroughly.

Both, Shamar Rinpoche and Situ Rinpoche explain in their speeches that they all decided that Jamgon Kongtrul Rinpoche should - in collaboration with Drubpon Dechen Rinpoche - try to find and initially examine the boy during his visit to Tibet. They agreed to meet again at the end of July, after Rinpoche's return. They also decided that they would not disclose the content of the letter nor the content of their discussion, but that in October an announcement would be made.

The meeting ended the evening of the second day. Then the four Rinpoches made an announcement. Among the crowd waiting outside was Mr. Kunsang Sherab, the President of a buddhist association in Sikkim. According to eyewitnesses he approached the four Rinpoches and said that, in conformity with tradition, Situ Rinpoche should now find and recognize the Karmapa's reincarnation. It seems that he pointed out those people who supported Situ Rinpoche and said they had spread information in Sikkim that the Karmapas were always recognized by the Situpas and vice versa. Eyewitnesses say that Shamar Rinpoche and Jamgon Kongtrul Rinpoche replied that such a tradition did not exist, because the Karmapas always recognize themselves. The instructions left by the previous Karmapa and the extraordinary deeds of the next incarnation prove each other, a fact, evident when looking into books on Tibetan buddhist history. This reply visibly surprised many people in the crowd, as it contradicted the information they had been given for many years. Shamar Rinpoche and Jamgon Kongtrul Rinpoche then asked whether anyone of those who had spread this information could name a history book stating that the Karmapas were always recognized by the Situpas. Silence was the answer.

Eyewitnesses tell that Situ Rinpoche and Gyaltsab Rinpoche were standing next to each other. Then Situ Rinpoche was showing the letter from a distance, and Gyaltsab Rinpoche the envelope while Shamar Rinpoche and Jamgon Kongtrul Rinpoche stood at the side and talked with each other. Situ Rinpoche declared that there

would be an announcement regarding the 17th Gyalwa Karmapa on 11th of October 1992.

In his letter from March 26, 1992, Situ Rinpoche states that "...the organisation for the search and recognition of

the 17th incamation is now in place..."





Karch 26, 1992

TO POLLOWERS OF BUDDRISK AND PARTICULARLY THE EACYU LINEAGE.

I am pleased to let you know at this time that according to the details written by the lifth Gyalum Karmana, Ranjung Rigue Dorje, the organization for the search and rescentition of the 12th incarmation is now in place.

At the end of six months, as the result of "he activity already underway, and with the prayers and blessings of His Boliness the Dalmi Lams and other vajrayana leaders, the final confirmation of the incarnation will be made

> dith Pure Supplication and Prayers to the Buddha, Dharm and Sangha,

> > THE TWELFTH TAI SITUPA

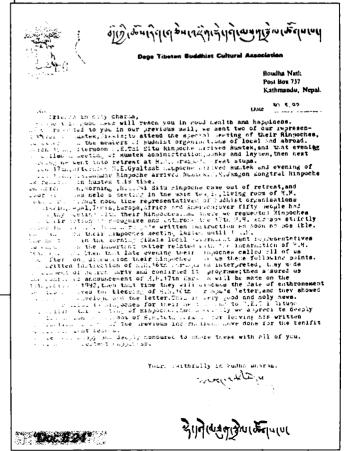
- HYDEWARAD ROAL ALT VANDRA PARK SINGARORE OUT THE 65 - FROOTED

SHERALLER OF BUDGHIST STREET FOR UPPER BHATTU DEST RANGO SHIMALCHAI PRADESILIA IN

He tells that the final confirmation of the incarnation will be made and announced at the end of six months.

On **March 30, 1992**, also the Derge association circulates a letter.

Comment: Why are Situ Rinpoche and the Derge group making these announcements? During their last meeting on March 19th, the four Rinpoches agreed to keep the search confidential and appointed Jamgon Kongtrul



a search party (see chapter "Interviews with Drubpon Dechen Binpoche"). or rather to Drubpon Dechen Rinpoche who, in an interview, said that he had received instructions to organize the search of the 17th Karmapa is Situ Rinpoche referring to? Does he actually refer to Jamgon Kongtrul Rinpoche to come from the four Rinpoches in cooperation with the Karmapa Charitable Trust. Which organization for Rinpoche as the responsible person for this task. If any announcement of this kind is to be promoted, it has

The intentions and efforts of JA PEU should not be rushed through un the past too. They, however, in-sisted that correct identification Smitter cases had taken place in meidence was not anustral as clupsed over the matter but such rodotoO ni noitasifitasbi New Gyalwa Karmapa 'discovered',

would be no failure on this count, says an official release assumed the delegates that there frame, the Rimpoches con-furned the date (11,10,1992) and date instead of a vague time delegation pressed for a definite ever, when the leader of the of six or seven months. How-XVIIIh Karmapa within a period edunce the dentification of the tion and recognition and anthe Whole process of identifies.

Rumtek monastery. The Rimpoches admitted camation to be identified by the that considerable time has Rumtek monastery. wailing anxiously for a new inall over the world, especially in Sildim and Bhutan, have been vious Karmapa in 1981. Devotes head since the death of the pre-The sect has been without a

of His Holiness the Gyalwa Kar-

with writing in red ink were shown to the delegates inver a delegates. However, to dispel any doubt over it, the envelope he kept secretard as such could not be made known to the tion. As the letter is bound by religious vorts and traditions, the contents of the letter had to XVIII Karmapa which would lead to the constituence of the constituence of his next incarraprediction letter of the late and interpreting the sacred were engagen in decipoening **υσεμε ου τυς / κτλ σειλ πμευ τυσλ** and His Eminence shamar Rim-Isangong Kontul Rimpoche. poches viz. His Eminence Gyalfour Seatholder Eminent Rim-Sherab the delegation met the According, to the leader of



Monkey year of the Tibetan

тая меск аросаіта ток салу ал met the fogents in an audience mulaiz lo enouezmegue reidb delegation drawn from six Budthe sect, when a high-powered Chalcra Centre, headquarters of poches of the Rumick Disarna This was continued by the four Seatholder Eminent Rimthe 8th month of the Water 10 year 11, 1992 (i.e. 15th day of TO TOTAL SERIOURS CONCOLOR ON US XVIIth Cyalwa Karmapa slared with the reincamation of His Holiness abready "discovered" and the identification of the the Tibetan Buddhismends now STREET OF THE NEW GYSTWS KILL CANCTOK: The king awailed

been shown to people from a distance. made and that the letter and its envelope had October the official announcement would be papers article on April 7, 1992, stating that in Beside these statements there was also a news-

No offical statement

Karmapa CharitableTrust. 1 neither by the four Rinpoches nor by the the meeting on March 19, 1992 has been issued about

The process of acknowledgement

Introduction:

After the meeting of March 19, 1992, events speed up. Jamgon Kongtrul Rinpoche, who had been appointed to search for the child on the basis of Situ Rinpoche's prediction letter, passes away in a tragic accident on April 26, 1992. After his death, ceremonies are performed in Rumtek Monstery for 49 days. During the first week, Shamar Rinpoche attends these ceremonies. Then he leaves for an already planned dharma-event in the USA. According to his talk in Rumtek on June 9, 1992, he does not see a reason to urge quick action during the time of offering ceremonies for Jamgon Rinpoche.

On May 17, 1992, Situ Rinpoche and Gyaltsab Rinpoche give a talk in Rumtek declaring that, as they could not meet Shamar Rinpoche to discuss this matter with him, they have to continue with their plan from March alone. On May 20, 1992, they involve H. H. Sakya Trinzin, showing him the prediction letter. Furthermore Situ Rinpoche and Gyaltsab Rinpoche send a search-party to Tibet which consists of their personal representatives but excludes the cooperation of the Karmapa Trust and the Rumtek Monastery. (Akong Rinpoche represents Situ Rinpoche and Sherab Tharchin represents Gyaltsab Rinpoche). The Rinpoches try to contact H. H. the Dalai Lama and, upon returning from Dharamsala, give the impression that the Dalai Lama delivered a formal confirmation. Since H. H. the Dalai Lama was in Brasil at that time, all communication was by telephone and fax. A respective document was issued through the Private Office of His Holiness.

A Letter from the Private Office of His Holiness the Dalal Lama Confirming the Reincarnation of His Holiness the XVIth Gyalwang Karmapa

On the 7th of June, 1992, when Situ Rinpuche and Gyaltsap Rinpuche arrived in Dharamsalo, His Hollness the Dalai Lama was on a visit to South America. On the evening of that same day, the two Rinpuches teleplomed His Heliness to Inform him of the following.

In this Holmess the Gyalwang Karmapa's Dakhaishalchain [sacred letter disclosing his reincarnation], it is said: 'In the east of Tibet, a nomad community with the sign of cow, the method is Dandrub and the wisdom is Ladaga." With this dear description of the names, a thorough search was made, and in the nomad community named Bakur, in the Dastack region of eastern Tibet, on the eighth day of the fifth Tibeta month in the wood or year, a buy was born whose father was Karma Dondrub Tashi and mother, Loga. After his birth, there were many wondrous signs, such as the infinite sound of music and, according the to prophesy, the sound of the control shell reverberated throughout space for about two hours and was heard by all the people of the area.

The Tulktu, Jamas, and sangha residing both inside and outside Tibet, from Gangtok Rumtek's place of Obarma, Ishurphin Monastery, and Polpung Monastery, and from all the Karmapa's monasteries requested with one-pointed devotion and aspiration, the compassionate advice for whether it would be appropriate or not to recognize this boy of the would on year, described above, as the reincarnation of the XVIth Karmapa. This request was offered along with additional information including the sacred letter, the way the search and examination was carried out, a drawing of the birthplace, Guru Rinpoche's prophesy containing a list with some of the Karmapa's names, and a letter regarding the meeting and discussions in Gangtuk.

All these were sent by fax to His Holiness and He granted this reply: "The birthplace of the reincarnation, the nonnes of the mother and father, and so forth, are in agreement with the sacred letter. It is very good that inside and outside Tibet, Tulkus, lamas, and the monasteries belonging to the lineage, are all one-pointed in their devotion and aspiration. It is appropriate to recognize and confirm following what was stated above."

This command has been granted and received. May it be known.

Signed by Tendzin Chonyi Tara, Principal Secretary to His Hollness the Dalai Lama, Dharanisala, June 9, 1992. The letter on **June 9, 1992**, issued from the Private Office of H. H. the Dalai Lama gives a description of how Situ Rinpoche and Gyaltsab Rinpoche came to Dharamsala on June 7 and informed H. H. the Dalai Lama by telephone about the letter disclosing the incarnation of H. H. Karmapa. It is stated that the request to recognize the boy described in the letter was made with one-pointed devotion and aspiration by all the tulkus, lamas, and sangha from all the Karmapas monasteries. This letter from the Dalai Lama's office was a temporary statement until H. H. the Dalai Lama would come back from Rio and then give his final recognition and confirmation.

Comment: Apparently Situ Rinpoche and Gyaltsab Rinpoche did not inform H. H. the Dalai Lama about the different opinions and the controversy regarding this matter. Otherwise the Dalai Lama could not say that his decision was based on the fact that all the Rinpoches agreed. It is also noteworthy that this temporary statement was presented by Situ Rinpoche to the public and to Shamar Rinpoche as a final acknowledgement from the side of His Holiness Dalai Lama. Actually the final acknowledgement was not given until June 30, 1992.

THE PERSON NAMED IN

Nobody expected such a sudden change. Why was it necessary for Situ Rinpoche to act so quickly? Was it because the boy was already on his way to Tsurphu? Did Drubpon Dechen Rinpoche with his search-team act too fast? In his talk on June 12, 1992, Situ Rinpoche mentions that the boy should be brought to Tsurphu only if the Dalai Lama confirms the reincarnation. Could Situ Rinpoche have stopped the boy from being brought to Tsurphu in case he had not received the temporary confirmation of the Dalai Lama? How could Drubpon Dechen, already on June 9th, in his Tsurphu interviews, say that they expected the boy to arrive in Tsurphu on June 17th? The way he presented it, everything seemed to have been already arranged even before the temporary confirmation of the Dalai Lama. In these interviews Drubpon Dechen Rinpoche also mentioned that,

in 1991, Situ Rinpoche had already been in the monastery in which the boy lived. At that time he had found the reincarnation of the abbot of that monastery. Does that mean that Situ Rinpoche knew the boy from this time already? If this is the case, why then did he not disclose this to the other three Rinpoches? They spent hours interpreting the letter which would not have been necessary. Also Jamgon Rinpoche would not, in this case, need to start his search.

While in America Shamar Rinpoche learns that Situ Rinpoche and Gyaltsab Rinpoche - going against a decision reached by the four Rinpoches at their meeting in March - decide to proceed with the search for the reincarnation of the 17th Karmapa alone. Not only do they exclude Shamar Rinpoche, but also the Karmapa Trust and the Rumtek Monastery. They send their personal representatives to Tibet to find and bring the boy to Tsurphu. and in order to give more credibility to their enterprise they also involve H. H. Sakya Trinzin. As we know from Shamar Rinpoche's speech, Rinpoche then decides to cut short his visit in America and returns to Rumtek on June 7th, 1992 in an attempt to clarify things with the two Rinpoches. Here he finds out, however, that Situ and Gyaltsab Rinpoche have just left Rumtek, going possibly to Dharamsala. Upon learning all this, Shamar Rinpoche gives a talk to the Tibetans on June 8th and to the foreigners on the following day. He also writes a letter to all Karma Kagyu members. At the time Shamar Rinpoche sends out his letter, nothing is officially known about the two other Rinpoche's communication with H. H. the Dalai Lama. People still think that in

October 1992 an announcement

will be made.

In this letter of June 11, 1992, Shamar Rinpoche tells that Tai Situ Rinpoche and Goshir Gyaltsab Rinpoche sent their representatives to recognize and bring the 17th Gyalwa Karmapa to Tsurphu. He advises everybody not to rush into any kind of action before the base for this recognition, a letter presented by Situ Rinpoche, is checked and proved correct. The authenticity of this letter is doubtful. Shamar Rinpoche also expresses his confidence, that at the end all information concerning the 17th incarnation of His Holiness will come out clearly and without any doubts, in accordance with the original instruction given by H. H. the 16th Karmapa.

Comment: In his talk on June 9, 1992, Shamar Rinpoche makes his doubts public. He had to react, as the steps undertaken by the two Rinpoches were in disagreement with what they all had agreed upon in March. He distances himself from the proceedings of Situ Rinpoche. In the last passage Shamar Rinpoche obviously refers to the informant he mentioned in his speech on June 8 and 9, 1992.



KUNZIG SHAMAR RIMPOCHE

Junt 11, 3992

From reliable sourous I was informed the Ulfai Bitu Rinnothe and Coults Cyaltheab Ringoshe, in my amounce, sont 79presentatives gunh as Akeng hispeshs and mahors to recornice and bring the 17 th Gyaltong Barmana to Thousan in Tibet.

If this is the quee, the recognizion sublibs based on the letter brought by fut bits Ribbabbs, submand to tor written by Mis Holinese Karmanni

Unforthmately the authentity of this little is doubtful. and untill ampropriate teats have then dame and confirmed, it is not adviduble for anybody to push light any kind of

duling the 17"bb incapanition of the boliness ana will same enticleasin and dithita als doubles elem time an cape, in adderdance with the or plant instructions given by H.H. the 16'th Systmany Kalesuphu



HIGH SKY LUMBITA. P.O. RUMTEK 797135. GANGTOK, SIKKIM, INCHAIRHONE. 91.359-2228

In Rumtek Monastery, during the pujas on the evening of **June 16**, **1992**, signatures are collected on two different letters, from all the Rinpoches who have actually come to attend the ceremonies for the late Jamgon Kongtrul Rinpoche.

June 16th, 1992

To the Incarnate Ringoches, Lamas, Monks, and Followers of the Lineage:

With regard to carrying out the recognition of the precious reincarnation of Fils Holineas the XVIth Grainwan, Karanapa, the refuge for all of us who are his followers, according to the unreduction freth that he has lett, and the sacred vision of Holineas the Distil Leon, supreme refuge and protector, who has confirmed this on June 7, 1973, it is certain that on the 17th day of the fourth Thetam month, the new incarnation of He Holineas the Grainwang Kernapa is invited to his great Seat of Akarakhta Tolung Tahuarphu, and there are plans that latter, he will be installed on his throne in Runnies, Sikkim. Taking into consideration the expansion of the activity of His Holineas' precious incarnation and that the activity may be accomplished free of obstacles, it is important that all members of the samples practice as much as possible the pulse of Mahakala and Mahakala, the extrastive version of the One Hundred Thousand Tshop Puja, and other appropriate prayers. Please keep all of the above in mind.

From Rumtek, the Karmapa's place of Dharma, Stemed hu-

Te1 Situ Rimpoche
Tahurphu Gyaltsap Rimpoche
Ugyen Tulku Rimpoche
Beru Kilyentse Rimpoche
Beru Kilyentse Rimpoche
Thrangu Rimpoche
Bolau Rimpoche
Robar Rimpoche
Sanger Nyempa Rimpoche
Zummang Garwang Rimpoche
Zummang Garwang Rimpoche
Choskyl Nyhma Rimpoche
Lopon Tseedtu
Karmae Khentrul Rimpoche
Ripa Tempe Nyima Rimpoche
Ripa Tempe Nyima Rimpoche
Ripa Tempe Nyima Rimpoche
Ripaten Tulku Rimpoche
Rigden Tulku Rimpoche
Dandrup Rimpoche
Dangtai Jerung Rimpoche
Dangtai Jerung Rimpoche
Dangtai Jerung Rimpoche
Nendo Tulku Rimpoche
Nendo Tulku Rimpoche
Drupeng Rimpoche
Drupeng Rimpoche
Nendo Kudhung Rimpoche

Nendo Kuchung Rinpoche
Dilyak Drupon Rinpoche
Kagru Representatives in the Government of His Holineas the Dalai Lama at Dharamsal
Lodro Tarchin and Kunga T. Tamotsang

"Doc E 27" → "Doc T 23"

Comment: Who is sending this letter to whom?

In the second letter the Rinpoches offer their gratitude to H. H. Dalai Lama for his confirmation of H. H. the 17th Karmapa's incarnation.

Comment: As we later learned from an official notification sent by the Central Tibetan Administration in Dharamsala, H. H. the Dalai Lama did not grant his seal of approval and recognition of the new

The first one is a letter "To the Incarnate Rinpoches, Lamas, Monks, and Followers of the Lineage", signed by many Rinpoches. They accept the letter of prediction and acknowledge that H. H. the 17th Karmapa will be brought to Tsurphu on June 17th and will be installed on his throne in Rumtek some time later. The Rinpoches ask members of the sangha to perform appropriate pujas and prayers for the expansion and accomplishment of His Holiness's activities.

Crown ornament of samages and nirvana, of the world of gods as well, who has attained the highest levels, the guide of gods and humans, refuge and protector, vactorious, powerful, and ornascient, you with great value, we offer this at the foot of your golden throns.

Firrough our three gates, with greatest respect and with proctation, we address Your Hollman. Today, great protector, the commitments of your aspirations have matured at the perfect time and the major and monor marks of the very essence of compassion, that you are have become canurally apparent. We offer thanks to you, unexastind bind one, who leads destitute beings lead peace and happiness, and whose speach, like the meetur of Dharms, heals and makures sentient beings. We, your respectful subjects, live and slide in the refreshing shadow of Your Hollman, our protector's compassion, and we strive to fulfill all our responsibilities.

The essence of the matter we wish to communicate to Your Holiness is that the responsibilities of His Holiness the XVIII Karmaps, Haider of the Dispo Kagyu Lineage, a described design to the unmistatern letter he left and this also accorded with the secred wishon that areas out of the deepset wisdom of Your Holiness. When we received this most precious confirmation upon our humber crowns, we were as joyful as if we had set foot on the first bodhesetive level, and we offered our greatest thanks to Your Holiness.

Since the Gyalwang Karmapa is born in Tibet, the land of snow, which is now under the captivity of the Chinese communists, we respectfully requested Your Hobiness to bastow prayers so that whatever adverse conditions or obstacles there may be, are pactfied. We further request Your Holiness to abetter in under the respection of your unbritted correlation.

With greatest respect

Tai Situ Rinpoche
Ungren Tulku Rinpoche
Bru Khyente Rinpoche
Bru Khyente Rinpoche
Ponlop Rinpoche
Ponlop Rinpoche
Ponlop Rinpoche
Sangre Nyenge Binpoche
Zurmang Garvang Rinpoche
Augment Garvang Rinpoche
Augment Garvang Rinpoche
Ripa Tenpe Nyima Rinpoche
Ripa Tenpe Nyima Rinpoche
Ripa Tenpe Nyima Rinpoche
Ripa Tenpe Nyima Rinpoche
Wangchuk Chokrul Rinpoche
Wangchuk Chokrul Rinpoche
Dudrup Rinpoche
Drupang Rinpoche
Drupang Rinpoche
Drupang Rinpoche
Drupang Rinpoche
Dilyak Drupon Rinoche
Kagyu Representatives in the Dharasmasia Government: Lodro Tarchin and Kunga T. Tambasan

"Doc E 28" → "Doc T 24"

Karmapa until June 30, 1992. The document faxed to Situ and Gyaltsab Rinpoche from Rio was only an informal confirmation issued from his Private Office. Everybody in Rumtek, however, together with the Rinpoches gathered there, were led to believe that the document that Situ Rinpoche and Gyaltsab Rinpoche brought from Dharamsala was the final and unequivocal approval of the 17th Karmapa by H. H. the Dalai Lama. Situ Rinpoche and Gyaltsab Rinpoche never bothered to clarify that what they received on June 7th was only a temporary unofficial confirmation. Thus, it seems, that the circumstances under which the signatures were collected, the conviction that H. H. the Dalai Lama had already consented and the wish to keep out of trouble made many Rinpoches sign these letters.

These two letters with the many signatures below give the impression that the Karmapa has to be elected, which is - as we know from history - certainly not the case.

On March 19th, 1992, at a meeting with Jamgon Rinpoche, Gyaltsah Rinpoche and myself. Situ Rinpoche presented a handwritten prediction letter from his protection pouch, claiming it was the written instructions of H. H. the 16th Karmapa (indicating his reincarnation). I had some doubts (about the letter's authenticity).

At this point, I rely on Situ Rinpoche (giving me correct information about H. H. the Dalai Lama's decision). Relying on our confidential discussion, I go along with the decision made by H. H. the Dalai Lama that a reincarnation has certainly been found as reincarnation of H. H. the Gyalwa Karmapa.

Hence, I suspend my demands such as having the handwritten prediction letter being subjected to a (forensic) test.

June 17th, 1992

Shamar Chokyi Lodro witnessed by Tulku Urgyen On March 19, 1992, Tai Situ Rinpoche, Jamgon Kongtrul Rinpoche, Gyaltsab Rinpoche and J held a meeting in which Tai Situ Rinpoche presented us with His Holiness' handwritten letter of prophesy, the sacred testament, which was found in Situ Rinpoche's protection talisman. At that time, a 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.

1 offer my willing acceptance and henceforth, 1 will no longer pursue the matter of examining the sacred testament, etc.

Shamarpa

witnessed by Orgyen Tulku Rinpoche

Translated by Michele Martin

"Doc E 29"

This translation by Anne Ekselius is authorized by Kunzig Shamar Rinpoche

Ŷ "Doc T 25" Ŷ

Translation done by Michele Martin

"Doc E 30"

In the meeting of **June 17**, **1992**, which has been arranged by Tulku Ugyen and Lopon Tsechu Rinpoche, Shamar Rinpoche offers his acceptance of the decision of His Holiness the Dalai Lama.

Comment: Was it necessary for Shamar Rinpoche to go against his own better judgement and give in at this point? Considering the Tibetan traditional and political rules, it certainly was. No Tibetan can oppose a decision made by the H. H. the Dalai Lama. This does not mean, however, that doubts which were so clearly expressed before, have suddenly been dissolved. According to Western criteria, in order to clear all doubts, it would be indispensable, in such a situation, to go through an objective test. Furthermore - as we learn from Shamar Rinpoche's interview included in this edition (see "Interview with Kunzig Shamar Rinpoche, August 1992" Part C, 2) - Rinpoche was told and firmly believed that H. H. the Dalai Lama had indeed granted his final seal of approval on June 7th. He had no idea that at the time of signing his statement of acceptance no such final approval from the Dalai Lama had yet been issued. It therefore means that Shamar Rinpoche wrote his statement on the basis of misleading information presented to him.

Two translations of Shamar Rinpoche's letter of acceptance have been presented. One authorized by Rinpoche himself; the second one - an unofficial version - has been sent around to all dharma centers, thus



KUNZIG SHAMAR RIMPOCHE

July 18, 1992

To Situ Rinpoche,

I am writing to you regarding the agreement which I offered in favour of R.R. the Doloi Luma. It seems that the agreement letter which I wrote for this purpose has been translated into English on your behalf. Unfortunately the meaning of my letter has been missinterpreted.

Enlosed I am sending you the new translation which was made on my behalf and I am asking you to see to it that the incorrect version is not appears anymore.



enclosure

HIGH SKY LUMBITA, P.O. RUMTEK-737135, GANGTOK, BIKKIM, INDIA PHONE: 91-389-2228

creating an incorrect impression of what Shamar Rinpoche actually said in his statement. An instance of such wrong impression is e.g. the translation of the last sentence of Rinpoche's statement. In Michele Martin's version Shamar Rinpoche unequivocally states "I offer my willing acceptance and henceforth, I will no longer persue the matter of examining the sacred testament, etc." whereas in the authorized version what Rinpoche in fact says is: "Hence, I suspend my demands such as having the handwritten prediction letter being subjected to a (forensic) test". The reader can decide for himself if there is a difference between: (1) a promise to no longer persue a certain action, and (2) an offer to merely suspend the same action.

July 18, 1992: Shamar Rinpoche sends a letter to Situ Rinpoche asking him not to spread the incorrect translation of his above statement anymore.

"Doc E 34"

June 22, 1992:

Situ Rinpoche and Gyaltsab Rinpoche send out a letter informing all the dharma centers about the discovery of H. H. the 17th Karmapa and the confirmation of H. H. Dalai Lama. They mention that a disagreement arose, but it has now been cleared.

Comment: Can one truthfully say that the disagreements have been resolved?

The Karmapa Charitable Trust, formed by the 16th Karmapa himself, is the institution which legally represents Karmapa and everything that has to do with Karmapa's monasteries, religious ceremonies etc. Therefore, any official statement as to the official recognition, enthronement etc. of the Karmapa's reincarnation has to be issued in cooperation with the Karmapa Charitable Trust. The Trust, however, did not send any information.

On **June 30**, **1992** the Dalai Lama delivers his formal approval and recognition of the candidate as being the 17th Karmapa. On this occasion he gives brief advice to Situ Rinpoche and Gyaltsab Rinpoche.

This advice is sent around as a transcript from a tape recorded during the audience. It is said that His Holiness the Dalai Lama states that it is mainly Situ Rinpoche and Gyaltsab Rinpoche who are respon-

sible for finding the reincarnation of the Karmapa; that it is of great benefit that his reincarnation has been found. Disharmony and some difficult situations are mentioned, but are to be of little importance. What is important, is to focus on what has real and profound significance. Finally H. H. the Dalai Lama praises the Karmapa and makes wishes for the accomplishment of his activity and for his long life.

Comment: The reading and translation of this transcript was done by people supporting the activity of Situ Rinpoche. As other translations of this group have contained numerous errors and exaggerations, one cannot be sure without checking the original tape, that this transcript presents the words of the Dalai Lama objectively and correctly. The tape itself was unfortunately not available to the editorial staff.

As we know from different sources it was the *four* Rinpoches' joint responsibility to find H. H. Karmapa's reincamation. The different meetings and announcements have been done in cooperation with the Karmapa Charitable Trust, which is the legal executive body of the Karmapa Institution. For this reason it is not clear why in this transcript it is said that mainly Situ Rinpoche, along with Tsurphu Gyaltsab Rinpoche are responsible for finding the reincarnation of Gyalwa Karmapa.





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To all the Dharms Center

June 22, 1992

Daw Followers of the Lineage

Today, on the last day of ceremones for our beloved Jamgon Kongtrul Jimpochs, we are honored to annuance this message

The refuge end guide of all beings, His Holmans the XVIIIs Cyclwang Kermapa, who is the suprame head of our langue, the prodous incurrence has been discovered stockly coacing to the sacred lates of prediction left by His Helmans the XVIIIs Cyclwang Karmapa. This was reported to His Holmans the Under Lama, and with great landense has commented of information of the coarnels of the Stockholmans.

As you all are aware, an obstacle in the form of a daagreement arose, but through the blanking of the Buddhas and Budthasirtosa, and capecially through the blanking of Itis Hollansk the Karunga bitansil, this obstacle has been cherned away. Therefore, it is now that the top top the through a wind with his been diffilled and his Hollansa is with us in different form. We all look forward to receiving his bleverage and the aprixual benefit artistic from his limitings commondor and without his

We all join together as followers of the Lord Buddhs and of the Karssapa's breege to wish the XVIIth Gydvening Karsups good health, longevity, and fulfillment of his Buddha activity. Hongare to the Triple Cem. Hongage to the Karssapa.







Brief Advice from His Hobiness the Dalai Lama Translated from His Message To Tai Situ Rinpoche and Gushir Gyajtsap Rinpoche Taged on June 30th, 10 45am in Dharamaala

It is mainly Situ Rinpoche, along with Tsurphu Gyalbap Rinpoche and those closely connected, who are responsible for finding the reincarnation of Gyalwang Karmapa Rinpoche and I am very happy about this. The Gyalwang Karmapa is a supreme master of Buddhist teachings in general, a magnificent fama of Tibet, and in particular, of the Kagyu (multion)'s Karma Kamisang lineage to have tound his reincarnation, therefore, is a great benefit for Buddhism in general and for the Kagyu Indigen in particular, and so I am very happy.

In Tibetan, there is a proverb that says where there is great Dharma, there is immense Mara, and so there has been a little disharmony and some difficult situations, but these do not have great importance. What is important, is the focus on what has real and protound significance that mow you have worked, keeping in mind what is most important and essential, and you should continue to focus on what is vital, what is crucial.

in the world today, many people have an active interest in Bioldhist teachings in general, and especialist in eastern philosophy, and particularly, in the teachings of Hobitin Buddhism, which bring together the suita and faintra traditions. In the future, there will be more people who have this interest. The activities of the previous XVIth Gyalwang Karmapo were most successful; he pointed the roots of Dharma and the Buddha's teachings generally flourished. At such a time, we middhists, who follow the same teacher, Shakyamini Bioldha, and count ourselves his osciptes, should continuously maintain pure vision and serve the teachings well, so that outsiteties sentient beings may always enjoy the source of happiness. We usually pray that the teachings will help all sentient beings; if this is not immediately possible, then at least we can help dross of this earth, and especially human beings. This is very important, and so everyone should do whatever possible not to harm others and to travel the noble path of jeuce.

proxy that this precious reincarnation will have a long life and that his activity, as that of the precious incurnation of the Gyalwang Karmapa, will Bourish for the benefit of the teachings and some int beings. Whatever his wishes are, may they be spontaneously accomplished. I wish you all each Delek.

On **July 3, 1992**. The Department of Information and International Relations announced the official recognition of Karmapa's reincarnation by H. H. the Dalai Lama directly after the meeting of the two Rinpoches with the Dalai Lama on June 29, 1992.

The document states that the reincarnation of the 16th Karmapa has been recognized by H. H. the Dalai Lama. It gives the name and place of birth of the new incarnation and describes how H. H. the Dalai Lama was informed

about the prediction letter. It also refers to the Rinpoches' audience with His Holiness, and how the regents personally apprised His Holiness of the details concerning the reincarnation. His Holiness then provided the letter, which is quoted in full. The document is signed by the Minister Tashi Wangdi.

Comment: The statement reads as if Shamar Rinpoche, Situ Rinpoche and Gyaltsab Rinpoche had been at the same audience with H. H. the Dalai Lama. Situ Rinpoche and Gyaltsab Rinpoche, however, had been with the Dalai Lama in the morning, and Shamar Rinpoche in the afternoon. In an interview for the "Tibetan Review" in August 1992 Shamar Rinpoche explains the position he presented to H. H. the Dalai Lama during his audience. Since the Dalai Lama was told that all the Kagyu lamas had agreed on the incarnation and an announcement had already been made all over Tibet, His Holiness then found it difficult not to back up the new incarnation. Shamar Rinpoche also informed him that he had other clues as to the identity of the 17th Karmapa



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DEPARTMENT OF INFORMATION AND INTERNATIONAL RELATIONS

For Immediate Release:

H.H.THE DALAI LAMA RECOGNISES KARMAPA'S REINCARNATION

The reincurnation of the 16th Gyalwa Karmapa has been recognised by His Holiness the Dalai Lama. The 16th Karmapa, who was the head of the Kagyu lineage of Tibetan Buddhism, had passed away on November 6, 1981.

The reincarnation, Ugen Thinley, has been found in Lhathok in eastern Tibet, born to a nomadic family on June 26, 1985.

The karmapas have the tradition of leaving behind a prediction letter detailing the whereabouts of their reincarnation. Aided by such prediction letters, the Dalai Lamas traditionally made the final confirmation of the reincarnation. In early June 1992, His Hollness the Dalai Lama, who was then on a tour of Brazil, was informed about the prediction letter of the 16th Karmapa. After studying the letter and the information concerning the eight-year old boy in Tibet, His Holiness confirmed the boy as the 17th Karmapa.

Soon after His Holiness the Dalai Lama's return to Dharamsala from South America, the three regents of Rumtek Monastery (the seat of the Karmapa in exile) - Shamar Rinpoche, Tai Situ Rinpoche and Gyaltsab Rinpoche - came to Dharamsala. During an audience with His Hollness on June 29, 1992, the regents personally apprised him of the details concerning the reincarnation. His Hollness then provided the formal confirmation letter. The letter reads, "The boy born to Karma Dhondup and Loga in the Wood-Ox Year (of the Tibetan calendar) identifies with the prediction letter (left by the late Karmapa) and is hereby recognised as the reincarnation of the 16th Karmapa. With prayers for his wellbeing and for the success of his activities. The Dalai Lama."

Tashi Wangdi Kalon (Minister)

July 3, 1992

Central Tibetan Administration, Charamasis, H.P. (INDIA) 178216 Tel: (01892) 2457, 2598; Fex: 01892-0elhi Office Telex No. 31-65140 BDL IN

"Doc E 33"

although he did not yet have a precise candidate. Shamar Rinpoche requested the Dalai Lama to examine these clues when the time became ripe. The Dalai Lama agreed to this.

Many followers of the Kagyu lineage as well as different Karma Kagyu organisations wrote letters to His Holiness the Dalai Lama, requesting him to investigate the matter again, since there were doubts, which had not been clarified. As an answer, the Central Tibetan Administration of H. H. Dalai Lama sends an official notification on **July 23, 1992**.



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DEPARTMENT OF RELIGION AND CULTURE Central Tibetan Administration of H.B. Dalai Lama

HIS HOLINESS THE DALAI LAMA RECOGNIZED THE 17TH GYALMA KARMAPA

A Special Official Motification

The Office of Mis Holiness the Delai 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 Karmspa. We are issuing this special notification for all those who are concerned on the matter.

- While certain controversy over the Sacred Prediction Letter arose lately, there had never been any traditional lapse or impropriety from His Hollness the Dalai Lama in having given his final approval to the recognition of the 17th Karmapa.
- The regente of Rumtek, individually, called on His Holiness the Dalai Luma 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 Gyalteab Rinpoche submitted a copy of the Sacred Letter, interpretation of ite indications, a precise report of the consistent findings of the search party, and other supplimentary 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 Holinese the Dalai Lama after etudying 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 Gyaltesb Rinpoche together called on Hie Holinese the Dalai Lama in Dharassala in the morning, while Shmmar Rinpoche separately called on His Holinese in the afternoon of the same day. The Rinpoches reported to His Holinese the details of the Karmapa reincarnate matter.
- 6) On June 30, 1992, after due consideration of the overall matter, His Holiness the Dalel Lama finally granted his

Gengchen Kyuhong, Dharamasla-176215, Dist. Kangra, H.P. India Phone. (1892) 2685



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DEPARTMENT OF BELIGION AND CULTURE Central Tiberan Administration

formal seal of approval and recognition to the Lhathok-born candidate as the 17th Earsape.

Thus, His Holinses the Delai Lama granted his final semi of approval and recognition to the 17th Gyslum Karamps, not randosly or heatily for any reason, but after eatiefying himself by means of hearing a series of reports 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 Karanpa as indicated by the Bacred Latter of Prediction left by the 18th Karanpa, consistently sonfirmed by the search party, and as formally approved by His Soliness the Delai Lama are as below.

1) Name of the Reincarnate:

Ugen Thinley alias Apo Gags

2) Date and Year of birth:

June 26, 1985 (Wood-Ox Year)

) Place of hirth:

Village: Bak District: Lha

Bakor Lhathok Then

Provin

cer Kham v: Tibet (occupied)

, same or parents.

ouncry: Troot (occ.

) Place of residence:

Samuela Managana Tibat

b) Place of Pesidence:

Tsurphy Monastery, Tibet



July 23, 1992

Gangchen Kyishong, Dharamasia-176215, Dist. Kangra, H.P. India Phone. (1892) 2685

"Doct 45"

In this document the office of the Dalai Lama states that on June 30, 1992, H. H. the Dalai Lama finally granted his formal seal of approval and recognition to the Lhathok-born candidate as the 17th Kannapa.

Comment: The office of the Dalai Lama states that according to formal announcements issued from Rumtek, the sacred letter (and the interpretation of its indications) were approved by the four regents at their last meeting in Rumtek on March 19, 1992. Such formal announcements of approval, however, do not exist. The last decision of the four Rinpoches from their meeting in March, was that Jamgon Rinpoche should secretly search for the child, and an announcement would be made in October 1992 after his return from Tibet. There was no formal statement signed by the four Rinpoches and endorsed by the Karmapa Charitable Trust after their March meeting.

The letter issued by Situ Rinpoche and Gyaltsab Rinpoche on June 22, 1992, does not have the status of a formal announcement as it is neither endorsed nor approved by the Trust.

The official reaction from the Karmapa Charitable Trust itself is a letter sent by the General Secretary of the Trust to the Trustees on August 3, 1992 (see next document). It is stated that since the requested test of the testimonial letter to establish its authenticity has not been done, the Trust has to find an alternative way to prove the genuineness of the already recognized 17th Karmapa.

RECENT EVENTS

After these events many Karma Kagyu centers as well as individuals from all over the world sent letters to the Trustees of the Karmapa Trust and to various officials in the Sikkim Government, asking them to make sure that the matter of the Karmapa's reincarnation is treated correctly and without being mixed with politics.

The following letter by the General Secretary of the Karmapa Trust seems to be a reaction to these inquiries.





DHARMA CHAKRA CENTRE P D. RIANTEK 737 138 GANGTOK, BIKKIM INDIA. LE - DHARMACHARIA SROSM

Honourable Trustees.

I would like to address all of you in connection with the recent event of the recognition of the 17th Gyalwa Karmapa. A matter that has become very urgent.

The Trust was always under the impression that the letter written by His Boliness. The Late 16th Gyalwa Karmapa, pertaining to his own rebirth, was found in the "Teagam" at the Dharma Chakra Centre of Rumtek, as declared by Shamar, Sithu, Cyaltsab and the late Kongtrul Rinpoches on the 23rd of February 1986.

This letter and the declaration on the 23rd of February 1986 of its authenticity by the four Rinpoches has now become invalid because of the letter produced by His Eminence Tai Sithu Rinpoche. It is worth nothing that the Trust has nover officially been informed of this letter produced by His Eminence, Tai Sithu Rinpoche.

To satisfy all the international following of the Gyalwa Karmapa, the letter produced by His Eminence Tai Sithu Rinpoche must be tested and proven by retiable methods as to its authenticity. Since this is not being done, not only to contend the followers of the 16th Gyalwa Karmapa, but also to satisfy ourselves, atleast morally, the Trust must find an alternative to prove the senuincess of the 17th Karmapa so recognized.

The Trust must also take measures to safeguard all the very valuable articles that the late Gyalwa Karmapa brought from Tibet with so much effort. It is extremely important that we prevent these treasures from falling into the wrong hands. Every effort must be used to see that all the articles are finally handed over to the 17th Gyalwa Karmapa, who will

INTERNATIONAL KAGYU HEADQUARTERS OF HIS HOLINESS THE GYALWA KARIMAPA



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become the sole Trustee of the Karmapa Charitable Trust at the age of twenty years.

As the Gyalwa Karmapa's Trustees, we are not only bound by duty to protect his treasures, but must also see to it that the real Karmapa be enthroned. God forbid a wrong person from being recognised and misleading thousands and thousands of devotees! The capability of the trustees would be extremely questionable if it were incapable of ensuring that the genuine Karmapa be rightfully enthroned.

At this juncture, it is not advisable to consider making any changes either to the policies or the Trustees.

I would like to emphasis how strongly I feel about the tasses mentioned in this letter. I request that all of you come forward in this hour of need, stand firm, and act unhesitatingly to secure the interests of the Late Cyulva Karmapa.

I beg to remain.

Tours most respectfully,

(Tobja Yulgyal) Genaral Septitary-Cum-Trustee Karmara Charltable Trust

"Doc E 36" → "Doc T 26"

On **August 3, 1992**, the General Secretary of the Karmapa Trust, Topga Rinpoche, writes a letter to the Board of Trustees concerning the recent events.

He states that the Trust has always relied on the declaration of the four Rinpoches from Feb. 23, 1986, that H. H. the 16th Karmapa's letter is in the relic-box. The trust has not been informed about the letter which Situ Rinpoche presented as a prediction letter. As the testing of the letter was rejected, Topga Rinpoche declares that alternative ways have to be found to prove the authenticity of the Karmapa recognized on the basis of this letter.

Another important issue are the valuable articles that the late Gyalwa Karmapa brought from Tibet. Topga Rinpoche stresses that it is the responsibility of the Trust to safeguard these treasures and to ensure that they are eventually handed over to the 17th Karmapa. He emphasizes that they must not fall into the wrong hands. Furthermore, as Trustees of the Gyalwa Karmapa they must see to it that the real Karmapa be enthroned. Topga Rinpoche declares that this policy of the Trust should not be changed at this point, and finally he requests the Trustees to secure the interests of the late Gyalwa Karmapa.

Comment: Upon examining this letter one sees that the Trust was not involved in the course of events, even though as the Karmapa Charitable Trust it is responsible for the affairs of Rumtek and Tsurphu. Despite the threatening atmosphere and attempts to intimidate him, Topga Rinpoche in his function as General Secretary adheres to the principle of securing Karmapa's interests.

The Role of the Derge Association

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them and the aims they pursue. played a decisive role during the events of June, 1992 in Rumtek. In this chapter we outline more details about action. This group spread a lot of information among the Tibetans and later also among Western centers and In the year 1990 the Derge Association, now called "Derge Tibetan Buddhist Culture Association" came into

known to be business people who usded religious objects and carpets. The main sponsor of the group is said in Eastern Tibet started the Derge Association in Kathmandu, Nepal. Many of the founding members were he became a senior minister. After resigning from this function, he and members of several families from Derge Kannapa. He worked in different departments such as public relations, religion and education, and later on of the Tibetan Exile Covernment, during which time he is said to have been in opposition to H. H. the 16th The founder of this group is said to be Mr. T.N. Cyuchen, who formerly served for many years as minister

of Situ Rinpoche in finding Karmapa's new incamation. brought forward are: repeated accusations against the General Secretary Topga Binpoche, and the promotion In the collection of letters sent to Tibetan and Western members of the Karma Kagyu School the main points to be Karge, who serves as Situ Rinpoche's right-hand man.

since H. H. Karmapa passed away. That for ten years there has been no new information and that the four In their letter of 1990, the members of the Derge Association begin by reiterating that it has been a long time

Rinpoches' attention. about certain rumours and want to bring them to the ken reincamation. They claim to be very worried Rinpoches are responsible for finding the unmista-

from being given to the public. Rinpoches, but that someone prevented this news that the second letter had been opened by the four should be performed. Then they say they were told with the first one telling about certain rituals that one letter had been found, then it was two letters -They recount that at first it was announced that

ches' meeting in Delhi. this "good news" from being disclosed at the Rinpogood results. They also say that someone prevented joytul cries of peacocks". This made people expect where he announced "good news similar to the November 1989 addressed to the other Rinpoches They then refer to Situ Rinpoche's letter from

letter addressed solely to the other lineage holders? Who could possibly have prevented Situ Rinpoche from who are the people who knew the content of this from Situ Rinpoche's "peacock-letter", one must ask By mentioning that people expected good results contained a specific date when it was to be opened. information - given on Feb.23, 1986 - was that it content of the so-called inner letter. The only there existed no information whatsoever about the becoming public - seems to be a rumour. In 1990 - that it was opened, but somehow prevented from out the world. What they say about the second letter Association itself that spreads many of them through-Comment: What regards rumours, it is the Derge

your work is not wasted, please see to it that the name of the Kamiapa is maintained in realisation is probably the same as that of the Karmapa. Therefore, please make sure that to be careful. You are the lineage-holders who H.H. the Karmapa trusted. Your We do not know it all this is true, but since people talk about these things we ask you also heard Topga Rinpoche have said that there is no letter of instruction left by His Then we heard that Topga Rinpoche called a meeting with Runtek administration. We

someone prevented these news to be given to the public.

this did not happen. We also were told that someone prevented a good result to come

Then we heard Situ Rinpoche wrote a letter which made people expect a good result but

Then we were told that the second letter was opened by the four Rinpoches but that

and that one of these letters enumerated various rituals to be performed. We were happy which indicate the reincamation. Then it was rumoured that two such letters were found

First it was remoured that the 16th Karmapa left a letter with written instructions behind

If this continues no-one will be able to accomplish this task. We are writing about these

him. At this point there are rumours throughout the world concerning the reincamation. The four of you are responsible for finding the unmistaken reincarnation and enthrone

reincamate in a succesive line. Ten years have now passed since the 16th Karmapa

holders. One knows from Tibet's history that the Karmapa was the first master to Buddha's Doctrine in particular Tibetan Buddhism which depends on our lineage-

for the following reason. All of us are in good conditions due to the spreading of the

We, the Derge Committee of Nepal ask you not to be insulted as we are confacting you

Shamar Rinpoche, Situ Rinpoche, Jamgon Rinpooche and Gyaltsab Rinpoche,

cincarnate. We who are devotees feel that we now have to do something. passed away. During this period there have not been any informations as to the

the world in particular in Tibet.

one of your meeting in Delhi.

to recieve these news.



Dungse Kargay Nameay Dondrub Putsog smiyN Yaygne? Isygms/ idzaT deyarT ասյլույ Linpon Tupga Situ Dorje Chudo Wonga Lutgo Chine Changkung Getob Tenpa Dorje Ogma Kalzang Chine ипсьей Могри 28λ Σουλο

WELL SOUL

the part, "Communication between the four kinpoches and the Trust". If the Derge Association had been truly meeting from being held in Rumtek? This was proved to be wrong by the analysis of the respective letters in tevesting his "good news" at the meeting in Delhi? Are they also accusing Topga kinpoche of preventing the

concerned about getting the matter clarified they should have questioned the four Rinpoches directly. Instead they sent this "rumour letter" to 75 persons listed in the Tibetan original as part of a well organized political campaign to exert pressure on the four Rinpoches, to attack Topga Rinpoche, and at the same time to indirectly support Situ Rinpoche.

Together with this letter the Derge group also included a similar letter of **August 23**, **1990**, from another political Tibetan association in India called "The Standing Committee of the Chushi Gangdrug, India". It was addressed to the four Rinpoches and contained severe accusations against Topga Rinpoche. This letter, as far as we know, was the only one of its kind from the Tibetan Committee of Chushi Gangdrug.

The letter begins by addressing the four Rinpoches as the leaders of the Practice Lineage. Then it states that not only the followers of the lineage, but also all Tibetans, eagerly wait for the Karmapa's incarnation. The Rinpoches are blamed for neglecting their duty, because after ten years there has been no sign of the incarnation yet.

In a rather dramatic way the Chushi Gangdrug Committee states, that they have LETTER TO: SHAMAR RINPOCHE, TAI SITU RINPOCHE,
JANGON KONTROL RINPOCHE AND GYALTSAP RINPOCHE

FROM: THE STANDING COMMITTEE OF THE CAUSHEGANGDUG, PEFENSE TIBET VOLUNTARIES, HOUSE NUMBER 46, NEAR TIBETAN COLONY MANJUNEKATIIA, DECHI, 110054, INDIA

THE LEADERS OF THE PRACTICE LINEAGE, SHAMAR RINPOCHE, TAI SITU RINPOCHE, JAMCON KONTROL RINPOCHE AND TSURPHU GYALTSAP RINPOCHE.

WE, CLISHEGANGDUG, CENTRAL OFFICE STANDING COMMITTEE REQUESTS THES THE FUTURE OF AND HAPPINESS OF TIBETAN PEOPLE AND THE PRODUCT FULL OF BUDDHISM IN TIBET IS TOTALLY DEPENDENT UPON THE INCAMBATIONS OF THE LEADERS. IN THIS LINE THE KARMAPAS, ARE THE OLDEST INCAMBATION. HE IS A CREAT SPIRITUAL LEADER FOR ALL BUDDHISM. ULTE THE 16TH INCAPRATION, FROM ONE TO THE OTHER INCAMBATION, IT ACKNEVED THE GREAT BENEFIT FOR THE FOLLOWERS.

BUT THE 16TH INCARNATION PASSED AWAY ABOUT TEN YEARS AGO, SINCE THEN, IT IS NOT ONLY THE FOLLOWERS OF THE LIMEAGE, BUT ALL THEFLASS EAGERLY WAITING FOR HIS INCARNATION, DAY AND NIGHT UP TO THIS WORTH, THIS WISH IS NOT FULFILLED, AND DON'T SEE ANY SIGN FOR IT, TIME IS TOO LONG. WE ALL CANNOT IGNORE THIS VERY IMPORTANT DOT IT. THEREFORE, WE HAVE NO CHOICE BUT TO WRITE IT.

ALL OF YOU, ARE VERY GREAT INCARNATIONS AND PERSONALLY YOU ALL ARE TO HAIN DISCIPLES OF THE 16TH KARMAPA. NOT ONLY THIS INCARCATION, BUT ALL THE PAST INCARNATIONS HAVE DISCIPLE AND TEACHER RELATIONS. IN TURN, YOU HAVE TRADITIONAL RESPONSIBILITY OF HOW THE PREVIOUS INCARNATIONS HAVE CARRIED OUT. WE HAVE NO CHOICE, BUT TO REMIND YOU. IT THIS DELAY CONTINUES, GENERALLY, ALL BEDDHIGM AND SPECIFICALLY THE TIBETAN PEOPLE WILL SUPPER; THE TAPAL IS YOUR RESPONSIBILITY, WE ARE SURE THAT YOU KNOW THISE. BUT ACCORDING TO MIND WE HEAR, THE KARNAPA HAD ONE OUTER AND LOCAL LETTER LEFT AND SOME SAY, IN KARNAPA'S GOLDEN LOCKET, THERE, IS VERY CLEAR INSTRUCTION FOR INCARNATION, BUT SOME FOMERIOL PEOPLE, ONE OR TWO, BON'T ACKNOWLEDGE IT. BECAUSE OF THIS GUSTACLE THE DELAY OCCUR. THIS CANNOT BE TRUE, BUT THIS BAD TALK SPREAM. IN GVER, ANYBODY CL. BE RELATED WITH ANYONE OF YOU IT CARNOT TYME THIS RESPONSIBILITY, SPECIALLY NOT ONLY THE LIBERATY, BUT ALL THE THETMANS, BOTH MONES AND LAY PEOPLE CANNOT APPORT OF JUST REMAIN STRENT. THE SUN IS EVERYBODIES SUN, LANA THE INCAMPATION SHOULD BE GENUINE ONE, STRICTLY ACCORDING TO THE RESTRUCTION. SHOULD BE PURE AND SHOULD BE ENTRROWED. PLEASE TARE THIS HIS HOUSE ONE, STRICTLY ACCORDING TO THE RESTRUCTION. SHOULD BE PURE AND SHOULD BE ENTRROWED. PLEASE TARE

FEGS WILHI, CAUSHECANCOUG OFFICE 22kg, suddef, 1990

"Doc E 11" → "Doc T 9"

no other choice but to remind the Rinpoches of their duty. Otherwise all Buddhists and especially the Tibetan people would suffer.

Comment: In response to the first two passages which concern the Rinpoches' neglect of their duties one has to say that finding the reincarnation does not necessarily mean there will be quick results.

In the next passage they claim that there is clear instruction for finding the reincarnation, but this instruction is being held back because "some powerful people, one or two, don't acknowledge it". They insist that one cannot remain silent knowing this. They stress the importance of realizing that the Karmapa is everybody's Lama, that "the incarnation should be a genuine one, strictly according to the instruction. Should be pure and should be enthroned".

Comment: How was it possible for anyone except the four Rinpoches themselves to know anything about the contents of Karmapa's letters?

In view of the current questioning about the authenticity of Situ Rinpoche's unmistaken prediction letter, and subsequent doubt about the legitimacy of the 17th Karmapa - it is very remarkable that this group foresaw these details so precisely: e.g. that one or two powerful people (Shamar Rinpoche and Topga Rinpoche) would not acknowledge the instruction letter thus raising doubts about the boy being the genuine Karmapa. How did the Chushi Gangdrug Committee get these ideas at this time? Did they maybe know about Situ Rinpoche's prediction letter even before the other three Rinpoches? The Chushi Gangdrug Committee letter is dated August 1990. At that time Situ Rinpoche must have already opened his prediction letter since it bore the instruction that it was to be opened in the Iron-Horse-Year (1990).

To
Topes Rinnoche who possesses unnaralled qualities.

Some of us who come from Derge but now live here in Nepal have something important to discuss with you. As to the proceedings concerned with the enthronement of the 16th Karmapa's incarnation you who are relative of the 16th Karmapa is the person we had put our hopes in. We considered you superior as to shouldering the responsibility of working with these proceedings. We had confidence in you concerning this matter. However, you have failed our bopes. We heard you have made many contradictory statements, e.g. we have heard that you sent a letter to Rumtek where you wrote that the unmistaken incamation of the 16th Karmapa was born in Bhutan and that Rumtek should make preparations to celebrate. This contradicts the testimonial letter. We also have heard that you said that you do not possess this testamonial letter and that you do not know if there is one. When we think about these rumours we have the impression that you are attempting to hinder carrying out the instructions of the letter and the efforts of the four Rinpoches. Furthermore, the supreme Situ Rinpoche has written a letter in which he said that the four Rinpoches were to have met in Rumtek on the 15th of the first month of this Tibetan year with regard to the recognition of the precious incarnation of the 16th Karmapa and we heard you opposed this. Therefore this meeting took place in Delhi. Even though the results of this meeting are not publicly known, you called the members of the administration of Rumtek and said that the meeting in Delhi had no significance. You are said to have told the members of the Rumtek inistration that you cannot accept a decision made by one or two individuals concerning the 16th Karmapa's re-incarnation. Many people think your statement about a decision taken by one or two individuals refers to a decision which could only be properly made by the four Rinpoches. Therefore, we ask you to give what we have said serious thought. We exhort you to support the instructions in the testimonial letter and the efforts of the four Rinpoches. If things are left in their present condition nothing good will come just as one can not stop a landslide with a rope. Please consider this in a way conducive to a good result.

Nepal the 27th of October 1990

Say Donyo Dungye Kargay
Wangma Kalzang Chime Sangyay Nyima
Changkung Getob Tsultrim
Chudo Wongga Sitar Dorje
Zinpon Tuga Lutgo Chime
Trayab Tashi Namgyal Tenpa Dorje
Namsay Dondrub Puntsog Rinchen Norbu

"Doc E 13 → "Doc T 11"

In this letter of **Oct. 27, 1990**, the Derge group directs severe accusations towards the General Secretary Topga Rinpoche. It is signed by 14 of its members out of whom, as far as the editors know, two belong to the Kagyu-, seven to the Sakya-, three to the Nyingma- and two to the Gelugpa tradition. Even though the letter is addressed to Topga Rinpoche personally, it has been sent to the 75 people whose names are listed underneath the letter.

First Topga Rinpoche is considered to be very capable of working in the proceedings towards the reincarnation of H. H. the 16th Karmapa, but then he is said to have failed the Derge group's hopes.

Comment: Why?

Drawing evidence from rumours, the group accuses Topga Rinpoche of sending a letter to Rumtek, which stated that "the unmistaken incarnation of the 16th Karmapa" had been "born in Bhutan and that Rumtek should make preparations".

Comment: According to Topga Rinpoche himself, in a letter from 1986 he told about auspicious signs, such as rainbows in the sky, which occured while he was in Bhutan. He had therefore asked the Rumtek Monastery to make pujas for the celebration of this auspicious event. He did not mention anything about an unmi-

staken incarnation of H. H. the Karmapa in his letter. None of the four lineageholders was in Rumtek at that time. One can speculate as to why at the end of 1990 the Derge group refers to this event which happened five years earlier. It is understandable that at a time when everybody was waiting for the new Karmapa such kind of indications, especially coming from a person in Topga Rinpoche's position, could be easily misinterpreted and converted into rumours and false hopes.

The letter goes on: "This contradicts the testimonial letter".

Comment: At this point, no letter indicating details about Karmapa's reincarnation has yet been officially presented. So which testimonial letter are they referring to? The first letter, or the second one which has not been opened yet, or maybe even the one which Situ Rinpoche had discovered in his pouch but which the other three Rinpoches do not know about? Then it continues: "We also have heard that you should have said that you do not possess the testimonial letter and that you do not know if there is one".

Comment: How can they blame Topga Rinpoche for not possessing a testimonial letter and not knowing whether such letter exists? This subject is supposed to be the exclusive domain of the four Rinpoches.

The Derge group states that because of these rumours they get the impression that Topga Rinpoche was hindering the efforts of the four Rinpoches to carry out the instructions of the letter.

Comment: Which letter do they refer to? Through such unlogical accusations, which are widely spread, it seems that the Derge group tried to weaken the position of the General Secretary. Why?

The next two points refer to the letter of November 21, 1989 in which Situ Rinpoche announced his great news about the prediction letter. The Derge group accuses Topga Rinpoche of hindering the next meeting of the four Rinpoches, which was to have taken place in Rumtek.

Comment: As one can see from the documents of Feb. 5, 1990, Feb. 9, 1990 and Feb. 12, 1990 in the chapter "Communication between the four Rinpoches", it was the Shamar and Situ Rinpoches who decided, that the meeting should take place in Delhi on March 14, 1990.

Topga Rinpoche is accused of having said to the members of the Rumtek administration, "that the meeting in Delhi had no significance".

Comment: As we already discussed in the above mentioned chapter the Rinpoches had left the decision about

making the statement from their meeting in Delhi public in the hands of the Trust. Since the Delhi meeting did not produce anything of substance concerning the 17th Karmapa, it seems that the Trust decided not to disclose the short announcement that followed this meeting. In order to avoid rumours, however, one could argue that the Trust should have published the Rinpoches' statement about this meeting even though it contained no new information. Merely saying that Topga Rinpoche referred to that meeting as being insignificant is a false claim. The Derge Group also criticizes Topga Rinpoche's stated position that only a decision supported by all four Rinpoches unanimously would be authoritative enough for execution by the Trust.

Comment: This raises the interesting question of the four Rinpoche's structure of making decisions.

At about the same time, on October 27, 1990, Topga Rinpoche also receives a letter from the Tibetan organisation in India called "Chushi Gangdrug", which has already sent another letter to the four Rinpoches in August 1990. This "Chushi Gangdrug" letter was not available to the editors, but is analysed through references in Topga Rinpoche's letter to Shamar Rinpoche from **Oct. 29, 1990**.

To Kunzig Shamar Rinpoche,

I have received a letter from the organisation called "Chushi Gangdrub" where the members express concern with that a long time has passed since the death of H. H. the 16th Karmapa. I have enclosed the letter which I sent them in return.

In February 1986 Situ Rinpoche, Jamgon Rinpoche, Gyaltsab Rinpoche and yourself announced to all members of Rumtek administration that the four of you will take the responsibility for finding the reincarnation of H. H. the 16th Karmupa. You also announced that you had found the written instructions left behind by His Holiness which indicate his reincarnation which was celebrated. In May 1988 the four of you showed the Rumtek administration a relic-box (gau) in which you said the written instruction had been placed. You also announced that everyone would be able to meet with the reincarnation quickly.

Furthermore, you had a meeting in March 1990 in New Delhi after which you annound to the trustees of the Karniapa Charitable Trust that, concerning the finding of His Holiness's reincurnation, everybody must exert himself in patience.

I have put my trust in your work but, up till now, there are no indications as to finding. H. H. the 16th Karmapa's reincarnation. Also, many Tibetans have expressed their concern with this. As a result I request further information concerning this issue. As to the letter I have received from different Tibetans there are two issues:

The first issue regards a demand that the proceedings concerned with the finding the Karmapa's reincarnation are in accord with previous tradition and that Situ Rinpoche alone takes this responsibily in collaboration with H. H. the Dalai Lama.

The second issue concerns anticipated hindrances of this scheme.

In the letter I have received it is said that people should oppose anyone obstructing the proposed scheme. Since I have been appointed as the Karmapa's General Secretary I need further information concerning these two issues.

If any of the four Rinpoches know what is meant by "previous tradition" please inform me of the implications. If you do not know please contact those who made this demand in order to clarify this issue. I also need to know if the four of you have decided that Situ Rinpoche alone in collaboration with H. H. the Dulai Lama should take the responsibility for finding H. H. the 16th Karmapa's reincarnation.

I also request you to specify who the person accused of hindering the proceedings concerned with the reincarnation is. If there is no one who is attempting this, it must be made clear to the public.

I have put forth these requests out of concern for His Holiness, not because of some other motivation. As you are the head of the Administration of Kurmapa's Monasteries, I ask you to contact the three Rinpoches and to decide with them clearly how to deal with the two issues mentioned above. I on behalf of the followers of the four Rinpoches request from the depth of my heart that in the near future the four of you make a clear decision as to the finding of H. H. the 16th Karmapa's reincarnation. I pray one-pointedly that the reincarnation may be enthroned soon.

The General Secretary of H. H. the Karmapa Tobga Yulgyai Oct. 29th, 1990

"Doc E 14 -+ "Doc.T 12"

Here Topga Rinpoche informs Shamar Rinpoche about the letter he received, and requests clarification of several issues. He begins by recalling that in February 1986 Shamar Rinpoche, Situ Rinpoche, Jamgon Rinpoche and Gyaltsab Rinpoche announced to all members of the Rumtek administration, that the four would take responsibility to find Karmapa's reincarnation. Also they announced that written instructions left by His Holiness had been found. In May 1988 the four Rinpoches showed the Rumtek administration a relic-box in which the written instructions were supposed to have been placed. They stated at the same time that Karmapa would come very quickly. But then later in March 1990, they announced that one had to be patient.

Since there has been no further development in locating H. H. the 16th Karmapa's reincarnation and since many Tibetans expressed their concern, Topga Rinpoche requests further information from the Rinpoches.

Comment: Here Topga Rinpoche points to the contradictions in the Rinpoches' statements, that refer to how soon H. H. the Karmapa would be found.

Topga Rinpoche enumerates the issues stressed in the letter of the Tibetan organisation:

"The first issue regards a demand that the proceedings concerned with the finding of the Karmapa's reincarnation are in accord with previous tradition and that Situ Rinpoche alone takes his responsibility in collaboration with H. H. the Dalai Lama."

The second issue concerns anticipated hindrances: "In the letter I have received it is said that people should oppose anyone obstructing the proposed scheme."

Topga Rinpoche then asks for more information concerning the issues brought up in the letter he received: He wants to know if any of the four Rinpoches knows what is meant by "previous tradition" and what that implies. He also needs to know if the four Rinpoches have decided that Situ Rinpoche alone, together with the Dalai Lama, should take the responsibility for finding H. H. the 17th Karmapa. Topga Rinpoche concludes by asking if they know who the person accused of hindering the proceedings concerned with the reincarmation

is. Topga Rinpoche addresses his request to Shamar Rinpoche as the head of the administration of Karmapa's monasteries and asks him to decide together with the other three Rinpoches on how to deal with these issues.

Comment: It becomes obvious that there have been strong political tendencies promoting the idea that what concerns the 17th Kannapa, Situ Rinpoche has the right to act on his own, in collaboration with H. H. the Dalai Lama. Recently this tendency was brought into action by Gyaltsab Rinpoche and by Situ Rinpoche himself. Situ Rinpoche negotiated the issue of the new Karmapa incarnation with the government of China, with the Dalai Lama, with Tsurphu Monastery - and excluded Shamar Rinpoche and the Karmapa Charitable Trust from this process.

Statement to the public made by the four Rinpoches on 25th of Nov. 1990

We, the undersigned are pleased by and see as appropriate the persistent inquiries as to the incamation of the 16th Karmapa. These inquiries have been put forth by followers of the 16th Gyalwang Karmapa who are motivated by their irrepressible trust in him and who are saddened by the fact that a long time has passed and his incamation has not yet appeared in this world. In order to arrive at a definitive decision resulting in finding the Karmupa whose activity is like that of a second buddha the keypoint is to maintain samaya which is the integrity of the Buddha dharma. We consider ourselves qualified in this matter of samaya. The testament of the previous Karmapa, his indestructible instructions will be the basis for the recognition of his next re-incamation, a guide who leads beings away from samsara and incomplete nirvana.

We do not have intentions to obtain personal gain, which would be divisive. There have been false and unfounded rumours claiming, that one of us has personal intentions and that there is no testament (shal chem). We advise everyone not to listen to or follow such rumours. If such an individual existed, an individual who directly or indirectly, attempted to obstruct the proceedings concerned with finding the reincarnation of the 16th Karmapa it would be appropriate to refer to that individual as a vicious person taken over by evil and who acts in contradiction to the Buddhist Teachings. It is certain that such an individual cannot be found at the Gyalwang Karmapa's seat. Hence there is no reason for such worries. We are consumed by the longing for meeting with the incarnation and hearing him speak to such an extent that each hour that passes without him is painful.

Even so the instructions in the testament must be the basis for our efforts. It would be inappropriate to take a personal decision in that such a decision would be wrong. If all of you are able to consider this and exert yourself in being patient there is no possibility of the Karmapa's activity failing you, he will appear at the appropriate time. There is no reason to doubt the fact that our guide, the supreme incarnation of the 16th Karmapa will appear. We ask everyone to make efforts in praying for this and accumulating merit.

Shamar Tai Situ Jamgon Kongtrul Gyaltsab 25th of November 1990

On **Nov. 25, 1990**, the four Rinpoches meet in Delhi to discuss the matters raised by Topga Rinpoche

The public statement which was issued after this meeting contains the following main points:

First the four Rinpoches express their gratitude to those who are so deeply concerned about the coming of H. H. Karmapa. They emphazise, that in order to make any definite decisions concerning the recognition of H. H. Karmapa, it is important to always be in accordance with the dharma. The instructions of the previous Karmapa will be the basis for the recognition of his next reincarnation. The four Rinpoches strongly reject all accusations against anybody from Rumtek as false and unfounded rumours and advise people to be aware of that. They declare that they will only proceed in accordance with the instructions of His Holiness and that it would be inappropriate and wrong for any of them to take a personal decision in this matter.

They request people to show patience as the Karmapa will definitely appear when time is ripe.

This statement is signed by all four Rinpoches.

Comment: In a very indirect Tibetan manner the issues brought forward by Topga Rinpoche are answered by the four Rinpoches. We can conclude that they want to give the impression that everything is in order, that they indeed have a letter, but it will take some time before the new Karmapa is found. There is also evidence in their statement, that all decisions concerning this matter should be unanimous.

The following year on Sept. 1, 1991, the Derge Association sends around another letter addressed to the four Rinpoches. Again it is extremely surprising that this letter personally addressed to the four Rinpoches is sent to all dharma centers. In the beginning they deplore the fact that so many stories about Karmapa's reincarnation are circulating and state that they are now running out of patience. They refer to letters of Topga Rinpoche and of the four Rinpoches, as well as to a statement of Shamar Rinpoche from May 30, 1991. Through these communications they learned that the Rinpoches were working strictly according to the Karmapa's written instruction. They also emphasize Situ Rinpoche's request for a meeting to work on the instructions of the 16th Karmapa.

Comment: Considering that Situ Rinpoche did not inform the other three Rinpoches about his prediction letter for almost two years after its discovery, it is not understandable why he repeatedly urges for meetings, which then he does not use to reveal his prediction letter.

Next the Derge Association says that "at this time" they were confronted with rumours about Topga Rinpoche trying to present a fake Karmapa of his own: "...his manipulative evil thought persuaded the princess of Bhutan..." to write down her dreams. The Derge group describes this as

LETTER TO: SHAMAR RINPOCHE, TAI SITU RINPOCHE
SANGON KONTROL RINPOCHE, GVALTSAP RINPOCHE
FROM: DERCE TIGETAN BUDDHIST CULTURE ASSOCIATION
BAUDHNATH P.O. BOX 737, KATHRANDU, NEPAL

THE CENTRAL PILLAR OF KAGYU LINEAGE, SHAMAR RINPOCHE, TAI SITU RINFECHE, JAMGON KONTROL RINPOCHE AND GYALTSAP RINPOCHE

WITH PROSTRATION WE LIKE TO REQUEST OUR TEACHER FOR THIS LIFE AND KOTURE LIVES, THE 16TH GYALMA KARMAPA, HIS INCARMATION IT HAS BEEN HANY YEARS AND WE HEAR HANY STORIES FROM ALL DIFFERENT DIRECTIONS. AND WE ALSO SEE MANY THINGS. WE ARE VERY SAD, THAT CHOUSE SAMPLES, THERFOOLE, WE RUN OUT OF OUR PATIENCE AND WITH CHEEK CHIEF WE SENT OUR REQUEST.

WI ...CEIVED THE LETTER OF GENERAL SECRETARY, TOPGALA, AND FOUR KINFOCHES' SIGNED LETTER, AND WITH DEVOTION WE TRUSTED, IT GIVES US SOME HAPPINESS. IT ALSO MENTIONED THAT THE RIMPOCHES ARE MORKING STRECTLY ON THE WRITTEN INSTRUCTIONS OF GYALMA KARMAPA RECARDING HIS INCARMATION. THIS MESSAGE WAS RECEIVED PARLIER, AS WIELL AS, LATER. ESPECIALLY, SHAMAR RIMPOCHE ON THE JOHN BLOW, IN NEPAL, AT TEURPHU GROUP, ADDRESSED AN ANSWER AS HE BRIEL VED THREE QUESTIONS. WHICH CONTAINS THAT, GYALMA KARMAPAS' INCARMAVION, THE MAIN DISCIPLES OF KARMAPA, RIMPOCHES ARE MORKING STRICTLY ON THE WRITTEN HISTRUCTION. ALL OF YOU SHOULD NOT NORRY. THE TAI SITUPA RIMPOCHE, ALSO WROTE THE LETTER TO REQUEST A HERTANG FOR ALL THE RIMPOCHES TO STRICTLY WORK ON THE HEADAGOTION OF KARMAPA. AND SO WE ALL FELT, COMPIDENT AND HAPP.

THES THE TIME, WE CAME TO LEARN THAT THE GENERAL SECRETARY, TOPCALA, FOR THE PAST COUPLE OF YEARS HAD BEEN WORKING ON TRYING TO ALLOCATE AN INCANNATION OF GYALMA KARMAPA, ON HIS OWN, A FAKE HICARNATION, AND HIS MANIPULATIVE EVIL THOUGHT PERSUADED THE PRETNEESS OF BRUTAN, THE SONAM CHUDEN, AND SHE WROTE A LETTER OF HIER DREAMS, A COPY OF WHICH WE INCLUDED, THIS IS TRYING TO MAKE A FAME KARMAPA'S INCARNATION, AND THIS WE CANNOT COMPREHEND AND WELL IS GUT OF OUR PATIENCE AND TOLERANCE.

ACCORDING TO THIS, WE ALSO DOUBT THAT WHAT HAPPENED TO THE KLICHPA'S WAITTEN INSTRUCTIONS, IS IT THERE OR NOT? WE HAVE BIG BOUGHS. THIS VERY DANGEROUS TRANSITION, THE MAIN PILLARS OF FACTO LINEAGE, KINPOCHES, YOU CANNOT STAY QUIET, JUST LIKE THIS.

HALL SQUEST AND URGE YOU TO HAVE MEETING, QUICKLY, AND ACCORDING TO LIGHTLAN'S WEITTEN INSTRUCTION, THE INCARNATION SHOULD BE FOUND AND THERE SHOULD BE ENTHRONEMENT FOR EVERY BODY'S DEVOTION, HITHOUT ANY CONTROVERSY, AND PURELY. WE ARE PRAYING FOR IT.

OTHERSISE, WE FEEL EVIL PEOPLE, INFLUENCED BY EVIL PEOPLE, IF THERE CO ACCORDING TO THEIR WISH, KARMAPA'S INCARNATION WILL BE THE LED KARCYU LINESCE WILL BE TOTALLY DESTROYED FROM THE ROOT. AND LETS IS WITHOUT DOUBT. SO PLEASE SAVE FROM THIS.

TILETAN RELICION AND CULTURAL PROTECTION AND DEVELOPMENT ADSOCIATION, THE DERGE FRIENDHIP SOCIETY. 1991, SEPTEMBER 1. STREETHALS OF THE OFFICERS.

"Doc E 18 → "Doc T 16"

an attempt to install a fake Karmapa. It makes them "run out of patience and tolerance".

Comment: As we already know from their letter to Topga Rinpoche in 1990, the Derge group previously had accused him of trying to present a fake Karmapa on the basis of his referral to some auspicious occurences in Bhutan. Here it is presented as if there was a connection between these events, and the letter of the Bhutanese princess describing her dream, which had been sent to some Rinpoches. One can find out more about this incident in the chapter discussing previous candidates. In short, the dream of the princess indicated a child in Tibet and it had nothing to do with the General Secretary. The only connection is that both live in Bhutan and are members of the royal family.

Once again, the members of the Derge Association express serious doubts about the written instruction, "whether it was there or not".

Comment: At this point one cannot understand why the members of the Derge Association still doubt the existence of the letter, since the four Rinpoches on Nov. 25, 1990 unanimously declared that they will proceed strictly according to Karmapa's testimonial letter. Did they somehow receive the information that such a letter never existed? The general public did not learn of this fact until June 1992. If they indeed knew already in 1990 that Karmapa's letter had never been found, who then informed them?

They request a quick meeting of the four Rinpoches and urge for the enthronement without controversy. *Comment:* Why are they so impatient? The four Rinpoches repeatedly state that one has to wait until the time is ripe. What are the reasons for creating so much pressure? How could an enthronement be possible with no Karmapa found yet?

At the end of the communication they warn against the influence of evil persons who will present a fake Karmapa and thus destroy the Kagyu lineage.

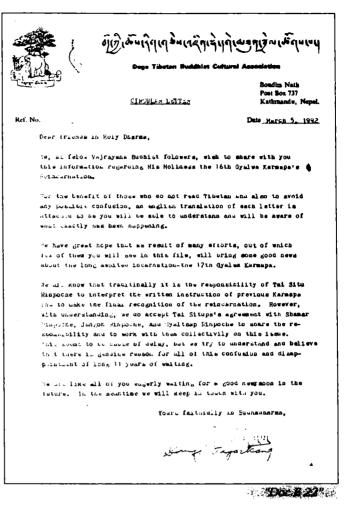
Comment: It seems that most of the members of the Derge group are not followers of the Kagyu lineage. It is therefore highly surprising that they show such great concern for the future of the lineage and that they make such discouraging prophecies as: "Karmapa's incarnation will be fake and the Kagyu lineage will be totally

destroyed from the root". What is their real intention? What could be the underlying motivation for these extreme formulations?

On **March 5, 1992**, the Derge Association sends out the so called "Circular Letter" to all dharma centers world wide with the following enclosures: The letter of the Tibetan Committee in India; the letter of the Derge Association from Sept. 1, 1991; the letters of Situ Rinpoche from June 19, 1991 and February 1, 1992.

In this letter the subsequent allegation is made: "We all know that traditionally it is the responsibility of Tai Situ Rinpoche to interpret the written instruction of previous Karmapas, and to make the final recognition of the reincarnation. However, with understanding, we do accept Tai Situpa's agreement with Shamar Rinpoche, Jamgon Rinpoche and Gyaltsab Rinpoche to share the responsibility and to work with them collectively on this issue. This seems to be the cause of delay, but we try to understand and believe that there is genuine reason for all of this confusion and disappointment of long 11 years of waiting."

Comment: There is no evidence of an existing tradition in the Kagyu lineage that it is particularly Situ Rinpoche's responsibility to recognize the Karmapa. If one looks back into Kagyu history, it becomes clear that the Karmapas always recognized them-



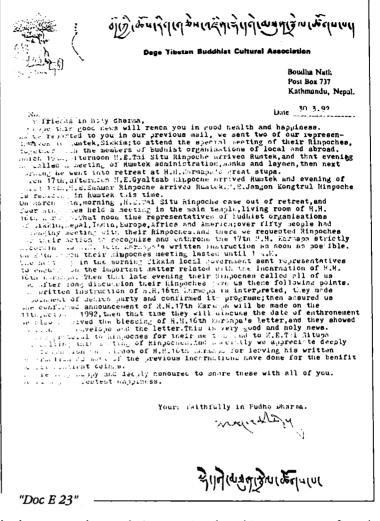
selves. To find the incarnation of the 17th Kamapa, Situ Rinpoche is only one of the four main disciples of the 16th Karmapa who equally share this responsibility among themselves. It is true that the 16th Karmapa was acknowledged by the previous Situ Rinpoche. This, however, does not make up a tradition.

The Derge Association is extremly onesided in the presentation of their material. It becomes clear that by distributing such letters they aim at creating the belief that Situ Rinpoche is the only disciple of H. H. the 16th Karmapa capable of finding the 17th Karmapa. Most dharma centers in the world responded to this campaign by either returning or throwing away their mail. It is obvious that in general Western dharma students do not want to get involved in Tibetan politics.

Nevertheless, on **March 30, 1992**, the group sends one more letter to all the Dharma centers, reporting on the results of the meeting where Situ Rinoche finally disclosed his prediction letter to the other Rinpoches.

The letter begins with an enumeration of the people present at the meeting in Rumtek Monastery. Not only were the four Rinpoches present, but also about fifty other people from different countries, as well as representatives of various organisations. They report that they, the Derge Association, requested the Rinpoches "to recognize and enthrone the 17th Karmapa strictly according to H. H. 16th Karmapa's written instruction as soon as possible".

Comment: They mention representatives of Buddhist organisations from Sikkim, Nepal, India, Europe, Africa and America. As far as the editors know, neither had an official invitation been sent out, nor were any official representatives of the respective countries and organisations present. This assembly then, including the Derge group, requested quick recognition and enthronement, even before the Rinpoches made a public announcement about the outcome of their private meeting. Did the Derge people already know what Situ Rinpoche was going to present at



this meeting? The Derge Association tells about a search party being appointed, and its program confirmed, as if this information had been given officially after the meeting. They also state that an announcement would be made on October 11, 1992. And they report that the prediction letter was shown to them.

Comment: As we know from the speeches of both Rinpoches and the newspaper articles, the only thing mentioned after the meeting was that an announcement concerning H. H. the 17th Karmapa would take place on October 11th, 1992. According to the information given by Shamar Rinpoche on June 8 and 9, the four Rinpoches decided that Jamgon Kongtrul Rinpoche should search for the boy during his journey in Tibet. They also decided to keep this fact and the information about the letter confidential. Situ Rinpoche did not mention the search procedure in his speech. At that time he only showed a letter from a distance. Where then did the Derge association receive all this information from?

At the end the Derge Association expresses their gratitude to the Rinpoches for their meeting, and to H. E. Situ Rinpoche for "calling this meeting of Rinpoches".

Comment: In this letter they characteristically follow their previous pattern. They imply that all events regarding the incarnation of His Holiness are lead by Situ Rinpoche, even though the meeting described above was the result of a common effort of all four Rinpoches (See "Communication between the four Rinpoches").

On **April 26, 1992**, shortly after this meeting, Jamgon Kongtrul Rinpoche passed away. Another search party, consisting only of representatives of Situ and Gyaltsab Rinpoche, was sent to Tibet. The search party of Drubpon Dechen Rinpoche had apparently already discovered the child, who was to be received in Tsurphu on June 17th. So obviously it was of crucial importance that the formal agreement of H. H. the Dalai Lama, as well that of Shamar Rinpoche be attained as quickly as possible. Shamar Rinpoche had expressed severe doubts about the authenticity of Situ Rinpoche's prediction letter. This was threatening to the Derge Association. In June they mobilized two bus loads of Khampas from Kathmandu and sent them to Rumtek (See chapter "Rumtek report").

RECENT EVENTS Documents: Search Parties

Contradictions regarding the Search Parties

Concerning the search for the incarnation of Gyalu'a Karmapa, much contradictory information was received from different sides. The following is a chronological presentation, and the editor's critical analysis of conflicting reports about how the boy was found and then brought to Tsurphu.

At the meeting of the four Rinpoches in Rumtek on March 19, 1992, Jamgon Kongtrul Rinpoche is appointed to secretly check the candidate on the basis of a letter presented by Situ Rinpoche. Jamgon Rinpoche is appointed because they all trust him and he is going to Tibet, anyway, to give a series of initiations in Tsurphu. The four regents plan to meet again at the end of July, after his return. Depending on the outcome of his search, they will decide on the next step. No statement by the four Rinpoches is issued after this meeting. They only disclose publicly that there will be an announcement about the 17th Gyalwa Karmapa on October 11, 1992.

Although the Rinpoches have agreed to keep confidential the issues discussed at the meeting. Situ Rinpoche flashes the letter, from a distance, to the people gathered outside.

On March 26, 1992, acting on his own, Situ Rinpoche sends out an announcement in English and Tibetan. He declares that an organization has been created for the search and recognition of the 17th Karmapa, in accordance with the details written by the 16th Karmapa. He delivers the same message in Bodhnath, Nepal, at Dabsang Rinpoches's Monastery.

On March 30th, the "Derge Association" sends out a statement. They, too, publicize issues from the meeting in Rumtek: That written instructions by H.H. the 16th Karmapa were interpreted, that a search party was established and that the date of Oct. 11th was set up for an announcement about the Gyalwa Karmapa.

Which search party are the letters of Situ Rinpoche and the Derge Group referring to? Jamgon Kongtrul Rinpoche's mission is supposed to be kept secret. Is there maybe another search under way?

Additionally, after the Rumtek meeting Situ Rinpoche travels to Dharamsala to report about the meeting to H.H. the Dalai Lama. He tells His Holiness that the incamation of the Gyalwa Karmapa is in Tibet.

Why does Situ Rinpoche go against the agreement reached by the four Rinpoches? Why is he approaching the Dalai Lama alone at this early stage without waiting for the result of Jamgon Rinpoche's inquiry? The Dalai Lama is being prematurely involved, even though substantial doubts are expressed by Shamar Rinpoche and Jamgon Kongtrul Rinpoche about the authenticity of the letter. Is this fact ever mentioned to the Dalai Lama?

On April 26, 1992, Jamgon Kongtrul Rinpoche passes away in the tragic accident. The officially planned search for H.H. the 17th Karmapa is now interrupted. Shamar Rinpoche and Gyaltsab Rinpoche, both in Rumtek at that time, join the traditional 49 days of offering ceremonies for Jamgon Rinpoche. In the meantime, during the first week of May, Situ Rinpoche arrives from South East Asia. On May 10th Shamar Rinpoche leaves Rumtek to attend a previously arranged dhamae event in America. He assumes that no further steps will be taken regarding the incarnation before the ceremonies for the late Jamgon Kongtrul Rinpoche are completed.

On May 17th, 1992, Situ Rinpoche and Gyaltsab Rinpoche give a public talk in Rumtek. They announce that in order to keep with the timing of their plan for the search of the 17th Kannapa, they must act immediately. But since Shamar Rinpoche is absent and as they were unable to contact him during the few days he was present in Rumtek, they decide to proceed on their own with the arrangement from the meeting in March. They intend to discuss this with Shamar Rinpoche when he returns.

The two Rinpoches want to create the impression that all decisions concerning the recognition of the 17th Karmapa were already made at the meeting in March. They seem to forget the fact that doubts were expressed as to the authenticity of the prediction letter. In reality - except for asking Jamgon Kongtrul Rinpoche to search for the child and promising to deliver an announcement in October - little else was decided during that meeting. Breaking with all tradition and agreements, Situ Rinpoche and Gyaltsab Rinpoche simply exclude Shamar Rinpoche from the process of finding the 17th Karmapa. The fact that they publicly disclose this decision gives no legitimacy to their actions.

In the second half of May, Akong Rinpoche and Sherab Tharchin travel from Nepal to Tibet as formal representatives of Situ Rinpoche and Gyaltsab Rinpoche. They bring a copy of Situ Rinpoche's prediction letter, and a message from the two regents. It requests Drubpon Dechen Rinpoche and the Tsurphu administration to dispatch a search party for His Holiness. The search team shall then report back their finding.

In one of his interviews with the Tsurphu foundation, Drubpon Dechen Rinpoche tells that he had already received a copy of the prediction letter from Akong Rinpoche and Sherab Tharchin early in May. Enclosed was a request that he send a search party for His Holiness.

RECENT EVENTS Documents: Search Parties

There are two contradictory statements as to the exact time this letter was brought to Drubpon Dechen Rinpoche: At the beginning of May or the end of May? Akong Rinpoche and Sherab Tharchin, however, arrived in Tsurphu only at the end of May. If indeed Drubpon Dechen Rinpoche received this letter before, who then brought it? And when exactly was it brought?

The representatives of the two regents reach Tsurphu in the second half of May. A delegation soon after leaves the monastery to fetch the boy. He is expected to arrive in Tsurphu within 20 days, in the middle of June. This information is spread from Tsurphu and quickly reaches all parts of the world.

Let us consider the following: It would be technically impossible to complete a round trip journey on the one-lane gravel roads between Tsurphu and Kham, and to locate the boy in a nomad area in East Tibet, all within two weeks. Even though the interpretation of the prediction letter is clear, there is no precise address. The boy cannot possibly be brought to Tsurphu by June 15th if a search party to find him departs Tsurphu at the end of May. This leaves us with only one possibility: A search party must have been dispatched earlier, even before the representatives of the two lineage-holders arrived in Tsurphu with the formal request. The group sent at the very end of May is obviously just a "pickup party", whose only task is to deliver the previously located boy to Tsurphu. Also there must be official Chinese involvement already at this point. We hear that when picking up the boy in a state vehicle, his personal servant and a Chinese lady official in the party are killed in a car accident on the way to Tsurphu.

When then was the original search team sent out? If it was before Jamgon Kongtrul Rinpoche's death but after the March meeting, then it would obviously be a breach of all agreements the Rinpoches had made. As stated before, only Jamgon Rinpoche was to be responsible for the search, and the content of the letter was to be kept secret.

If the search party was sent out after Jamgon Rinpoches death, then this would be an attempt to totally bypass Shamar Rinpoche. It would be a breach of all agreements as well as a radical departure from H.H.the Karmapa's wishes in this matter. A breach of agreement definitely occurred on May 17th when Situ Rinpoche and Gyaltsab Rinpoche decided publicly to proceed with the recognition on their own.

Finally, if a search party had been dispatched already prior to the March meeting, this would violate the basis of all principles under which the four lineage-holders have worked together. It would mean that the whole process of calling for the meeting on March 19th, the lengthy discussion about the letter's interpretation, the common agreements, etc.- had all been a deception.

In another interview, Drubpon Dechen Rinpoche states that after the four Rinpoches opened the "last letter" they gave notice to Tsurphu. He mentions that this letter was opened in the first month of this year. A search party of five people lead by Lama Tomo was then sent out. They left Tsurphu on April 8 and a picture of the boy was taken on April 24th. These facts are omitted in a later version of the same interview that was circulated by the Tsurphu Foundation.

Let us compare the dates; Jamgon Kongtrul Rinpoche died on April 26 in India. He had been chosen the responsible person for the search in Tibet, but at this point he still had not left on this journey. Who authorized the search party that left from Tsurphu on April 8? Drubpon Dechen Rinpoche says he got a notice from the four Rinpoches. To the best of our knowledge no such notice was ever sent by the four Rinpoches to Tsurphu.

Later, according to Drubpon Dechen Rinpoche's interview, the "pickup party" for His Holiness, is led by Lama Tomo and consists of 16 people. This pickup delegation left Tsurphy on the last day of May or first day of June.

Though Drubpon Dechen Rinpoche mentions two parties sent from Tsurphu, and even Situ Rinpoche does the same during his speech in Rumtek on June 12th, only the former tells of any active search before Jamgon Kongtrul Rinpoche dies. One of the parties must have been the delegation sent at the very end of May, the so called "pickup party". This brings us back to our original question: When was the first search party sent?

Some Westerners stayed in Tsurphu from the end of April until the middle of May. During that time they regularly saw Lama Tomo. They returned to Tsurphu both at the end of May and in the middle of June when the boy was brought in from Kham. They witnessed Lama Tomo leave with his party to pick up the child at the very end of May. Before that, however, they had been shown photos of Lama Tomo with the boy and his family in Kham. People said that Lama Tomo had been in Kham already in February, 1992.

A critical analysis of the material convinces the editors that there was indeed a search party prior to the arrival in Tsurphu of the representatives of the Situ and Gyaltsab Rinpoches. What remains a matter of dispute is when exactly was this search party dispatched from Tsurphu? When did the copy of the prediction letter with the appropriate request reach Drubpon Dechen Rinpoche?

Much evidence is presented in the last part of this article. It forces the editors to draw the following conclusions: Either all information here is untrue - including statements given by several Westerners - or the official search, the finding and bringing of the child to Tsurphu was a show. Everything had already been secretly planned before the crucial meeting of the four lineage-holders in Rumtek on March 19, 1992.

RECENT EVENTS Documents: Search Parties

Here the different versions regarding the search for H. H. the 17th Karmapa are presented through quotes from the talks and interviews:

First Version of Drubpon Dechen Rinpoche:

All quotes from: Interviews with Drubpon Dechen Rinpoche, 1st version

- The box containing the last one, with the precise instructions on how to find the next Karmapa, was opened
 in the first month of this year in the presence of the four Regents of the Kagyu Lineage (Their Eminences...). Tai
 Situ Rinpoche then entrusted a letter to Akong Rinpoche and to the shamdze (treasurer) of Gyaltsab Rinpoche's
 monastery, who together brought it to Druppon Dechen Rinpoche, asking him to send the search party for
 His Holiness.
- It left Tsurphu on **April 8th**; the picture of the seventeenth Karmapa was taken on **April 24th.** Lama Domo is also the leader of the **pickup party** for His Holiness, which consists of 6 people.
- His Holiness is **expected at Tsurphu on June 17th.** He needs a permit to come to Tibetan Autonomous Region (of which Chamdo is not a part of, all this being Chinese jurisdiction). He will **travel for six days**, one on horseback, the rest by jeep.

Edited Version of Drubpon Dechen Rinpoche:

All quotes from: Interviews with Drubpon Dechen Rinpoche, edited version

- Last year Situ Rinpoche came to Kham and recognized the reincarnation of that yogin, who now lives in the monastery... I don't know if Situ Rinpoche saw Karmapa during his stay.
- After the sacred letter of prediction was found in the sungma or protection talisman of Tai Situ Rinpoche, a
 copy was entrusted to Akong Rinpoche and the Changdzo (treasurer) of Gyaltsab Rinpoche, who were coming
 to Tibet to arrange ceremonies for the late Jamgon Rinpoche at holy places in Tibet. Together they brought it to
 me in early May and requested that I sent a search party to find His Holiness. (Middle of May they were still
 in Kathmandu)
- The **search party** was composed by five people, headed by Lama Domo, who also led **the party that went to bring His Holiness** back to Tsurphu.
- His Holiness arrived in Tsurphu at 11am, June 15th, 1992.

Situ Rinpoche's Version:

All quotes from: Tai Situ Rinpoche's Talk in Tibetan and English

- When the meeting in March ended, I went to Dharamsala to meet with the Dalai Lama. I told the Dalai Lama exactly what had taken place during the meeting. I told him Karmapa was born in Tibet.
- In general what we were discussing, Gyaltsab Rinpoche and my discussions and the discussions in March before
 Jamgon Rinpoche died, all were about planning as to searching for the incarnation and to invite the child to Rumtek
 according to tradition,... The letters Gyaltsab Rinpoche sent to Drubpon Dechen Rinpoche contains such details.
 Drubpon Dechen was supposed to look for the incarnation to begin with and then inform us of what signs and
 indications were found. Then we would discuss and decide,...
- So I said we will **continue the search** exactly to what was decided during that meeting, but since Jamgon Rinpoche had died, the work he was to do could not be done by him and since the ceremonies for him are important, I and Gyaltsab Rinpoche must stay at Rumtek. So therefore we stayed here and I sent my representative Akong Tulku, and Gyaltsab Rinpoche sent his representative Sherab Tarchin to Tibet, having written down the new list with the details discussed in the previous meeting and a photocopy of the testament. We also wrote a letter to **Drubpon Dechen...** He **was to take the responsibility for this work**.
- We said that they should search for His Holiness and report to us what they find.
- Two cars left for Tsurphu. **First** eight monks went. Two of them stayed and the other six returned. **Then** two cars went. On the 15th of this month the boy will be taken to Tsurphu.

Shamar Rinpoche's Version:

All quotes from: Shamar Rinpoche's Talk in Tibetan

- We made a common decision that **Jamgon Kongtrul Rinpoche should go to Tibet** and that we keep everything secret and not tell anybody. We made it **completely confidential**.
- A few days before Jamgon Kongtrul Rinpoche left for Tibet via Hongkong and Peking, then he passed away under very bad circumstances. We had already said that we would give an **announcement after seven months**. Now, for the next **49 days** it was necessary to dedicate these days for the **ceremonies** and offering pujas to Jamgon Kongtrul Rinpoche.

The Story about the Karmapa's Heart Relic

The editorial staff has received various descriptions of what happened in Rumtek during the cremation of H. H. the 16th Gyalwa Karmapa, especially concerning the Karmapa's heart relic. The article presented next is a compilation of reports from several Rumtek monks who were eyewitnesses to the events. Another source of information is a transcript of the talks held one day after the cremation. The talks are published in part D, in this documentation. These talks have been summarized and published also by "The Nectar of Dharma" (Volume I, No IV, issued from Rumtek).

Recently an article was printed in "Kagyu Droden Kunchab" the newsletter of a center in San Francisco, directed by a Lama Lodu. Here one finds a report of the same events concerning the heart relic of His Holiness. They are presented, however, in a completely different way. The article of this newsletter is printed after the eyewitness reports from Rumtek.

1. Rumtek-monks' reports concerning the cremation of H. H. the 16th Karmapa

On Dec. 19th, 1981, the body of H. H. the 16th Gyalwa Karmapa, Rangjung Rigpe Dorje, was cremated at Rumtek Monastery, Sikkim in India. Many auspicious signs were witnessed by those attending the ceremonies. Among others, his heart fell down to the northern door, a fact which was seen as a blessing.

Great bodhisattvas like the Karmapa are capable of leaving relics such as their heart behind, which is a symbol of the enlightenment mind. Such relics are then used as a suppport for the trust of the students.

At a certain point of the cremation Dronyer, a monk who stood directly at the northern door of the stupa, noticed a ball of fire falling down from the upper part of His Holiness's body. It came to lie at the northern door of the Stupa, the direction in which Jamgon Kongtrul Rinpoche was performing rituals. Dronyer told this to those who stood also on this side of the cremation stupa, among others Lopon Tsechu Rinpoche, Khenpo Chodrag Tenphel and Namkai Dorje and they decided to take it out and to put it aside. Some Westerners who stood very close also witnessed this event.

It happened during the Jinseg, when different Rinpoches came in turns to bring offerings to be burned in the fire. When Situ Rinpoche and Beru Khyentse Rinpoche came forward the monks told Situ Rinpoche about the fire ball that they had kept aside. Situ Rinpoche then took it to the small shrine-room on the first floor of the monastery where the body of H. H. the 16th Karmapa had been kept for over a month. Later he took it to his own room without anybody noticing.

Damcho Yongdu, the General Secretary came to know that Situ Rinpoche had taken the heart to his private room, and it sems that he was very surprised. As General Secretary he was responsible for what should be done and he apparently did not see any reason for His Holiness's heart to be in private possession. In order to bring the heart back to the shrine room as a support and blessing for the monastery, he went to the room of Situ Rinpoche. He was accompanied by many monks playing ritual instruments and prostrating in front of the heart. Thus they showed their deep respect to His Holiness's heart and their concern for bringing it back to the shrine room. Situ Rinpoche agreed and so it was taken back again.

One day after the cremation a meeting was called. Among others, Situ Rinpoche gave a talk in English, in which he declared that H. H. Karmapa's heart had fallen out from the stupa.

This, he said, "...signifies that the heart transmission is with His (Karmapa's) heart sons and that He is with all of His followers and that He is with all sentient beings..." (quotation from the transcript). Situ Rinpoche said that "... I've talked to all the Rinpoches and the General Secretary and I am now telling all of you. I want this precious object which is a proof of that His heart is for the benefit of all beings, in the relative and ultimate, both! Always! This great significance or sign. I want it to be treated as it is, even in our material world, I want it to be made a stupa out of solid gold, in size, at least two or three feet high. When this is finished I will offer

and put in this heart for everybody. Until that, this heart came in my hand, because of that I will keep the heart with me" (quotation from his talk).

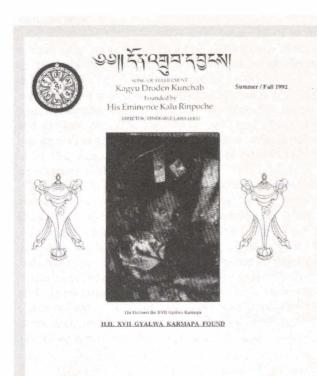
As Situ Rinpoche had said this part in English only, Shamar Rinpoche requested him to repeat his words in Tibetan as many people did not understand English.

After Situ Rinpoche had done so, the late General Secretay, Mr. Damcho Yongdu, of Rumtek Monastery said: "This is concerning His Holiness' heart. This is His Holiness's main seat and therefore must house His heart, and not only a 2 feet high stupa, but if it needs a 5 feet high stupa of solid gold, then the General Secretary is going to take the responsibility that it will be made and kept here. He wants to say this on behalf of all the people in Rumtek". (quotation from the transcript of the talk)

"The Nectar of Dharma" (Vol I, No IV, p. 21) summarizes Situ Rinpoche's words to this issue as follows: "...During the cremation ceremony, when Situ Rinpoche went up to make the mandala offering, His Holiness's heart fell into the opening of the Stupa where Rinpoche stood. Rinpoche asked that a solid gold stupa be made for the heart, at which time he will offer it. Until then the heart remains with Rinpoche..."

Apparently already at that point there were controversies. Who has the right of keeping the heart of His Holiness? Who saw it first? Whose hand came it into?

2. Article in the latest edition of "Song of Fulfillment", (Summer/Fall 1992), the newsletter of Kagyu Droden Kunchab, a Buddhist Center in San Francisco/USA



The good news which devoted disciples throughout the world have awaited is here. Because of Ilis great compassion, His Holiness the Gyalwa Karmapa has manifested out of the Dharmakaya state into our world again. The XVII Karmapa is presently eight years old and was brought to Tsurphu Monastery, the seat of the Karmapas in Tibet, on June 17, 1992. The story of His discovery is wonderful. During the cremation of H.H. XVI Karmapa, His heart flew from the fire and landed in front of His heart disciple, H.E. Tai Situ Rinpoche. This indicated that H.E. Tai Situ Rinpoche is the preeminent Regent of His Holiness. H.E. Tai Situ Rinpoche is considered by many people to be His Holiness' most

gifted disciple. Therefore, H.H. Karmapa's closes disciples hoped that Tai Situ Rinpoche would be able to find the Karmapa's reincarnation. To everyone's delight last year Tai Situ Rinpoche discovered the Karmapa' prediction letter. Before His Holiness passed away in 1982, Tai Situ Rinpoche visited the Karmapa, his roc guru, to obtain the heart essence practice instructions direct oral instructions, and advice on the way to perfort the activity of the Kagyu lineage. His Holiness spoke for one bour. At the end of the meeting His Holiness gave Ta Situ a protection box (gau) and instructed him to keep i with him at all times as a protection, and that one day he will need it. H.E. Tai Situ Rinpoche always followed Hi

Holiness' instructions perfectly and was never separated from the gau. Last year Tai Situ began to wonder about the gau. He remembered that the Karmapa did say he'll need it some day, and because be was never told not to open it, decided to look inside. When Tai Situ Rinpoche opened the gau he found the nine verse prediction letter, written in red, in the Karmapa's own handwriting, and with His scal. Tai Situ Rinpoche immediately called for a meeting at Rumtek with the four Regents together with other important people associated with the Kagyu lineage. This occurred in March 1992. Upon seeing the letter everyone was naturally overjoyed. The letter even included the exact name and location of His Holiness father and mother. At the end of the meeting they decided only to announce that His Holiness would be enthroned in ten months. In May 1992, all the Regents met in Rumtek due to the untimely death of our beloved H.E. Jamgon Kongtrul Rinpoche. The three Regents discussed II.II. Karmapa, Before sending out the search party, H.E. Tai Situ Rinpoche, and H.E. Gyaltsab Rinpoche showed the prediction letter to H.H. the Dalai Lama who was very pleased and confirmed that this is the Karmapa beyond any doubt, P.H. the Dalai Lama then gave His blessings and a pure white kata for the Karmapa. The following is an excerpt from the letter sent from the Private Office of H.H. the Dalai Lama to H.E. Tai Situ Rinpoche and H.E. Gyaltsab Rinpoche:

"In His Holiness the Gyalwang Karmapa's prediction letter [sacred letter disclosing his reincarnation], it is said 'In the east of Tibet, a nomad community with the sign of cow, the method is Dondrub and the wisdom is Lolaga.' With this clear description of the names, a thorough search was made, and in the nomad community named Bakor, in the Lhathok region of eastern Tibet, on the eighth day of the fifth Tibetan month in the wood ox year, a boy was born whose father was Karma Dondrub Tashi and mother, Loga. After his birth, there were many wondrous signs, such as the infinite sound of music and according to the prophesy, the sound of the conch shell reverberated throughout space for about two hours and was heard by all the people of the area."

His Holiness Sakya Trinzin also confirmed the prediction letter when he was in Rumtek for the ceremonies for H.E. Jamgon Kongtrul Rinpoche, On June 17, 1992 H.H. the XVII Karmapa was enthroned at Tsurphu Monastery, the principal seat of the Karmapas, by the high tulkus and lamas of the Palpung and Tsurphu Monasteries. Presently, H.E. Tai Situ Rinpoche and H.E. Gyaltsab Rinpoche are on their way to meet with H.H. Karmapa in Tsurphu. The enthronement at Rumtek, the second principal seat of the Karmapas, originally was expected to occur in the tenth month of the Tibetan year but this may not occur at that time. The date of the enthronement will be confirmed when H.E. Gyaltsab Rinpoche and H.E. Tai Situ Rinpoche return from Tibet. We will have all the updated information in the next newsletter and on the K.D.K. office answering machine (415)-752-5454. This wonderful news makes our devotion increase and encourages us in our practice.

This article is a classical piece of misinformation as it exaggerates strongly or directly misinterprets the events concerning the Karmapa's heart relic. The document is also very interesting since it gives a wrong picture of what actually happened:

- It was not last year that Tai Situ Rinpoche discovered the prediction letter, but in 1989.
- Tai Situ Rinpoche did *not* inform the others *immediately* after finding the letter, but only in March 1992;
- Not everyone was overjoyed;
- The three regents did *not* discuss together; etc.

Prophecy

In June 1992 some people sent different material such as transcripts of the talks of the Rinpoches, press reports etc., to several centers in the West. Included in this collection was a translation of a short part of a prophecy of the 5th Karmapa. This prophecy describes difficult times and gives the name of a certain negative person. In the translation which was distributed it says: "A lama having the name Na-tha (nephew)". Rumours started to circulate that, since the General Secretary of Rumtek Monastery, Topga Rinpoche, was related to the Karmapa, Na-tha would refer to him. Sometimes also Kunzig Shamar Rinpoche, being from the same family, was mentioned. Due to these rumours, this translation became an issue concerning the Karmapa's recognition. Therefore, a translation with footnotes clarifying all what was put into question was made at the request of the editor.

Translation with introduction and footnotes:

A Prophecy by the 5th Karmapa, Deshin Shegpa

Introduction:

It has deep meaning when a bodhisattva takes birth, even if he only lives for two years. He can still benefit countless beings whether he is enthroned or not. Enthronement is not crucial in terms of the successive line of bodhisattva-births as it is a worldly aspect.

This point is important when trying to understand this prophecy by the 5th Karmapa, Deshin Shegpa. At first sight the prophecy seems to refer to the time during and after the 16th Gyalwa Karmapa, Rangjung Rigpe Dorje and the first period of the 17th. However, looking at the history of the successive line of the Karmapas, it becomes evident that the events described in the prophecy occured prior to this period, that is during the time of the 15th Karmapa and the beginning of the 16th, as historical records assert that the 16th Karmapa can actually be counted as the 17th.

Why? It is because the 15th Karmapa manifested twice, but only one of these two reincarnations was enthroned, as the first reincarnation lived for just two years. Indications that the 16th Karmapa, Rangjung Rigpe Dorje, is considered to be the 17th Karmapa are given in the footnotes no 1 and 5 of the translation below.

Taking this into account, the prophecy is put into its proper context. It becomes apparent that the events it describes occured in East Tibet during the time of the 15th Karmapa Khakhyab Dorje and the beginning of the 16th Karmapa Rangjung Rigpe Dorje as contemporary Kagyu masters do interpret the prophecy in this way.

The translation below is a section of the sixteenth chapter of the biography of the 5th Karmapa, Deshin Shegpa and the name of this section is "Prophecies Arising From Experience".

It is published here because a previous translation by Michelle Martin omits a great portion of this section of the text, excluding the advice the 5th Karmapa gives concerning the difficult times the prophecy describes. Therefore it was decided to publish the entire part of the text.

"Prophecies Arisen from Experience"

Translation of an excerpt from the 16th chapter of the biography of the 5th Karmapa Deshin Shegpa

"...From this time in the successive line of Karmapas At the time after the XVIth or the XVIIth (note 1) The teachings of the Victorious One in general as well as the Kamtsang teachings

Will resemble the horse flies which are almost extinct at the end of summer's season

The line of the divine emperors of the East will end And their country will be ruled by different individuals

From the North and the East foreigners will invade And Tibet will be encircled like a ring

The merit of Central Tibet's king will come to an end And whatever one does becomes wrong

Whomever you speak to will contradict you

Good conduct will vanish and the bad will flourish Machines made by foreigners

Will move through the sky reconnoitering the country below

When such bad times happen

There will be no happiness and no peace of mind Evenso, do not succumb to agony!

Do not turn away from the Rare and Supreme Ones! Remain in hidden places and practice Mahamudra!" When the (Karmapa Deshin Shegpa) spoke these words

(His disciple) Shen Yeshe Nyingpo prostrating to and circumbulating (the Karmapa) asked him:

"Alas! Victorious, omniscient Karmapa, you who are like a second Buddha

When these had times occur what will happen in the places of this area?

What are the best methods to reverse this?

How many beings will there be who can guide fortunate students?

What changes of decline and growth will take place at this seat (note 2) founded by the noble Dusum Khyenpa (the 1st Karmapa)?

I request you to point out what to accept as benefical and what to reject as negative in all places of this country".

The noble (Deshin Shegpa) said:

"Yeshe Nyingpo, listen!

From now on till the 14th or 15th (Karmapas)

Who have the name Vajra

This seat will grow and flourish

Then the Buddhist Doctrine in general will decline And this seat will (decline) in the same way However, due to the power of the vast aspirations I have generated

This seat will not become empty till the doctrine of the Victorious One has come to an end

This seat will cease to exist, only when the entire Buddhist Doctrine has come to an end

Until then there will be alternate periods of decline and growth

Away from here in an area of Dokham called Derge, a place of the ten virtues,

A king with (exceptional) karma will sustain the doctrine

During his reign happiness will prevail in Dokham Upon his passing away Derge will decline

At that time, in his country, a monastery with the name Pal will be built

And a manifestation of the Great Repa Protector of Beings will be in charge

At that time two individuals who resemble the sun and the moon will appear at the same time

Their names will have the initials Ka and Kha And those connected with them will not return (to Samsara)

In the place called Gomde

A fragment of Avalokitesbvara's light will, in secret, manifest as the king of Gomde

During his time there will be happiness in Gomde Upon his passing away Gomde will decline

In the area of Dokham Sarmo Gang

An individual with (exeptional) karma

Endowed with the complexion of the autumn moon His mind perfect within the unchanging Dharmadbatu will appear

He will lead all connected with him to (the realm called) Lotus Light

Upon his passing away Dokham will decline At this seat called Sala Chopa (note 3)

A manifestation of an arhat wearing orange dharma robes will come

All connections with him will be meaningful Upon passing away he will dissolve into the expanse of Vimalamitra's enlightend mind

In the line (of Karmapas with the name) Vajra, the

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one called Mikyo,

A perfect Buddha, will manifest as a human being He will be unparralleled beyond description

Due to his great mind the flourishing of the doctrine of the Karmapas will be prolonged so that it remains two thirds longer than the time it would otherwise have remained

In the sucessive line of Karmapas, during the later part of the 16th Karmapas's life

And at the beginning of the 17th, the emanation of a demonic being (note 4) will appear

As a lama with the name Na-tha (note 5)

At this seat called Sacho (note 6)

By the power of his perverted aspirations

The Karmapa's doctrine will come close to destruction

At that time, a heart emanation of Padmasambhava With previous (positive) aspirations will come from the West

His mind will be wrathful (his body will be adorned by) a garland of moles

And he will speak words of wrath

This one with a dark complexion and bulging eyes Will subdue the demonic emanation

He will protect Tibet for some time during which there will be some happiness like that of having a glimpse of the sun

I think this is what will happen in the country of Tibet

Even if great beings manifest

As the Buddha's doctrine is declining and the aspirations of evil have come to fruition

It will be difficult for happiness to arise

In Central Tibet the king will loose (his power)

And an evil emanation will manifest as a minister coming from Kongpo

Central Tibet will be in a state of warfare and its government will fall

Many foreigners not previously there

Will suddenly, in great numbers, cover the earth (of this land)

People will be deceived by evil in these bad times They will take no interest in the Dharma as they will be consumed by suffering

Everywhere in the three areas of Tibet called To, May and Bar

A flow of blood will spring forth from the battlefields of dispute

Due to such dispute, agitation and fighting

A place of harmony and happiness will not be found

Due to poverty and forced labor

A place of riches and ease will not be found

Due to torture and imprisonment

A place of liberty will not be found

The Rare and Supreme Ones, the Three Roots and the Dharmaprotectors are not without compassion

But the meeting of the (negative) karma of beings, powerful and evil aspirations and bad times of decline will (produce the suffering described above)

At that time, the sacred Dharma of the secret Mantrayana will be powerful and bring blessing rapidly..."

Notes:

Note 1:

The text says: "...the 16th or 17th" which is mistakenly translated by Michelle Martin as: "...between the 16th and 17th". The coordinating conjunction 'or' translates to 'am' in Tibetan which is the word used in the original Tibetan text and it implies a choice whereas the preposition 'between' translates to 'bar' in Tibetan which is not used in the original Tibetan text. The reason the 5th Karmapa uses the coordinating conjunction 'or' is that a relative of the 14th Karmapa, Thegchog Dorje implored him to take rebirth in his family. In response the Karmapa chose to be bom into the same family but he only lived till the age of two. Hence he was never enthroned as the 15th Karmapa. The next incarnation was Khakyab Dorje who was enthroned as the 15th Karmapa. It is for this reason that the 5th Karmapa, in his prophecy, says: "...the 16th or 17th" depending upon if one counts or does not count both incarnations following the 14th.

Note 2:

The text says: "...at this seat". "This" is a demonstrative pronoun the function of which is to identify a particular seat existing at the time of the 5th Karmapa, i.e. Karma Gon in Tibet, also called Ogmin Sacho Sung gi Densa (see note 3) since the demonstrative pronoun "this" pertains to the present tense.

Note 3:

The name Sala Chopa (sa-la-spyod-pa), abbreviated as Sacho, pertains to Karma Gon in Tibet because the Karmapa consecrated his three main seats in Tibet by giving them the names of the three mandalas of enlightened form, enlightened speech and enlightened mind of Chakrasamvara (Tib. Demchog, bde-mchog). He named Tsurphu Ogmin Kacho Thug gi Densa (og-min-mkha-spyod-thugskyi-gden-sa) which is the name of the enlightened mind mandala of Chakrasamvara, Karma Gon was named Ogmin Sacho Sung gi Densa (og-min-sa-spyod-gsung-gi-gden-sa) which is the name of the speech mandala of Chakrasamvara and Kampo Nay

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Nang was named Ogmin Sala Kuyi Densa (og-min-sa-la-sku-yi-gden-sa) which is the name of the enlightened form mandala of Chakrasamvara. In this prophesy the fifth Karmapa says: "at this seat called Sala Chopa". Thus we know that he is speaking of Karma Gon in Tibet.

The fact that the 1st Karmapa, Dusum Khyenpa, named these three seats in this way can be clearly known from texts on the Buddhist History in Tibet.

Note 4:

"Demonic being" refers to dam-sre in Tibetan which is an individual who, in previous lives, has misused the Buddhist teachings, in particular the Tantric teachings. Such practice is based on negative aspirations and results in destructive activities counterproductive to the Buddhist teachings. As dam-sre refers to a destructive force which can manifest as a human being or any other kind of being it is translated as "demonic being" though this is not a literal translation. Michelle Martin uses "one with broken samaya" as a translation. Though this corresponds to the Tibetan technical term damnyams which is very specific; dam is an abbreviation of dam-tsigs which means samaya and nyams is short for nyams-pa which means to detoriate etc.

A few lines later a similar term "dam-log" is, according to the Tibetan linguist consulted, used in the same sense and is, therefore, translated as "demonic emanation".

Note 5:

During the later part of the 15th Karmapa, Khakyab Dorje's life, who, as was pointed out above, also can be counted as the 16th Karmapa, the Khenpo of the monastery Karma Gon in Tibet and the monks of the monastery had several disputes. One of the previous monks, a man called Dokang Gonpo, used these disputes to create a split between the Khenpo and the monks as a consequence of which the monks expelled the Khenpo from the monastery. Influenced by Dokang Gonpo, the Khenpo, together with Dokang Gonpo, then went to Lhasa where they, with the help of powerful aristrocratic families in government positions tried to obtain that the monks of Karma Gon be expelled and imprisoned and that the monastery be given over to the Gelugpa school.

The monks of Karma Gon, referring to this prophecy of the 5th Karmapa, requested the yogi Khele Terton to help. Due to his intervention the negative effects of Dokang Gonpo's activities were put to an end. These difficulties lasted over a long period of time and came to an end only when the 16th Karmapa, Rangjung Rigpe Dorje was about 13 years old.

Historians assert that this part of the prophesy

pertains to Dokang Gonpo being the demonic being and to the yogi Khele Terton being the heart emanation of Padmasambhava which brings us to the Sanskrit word nātha since nātha translates to Gonpo in Tibetan, meaning protector in English. The second part of Dokang Gonpo's name is Gonpo. It is therefore most likely that "the lama with the name natha" refers to Dokang Gonpo. (The long ā might easily have changed into a short a in the Tibetan transliteration; see below). Furthermore, as tertons are usually said to be emanations of Padmasambhava, the yogi Khele Terton matches the prophecy in which a heart emanation of Padmasambhava is mentioned.

Up till today, the prophecy was always understood to pertain to this time in the monastery Karma Gon and elder Lamas such as Tulku Urgyen know this period from personal experience.

Michelle Martin, however, in her translation, writes: "...as a lama having the name Na-tha (nephew)." Natha is translated as nephew even though the 5th Karmapa says "as a lama with the name Na-tha", clearly indicating that Na-tha is a proper noun, that is, the name of a particular person. Nephew is not a proper noun, but merely conveys someone's family status. The Tibetan text used for the translation is a woodblock print from Rumtek Monastery. Sikkim, India. The word na-tha is, in this text, spelled with a short a which, according to the Tibetan linguists consulted for the translation, most probably is a spelling error. Such spelling errors are quite common in woodblock prints, as the woodblocks are carved by hand. Nevertheless the word na-tha spelled with a short a has been included in the research pertaining to this word. As the text was originally written in Tibetan it is possible that the word na-tha is an archaic Tibetan word. However, it cannot be found in modern Tibetan dictionaries. The closest one can come, is the words "na" or "nathang", both translated as "meadow, swamp", etc. If na-tha is an archaic Tibetan word in use during the 14th and 15th century it can, at this point not be substantiated.

Another possibility is that na-tha is a Chinese or Mongolian word as it is known from Tibetan historical records that the 5th Karmapa had very good relations with the Emperor of China.

Yet another possibility (which was indicated above) is that na-tha is a Sanskrit word as Tibetans frequently used Sanskrit names and technical terms in their writings. But the word natha, with this spelling, does not exist in Sanskrit. If natha is a Sanskrit word, the spelling must therefore be different. For slightly different spellings of this word one can give a few examples such as natha, nada, nabha, etc.

As mentioned earlier, the word natha in the

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prophecy might be correctly written as nātha. As the Sankrit long ā is not used in Tibetan, it might easily have been lost in the Tibetan transliteration. The meaning of nātha is "protector, owner" and not "nephew". "Nabha" translates to navel, nave, central part, and "nada" to loud sound, roaring crying.

In the sources used for the translation the Sanskrit word "naptr" or "naptri" meaning "grandson, descendant" was listed and the translation "nephew" is mentioned at the end of the list. However, the dictionaries consulted point out that this meaning of the word is uncertain and very questionable. Furthermore it has to be pointed out that "naptr" is very different from "natha" in that it has three additional letters (p, t, r instead of tha, a) which makes it clear that the translation nephew cannot be substantiated.

As the 5th Karmapa in his verse uses natha as the proper name of a person who can be identified in history and since the translation "nephew" for natha is unfounded it becomes evident that the claim that natha means nephew cannot withstand a thorough analysis.

The Sanskrit Dictionaries used for this were:

- -Sanskrit-English Dictionary by Sir Monier-Williams;
- 8-bändiges Sanskrit-Wörterbuch von Böhtlingk und Roth;
- Buddhist Hybrid Dictionary by Edgerton

The Tibetan Dictionaries used were:

- bod rgya tsig mdzod chen mo
- A Tibetan-English Dictionary by H.A. Jäschke (1st Indian Edition, Delhi 1975)
- Chandra Das, Tibetan-English Dictionary (Compact Edition, Kyoto 1981)
- Tibetan-Russian-English Dictionary by Y.N.Roerich (Moscow, 1985)

Note 6:

The name Sacho has been omitted in the translation by Michelle Martin. She merely writes "he will appear at the main seat" thus creating a false impression, since we have seen above that Sacho is synonomous with Karma Gon in Tibet. (see note 3.)

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The Tibetan Text of the above part of the 5th Karmapa's Prophecy

स्य कर स्ट्रीत विश्व कर स्ट्रीत विश्व कर स्ट्रीय कर स्

रिट्र विश्व प्रक्रिक स्वास्त्र के स्वास्त्र स्वास्त्र । स्वास्त्र स्वस्त्र स्वास्त्र स्वास्त्र स्वास्त्र

वरक्ष्सिरक्षैर्या विकार स्थितक्षितक्षित् विकार विकार

Another Presentation

In June 1992, a letter was sent out by Lea Terbune. Situ Rinpoche's secretary. This detter seems to bave been circulated mainly in the USA. Neither the anthornorthe letter is are important in terms of the search for the Karmaha incarmation. This letter is included bere only to illustrate bow and what kind of information was spread.

Lea Terhune first announces that Kannapa had been found in Tibet - and does not refer to the uncertain character of this fact: At this time, there had been no official search approved by all three Rinpoches; Shamar Rinpoche had severe doubts regarding the prediction letter which are not mentioned; the Dalai Lama had only given a temporary statement at this point as he had assumed that all Kagyu Rinpoches were of one mind. The final approval came only on July 30th. She goes on to state that the enthronement was planned to take place in Tsurphu contrary to information given in Runnek one week before by Situ Rinpoche who had confirmed that the enthronement would take place in Runnek. Ms. Terhune's statement leads people to believe that everything the enthronement would take place in Runnek. Ms. Terhune's statement leads people to believe that everything

was decided in a correct manner and omits the fact that neither Shamar Rinpoche nor the Karmapa Charitable Trust were informed about these sense

gedeuiry qizi əqi Karmapa's family be against world members of the 16th toremost disciples. Why if they come from one of his need to be clarified especially care, all questions and doubts has to be treated with utmost carnation of a spiritual leader the matter of finding the reinunfounded way. First of all, Secretary, are presented in an formes his role as General which Topga Rinpoche per-Rinpoche and the manner in contrary position of Shamar Yugyal". It is evident that the General Secretary Topga qeq pà gyamarba and the Farmapa's family and is heamembers of the previous this faction is composed of has come out in the open... Karmapa for so many years sed the recognition of the at Rumtek which has oppoblems" because the "faction that, "there are grave pro-The letter goes on to say

Next Lea Terhune states that Sinus S

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in refirming to the constraint of the constraint

Please inform people of that is going on and continue to pray for the preservation of the time linears and the major linears and the pro-

normali at Listenite

Rinpoche left for Dharamsala as soon as they "received word from Tibet". When discrepancies in the information about the search parties are examined it becomes evident that although the two Rinpoches claim to have sent their representatives to search for the incarnation, it is well known in Tibet that the boy had been visited several times before by Lama Tomo of Tsurphu Monastery. Also Akong Tulku must have known earlier this year that Karmapa would be in Tibet this summer, since he cancelled his "summer-camp" program in France saying he had to go to Tibet for a "conference" regarding the 17th Karmapa.

Lea Terhune gives no specifics, but infers that "...Jamgon Rinpoche spent a great deal of energy in coverups of the behavior of Shamarpa and the General Secretary Topga Yugyal, for the sake of the lineage and His Holiness." This brings up the question of why H. E. Jamgon Kongtrul Rinpoche would support Shamar Rinpoche if he didn't share his opinion. Either they both were wrong or they shared the common goal of carefully investigating on this delicate matter. The current recognition of Karmapa is based solely on Situ Rinpoche's prediction letter. This recognition is such an important spiritual—event for so many disciples that not even a shadow of a doubt should interfere. The fact is that doubt exists for many today - right or wrong - it exists. A simple scientific confirmation would help to dispell the doubts of Western disciples but this request has been rejected.

Lea Terhune accuses Shamarpa of saying "that there is no urgency to recognize the Karmapa". What Shamar Rinpoche actually said in his speech was, that there is no urgency to act so quickly during the time the pujas are made for the late Jamgon Kongtrul Rinpoche and that the Karmapa will definitely come when time is ripe.

Who then of the four Rinpoches was the first to go against their agreement of secrecy? According to Lea Terhune's letter, Situ Rinpoche claims that Shamar Rinpoche talked first on June 9th. As a matter of fact, Situ Rinpoche was the first to announce (on June 12th) that a first initial letter (1986) actually never existed, a subject that had been cautiously avoided by Shamar Rinpoche.

The bodyguards referred to in Lea Terhune's letter were in fact Indian soldiers sent to protect Shamar Rinpoche and the monastery. The Indian Government had received information that a group of Khampas from the Derge Association were coming from Kathmandu to Rumtek to prevent Shamar Rinpoche from questioning the validity of Situ Rinpoche's announcement. The Indian Government ordered protection for Shamar Rinpoche and the monastery.

The letter insinuates that the fatal car accident of Jamgon Kongtrul Rinpoche may not have been accidental. Here one can go back to accusations which had been made before: that it was a bomb explosion. Photos of the accident reveal that it was a bad accident caused by high speeding, not a bomb explosion. Other rumours were spread that sugar or salt had been put into the engine thus causing it to be catapulted out of the car (the engine was lying some meters away from the car). But the BMW-factory when questioned about this gave the answer that sugar or salt would slow down the engine but it would never cause it to be catapulted out of the car. It was the impact of the crash against the tree that caused this.

Then Lea Terhune states that "...not long ago Situ Rinpoche happened to look at this text and realized... He immediately called a meeting, the one in March of this year..." In actuality in Situ Rinpoche's own recorded words, he opened the talisman in 1990 but for some reasons kept the contents secret from the other three Rinpoches despite their numerous meetings. To say "not long ago" two years later sounds like an understatement.

The letter says "...Shamarpa, as always, did not wish to, but the pressure of Buddhist groups, the Sikkim Government in addition to the consensus of the other three Rinpoches finally won the day". Lea Terhune cannot prove Jamgon Kongtrul Rinpoche's consensus because he passed away. She accuses Shamar Rinpoche of "using" Jamgon Rinpoche, which also cannot be proved. In the various documents signed by all of the four Rinpoches it is clearly seen that Shamar Rinpoche insisted, as did the other three, that they proceed only according to the instructions given by H. H. the 16th Karmapa.

She ends her letter by saying "...pray for the preservation of the true lineage holders and the safety of H. H. Gyalwa Karmapa." Is she implying that there are untrue lineage holders? And if so who are the true lineage holders she refers to?

Lea Terhune's arguments are refutable and not well founded. She does not offer objective viewpoints but onesided representations of what happened.

Fiction and Facts

With this chapter the editorial team intends to give very short answers to some of the questions which have been asked during the last few months. A lot of contradicting information has reached the followers of the Karma Kagyu Lineage and although at the end everything will be clear, when the Karmapa proves himself by his own activity, at this point we want to get the issues as clear as possible.

Fiction:	Fact:
During the cremation of H.H. the 16th Karmapa, his heart relic flew from the fire and landed in front of his heart disciple H.E. Situ Rinpoche. SOURCE: Newsletter of Kagyu Droden Kunchah, USA, Summer/Fall 92in: The Story about Karmapa's Heart-Relic.	"At a certain point of the cremation, Dronyer, a monk who stood directly at the northern door of the stupa, noticed a ball of fire falling down from the upper part of His Holiness's body. It came to lie at the northern door of the stupa, the direction in which Jamgon Kongtrul Rinpoche was performing rituals. Dronyer told this to those who stood also on this side of the cremations stupa, among others Lopon Tsechu Rinpoche. Khenpo Chodrag Thenpel and Namkai Dorje and they decided to take it out and to put it aside. Some Westerners who stood very close, also eyewitnessed this event. It happened during the Jinseg, when different Rinpoches came in turns to bring offerings to be burned in the fire. When Situ Rinpoche and Beru Khyentse Rinpoche came forward the monks told Situ Rinpoche about the fire ball that they kept aside. Situ Rinpoche then took it to the small shrine-room on the first floor of the monastery where the body of H.H. the 16th Karmapa had been kept for over a month. Later he took it to his own room without anybody noticing." REFERENCE: Quote from <i>The Story about Karmapa's Heart-Relic</i>
The four lineageholders found a letter left by His Holiness the 16th Karmapa indicating his reincarnation. SOURCE: Shamar Rinpoche, Jamgon Kongtrul Rinpoche, Situ Rinpoche and Gyaltsab Rinpoche in a statement after a meeting on February 23, 1986. Communication between the four Rinpoches and the Trust (DOC E2, DOC T2, DOC E3)	"In the beginning we searched for His Holiness's letter everywhere We looked in all possible places and couldn't find anything So we couldn't find anything, but we wanted to preserve the Karmapa's tradition, and we believed 100 percent that the letter had to be somewhereWe all discussed for hours and hours what to say to people, and so we came out with what we said in the beginning We put on the altar one of the gaus (relic box) which we found among the tengam or treasury of relics we finally decided to say that His Holiness's letter is in there, but the time is not ready to open it." REFERENCE: Quote from <i>Tai Situ Rinpoche's Talk in English</i> .
Shamar Rinpoche revealed the secret by disclosing that there had never been a letter - supposedly in his speech on June 8 or 9, 1992 in Rumtek. SOURCE: Situ Rinpoche on June 12, 1992 in Rumtek and a letter sent around by the secretary of Situ Rinpoche in June 1992: Tai Situ Rinpoche's Talk in Tibetan and Another Presentation.	"We told you that we have the testimonial letter. That there is an unmistaken instruction from His Holiness and we do not understand its meaning" REFERENCE: Quote from: Shamar Rinpoche's Talk in Tibetan. "In the beginning we made a group to find out the reincamation of H.H. the Karmapa. We four made a very strong group. And we found a small letter in the tengam, which means treasure box. That letter showed the personal handwriting of H. H. Karmapa. It was very, very difficult for us to judge the meaning perfectly." REFERENCE: Quote from Kunzig Shamar Rinpoche's Talk in English.

Fiction:

Topga Rinpoche and Shamar Rinpoche want to install a fake Karmapa, a prince of Bhutan.

SOURCE: Accusations and rumours spread by the Derge Association to support Situ Rinpoche in *The Role of the Derge Association*, *DOC E18 and Doc E 13*.

Topga Rinpoche and Shamar Rinpoche tried to hinder the finding of the reincarnation of H.H. for the last 11 years. It was only Situ Rinpoche who urged for meetings of the four Rinpoches regarding the reincarnation of Karmapa. SOURCE: Accusations and rumours spread by the Derge Association to support Situ Rinpoche. The Role of the Derge Association, DOC E12, DOC E11, DOC E13, DOC E14, DOC E15, DOC E18, DOC E21. Also a letter sent around by the secretary of Situ Rinpoche in June 1992: Another Presentation.

Fact:

"According to Topga Rinpoche himself, in a letter from 1986 he told about auspicious signs, such as rainbows in the sky, which occured while he was in Bhutan. He had therefore asked the Rumtek Monastery to make pujas for the celebration of this auspicous event. He did not mention anything about an unmistaken incarnation of H. H. the Karmapa in his letter. None of the four lineageholders was in Rumtek at that time."

REFERENCE: Quote from The Role of the Derge Association.

"Here it is presented as if there was a connection between these events, and the letter of the Bhutanese princess describing her dream, which had been sent to some Rinpoches. ... the dream of the princess indicated a child in Tibet and it had nothing to do with the General Secretary. The only connection is that both live in Bhutan and are members of the royal family."

REFERENCE: Quote from *The Role of the Derge Association*.

"In our meeting I told step by step everything that had happened during the past 11 years. For me it was important to clarify these points because so many rumours had been spread to the effect that the General Secretary and I had blocked the recognition of Gyalwa Karmapa during all those years. As our meeting progressed and Situ Rinpoche confirmed what I said, the face of his attendant changed from being closed to showing surprise, indicating that he had been told quite different things before."

REFERENCE: Quote from An Interview with Kunzig Shamar Rinpoche in France, August, 1992

"In this letter Situ Rinpoche apparently tries to give the impression that it was only him who requested the meetings. This impression gets even stronger if one takes into consideration the fact that this letter was sent through all dharma centers worldwide by the Derge Association. ... Why did Situ Rinpoche not take this chance to inform the others about his prediction letter? Already during two previous meetings, that is in March and November 1990, he failed to inform the other Rinpoches. How can he show such great concern and at the same time not use the opportunity of two meetings to communicate to others the crucial information he believes he possesses? REFERENCE: Quote from Communication between the four Rinpoches and the Trust.

"Upon reading and comparing these three letters sent by the four Rinpoches (on Jan 1, Jan 21 and Feb 1) it becomes obvious that all of them are working towards finding a date for a meeting. It is not understandable then, why Situ Rinpoche wants to give the impression that he is the only one who is working to bring about this meeting."

REFERENCE: Quote from Communication between the four Rinpoches and the Trust

According to tradition it is Situ Rinpoche's task to find the reincarnation of the 16th Karmapa.

SOURCE: Letters sent around worldwide by the Derge Association, supporting Situ Rinpoche in *The Role of the Derge Association DOC E 14*, *DOC E22*.

"There is no evidence of an existing tradition in the Kagyu lineage that it is particularly Situ Rinpoche's responsibility to recognize the Karmapa. If one looks back into Kagyu history, it becomes clear, that the Karmapas always recognized themselves. To find the incarnation of the 17th Karmapa, Situ Rinpoche is only one of the four main disciples of the 16th Karmapa who equally share this responsibility among themselves. It is true, that the 16th Karmapa was acknowledged by the previous Situ Rinpoche. This, however, does not make up a tradition."

REFERENCE: Comment in The Role of the Derge Association.

Fiction:	Fact:	
It is prophesied that Situ Rin- poche will be the teacher of the 17th Karmapa. SOURCE: Rumours spread sin- ce many years.	There is a prophecy of Chogyur Lingpa in which he describes a certain event where the 17th Gyalwa Karmapa and the Tai Situpa exchange the Mahamudra view. The prophecy "also does not specify which incarnation of Tai Situpa is meant or whether he is the 17th Karmapa 's guru or disciple The 16th Karmapa and the 11th Situ Rinpoche once met in Litang, East Tibet, at the Mahakala lake with nearby pinetrees and rocky mountains. There they exchanged the Mahamudra view - their minds merged together. Then His Holiness left footprints on the rocks. Both the 16th Karmapa and the 11th Situ Rinpoche confirmed this event as fulfilling the conditions of Chogyur Lingpa's prophecy, thus counting Rangjung Rigpai Dorje as the 17th Karmapa. It is important to mention that technically the 16th incarnation of the Karmapa can be counted as either the 16th or the 17th: one Karmapa incarnation between the 14th, Thegchog Dorje, and the 15th, Khakhyab Dorje, died very young and is therefore not always counted. In the prophecy of the 5th Karmapa, the 16th Karmapa is also referred to as the 16th or the 17th. This leaves the prophecy open for interpretation. It could refer to the previous Situ Rinpoche, it could refer to the present Situ Rinpoche or it could even be the next." REFERENCES: Quote from Interview with Shamar Rinpoche. France, August 1992 and Prophecy by the 5th Karmapa, Deshin Shegpa.	
The testimonial letter was unanimously acknowledged by all four Rinpoches. Situ Rinpoche's information given to H. H. the Dalai Lama. SOURCE: Tai Situ Rinpoche's Talk in Tibetan and Tai Situ Rinpoche's Talk in English.	"Situ Rinpoche brought out the letter. First we were shown the envelope which had something written in red on the outside. It is true that both Gyaltsab Rinpoche and Jamgon Kongtrul Rinpoche at first sight were very happy. Later, however, when we were presented with the contents of the letter, both Jamgon Kongtrul Rinpoche and myself had some doubts, as I mentioned in my speech. When Situ Rinpoche took out the letter, Gyaltsab Rinpoche was the only one to give his support immediately without even reading it. Jamgon Kongtrul Rinpoche opposed in a gentle way. He stayed quiet. At one point he went to his room to fetch some letters he had in His Holiness's handwriting for comparison. The two of us went into the next room and had a discussion. His main concern was that we check the letter carefully, and that the controversy not leak out. REFERENCE: Interview with Kunzig Shamar Rinpoche, France, August 1992.	
Shamar Rinpoche's and Top-ga Rinpoche's people manipulated the car of Jamgon Kongtrul Rinpoche (put sugar or salt in the motor). SOURCE: Information given to Westerners in Tsurphu in Report about the events in Tsurphu.	"Rinpoche was travelling to Siliguri in his own vehicle, accompanied by his personal driver, one other attendant and myself. About 6:30 a.m., while proceeding in a southerly direction on the National Highway north of Siliguri, the driver swerved in order to avoid hitting birds that were sitting on the road. As the road surface was slightly damp, the vehicle went into a skid and fish-tailed for thirty to fourty meters before colliding with a tree. We were all thrown from the vehicle by the impact. The driver, Mr. Dorjee, and Rinpoche's attendant, Lama Kunga (Sherab Tobden), later succumbed to their injuries in hospital." REFERENCES: Quote from <i>Letter from Tenzin Dorje</i> . The information given by a BMW-factory to the question on the effect of adding sugar or salt: the engine would slow down.	
His Holiness the Dalai Lama confirmed the reincamation on June 7th, 1992. SOURCE: Tai Situ Rinpoche's Talk in English.	"It is also noteworthy that this temporary statement was presented to the public and to Shamar Rinpoche as a final acknowledgement from the side if His Holiness Dalai Lama. Actually the final acknowledgement was not given until June 30, 1992. REFERENCE: Quote from <i>The Process of Acknowledgement</i> .	

Fiction:

Shamar Rinpoche called the Indian Army and forcefully entered the monastery with his soldiers to stop the announcement about the 17th Karmapa.

SOURCE: Information given in Rumtek and in a letter from Situ Rinpoche's secretary. Rumtek, June 1992, an Eyewitness-Report and Another Presentation.

Fact:

"First I want to say that I did not enter the monastery as an outsider. I, together with Jamgon Kongtrul Rinpoche, happen to have been in charge of Rumtek monastery for the last 11 years since His Holiness passed away. Situ Rinpoche came all the way from Palampur H.P. in West India, and is not a permanent resident of Rumtek. He was there 20 years ago.

It was an unusual situation - about 60 monks arrived with Situ Rinpoche under the pretence of joining the offering pujas to Jamgon Kongtrul Rinpoche. They then took over the monastery, ignoring the local monks and staff completely. The day Situ Rinpoche and Gyaltsab Rinpoche arrived from Dharamsala, police had already been arranged for their protection. I myself had been informed by the military department of Sikkim, India, on the evening of the 11th that they would send bodyguards to protect me and the monastery. Two busloads of Khampas were said to have left Kathmandu on the 11th heading towards Rumtek intending to attack me and the monastery if I were to insist on a forensic test of the prediction letter...

In the afternoon the monastery office called to inform me that Situ Rinpoche and Gyaltsab Rinpoche had arrived and were giving an important public announcement in the monastery yard. The office requested me to please come and join them. At first I was reluctant to go, but they insisted. I sent a message up to the monastery saying that I would come, and soon after I went there. The soldiers had orders not to let me go anywhere alone, so I had no choice but to be escorted by them. When I arrived at the monastery surrounded by my bodyguards, our dramatic entrance interrupted Situ Rinpoche's speech. I wanted to meet with the Rinpoches. When I approached them they offered me a seat, but I didn't find the situation suitable for our internal discussion. Therefore, I suggested that we go inside the monastery. Even though some of their attendants wanted us to stay outside, the two Rinpoches joint me and we went inside the monstery. ...

Some people even claimed that I had paid the military to come and attack the monastery! This is a naive observation and an insult to the State of India to imply that their national security forces can be paid by private individuals to provide protection. I understand however how people could have misunderstood the sight of me arriving at the monastery accompanied by soldiers."

REFERENCE: Interview with Kunzig Shamar Rinpoche, France, August '92.

Shamar Rinpoche finally acknowledged Situ Rinpoche's letter and agreed to the candidate from Kham as the 17th Karmapa.

SOURCE: Information sent around to many dharma centers including copies of the agreement letters as documented in *The Process of Acknowledgement*.

"Tulku Urgyen pleaded with me to give my acceptance, tearfully prostrating to me. I could not refuse him. He is a senior lama to me and my main Nyingma teacher. I realised at this point that everything was already decided regarding the boy. My objections could not stop the events from happening but even if I gave my official acceptance, I was still free to search for the Karmapa according to the instructions held by the close disciple of His Holiness. I mentioned these instructions in my speech in Rumtek, in the beginning of June. Another very important factor that influenced my decision was that I was told that H.H. Dalai Lama had already given his full recognition to the child." REFERENCE: Quote from *Interview with Kunzig Shamar Rinpoche in France, August 1992*.

"Two translations of Shamar Rinpoche's letter of acceptance have been presented. One authorized by Rinpoche himself; the second one - an unofficial version - has been sent around to all the dharma centers, thus creating an incorrect impression of what Shamar Rinpoche actually said in his statement. ... in the authorized version what Rinpoche in fact says is: Relying on our confidential discussion I go along with the decision made by H. H. the Dalai Lama... Hence I suspend my demands such as having the letter being subjected to a (forensic) test"."

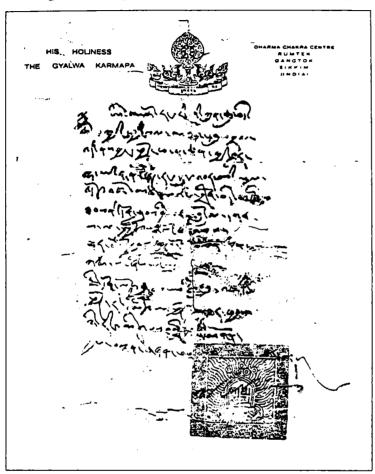
REFERENCE: Quote from The Process of Acknowledgement.

RECENT EVENTS Documents: The letter

Analysis of the Prediction Letter

As mentioned earlier, there have been doubts expressed about the letter presented by Situ Rinpoche on March 19, 1992. Is it the authentic testimonial letter of H. H. the 16th Gyalwa Karmapa?

Unfortunately, we only had a copy of the letter, not the original. Nevertheless we examined the copy to see what might have brought about these doubts. Some seem to suspect Situ Rinpoche of having written the letter



for people very familiar with H. H. the 16th Karmapa's handwriting. What follows are comparisons as to: 1) the signature, 2) the handwriting and spelling, 3) the letterhead.

General remarks about the letter:

himself, so we included in our analysis those of his letters available to

In several places the text seems to be damaged by humidity. Traces of a vertical fold can be seen in the middle of the paper. Horizontally the letter seems to have been folded in at least three places; below the third and the eighth line of the text and above the seal. This last fold can also be deduced because traces of the seal are found above it.

Although the writing in the part above the seal is blurred to such an extent as to be illegible, there seem to be no traces of ink on the seal itself

Fortunately, we had more than 30 letters handwritten by H. H. the 16th Karmapa dating from the 1970's to 1981, shortly before he passed away. We asked several Tibetans for comparison who confirmed that the letter, at first sight, looked as if it were written by His Holiness. But this impression seemed to vanish the more they went into details, especially

1) Signature:

The signature on the letter is almost entirely covered by the seal. From what little was visible on our copy, the signature might be different from those we found on H. H. the 16th Karmapa's letters. This impresssion is strengthened when the signatures are superimposed by computer.



Signature on the prediction letter

many

Examples of Karmapa's signature as found on his letters

RECENT EVENTS Documents: The letter

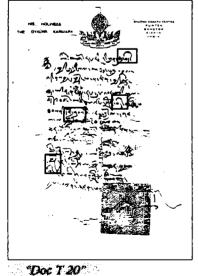
2) Handwriting and Spelling:

Only a forensic test of the original letter could definitely prove whether the handwriting on the letter is that of H. H. the 16th Karmapa or not.

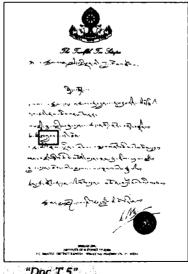
- Nevertheless we compared the handwriting of the letter with that of Karmapa and Situ Rinpoche: There seem to be differences between the script in the letter and the handwriting in Kannapa's letters we had. On the other hand, one could find similarities when comparing the letter's script with Situ Rinpoche's handwriting (see two examples in the tables below; the syllables used for comparison are marked in the respective letters).
- For differences in the spelling of the word "drub" see table below: In line #6 of the letter, this word is written with the second postscript "sa". We did not find this misspelling in any of H. H. Karmapa's letters, whereas it is to be found in a letter by Situ Rinpoche (see Doc T5)

	as written by H. H. the 16th Karmapa	as written by Situ Rinpoche	as written in "the" letter
• the syllable "phyogs"	27	تا	.77
• two examples of the vocal "e"		\mathcal{A}	~?
• the syllable "drub"	4)0	J	- شری

The above examples were taken from the letters below (see part D, 4 for enlarged reproductions):

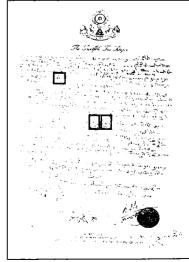


The letter



"Doc T 5"

Letter by Situ Rinpoche

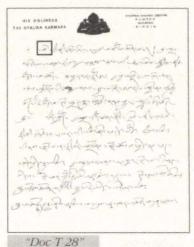


"Doc T 15" page 2

Letter by Situ Rinpoche

RECENT EVENTS Documents: The lette







"Doc T 27"

- Three letters of H.H. 16th Karmapa -

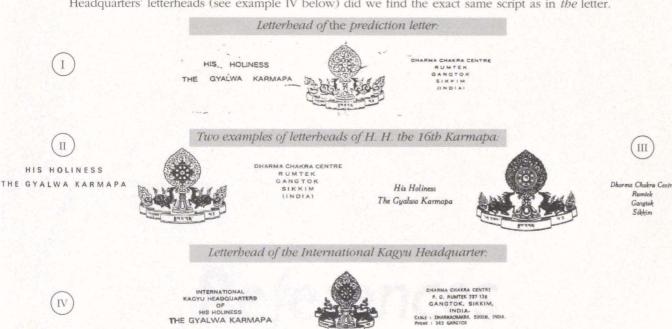
"Doc T 29"

3) The Letterhead:

We found different letterheads on H. H. the Gyalwa Karmapa's letters available to us. On several examples the emblem in the middle (two antelopes and the dharma wheel) was the same as in document Doc T27. In some cases, it was multicoloured, in others monochrome red. On most of the letters however, one could see the more elaborate emblem also used in *the* letter. Sometimes the words 'His Holiness the Gyalwa Karmapa' were written in italics as shown in Doc T27. In other cases, these words and the address were lightly italicised as shown below in example III. In few instances the words 'His Holiness the Gyalwa Karmapa' were written in the middle of the page, just below the emblem.

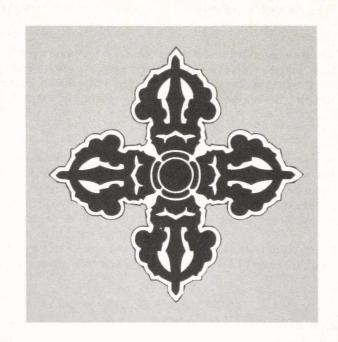
None of Karmapa's letters available to us had a letterhead identical to the one on *the* letter, even though the more elaborate emblem shown there was often used:

- In no case did we find the words 'His Holiness the Gyalwa Karmapa' printed as in *the* letter, where the distance between the words is unusually big.
- In our copy of *the* letter the words 'His' and 'the' are not in line with the rest of the text. Perhaps this was just a problem with the photocopier.
- The characters themselves in the letter are different from those in the Karmapa's original letters. Especially
 the letters 'S' as in 'Holiness' and 'P' as in 'Karmapa' are broader in the letter's letterhead than in any of
 Karmapa's letterheads available to us. As a matter of fact, only in some of the International Kagyu
 Headquarters' letterheads (see example IV below) did we find the exact same script as in the letter.



Part





References

Rumtek

June 1992, an Eyewitness Report

When we started on our journey to Rumtek we were only thinking of the ceremonies for His Eminence Jamgon Kongtrul Rinpoche and we also thought it exciting to come back to Rumtek, the headquarters of our lineage, after some time. We were happy about this opportunity and intended to do much practice and receive blessings.

June, 7

When we arrived we directly went up to join the pujas, where in the Lakhang and on the balcony in front many Western and Southeast Asian disciples were sitting and doing practice. In the evening there was a meditation and a prayer for the swift return of H.E. Jamgon Kongtrul Rinpoche. It was very good. The monks and Jamgon Rinpoche's disciples had arranged everything with love and care, with wonderful silk flowers and offerings around the Kudung.

June, 8

We started with our practice early in the morning and before noon, when we came to the Kudung where everybody met to do practice, we heard many news, e.g. that H.E. Situ Rinpoche and H.E. Gyaltsab Rinpoche had left, but were expected to be back in some days and that Shamarpa had just returned from a journey out of the country. We overheard from the discussions of Europeans who had already been staying for some time, that the atmosphere was quite tense. We decided not to let ourselves be confused by all the talking and to practice as much as possible, which we really did.

In the evening the Tibetans told us that Shamar Rinpoche had talked to them in Tibetan. We still thought that we did not have to care about what was going on since we had so well learned to practice dharma and stay away from politics.

June, 9

When we met for the pujas in the morning we already heard that Shamar Rinpoche intended to talk to us "foreigners" too. Since we had heard a lot of rumours which were quite confusing the evening before, we were looking forward to receiving original information.

From Shamar Rinpoche's speech (there exist tape recordings):

Throughout the last years the four lineage holders met several times but they had no clear instructions about where to find the 17th Karmapa. There was a coded text with a kind of meditation instruction and they repeatedly tried to decode it, to find out how it was to be used. The last meeting took place in March 1992. Situ Rinpoche asked the three other lineage holders if they had more detailed instructions about how to find the Karmapa by then, which they had not. Then Situ Rinpoche prostrated before H. H. Karmapa's throne for three times and presented a letter wrapped in cotton. He said that this letter had been given to him by H. H. Karmapa as a protection in Calcutta many years ago and since then he had been wearing it. This was the reason why H. H. Karmapa's signature was wiped out. Recently he had found out that it was a letter containing clear instructions about how to find the 17th Karmapa. Gyaltsab Rinpoche joyfully accepted the letter at once. But he, Shamar Rinpoche and also Jamgon Rinpoche were not sure if it really was Karmapa's handwriting and the signature had faded. They asked how it could be that Situ Rinpoche had not recognized that it was a letter for so many years? The Rinpoches had a debate about these points and Shamar Rinpoche suggested to have the letter checked by a graphologist, which was denied by Situ Rinpoche. Finally Jamgon Rinpoche offered to visit the child on his journey through Tibet and then report about it. This procedure was accepted by everybody and they agreed to keep all information about this secret until the whole matter was cleared. They decided to give more detailed information in autumn which

they announced officially. Since Situ Rinpoche insisted, "the letter" was then placed in the relics' box in which also the first letter had been. The box was guarded and they only wanted to open it together.

A few days later the terrible accident which cost Jamgon Kongtrul Rinpoche's life happened. Just during the ceremonies for H. E. Jamgon Kongtrul Rinpoche, the box was opened by the two other lineage holders in Shamarpa's absence (he had some important dates which had been planned for a long time and could not be cancelled). Moreover the letter was presented to a lineage holder of another lineage which was against the rules of the tradition. Two representatives of the Rinpoches were sent to Tibet to take the boy to Tsurphu (the main monastery of the lineage in Tibet). In addition the contents of the letter were publically presented, in Tibet - this was also against the agreement. There was no reason for these hasty actions and Rinpoche now had to talk openly, since his serious doubts concerning the letter had been ignored.

There was another reason for this, which was the fact that Shamar Rinpoche and Jamgon Rinpoche had received some information about a person who had received the direct instructions from H. H. the 16th Karmapa, but this person was only allowed to talk about them at the appropriate time. Shamar Rinpoche was absolutely sure about that person's sincerity and would resign from his duty if this trust would prove to be a mistake. This was the reason why he always wanted to wait confidently until the time for H. H. the 17th Karmapa would have come. His patient behaviour in this matter was confirmed and supported in a meeting with H. H. the Dalai Lama in 1984.

Rinpoche advised us to be very careful and not to listen to the gossip. It was caused by political interests from the side of the Tibetans. They were put under strong pressure. He emphasized the Rinpoches being Bodhisattvas and not responsible for these actions; that the activities were caused by certain political groups; and that this was not a problem of the dharma. We should stay away from all this and follow the pure dharma. We can really be sure that everything will come out right in the end.

Shamar Rinpoche suggested the three lineage holders should meet with the older and wiser Rinpoches, as soon as the two other lineage holders would return, in order to clear the contrary positions. He added that he would be very happy if in the end all doubts could be overcome and all details would point to the same child. He was not able to tell now, if the child which was brought to Tsurphu was the real or a false Karmapa, first the facts had to be cleared very thoroughly.

After this speech we were very embarrassed and many expressed their wish that the three lineage holders should cooperate. We deeply wished that all Rinpoches would come together and talk and that it would be possible to welcome H.H. the 17th Karmapa together without the slightest doubt.

June 10/11

The atmosphere was calm but tense during these days. We practised at the Kudung (Jamgon Rinpoches body that was placed in the middle of a mandala) and at Karmapa's heart stupa. Among the Tibetans and the foreign disciples were endless discussions, some were very concerned, others upset and dogmatic. It was sad that the prayers were disturbed in this way.

June 12

In the afternoon during the puja we heard the horns and the Rinpoches returned. Soon everybody was called to an announcement about the 17th Karmapa. Huge loudspeakers and two seats were positioned in the entrance of the temple. When Situ Rinpoche and Gyaltsab Rinpoche took place, some monks and laymen took position behind them. The atmosphere was very tense. We also wondered why there was no third seat for Shamar Rinpoche, who was in Rumtek as well. (Later we heard that Shamar Rinpoche had not been informed about the meeting, but that he wanted to join as soon as he heard about it.) Many people assembled.

At first Situ Rinpoche held a speech in Tibetan to which everyone applauded, then Gyaltsab Rinpoche said some words and after this Situ Rinpoche held a speech in English.

From Situ Rinpoche's speech (there exists a tape recording):

Situ Rinpoche had met H. H. the Dalai Lama several times and explained everything to him. Now they had not been able to reach him, since he was in Rio. Therefore Situ Rinpoche and Gyaltsab Rinpoche contacted H. H. the Dalai Lama via phone and fax and explained everything to him to the very detail. His Holiness called back and explained, since all this was in accordance with the instructions given by the 16th Karmapa, since all Rinpoches, all lamas and all people were full of

confidence and devotion, that he therefore was able to confirm the actions. On the next day his secretary wrote a corresponding letter.

During the child's birth there happened many miracles: the sky had been filled with the sound of the mantra Karmapa Chenno and there was a rain of flowers and other signs appeared. The inhabitants of the village understood that this was a special child and therefore brought it to a nearby monastery where it was seated on a low throne. To be able to take the child to Rumtek, Situ Rinpoche already contacted the Chinese, Indian and Sikkimese government.

Situ Rinpoche thought that since Shamar Rinpoche had already talked openly about everything, he, Situ Rinpoche said, that he could also talk about the letters without breaking bonds: Right from the start there had been no letters about the reincarnation of H. H. the Karmapa!!!! This information had only been given to the disciples to strengthen the trust in Karmapa. They searched for hints about H. H. the Karmapa's next incarnation and e.g. examined a teaching Gyaltsab Rinpoche had received from H. H. Karmapa. They wrote down the four-line meditation instruction and put the letter into the box, treating it like a coded instruction. The new letter had been given to Situ Rinpoche by H. H. Karmapa in Calcutta in 1981. At that time he accompanied H.H. Karmapa and even slept in his room. During those days H. H. Karmapa gave him lots of teachings and advice and one day he gave him a protector wrapped in brocade. H.H. Karmapa told him to wear it and that it would be very helpful for him in the future. Since then he had worn the protector. When he opened it one day he saw the writing on it: to be opened in the iron-horse year. Situ Rinpoche opened the letter and, filled with joy, found that it contained all information about the 17th Karmapa. Everything, name and environment were described to the very detail. Since he had been constantly wearing the letter, the signature was wiped and unclear. Since then he had intended to inform the Rinpoches about it but the meeting in Delhi did not seem the appropriate place and then he had travelled to Tibet. Afterwards there was a meeting in Rumtek where he presented the letter....

When we heard Situ Rinpoche's speech it was hard for us to put the different pieces together. Just a few weeks ago we had received letters from the "Derge Committee" in Kathmandu, emphasizing that only Situ Rinpoche was able to confirm the 17th Karmapa - this corresponded to a tradition no one had ever heard of before. In addition they wrote that Situ Rinpoche was the one who had always pressed on finding the young Karmapa during the meetings of the lineage holders. The finding of H. H. the Karmapa was urgently "demanded", and Topga Rinpoche was accused of presenting a wrong Karmapa. As far as we had heard, people in the western centres were embarrassed about being involved in the Tibetan policy of intrigues. Everybody knew Topga Rinpoche from his journey through Europe as a sympathetic and qualified general secretary of Karmapa's Trust. Since Situ Rinpoche was so openly praised in these letters while others were put down in an unrealistic manner, we thought these letters bad advertisement for Situ Rinpoche, written by a political group of fanatics.

We and our friends thought that H.H. Karmapa would show himself anyway and that his return in no case could be urged by bad talking or writing about others. And we had supposed that so important steps would be carried out by the lineage holders together. And if one of them had doubts they had to cope with this until even the slightest doubt was cleared, since they handled the most precious matter which is the connection between all of us...

While Situ Rinpoche held his speech there was a sudden disturbance. Later we heard that a monk had tried to reach the Rinpoches against the power of the people around them, to announce that Shamar Rinpoche had heard about the gathering and was on his way to join in the announcement of H. H. the 17th Karmapa. They now brought another seat and Situ Rinpoche continued his speech. When Shamar Rinpoche arrived he was followed by a jeep filled with soldiers of the Indian army. There was a sudden turmoil and the two Rinpoches jumped up and all three vanished behind the large entrance door to the temple which was immediately closed. All people were upset and there was a turnult in which all tension and suppressed aggression of the last days seemed to explode. The soldiers and policemen tried to calm the mass of people. We saw a man at the entrance of the monastery who beat Karmapa's servant Tsultrim Namgyal with a stick and stones. This was the rest for most of us. Some cried out loud, everybody ran into another direction. The monks stood silent on the sand heaps of the building site, many people recited mantras or prayed.

After about twenty minutes Shamar Rinpoche hurried out of the monastery, entered his car followed by the soldiers and left. When he drove through the entrance of the monastery's court there was another short tumult.

We remained, shocked, and during the following days learned step by step about the background of what had happened:

The Indian Government in Delhi had been seriously warned that many Khampas from this -Derge Committeein Kathmandu were on their way to Rumtek and planned to make sure by means of violence that everybody

the monastery and for Shamar Rinpoche. A secretary made the mistake to inform the General instead of the police-minister. Therefore the Indian army was sent immediately to Rumtek, where they guarded the monastery, the shedra, the village and Shamar Rinpoche's house. They had order to follow him everywhere.

Being inside the monastery the three Rinpoches did not even meet, because Situ Rinpoche and Gyaltsab Rinpoche locked themselves in a room.

June, 13/14

In the monastery's court, on the terrace during the pujas, during the meals, everywhere we were now confronted with people saying Shamar Rinpoche had called the military to enforce his will to be done and that he had come to prevent Situ Rinpoche's speech and so on. It was hard to imagine how people could believe this. Suddenly it was public opinion that Shamar Rinpoche was the aggressor - it was like a campaign against him.

As we heard later on, the rumours were enforced by the fact that the Indian army had come instead of the police. This lead to a great turmoil in Sikkim. The whole country was on strike for one day, there were no taxis, no shops or borders open. After that other guardians arrived. During the tumult in the monastery court there had been further fighting. Two relatives of the lama who had been beaten, beat up the aggressor in a way he had to be delivered to hospital and both were put under arrest. Also we heard that a man had tried to attack Shamarpa with a knife but that he had been stopped immediately by the guardians. For the rest of the time Rumtek was filled with soldiers and policemen, even the monastery, and for some nights people were not allowed in the streets. Sikkimese television described the situation as tense but under control. On June, 14 the borders were opened up again so all waiting guests for the ceremonies could enter Sikkim. Later on we heard that the two buses with Khampas had been allowed to pass since they said they came to the ceremonies in connection with Jamgon Rinpoches death.

During an interview with Shamar Rinpoche, one of our friends learned that Shamar Rinpoche wanted to do everything to keep peace in the monastery and he explained that he wanted to refrain from having the letter checked. We were very surprised since this would have been such an easy solution and everything could have been cleared very rapidly.

In this atmosphere the pujas for Jamgon Kongtrul went on more silently. We meditated a lot and prayed that everything would come out right in the end. Finally the last day of pujas arrived, and the mourning for the Rinpoche and the tension and excitement of the last days were mixed together.

After the meditation on the evening of the 13th of June, Bokar Rinpoche hold a speech honoring Jamgon Kongtrul Rinpoche. Also Lama Tenzin Dorje, Rinpoche's secretary and attendant talked. This was very moving. It was the first time that he talked in front of so many people and he did very well.

June, 15

On this day the Kudung was brought from the monastery to the Shedra. Hundreds of people, among them representatives of governments and other official guests, arrived. There was a solemn procession Situ Rinpoche and Gyaltsab Rinpoche took part in, Shamarpa did not. The masses pushed in the Tibetan way and we foreigners had difficulties to find our way through to the Rinpoches and Lamas in the Shedra as it had been suggested to us. In the room upstairs everybody placed offerings at the Kudung and together we sang the different prayers for a swift return. Behind us the other people were channelled upstairs in groups. After a very fine lunch for everybody the ceremony was at an end. The next days until the 20th of June, the official end of the ceremonies for Rinpoche were held in the Shedra (now Red Chenresig, the usual Mahakala-Puja and the prayer for the swift return of the late Rinpoche with the Guru-Yoga). Rinpoches Kudung should stay for one week. After a half or one year the body shall be brought to Pullahari, Rinpoche's retreat place in the Kathmandu-valley which is still being build. There shall be built a great Stupa for the body.

We spent the afternoon together with some others from Germany in an interview with Shamarpa and asked him why he had not joined the ceremonies in the morning. Rinpoche explained that he had not taken part in the ceremonies since he did not want to cause any disturbances in the monastery due to his armed companions. He emphasized that there were no personal difficulties between the Rinpoches but that people around them had different interests. He said he wanted to visit the monastery in the next two days to talk with the other two Rinpoches. The interview with Shamar Rinpoche was very reassuring since we had confidence in all three Rinpoches - there was a positive atmosphere.

Afterwards we visited Situ Rinpoche and Gyaltsab Rinpoche and asked why they had not included Shamar Rinpoche in the announcement of the 17th Karmapa. They explained that only the two of them had been in Delhi and therefore only they were responsible for the report. They advised us of only telling what we ourselves had experienced or what we thought was the truth. Regarding further actions they said that the main

enthronement would take place in Rumtek and afterwards also at other places.

June, 16

Many had already left now, and we visited one another and families we sponsored or knew from earlier visits. Many people were very sad, monks from the monastery and the Shedra, villagers, no one could take it. These people had already been exposed to some pressure for quite a time, e.g. they had been urged to sign letters that the General Secretary Topga Rinpoche was to be dismissed etc. The few who refused to do this were exposed to strong pressure. The others thought themselves in a just position and fought with all means. A great number of monks had arrived from elsewhere and the monastery's and shedra's inhabitants somehow felt themselves put aside. We could hardly believe it, this was no longer the Rumtek we had known. It was so sad that all of this disturbed our farewell from Rinpoche. Everybody hoped that eventually the lineage holders would talk together and everything would prove to be only a bad dream. We heard that there had been some mediators which had not been too successful talking to the Rinpoches in the monastery.

Then we heard that very early this morning Tulku Urgyen and Lopon Tsechu Rinpoche had arrived. Tulku Urgyen had been a teacher to all four lineage holders and he and Tsechu Rinpoche seemed to have visited Situ and Gyaltsab Rinpoche first, then they talked to Beru Khyentse Rinpoche and spent the afternoon with Shamar Rinpoche. Meanwhile it had become known that in the morning of June 17, the tulku from Kham should be welcomed in Tsurphu as H. H. Karmapa. Everybody was told to be present in the monastery at sunrise on the next morning for this reason to attend a puja and put a katak on Karmapa's throne.

June, 17

During the ceremony at sunset there was some confusion. As we learned later on, three chant masters, a Dorje Lopon, and a discipline monk had left on the night before to avoid this conflict. Despite this fact there was a puja and the people attending gave their kataks. However, the atmosphere was very mixed.

We also learned that during the pujas the day before, a letter had passed the rows of Rinpoches, where they had to sign that they accepted the letter and H. H. the 17th Karmapa as authentic. It seems to be the case that no Rinpoche is allowed to contradict, once H. H. the Dalai Lama has accepted a Karmapa. We were astonished since we knew from some of them that this was not their true opinion. It was planned that Beru Khyentse Rinpoche should give some information at 1 p.m. but this did not take place, since finally there was a meeting of the Rinpoches. Shamar Rinpoche and Situ Rinpoche had a long talk together with Beru Khyentse Rinpoche.

June, 18/19

Early in the morning Tulku Urgyen shortly announced (in Tibetan) that now the three lineage holders had found a compromise regarding the letter; that there had been difficulties in the Kagyu lineage; that unfortunately H.E. Jamgon Rinpoche had died; but that everything was over now and that all obstacles had been removed. This was the way it was translated to us by some Tibetans. Afterwards Tulku Urgyen, Tsechu Rinpoche, and Chokyi Nyima Rinpoche left.

Later in the morning the lineage holders met at an office in Gangtok and Shamar Rinpoche presented a letter confirming that he had had doubts regarding the authenticity of Situ Rinpoche's letter, but that due to his trust in Situ Rinpoche and his respect to H. H. the Dalai Lama he would accept the further procedure. This seemed to calm down things for the time being. However, all of us were astonished that no one dared to tell his opinion officially and that even Shamar Rinpoche cancelled his demand to check the letter. Now everything was meant to go on as if nothing had happened.

This was the end of our stay in Rumtek. We were very sad and thought about all our friends, how things would go on once all the rumours and different versions and truths were distributed. We deeply wish that H.H. Karmapa himself will clearly show his identity. We really hope that the three lineage holders and the other members of the "Karmapa Charitable Trust", which guides a great part of H.H. Karmapa's monasteries, Shedras and centers, will soon come to an agreement, will remove all doubts and in this way prevent the lineage from being split.

Written by Andrea Boy, Sys Leube and Gunda Koehn

An Interview with Kunzig Shamar Rinpoche

in France, August 1992

1. Question: In your speech on June 9, 1992 in Rumtek, you say that there was a small letter which was difficult to understand. Which letter were you referring to? Situ Rinpoche makes it very clear that actually there never was a testimonial letter, and he says that you already had told everything. What does that mean?

Shamar Rinpoche: When I made my public announcement on June 8th and 9th, I expressed my doubts about the letter brought out by Situ Rinpoche. I did not reveal the fact that we had never possessed a testimonial letter prior to that. Keeping to our old agreement, I referred to a small letter difficult to understand, which we had announced previously. I do not know why Situ Rinpoche claims that I had violated the original agreement.

2. Q.: Could you tell more about what actually happened during the meeting of March 19, 1992? Situ Rinpoche says that Jamgon Kongtrul Rinpoche and Gyaltsab Rinpoche both got tears of joy in their eyes, when they saw his prediction letter, but you claim that both you and Jamgon Kongtrul Rinpoche had doubts about the authenticity of this letter.

S.R.: The meeting on March 19 was very long. Actually there was no reason that it should last so long, because we only discussed one topic, the incarnation of Gyalwa Karmapa. Situ Rinpoche brought out the letter. First we were shown the envelope which had something written in red on the outside. It is true that both Gyaltsab Rinpoche and Jamgon Kongtrul Rinpoche at first sight were very happy.

Later however, when we were presented with the contents of the letter, both Jamgon Kongtrul Rinpoche and myself had some doubts, as I mentioned in my speech. When Situ Rinpoche took out the letter, Gyaltsab Rinpoche was the only one to give his support immediately without even reading it.

Jamgon Kontrul Rinpoche opposed it in a gentle way. He stayed quiet. At one point he went to his room to fetch some letters he had in His Holiness's handwriting in order to make a comparison. The two of us then went into the next room and had a discussion. His main concern was that we check the letter carefully, and that the controversy not leak out. I told Situ Rinpoche that it was very difficult for me to express my doubts about the letter to him, but that since it is such an important matter would he please excuse me for bringing these doubts to his attention:

- a) I knew the handwriting of Gyalwa Karmapa intimately, and the writing in this letter seemed forced and not similar to the one of His Holiness.
- b) The content of the letter had no touch of the usual poems of His Holiness the 16th Karmapa. When someone makes a poem, your style always comes in. This letter was not in the style or character of His Holiness, which I knew the essence of.
- c) Situ Rinpoche claimed he was given the letter in 1981 as a protection amulet, which he wore constantly for the next seven years. Then why does the envelope have less damage than the letter inside? How would this be possible?
- d) The signature does not resemble that of His Holiness, and strangely enough Situ Rinpoche's sweat went exactly on the signature. So of course I have doubts.

When I mentioned that I would like to have the letter checked, Situ Rinpoche told me that this could only be done in London, and was an extremely expensive and lengthy process that would take many years. We discussed different possible ways to deal with this situation, then we jointly decided to keep it an internal affair.

After several hours of discussion we began to read the letter together. Situ Rinpoche told us that he had first opened the letter two years ago, but had not taken any steps so far on his own to look for the boy. He said that now we are running out of time. He did not say anything about the boy being in Kham. Together with all of us, he tried to interpret the meaning. We even discussed the possibility that the reference in the letter to "East", meant the border of Arunashal Pradesh.

As you know, we all agreed on Jamgon Kongtrul Rinpoche as the one to search for the boy during his

upcoming visit to Tibet. We also decided to meet again at the end of July when Jamgon Kongtrul Rinpoche returned, to plan further procedures depending on the result of his search. We agreed to keep everything confidential.

The same evening we informed the delegation of Khampas, Sikkimese etc. who waited for our news, that we would make an announcement in the month of October. Gyaltsab Rinpoche showed them the envelope close up, then to our surprise, Situ Rinpoche suddenly opened the letter and showed it from a distance. After that, rumours started in Gangtok that Situ Rinpoche and Gyaltsab Rinpoche formed one party, while Jamgon Kongtrul Rinpoche and I formed another party.

Then later we were amazed when Jamgon Kongtrul Rinpoche and I learnt about Situ Rinpoche's announcement in Nepal where he talked openly about a search party being sent to Tibet.

3. Q.: Why did you avoid meeting with Situ Rinpoche and Gyaltsab Rinpoche before you left Rumtek on May 10? We bear from Situ Rinpoche that you were said to be in retreat and then were seen in Gangtok. Finally you left very suddenly, so that they did not have a chance to see you. Did you not bave important things to discuss?

S.R.: When Jamgon Kongtrul Rinpoche passed away on April 26, I was in Runtek, as was Gyaltsab Rinpoche. This terrible accident was a big shock for all of us and a great obstacle. We immediately started the offering ceremonies in the monastery, which traditionally last 49 days. As I mentioned in my speeches from the beginning of June, in case of such a realised being as Jamgon Kongtrul Rinpoche, these ceremonies are not made in order to help liberate him, but as an opportunity for the disciples to accumulate merit and to receive his blessing. I took part for one week, then, because both Gyaltsab Rinpoche and myself had inauspicious dreams which could be interpreted as if more obstacles might follow and endanger me, I decided to do a few days of retreat. I did two meditation sessions a day, but still met with people outside of this time. It was not a strict retreat, which is a completely different matter.

During this time Situ Rinpoche also arrived in Rumtek. I was staying in my house, but was never contacted by the two Rinpoches. They did not send anybody to make arrangement for a meeting - no attendant, no letter - which is how it is normally done. We could have met in the breaks if they had wanted to.

For me there was no urgency. My main concern was that we concentrate on the offering ceremonies in the monastery until the 7 weeks were over. After His Holiness passed away in 1981, we experienced a lot of disturbances within the 49-day period, and I did not want that to happen again. Regarding the incarnation of Gyalwa Karmapa, we had told the people that our next announcement would be made in October. Since we would all be in Rumtek at the end of the 49 days, I thought we could decide together on the further procedures about the search at that time.

I left May 10th for the United States to attend a preplanned Dharma conference. I told Jamgon Kongtrul Rinpoche's attendant that I had to leave, but would return in the beginning of June. Before my departure I went to see the Chief Minister of Sikkim, Mr. Bandhari, in Gangtok. Because of the sudden death of Jamgon Kongtrul Rinpoche, I feared that there would be complications with the incarnation of the Karmapa. When Jamgon Kongtrul Rinpoche died, I had lost my witness. I told Mr. Bhandari that I was going to America for some time. I asked him to send a police guard to Rumtek as protection for the testimonial letter, because of the unusual circumstances. He consented.

4. Q.: In the afternoon of June 12th, you arrived at Rumtek monastery accompanied by soldiers and interrupted the speech of Situ Rinpoche. What was the reason for that?

S.R.: First I want to say that I did not enter the monastery as an outsider. I, together with Jamgon Kongtrul Rinpoche, happen to have been in charge of Rumtek monastery for the last 11 years since His Holiness passed away. Situ Rinpoche came all the way from Palampur H.P. in West India, and is not a permanent resident of Rumtek. He was there 20 years ago.

It was an unusual situation - about 60 monks arrived with Situ Rinpoche under the pretence of joining the pujas to Jamgon Kongtrul Rinpoche. Then they took over the Rumtek Monastery, ignoring the local monks and staff completely. The day Situ Rinpoche and Gyaltsab Rinpoche arrived from Dharamsala, police had already been arranged for their protection. I myself had been informed by the military department of Sikkim, India, on the evening of the 11th that they would send bodyguards to protect me and the monastery. Two busloads of Khampas were said to have left Kathmandu on the 11th heading towards Rumtek intending to attack me and the monastery if I were to insist on a forensic test of the prediction letter. They had gone into the busses in Bodhnath where they live, in their typical style, a very loud and exaggerated manner as if going to war, so that everybody would notice. We accepted this offer of bodyguards since the monastery is located in Sikkim and because it was in need of protection. It is not contradictory to Buddhism to accept protection from the

army.

First the military department sent soldiers for the protection. Then the military was sent back and the Chief Minister of Sikkim provided Sikkim armed force instead. We were grateful for whichever help he provided. The police stayed at my residence and at the monastery for two months. To our knowledge the State Government and the military department of Sikkim are all in one. Whichever mistake might have happened within the Government regarding the procedure of sending protection does not have anything to do with us. I did not request them to send anybody. Anyway we are not in a position to do so.

I kept receiving many calls from Nepal from people ready to come here to protect me. Many people offered their assistance. I told all of them "please do not come".

In the afternoon the monastery office called to inform me that Situ Rinpoche and Gyaltsab Rinpoche had arrived and were giving an important public announcement in the monastery yard. The office requested me to please come and join them. At first I was reluctant to go, but they insisted. I sent a message up to the monastery saying that I would come, and soon after I went there. The soldiers had orders not to let me go anywhere alone, so I had no choice but to be escorted by them. When I arrived at the monastery yard surrounded by my bodyguards, our dramatic entrance interrupted Situ Rinpoche's speech. I wanted to meet with the Rinpoches. When I approached them they offered me a seat but I didn't find the situation suitable for our internal discussion. Therefore, I suggested that we go inside the monastery. Even though some of their attendants wanted us to stay outside, the two Rinpoches joined me and we went inside the monastery. After we had closed the door behind us I heard some noice outside. Thinking that my bodyguards were trying to enter, I turned around and wanted to tell them to wait outside. At that moment the attendant of Gyaltsab Rinpoche urged Situ Rinpoche and Gyaltsab Rinpoche to rush up into their rooms. So our meeting could not take place.

In the meantime some of the people who had been in opposition to the monastery for many years, used the tense situation to create trouble. They started to attack the police and military. When the attendant of Gyalwa Karmapa, Tsultrim Namgyal, tried to stop them, they hit him. One of the troublemakers showed a knife, whereupon one of my attendants beat them up. Most people in the crowd tried to calm the situation by shouting "don't fight, don't fight" which only agitated the people more and more. Actually the turmoil was very small.

Some of the people even claimed that I had paid the military to come and attack the monastery! This is a naive observation and an insult to the State of India to imply that their national security forces can be paid by private individuals to provide protection. I understand however how people could have misunderstood the sight of me arriving at the monastery accompanied by soldiers.

5. Q.: On the 17th of June you withdrew your request that the prediction letter be tested. Could you tell me what made you do this, since only a few days before you had insisted that the letter be subjected to a forensic test?

S.R.: On June 16, Tulku Urgyen came all the way from Nepal in order to mediate between Situ Rinpoche and myself. I tried to stop him from coming, but he insisted. The first day we met at my house for several hours, together with Chokyi Nyima, his son.

Tulku Urgyen told me there were many negative people who would misuse the situation if I did not give my agreement. My refusal to accept the incarnation would cause much fighting in Tibet he said, and many people would kill each other. He also told me that the boy had already been fully accepted as the 17th Karmapa by H.H.Dalai Lama, as well as by the Chinese communist government and that I would not be able to change this decision.

Tulku Urgyen pleaded with me to give my agreement, tearfully prostrating to me. I could not refuse him. He is a senior lama to me and my main Nyingma teacher. I realised at this point that everything was already decided regarding the boy.

My objections could not stop the events from happening but even if I gave my official agreement, I was still free to search for the Karmapa according to the secret instructions held by the close disciple of His Holiness. I mentioned these instructions in my speech from Rumtek, in the beginning of June.

Another very important factor that influenced my decision was that I was told that H.H.Dalai Lama had already given his full recognition to the child. Who am I to say that the Dalai Lama's approval is in error. It would be very impolite. There must be a reason for him to accept the incarnation, so I decided to offer my acceptance in favour of H.H.Dalai Lama's decision.

The next morning Tulku Urgyen and his son came to my house again. They just came from Situ Rinpoche who was very upset. They told me that he was crying a lot, that every minute was like mental torture for him. Hearing about this affected me. My objection to the prediction letter was not done with the intent to harm Situ Rinpoche, I only wanted to prove whether or not the letter was genuine.

Tulku Urgyen, acting as mediator, said he had arranged a meeting for that afternoon, (June 17th), between

Situ Rinpoche and myself. I demanded that Gyaltsab Rinpoche not take part in our discussion. I did not think it appropriate for him to take sides in the controversy: he is not a witness as to the authenticity of the letter brought by Situ Rinpoche. He is not a witness for the instructions of the close disciple of His Holiness which I myself follow. He himself has no clear instruction or position... nothing... but he is strongly on Situ Rinpoche's side. What is the reason? It would be more useful if he were in the middle as an impartial mediator. I was told that the meeting would only be between Situ Rinpoche and myself, with one or two attendants, and that under no circumstances could I bring any bodyguards.

Arriving at the monastery I encountered a totally different scene. The meeting was supposed to take place in His Holiness's sitting room, which is normally taken care of by the Rumtek staff. But no monastery caretakers were there. Up in the corridor close to Jamgon Kongtrul Rinpoche's room all the Khampas were standing, along side the Sherab Ling monks whom we did not know. I went inside. The windows were open. In our meeting I told step by step everything that had happened during the past 11 years.

For me it was important to clarify these points because so many rumours had been spread to the effect that the General Secretary and I had blocked the recognition of Gyalwa Karmapa during all those years. As our meeting progressed and Situ Rinpoche confirmed what I said, the face of his attendant changed from being closed to showing surprise, indicating that he had been told quite different things before.

When the time came to make the actual declaration, Tulku Urgyen was brought in as witness. The Tibetan ex-minister entered as well, he accused me of trying to put a stop to the incarnation for the past eleven years and complained about my request to have the letter checked. It was obvious he was misinformed on how, since the beginning until now, the four of us had worked together regarding the incarnation of His Holiness. It was not his concern to mingle into this, as he had previously been in opposition to the Gyalwa Karmapa during his lifetime. I had to remind him of this. I was about to tear apart the paper of acceptance which I no longer wanted to give, when Tulku Urgyen caught my ann. Please do not do that, he said. Situ Rinpoche also pleaded with me, his hands clasped together in compliance. So I gave them the acceptance - not because of the threats but because I wanted to show my support to the H. H. Dalai Lama.

I found it very sad that people had been so misinformed. For this kind of issue only the Rinpoches and the monks should have been brought in, not people who are not even Kagyupas or have been against His Holiness. Those who have true devotion to Gyalwa Karmapa have been fooled by wrong information, I think. Those who have no real devotion and were actually in opposition to His Holiness, now act like the sympathisers. I can not trust them.

My decision to suspend the demand to have the letter tested was made first of all because I could not bring myself to harm Situ Rinpoche at this point.

6. Q.: How do you see H. H. Dalai Lama's role in this matter?

S.R.: At the time I gave my own acceptance I was led to believe by Situ Rinpoche that H. H. Dalai Lama had already given his full approval and had made his decision according to his own vision. Out of respect for the Dalai Lama I therefore gave my acceptance.

Much later I realised that H. H. the Dalai Lama himself had been made to believe that all Rinpoches and lamas from outside and inside of Tibet were unanimous in requesting his approval.

Also, when H. H. Dalai Lama was presented with the news about the boy who had been found in Tibet in accordance with the letter, he was not told that this was a different letter from the one we had talked about for years. His Holiness had no reason to suspect we were in disagreement.

No time was wasted. Before H. H. Dalai Lama returned from Rio in South America, the boy had already been brought to Tsurphu in Tibet and was officially recognized in China. Under these circumstances it is quite understandable why H. H. Dalai Lama gave his informal confirmation on June 7th. Later he had no other choice than to give his formal recognition. At this point it would not be possible for H. H. the Dalai Lama to say that his secretary made a mistake, or to directly withdraw his words.

When I met personally with H. H. Dalai Lama end of June, I told him that I fully understand and accept his position. At the same time I informed him that I will keep following whatever instructions I receive from a very close disciple of H. H. Karmapa, as I have done till now. The meeting was very pleasant.

7. Q.: Is it true that two times you went secretly to Tibet to look for the incarnation of Gyalwa Karmapa?

S.R.: I went to Tibet one time, in 1990, on a tourist visa. At that time we did not have any definite indications about the incarnation. As you now know there was no letter, so we were looking everywhere. If any of us

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would find out something important we would call the others to discuss the matter.

My visit to Tibet had to do with some instructions of the close disciple I have mentioned a few times. Not that he directly told me to go. It was my own curiosity. I wanted to keep it confidential, so I did not tell anybody.

While in Tibet, a monk from Yangbachen was travelling with me. We went to Lake Namthso to make some pujas. It is a Kagyu tradition to visit holy places and perform certain pujas for the incarnation of a Karmapa. The best is if one can go to the Lake Thsokar (White Lake) in Tsari, but that would have taken too long, so we went to Namthso instead.

On my way back to Kathmandu I had to spend one day in Lhasa to catch the plane. Somehow people found out I was in Lhasa and Chogyal Salgye Rinpoche came to see me. I never contacted Drubpon Dechen Rinpoche at Thsurphu monastery on this trip.

8. Q.: You mentioned that you were waiting for a certain person's information about the Karmapa's incarnation. What if it leads to a child who was born in Tibet? Did you think about what you would do in that case?

S.R.: Well, of course I have considered this possibility. But first of all, let me tell you something about the Chinese policy regarding incarnate lamas in Tibet.

Some years ago, the Chinese Government stated that it would not acknowledge any incarnate lama born after 1959. Incarnate lamas born after that date were not permitted. Secondly, the Chinese policy has been to prevent religion in Tibet from becoming important, as this could disturb the economic program there.

Thirdly, with the new so-called "open policy", any Chinese national can get a passport and leave the country. Many have used this opportunity to emigrate.

Concerning the Karmapa, my scheme was not to recognize him while he was in Tibet but to invite him to India or some other country in the Himalaya's then acknowledge him once he was there. He would have left Tibet as a normal citizen.

I was, therefore, quite surprised to hear that the Chinese Government had acknowledged the boy as the 17th Karmapa and had made him an important figure within China.

9. Q.: The General Secretary Topga Rinpoche seems to be the main target in this whole affair. In the West one would almost say that he gets the role of the scapegoat. Often the accusations come against the two of you together and we know that you are related. Can you give any comments?

S.R.: I think the reason that Topga Rinpoche has been the focus of so many attacks has to do with his function. According to Tibetan tradition, the General Secretary of a monastery has a very important position. He is the General Secretary of the so called Thsurphu (or Rumtek) Labrang, the separate body of the monastery responsible for its administration. In a way the power is in his hands.

Topga Rinpoche is a direct nephew of His Holiness Karmapa, so we are cousins. In 1967 Topga Rinpoche married a princess of Bhutan and until 1982 he did not live in the Tibetan community nor Rumtek. He lived in Bhutan and I did not have much contact with him. His Holiness gave him the title of General Secretary but he was not working as such, until after H. H. Gyalwa Karmapa passed away. The late General Secretary Yongdu Damcho took on the responsibility of this function, then when he passed away in 1982, Topga Rinpoche assumed this position in Rumtek.

It was then that I got to know him. He does not have any special loyalty to his Tibetan relatives, as he does not believe this to be important. He treated me as a boss because I was the active regent of His Holiness. He is an idealist and an intellectual. He is known as a learned person, well versed in topics like grammar, poetry, astrology and history. He is especially praised for his poetry and considered a capable historian. His strong concern, that the wellknown historical tradition of the "Black and Red hat Karmapa" be carried on, maybe gives people the impression that he will block the other Rinpoches from being the Guru of Karmapa. That he will insist on the Shamar Rinpoche for that function. Actually a Karmapa always himself chooses whom he wants as his main teacher, and it is not necessarily one among the previous lineage holders.

As far as concerns his activity for the Rumtek administration, Topga Rinpoche is a big sponsor. Yearly he offers about 200000 Rupees to the monastery, and he just gave 1.500000 Rupees for the construction of the monks quarters. This money comes from his own pocket, not from fund raising as when we collect money for different projects. He is, as mentioned before, married into the Bhutanese royal family, but his wife has only a title. She depends on her private economy not on the kingdoms property. The money comes from their common business and allows him to be a sponsor to the monastery. Topga Rinpoche does not take even 1 cent from the monastery - no salary, nothing.

He works for the monastery in a good way, but does not generate enough energy for Karmapa's monastery

in Tibet, Tsurphu, and other monasteries and centers under Rumtek, which is his responsibility as well.

Regarding the issue of the incarnation of Gyalwa Karmapa, from the beginning the General Secretary has held the same position as everybody else. He kept writing us letters urging us to make decisions about the incarnation. We told him the same thing as we told to the whole world.

10. Q.: Is it true that there is a prophecy by Chogyur Lingpa which states that Tai Situ Rinpoche would be the lama of the 17th Gyalwa Karmapa? Some people mention this prophecy as a proof that Situ Rinpoche is the only one qualified to select the 17th Karmapa. Can you comment on this?

S. R.: One of Chogyur Lingpa's visions described in his biography predicts the extraordinary activities of the future Karmapas. I consider this to be a genuine vision and have no objection to its content.

This prophecy clearly states that the 17th Karmapa meets with Khentin Tai Situ Rinpoche, that "...their minds mix as one", etc.

It is, however, not mentioned that Tai Situ Rinpoche would recognise the incarnation of Gyalwa Karmapa, and it is therefore not acceptable to use this prophetic vision in this sense. The text also does not specify which incarnation of Situ Rinpoche is meant or whether he is the 17th Karmapa's Guru or disciple.

The only one who can fulfill the conditions of such a vision is the Gyalwa Karmapa himself. It is not a correct procedure to first create circumstances so that they accord with the description given in the prophecy, and to then use the prophecy as a proof that the circumstances are authentic.

If the vision describes the activity of the reincarnation of the 16th Gyalwa Karmapa together with Tai Situ Rinpoche it is something that will happen in the future, only after the Gyalwa Karmapa unquestionably reveals himself. The 16th Gyalwa Karmapa, Rangjung Rigpai Dorje and the 11th Situ Rinpoche, Pema Wangchuk Gyalpo, had a close teacher-disciple relationship, but this is not mentioned in Chogyur Lingpas' words predicting the activity of the 16th Karmapa.

The 16th Karmapa and the 11th Situ Rinpoche once met in Litang, East Tibet, at the Mahakala lake with nearby pinetrees and rocky mountains. There they exchanged the Mahamudra view - their minds mixed as one. Then His Holiness left footprints on the rocks. Both the 16th Karmapa and the 11th Situ Rinpoche confirmed this event as fulfilling the conditions of Chogyur Lingpa's prophecy, thus counting Rangjung Rigpai Dorje as the 17th Karmapa. It is important to point out that technically the 16th incarnation of the Karmapa can be counted as either the 16th or the 17th: one Karmapa incarnation between the 14th, Thegchog Dorje, and the 15th, Khakhyab Dorje, died very young and is therefore not always counted. This fact is even mentioned in the biography of Chogyur Lingpa. In the prophecy of the 5th Karmapa, the 16th Karmapa is also referred to as the 16th or the 17th.

This leaves the prophecy open for interpretation. It could refer to the previous Situ Rinpoche, it could refer to the present Situ Rinpoche or it could even be the next. This is not specified. Only the future unfolding of events will indicate this. But first and most important, doubts about the Karmapa incarnation have to be clarified and dispelled.

RECENT EVENTS Tsurphu Report

Report about the Events in Tsurphu between May 29 and June 23, 1992

By Bruno Frommknecht

It has at present become generally known that last June, in Tsurphu, a tulku was enthroned as H.H. the 17th Karmapa. As there is a lack of transparency in presenting the event and as it is not clear whether it is the authentic Karmapa, here follows a first-hand-report directly from Tsurphu. Hopefully this may clarify rumours of what has happened in Tibet.

On Friday, May 29th 1992, Claude from Witten, Ina from Vienna and myself received in Tsurphu the information that H. H. the 17th Karmapa was expected to arrive there within twenty days. Of course the three of us immediately changed our travel plans in order to be able to personally witness such extraordinary event. Full of joy we went back two days later to Lhasa to inform friends in the Western dharma world and to prepare everything necessary for our return to Tsurphu.

Before leaving, we tried to get detailed information from the people in charge of Tsurphu, mainly from Lama Tomo, about the exact time of Karmapa's arrival and about the reason behind the quick and unexpected transfer of the boy to Tsurphu, which was a total surprise to us all. Given the political reality in Tibet, I assumed that under all circumstances such an important step must be kept secret. Several times we were reminded that after leaving Tsurphu we should remain completely silent about the whole matter. Lama Tomo and a few other monks left some days after us in the direction of Kham in Eastern Tibet in order to fetch His Holiness, while we stayed in Lhasa during the last days before his arrival.

There, on the 6th of June, we met again with Ward Holmes who had just returned from Kathmandu and who had already been informed. He is the administrator of the "Tsurphu Foundation" and is unceasingly collecting donations for the reconstruction of the monastery. I began to realize however, that it was impossible to keep such an event secret, even from the Chinese: every day we could hear the people around the Barkhor in Lhasa whisper about the upcoming event. I could not understand this open way of dealing with the situation. To our amazement we heard that the boy from East-Tibet had already been acknowledged as "Mipham Rinpoche" (Nyingma-Lineage) and that during one of his previous visits, Situ Rinpoche had seen him and had given a name to him. Lama Tomo also visited him in February 1992. Suddenly on June 12th we learned that Karmapa was expected in Tsurphu already on June 15th. Also from now on Tsurphu would be closed to Westerners. It became therefore, increasingly clear that the Chinese were officially part of the whole plan and that His Holiness's trip was already a "well-known" secret. For us this was difficult to understand and looked rather stupid. We had always thought that his first appearance in public would be definitely outside Tibet.

Now we also had to think of a way to get back to Tsurphu, since we certainly did not want to be absent from such an event. Besides, some of our luggage was left behind in the monastery. We were told that there were Chinese check-points on the way, and that even the monastery itself was full of Chinese. We managed to obtain a two day permit, and after a few hours of confusion and much consideration, the four of us rented a Jeep and drove to Tsurphu. Against all expectations we did not pass any night check-points, nor did we have to sneak around any sentries. Protected by darkness and without much difficulty, we arrived at Tsurphu on June 13th at 10 pm. We collected the rest of our equipment and were determined to get back to our old room in the monastery that same night. Silently and cautiously we checked the monastery courtyard and did not notice anything extraordinary: there were no cars of Chinese officials, no soldiers materialized. We reached our room safe and sound. Ward and Claude went directly to see Drubpon Dechen Rinpoche and returned in less than one hour with the official permission for the four of us to spend the next days here. In addition to that we also had our permits which - as a precaution - I had extended after the old ones had expired.

In the morning of June 15th at 10 a.m., the first reception was to take place in the lower Norbulingka (summer garden). We prepared our video and photo cameras and walked down to the summer garden in order to position ourselves for Karmapa's arrival. At 10.30 a.m., a single Land Cruiser arrived and its passengers, Chinese officials, wanted to know from the people in charge, how many Westerners were present. Once again, we received the support of the most important people of Tsurphu and the four of us were allowed to stay. A few minutes later

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a convoy of at least seven vehicles arrived. In the third car, which was covered thick with Kataks, sat next to the driver, "H. H. the 17th Gyalwa Karmapa". When the cars stopped, a monk immediately opened his door and carried the eight year old Karmapa into the summer garden. During those moments only a few dozen people were present, but steadily more and more came streaming up the valley. The road had been repaired during the last few days. Rows of stones and sticks of burning incense were now adorning it on both sides. Inside the summer garden a big tent had been erected and the Karmapa sat in the middle of it. His whole family was gathered at his left side together with Lama Tomo and a few other monks. A Chinese television team, as well as Claude and Ward, were busy filming these first moments and the many hours of the ceremony that followed.

We covered the short distance to the monastery on the back of a truck which drove directly in front of Karmapa's jeep. During the ride we were in constant eye-contact with the boy and he often smiled and waved toward us. A group of several hundred people had already gathered in front of the entrance to the monastery. Among them all the monks in their best robes, the workers who had been so busy preparing everything for this day, nicely dressed Khampa families and different people from Lhasa, some of them Tibetans obviously working for the Chinese. This procession then moved to the big courtyard where a welcome ceremony was performed by Drubpon Dechen Rinpoche and other Rinpoches and Lamas I did not know (they had come from Kham and other parts of Tibet). Representatives of Rumtek and other important Kagyu places did not show up...

Lama Tomo was the whole time very close to the young Karmapa, explaining to him the details of the ceremony and leading him up to the reception room above the big assembly hall, where the Karmapa was to reside in the near future. After that a several-hour-long blessing ceremony started. Karmapa sat on the high throne and was connected by a Katak with the leader of the Tsurphu-Three-Year-Retreat, who blessed the people. This went on for about one hour; the people had to file passed very quickly, and one could assume that there were about two thousand receiving blessing. Two days later, on the day that had originally been announced as the day of Karmapa's arrival, there were definitely more than three thousand people present.

Drubpon Dechen Rinpoche was not happy about the fact that I stood constantly very close to the Karmapa and even though his eyesight is very poor, he gave me a slight push on the side when I got too close to the throne. He made a clear sign that I should keep more distance. Apart from that we were allowed to film and take photos the whole day long. Rinpoche's gesture, however, made me wonder why he reacted in such a way, after all the good talks and meetings that we had had together with him and Ward Holmes.

From June 15th to June 18th there were blessings given every day. Afterwards it was announced, however, that from then on one could see Karmapa only through the glass window of his reception room, "due to the many people and to security reasons". Claude and Ina left Tsurphu on the evening of the 17th and returned to Lhasa. There they met Akong Tulku who, together with Sherab Tarchin, had already been looking for us and wanted to talk to us. A little later Ward and I learned that we should come to Lhasa as quickly as possible to meet Akong Tulku. On June 19th our group of four Westerners talked with him and Sherab. ¹¹

Akong Tulku informed us mainly about the events in Rumtek, the turmoil there and the disagreement among the three Lineage Holders about the authenticity of the documents. He also showed us copies of Tibetan letters. One of them was the disputed letter of H. H. the 16th Karmapa. He informed us that H. E. Shamar Rinpoche wanted to present another boy as the incarnation of Karmapa. And he told us about the soldiers entering Rumtek Monastery, who - as he put it - had been summoned by Shamar Rinpoche and supposedly had entered the monastery together with him. He further confirmed that he himself had caused the Karmapa to be shielded from the public in Tsurphu and that he would not allow any further direct contact to the pilgrims, as there was fear of assassination. He mentioned at least twice, that there were many serious and good disciples of Ole Nydahl, but that he also knew that many disciples of Ole still took a lot of drugs. Because of that one had to be prepared for a confused person who might try to harm the young Karmapa.

Our plans at that time - to write down the things we witnessed in Tsurphu and, once back in the West, to publish them for the Sangha, together with the pictures we took - were of course stopped by these news. We suddenly realised that there were doubts concerning the boy who is now sitting on the throne as the Karmapa. It was only after that talk that I understood the enormous powers and political interests that were in place here.

Replying to our request, Akong Tulku presented us his view on the circumstances of H. E. Jamgon Kongtrul Rinpoche's death. He said that as an eye-witness he had seen the brake-marks, the engine of the car lying on the road and the severely damaged car against the tree. He talked of mysterious phone calls that Rinpoche received early that morning, the too early departure without a mechanic and he said, that it would be impossible for the car's engine to be thrown back so many meters onto the road by the impact. Due to these circumstances he definitely thought about sabotage, which "would be easy to do by simply adding sugar or salt in the motor". This would cause the engine to block itself and subsequently to catapult itself out of the car so early and completely, as it was seen at the site of the accident. ²¹

RECENT EVENTS Tsurphy Repor

He talked about a prophecy, saying that between the death of the 16th and the appearance of the 17th Karmapa, a being marked with special signs would create great disaster and that there would be much confusion during that period. Also he himself was aware of a certain danger to his own life, but he would finish his work here in Lhasa and then leave. In any case we should hold back all material until there was clarity and until all disagreement between the different parties was settled. That sums up what Akong Tulku said.

After that, Ward and I returned one more time to Tsurphu. I stayed only for one day to see the Lama dances. Ward remained in Tsurphu for an unlimited period, since as the head of the Tsurphu Foundation he is a person of confidence there, and, due to his enormous help in the rebuilding of the monastery, has an exceptional position in Tsurphu. During that last day, when against all expectations, Karmapa was almost constantly present at the dances in the huge assembly hall, I had the unpleasant feeling of distrust coming towards me. Compared to the experiences of my stay then - I spent altogether 26 days in Tsurphu - this kind of feeling was something new and unpleasant.

With my bags full of material I left Tsurphu on June 21st and two days later boarded my plane back home.

May this report bring more clarity!

Comments:

D Actually I wanted to record this talk. But Akong Tulku refused my request.

²⁰ Concerning this, the editors of the German "Kagyu life"-newsletter phoned the technical department of the BMW-factory, and received the following information: It is true that by adding sugar or salt one could, indeed, block and subsequently destroy the engine of a car. However, such method would never cause the engine to be catapulted out of the car. In the case of this accident it surely was the impact of the crash against the tree that caused the engine to be catapulted out of the car.



Dharamsala, Tibetan Review

August 1992: A special Report

SPECIAL REPORT

11-year wait is over. With the final seal of approval given by the Dalai Lama on 30 June, it is now official that Ugen Tinley, a nine-year-old monk from eastern Tibet, is the 17th Gyalwa Karmapa, head of the Karma Kagyu school of Tibetan Buddhism.

The boy was born on 26 June 1985, nearly four years after the death of the 16th Karmapa, in Lhathok, near Derge in eastern Tibet. His father's name is Karma Thondup and mother's Lhoga.

The method of discovery of the successive Karmapas is unique even within the Tibetan Buddhist tradition. The identification of the reincarnation is written down by the incumbent lama and secretly handed over to someone he trusts, to be opened at some specified time after his death.

Since the death of the 16th Gyalwa Karmapa, his seat at Rumtek Monastery in Sikkim has been jointly held by four regents—Shamar Rinpoche, Tai Situ Rinpoche, Jamgon Kongtrul Rinpoche and Gyaltsab Rinpoche. Over the years the four have been under considerable pressure from devotees of the late Karmapa because of the delay in finding his reincarnation. Finally, they promised a delegation of Buddhists that the reincarnation will be announced before mid-October.

According to story new emerging, at a meeting of the four regents on 20 March, Tai Situ Rinpoche produced a letter purportedly by the late Karmapa in which the identification of the 17th Karmapa was revealed in very clear terms. On 9 May two representatives from Runtek left for Tibet and found the boy within a couple of weeks.

Since Jamgon Kongtrul Rinpoche had died in a car crash in April and since Shamar Rinpoche was abroad, the remaining two regents, Situ and Gyaltsab Rinpoches, came to Dharamsala in early June to get the Dalai Lama's confirmation. As the latter was in Brazil at that time, details were faxed to him. The

The discovery of the 17th Karmapa



Dalai Lama sent them a letter of confirmation through his private secretary. The two lamas went back to Rumtek and announced that the reincarnation has been confirmed by the Dalai Lama.

Suddenly, Shamar Rinpoche, escorted by half a dozen Army men belonging to the central government of India, entered the monastery and left no doubt in the minds of those present that he was not satisfied with the way things were being handled. All the regents came to Dharamsala at the end of June and had separate audiences with the Dalai Lama.

Although the Dalai Lama has given his letter of approval to the reincarnation, Shamar Rinpoche is still not satisfied with the outcome (see following story). And although Rumtek is reportedly preparing elaborate receptions for the 17th Karnapa, a few questions still remain to be answered satisfactorily. For instance, what was the Indian Army doing in Rumtek monastery? The Sikkim chief minister told the press afterwards that Delhi was requested for the armed

escort to Shainar by the king of Bhutant Nobody seems to want to explain how and why is the king of Bhutan involved in all this.

Secondly, what is the role of the Chinese government here? The official Hsinhua news agency announced the discovery of the 17th Karmana on 27 June. The wordings chosen give the impression that the entire process was handled by appropriate departments of the Chinese government and nobody else had anything to do it. "According to conventional practice," it said, "the choice of any important living buddhas must be approved by the Central Government. Apo Gadagav (?), eight years of age, was chosen in accordance with the will of the 16th living buddha of Karma Kagyu and approved in the line with conventional practice. On behalf of Bureau of Religious Affairs under the State Council, Gyu Gah, director of the Nationality and Religious Affairs Committee, read the official approval document of the bureau and the Buddhist Association of China in today's ceremony on the choice of the living buddha."

The Rumtek authorities did not have any problem in discovering and identifying the boy in Tibet and do not seem to expect any problem bringing him to Rumtek.

Shamar Rinpoche's story

While in Dharamsala at the end of June to hear the Dalai Lama's verdict on the authenticity of the Karmapa incarnate, Namgyal Shastri spoke to Shamar Rinpoche to get his dissenting view on the entire episode:

After the Gyalwa Karmapa passed away in 1981, the four of us—Situ Rinpoche, Jamgon Kongrul Rinpoche, Gyaltsab Rinpoche and myself—assumed the responsibility of finding the reincarnation. However, although we held discussions among ourselves, we did not make any public announcements. But then after a

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Situ Rinpoche: fully satisfied

In Dharamsala, Namgyal Shastri found that Tai Situ Rinpoche was fully satisfied with the final outcome of the search for the reincarnation of the 16th Gyalwa Karmana. He gave Shastri the following version of events:

Ever since the institution of the Gyalwa Karmapa began, all successive incarnations, except for two, were discovered on the basis of sacred instructions left by the predecessor. Thus, when the 16th Karmapa passed away, he also left his sacred instructions behind, and based on this we have been able to discover the 17th Karmapa. Moreover, His Holiness the Dalai Lama has given his unqualified approval to the discovery and has given his blessings that by this discovery may bring happiness and benefit to all sentient beings. Thus the reincarnation has satisfied us all both in terms of tradition and in terms of religious beliefs.

Since the time of the Karmapa's passing away, there has been a number of boys whom some thought might be his reincarnation, but there has been no official candidate as such. And since the prediction letter of the Karmapa so clearly identified the boy, his father, mother and place of birth, there really is no question of there being any other candidate.

When we showed the sacred letter to the Sakya Trizin Rinpoche at Rumtek last month we were not sure of the meaning of one sentence in it which talked about various omens at the time of the birth of the 17th Karmapa. But now that the 17th Karmapa has been discovered, and we know the circumstances of his birth, it would seem that it was referring to the various miraculous omens that were seen around him for two hours after his birth.

When we found the reincarnation in Tibet, Gyaltsab Rinpoche and I traveled to Dharamsala to seek His Holiness' confirmation. But he was in Brazil at that time. So we faxed him all the details, including the letter of the late Karmapa.

Although the search for a new Karmapa is directed by the letter of prediction left by his predecessor, it has always been the tradition to seek final confirmation from the Dalai Lama. For instance, the 16th Karmapa was searched and found on the basis of the prediction letter left by the 15th Karmapa, but he was confirmed as the 16th Karmapa by the 13th Dalai Lama.

Moreover, this time, His Holiness saw in his dreams the exact place where the 17th Karmapa was born. When we requested him to describe the place he saw in his dreams, his description matched the actual place in every detail.

In March we had announced that we were hopeful of being able to release all details about the 17th Karmapa by October. However, we did not have to wait that long. The discovery has already been made and has been confirmed by His Holiness. The only thing remains to be done is for him to be brought to Rumtek and formally installed in his seat.

It is true that the 17th Karmapa has already been brought to his traditional seat of Tshurpu Monastery in Tibet. However, he has not been installed. The installation will take place in Rumtek, though we can't say at the moment when. We have informed the government of Sikkim of these developments and they have promised to do all they can to expedite the process of welcoming the 17th Karmapa to Rumtek. I am confident there won't be any problem regarding this.

while, various sections of the public began raising outcries about the delay in discovering the incarnation. Such things were getting in the way of our work. So just to reassure them, we told the public that the late Karmapa has left behind a letter of secret instruction. Traditionally, the letter of instruction need not necessarily have to be left with one of the four of us regents. It could be left with anyone that he chose, for reasons of his own, to leave with.

We had a series of meetings after that. In 1990 we announced that the instructions left by the late Karmapa is very difficult to decipher and it may still take some time. Then this year, on 19 March, when we were having a meeting in Rumtek, Situ Rinpoche brought a letter to us and said it was left by the late Karmapa. He said that before he died the Karmapa had given him an amulet to wear around his neck. For years he had been wearing it just as an amulet. Recently, he opened it and found that it contained the secret instructions of the Karmana. That letter clearly stated the names of the father, the mother and the place of birth so that there was no room for confusion.

We inspected the letter and some of us expressed doubts about the authenticity of the handwriting and signature of the late Karmapa. I was one of those who doubted its authenticity. Jamgon Rinpoche was another.

Anyway, we decide to keep the letter and Jamgon Rinpoche said he would make a trip to Tibet, find the boy and his family and conduct some preliminary tests to find out the truth. We decided to meet seven weeks later for further discussions.

But then Jamgon Kongtrul Rinpoche passed away in the car crash about a month later. Since Jamgon and myself were the only ones not satisfied with the letter produced by Situ Rinpoche and since now I was the only one left with such an opinion, I was also beginning to feel uncomfortable. Still, nothing can be done during the 49-day mourning period for the Jamgon Kongtrul, so I decided to



go abroad for a Buddhist conference which was already scheduled. However, during my absence, they had sent their own representatives to Lhasa without consulting me. Moreover, the representatives were not part of the Rumtek staff or close associates of the late Karmapa. They were just chosen in secrecy and despatched to Tibet in secrecy. Those representatives sent word from Lhasa that the reincarnation has been found. But before I could return to India, Tai Situ and Gyaltsab Rinpoche, had gone to Dharamsala to seek final confirmation of the Dalai Lama. His Holiness was in Brazil at that time. The two lamas reported to him by fax that the discovery has been made in consultation with all the high lamas and important institutions of the Kagyu order. His Holiness apparently replied that if that were so, then he has no objection to giving his approval.

Then Situ Rinpoche returned to Rumtek and announced to the public that His Holiness has unequivocally confirmed the authenticity of the incarnation. If His Holiness has confirmed the reincarnation, then of course, I would gladly accept it. However, I don't think His Holiness has given his own verdict on the subject. He has just said that if all the Kagyu lamas were in agreement, then they have his backing. So I think we shall hear more about the matter.

When I had an audience with His Holiness, I asked him about this and he told me that since he was told that all the Kagyu lamns were in agreement regarding the incarnation and since such an announcement had already been made all over Tibet, he found it difficult not to back it up.

I informed His Holiness that I have also some clues as to the identity of the 17th Karmapa although I don't have any candidate, as such. I requested him to examine my clues when there is time and whatever he decides I was willing to abide by it. He agreed to it.

During the course of our disagreement regarding the letter I had said to the other regents that the handwriting of the text and the signature look totally different. I

even suggested that the letter be sent for examination by a forensic laboratory. However, they said that since it was a sacred letter from the Karmapa it will not be proper to send it to a forensic laboratory. By then it was announced that His Holiness had confirmed the reincarmation and I felt that there was nothing more left for me to say.

Still, I say the whole process has been far from satisfactory. The two regents had decided upon the incarnation, sent representatives to Tibet to find him, and then had him installed in Tshurpu all within the space of seven to ten days. And by the time His Holiness was contacted it was already announced everywhere in Tibet that the reincarnation has been found. So I think it was difficult for His Holiness to say, at that point, anything other than what he did.

Moreover, I believe the general secretary of the late Karmapa also intends to verify the authenticity of the letter. If he does that, that could be a source of either satisfactory conclusion to the whole affair or fresh grounds for controversy.

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TIBETAN REVIEW AUGUST 1992

Chinese Concern with the Recogniction of the 17th Karmapa

A Press Report from Chinese and Tibetan Newspapers

Transcript of an article from a wellknown communist newspaper, published in Hongkong, June 28th, 1992:

Headlines:

First time since 1959 democratic reforms Tibet Karma Kagyu School Living Buddha reincarnation. Recognition approved by Central Government, Spiritual Child now 8 Tsurphu Monastery to hold ceremony,

(New China News Agency, Lhasa 27th day)

The 17th living Buddha of the famous Tibetan Karma Kagyu School was officially recognized today at Tsurphu Monastery 70 miles from Lhasa. Since the democratic reform of 1959, this is the first time that the Central Government has officially approved the recognition of a reincarnated living Buddha.

The Karma Kagyu School was founded in the 11th century. "Kagyu" in Tibetan means "oral transmission". Karma Kagyu is an important school in Tibetan Buddhism and its influence within Buddhism is vast. The living Buddha of the Kagyu School had continuously presented tribute to the Central Governments of Yuen, Ming, Quing Dynasty (13 - 20 C). They had also received titles on numerous

occasions from the emperors and once ruled all of Tibet. According to customs, the recognition of important living Buddhas has to receive the Central Government's approval and this time, the recognition of this child, performed according to Karma Kagyu School's regulation, is no exception. According to related sources, Tibet's system of reincarnation started with the Karma Kagyu School. This 8 year old, 17th Karmapa was found based on search instructions in the will of his previous incarnation.

The chairman of Citizen's Committee, of Self-Governing territory of Tibet, in today's recognition ceremony, representing the Ministry of Government Affairs, Religious Affairs Division, read an approval document from the Chinese Buddhist Association to the Tibetan Buddhist Association, and the official approval from the Ministry. This official approval said, "Agree to recognize, in the self-governing territory of Tibet, Chengdu province, village, Mr. and Mrs's son name as 16th Karmapa's incarnation. Hereby approval is given to succeed as 17th Karmapa, to be enthroned in due course."

An official of the self-governing territory of Tibet participated in today's Karmapa recognition ceremony. Tsurphu Monastery will hold, in the near future, a series of formal religious

ceremonies.

Picture: "Tibet Karma Kagyu School, main monastery Tsurphu, official recognition of 8 year old (name) as 16th Karmapa's reincarnation."

Translation of a short article in a newspaper in Hongkong, June 27th, 1992:

Reincarnated spiritual child. Tibetan Karma Kagyu School main monastery Tsurphu officially recognized 8 year old (name) as 16th Karmapa's reincarnation. This is the first Central Government's approved recognized living Buddha since the 1959 democratic reform. Pictured 16th Karmapa reincarnated child (name).





RECENT EVENTS Chinese Concern

चन्'खं'श्रन्'ग्रावशः ठन् 'खं'गुकः प्राप्तः पक्षन्। विश्वः श्रुः श्रेनः पदुः पनुनः चन्'खं श्रन् ग्रावशः ठन् 'खं'गुकः प्राप्तः पक्षनः ।



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মার্থিপুত্র কর্মান্তর্থা কর্মান্তর্থা

মার্থিপুত্র কর্মান্তর্থা কর্মান্তর্থা

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মার্থাপুত্র কর্মান্তর্থা

মার্থাপুত্র কর

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Translation of an article from a Tibetan newspaper, Summer 1992

(Sent by the Tsurphu Foundation to some people in July 1992)

The translation was retyped.

Headline: The 17th reincarnation of the renowned Karma Kagyu School of Tibet was recognized at Tsurphu Monastery

1. picture: In the afternoon of the 27th day of the 6th month the reincarnation of the 16th Karmapa, the 17th Karmapa Urgyen Thrinle, was formally recognized.

2. picture: The chairman of the Religous Council of the Autonomous Region of Tibet, Mr. Youdag read in Tsurphu the authorization letter given by the Department of Religion of the General Home Ministry, concerning the recognition of the reincarnation of the 16th Karmapa.

Text: According to the report we received at the news department, on the 27th day of the 6th month the 17th reincarnation of the renowned Karma Kagyu School of Tibet was recognized at the Tsurphu Monastery, some 70 km away from Lhasa. This is the first reincarnation to be formally authorized by the government since the 1959 democratic reforms in Tibet.

Mr. Lodroe, Chairman of the Administrative Council of Tsurphu Monastery requested approval from the Religious Board of the State Department to allow the

recognition of the reincarnation of H. H. the 16th Karmapa. The announcement and celebrations were held based on the approval of the State Department.

Mr. Youga, Chairman of the Religous Council of the Autonomous Region of Tibet, acting as the representative of the Religous Board of the State Department, read the authorization letter given by the State Department concerning the recognition of the reincarnation of the 16th Karmapa.

The authorization letter given by the State Department approved that "the son Urgyen Thrinle, of the nomads Dondrub and Loka, born in Lhatog Shang, in the district of Chapdo of the Autonomous Region of Tibet can be considered as the reincarnation of the 16th Karmapa and will later be enthroned as such. The Tsurphu Monastery did an excellent job in protecting the reincarnation and choosing his teacher and attendants." The letter also expresses the hope, that "this reincarnation, the 17th Karmapa, after having studied well philosophy and all the other sciences and possessing all the qualities turned towards the dharma, will become an individual loyal to his socialist motherland".

The Vice-Chairman of the People's Representatives of the Autonomous Region of Tibet, the Vice-President of the Chinese Buddhist Association's Branch in Tibet, Mr. Sing Chen Losang Gyaltsen, the Vice-President of the Tibet Branch Association of the Buddhist Association of Tibet, Mr. Tsenom Ling Tendzin Thrinle, permanent staff of the Tibet Branch Association of the Chinese Buddhist Association, Mr. Toru Tsenam, official of the district of Tolung Dechen, Mr. Lotun, Vice Director of the Standing Committee of the United Front Organisation of the Autonomous Region of Tibet Mr. Thrinle, and Vice-Commander of the City of Lhasa Mr. Mo Rinchen Oser, went in a convoy to greet the Tsurphu monastery as well as the reincarnation, his personal teacher, the parents of the reincarnate and the Chairman of the Democratic Administrative Council of the Tsurphu Monastery offering white scarfs.

The Kagyu order was established in the 11th century. The Karma Kagyu is one of the most important schools in Tibetan Buddhist tradition. Among the Buddhist schools it has exercised very profound influence. At the time of the Emperors Yong, Ming and Ching the former Lamas of the Kagyu order were constantly making offerings to the government of China. They also obtained titles many times. On one occasion, they became rulers of Tibet both in religion as well as politics.

Based on Tibetan tradition, in order to recognize a great reincarnated lama, permission must be obtained by the Chinese Government. This time, the reincarnation was recognized according to the rituals of the Karma Kagyu order followed also by the traditional way. Based on historical references the way with which the reincarnation appears was initially introduced by the Kagyu tradition. The 17th Karmapa was recognized according to the prediction letter left by the 16th Karmapa while he was still alive.

The 17th Karmapa has now reached the age of eight. On this auspicious occasion, celebrations will be held for a few days at Tsurphu Monastery.

(Article from a Tibetan newspaper translated by Sherab Wangchug)

Beijing approves boy as 'Living Buddha'

CHINA'S communist rulers have approved the choice of an eight-year-old boy as the reincarnation of one of Tibet's "Living Buddhas", taking up for the first time since 1959 their right to yet Tibetan religious leaders.

Apo Dgavdgav was named the 17th Tibetan Living Buddha of Karma Bkav Rgyud, a religious line founded in the 11th century at the Mtshurbu monastery, about 70 kilometres from Lhasa, the official New China News Agency said.

"Apo Dgavdgav was the first reincarnated Living Buddha approved by the Chinese Government since the Tibetan democratic reform in 1959," the news

agency said.
"According to conventional practice, the choice of any important Living Buddha must be approved by the central Government."

China's military crackdown in Tibet in 1959 led to the exile of the Dalai Lama, the revered "God King" of Tibetan Buddhism, who has been waging a peaceful campaign for an end to Chinese rule over his Himalayan homeland ever since.

China has moved to exen control over Tibet's Buddhist tradition by requiring the right to approve any new religious leaders.

religious leaders.

Tibetan Buddhists believe the souls of senior
monks transmigrate into the
bodies of new-born children,
who then become their

Such reincarnations are recognised through a num-

ber of religious tests and divine omens.

Currently, China has organised an official search team to look for the reincarnated soul of the Panchen Lama, who ranks just behind the Dalai Lama in senionty and influence.

Beijing says its involvement in the religious rite is part of a tradition stretching back thousands of years to the time of China's emperors.

After the previous Panchen died in 1989, Beijing quickly issued an order stating that the search for his reincarnation could take place, only within China's borders and would have to be approved by the ruling State Council, or cabinet.

Overseas Buddhist leaders have accused China of treating the post as a political rather than a religious vacancy, and the Dalai Lama has said from exile in India that the search for the Panchen should be his responsibility.

Reuter

South China Morning Post Hongkong, June 29, 1992

> TIME, July 13, 1992 - The Week -



AFTER 11 YEARS: Tibet gets its 17th "Living Buddha," the reincarnation of his predecessor

SOCIETY

An Atheistic Blessing For a Living Buddha

China makes a conciliatory gesture toward the faithful in Tibet

CHINA'S REPRESSION OF TIBETAN RELIGION HAS been systematic and savage, but suddenly there is a whiff of toleration in the thin Himalayan air. Apo

Dgavdgav, an eight-year-old boy, was proclaimed to be the reincarnation of the former head of the Karma Kargyu Buddhist sect and-with Beijing's offcial approval-became Tibet's 17th "Living Buddha." Founded in the 11th century, Karma Kargyu has the most extensive overseas operations of all Tibetan orders; Apo's predecessor, Gyalwa Karmana, went into exile before the Chinese invasion of 1950 and died in the U.S. in 1981. The approval marked Beijing's first acknowledgment of a Tibetan spiritual leader since an unsuccessful 1959 rebeilion against Chinese rule. Why the change? China appears eager to placate the deeply religious Tibetans-and keep a lid on discontent in the region, where protests have been on the rise since 1987. Beijing has also authorized a search for the successor to the second-ranking religious figure after the Dalai Lama, the Panchen Lama, who died in 1989.

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TIME, JULY 18, 1992







The 16th Karmapa; the 17th Karmapa and the Dalai Lama: claims for control.

TIBET

The lama's legacy

Peking copes with a reborn Buddhist divine

By Nancy Nash in Hongkong

t has all the ingredients of a best-selling mystery novel. A high-ranking Tibetan lama dies in exile and leaves behind a detailed prediction about his reincarnation. Tibetans worry for more than a decade that godless Chinese communists will interfere in the search for a young boy—the reincarnate successor of the lama—to consolidate their hold on Tibet. In this religio-political contest, the Tibetan government-in-exile headed by the Dalai Lama is pitted against Peking. The boy is found and Peking approves the discovery, but the question remains: will he be kept under Chinese communist control?

On 27 June, the Chinese Government announced that it had approved an eight-year-old "Living Buddha," as the 17th Kannapa, or head of the Karma Kagyu, one of Tibetan Buddhism's four main sects. It was the first time since 1959 — when there was an abortive Tibetan revolt against the Chinese communists — that Peking had made an endorsement of such significance

to Tibetan Buddhism.

A few weeks earlier, Karma Kagyu representatives had discovered the young boy in east Tibet. He immediately assumed his monastic name and title, Ygen Thinley Rinpoche, thus forestalling any Chinese intervention in the discovery process.

The 16th Karmapa, Rigpai Dorjee, died in 1981 and since then Karma Kagyu adherents in Tibet and some 200,000 foreign followers had been concerned that China

might interfere in the selection process. That did not happen. However, Peking's 27 June announcement stressed that Karmapas had "constantly paid tribute to IChinesel emperors of the Yuan (1271-1368), Ming (1368-1644) and Qing (1644-1911) dynasties and received imperial titles many times."

A Tibetan in exile retorted: "It's a new claim of control, and just as phoney as the title Living Buddha, a Chinese invention we find irritating on two counts: it's incorrect and is used sarcastically by avowed atheists."

Robert Barnett, the London-based director of Tibet Information Network — an independent monitoring organisation — added: "Dredging up the bestowing of imperial titles is predictable, the assertion being that anyone accepting gifts from the emperor belonged to the emperor. Tributes in fact went both ways and that was long ago. What is interesting about this sudden display of enthusiasm of Tibetan tradition is what wasn't stated."

China is currently at pains to show a public face of tolerance of religious tradition and in the case of the Karmapa's succession it could do little else. The last Karmapa, like all Karmapas before him, provided detailed instructions about his rebirth, composed in his own hand and hidden outside Tibet. The document contained some straightforward details: for example, it specifically identified east Tibet. Other clues included: "a nomad community with the sign of a cow, the method

is Dondrub and the wisdom is Lolaga." This led searchers to Bakor in the Chamdo region of east Tibet, whose name is derived from a word for cow. Here they found a man with Dondrub in his name, a woman called Lolaga and their son.

But there were also occult disclosures and tests that could be interpreted and applied only by a handful of Karma Kagyu spiritual guides who were in exile abroad. When it seemed certain that the right boy had been identified, two of the representatives entered Tibet and travelled to Bakor. By the time China might have tried to meddle, the news of the discovery had been spread by word of mouth all over Tibet and abroad.

The 16th Karmapa was a highly charismatic figure and had a large following overseas. He fled Tibet in 1959 and established his headquarters at Rumtek monastery in neighbouring Sikkim, India, and frequently visited Karma Kagyu centres round the world. On his last trip abroad in 1981 he visited the US, where he died of cancer in Chicago.

The origin of Karma Kagyu has been traced back to the first Indian religious masters entering Tibet nearly 1,000 years ago, and the sect is also associated with Tibet's best-loved poet-saint, Milarepa. It predates the Gelukpa, the traditional order of both the Dalai and Panchen Lamas, by some 300 years. This, Barnett says, is another reason why China, obsessed with creating new evidence of its ancient sovereignty over Tibet, pays special attention to Karma Kagyu matters.

A tame Karmapa under Peking's control would be a windfall, as it would allow China to dominate his followers. With the young Karmapa's acquiescence, China, according to Barnett, would not hesitate to push back its current claim of rule over Tibet from the 13th to the 12th century.

"What trips them up is that each time

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FAR EASTERN ECONOMIC REVIEW

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Far Eastern Economic Review July 16, 1992 Continued next page...

REGIONAL

they [Chinese leaders] rewrite history, their claims expand. When the Panchen Lama died in 1989, the Chinese announced as usual that they had to recognise a successor, but added the edict that lamas could only be born within Chinese territory," Barnett said. "Now they've expanded [their claim]. Except for the new Karmapa, we're told, all reincarnated lamas installed since 1959 are illegal because they have not been approved by Peking."

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Muslims in Xinjiang, the Chinese province north of Tibet, are famillar with this tactic. In 1990, Peking imposed its "Rules for the Appointment of Religious Professionals" to keep Xinjiang's militant mullahs in check. Thousands of imams were sacked. Tibetans fear that approving the Karmapa, who is still a child, may be a Chinese method of getting rid of the "filegal" older lamas they see as troublemakers.

But as Mao Zedong once complained to the Dalai Lama, the Tibetans are a very stubborn people. The 10th Panchen Lama, second only to the Dalai Lama in:Tibet's spiritual hierarchy, became a pawn in China's political games almost from the time of his birth and was under Peking's control until he died at 51. Yet, just before his death, he denounced in a public speech the destruction China had wrought on Tibet.

Kagyu representatives, have already notified adherents worldwide that the Dalai Lama made the final pronouncement on the validity of their choice of Karmapa. They also said they intended to educate the young Karmapa at Runttek in Sikkim — a declaration that must have startled the Chinese authorities. Confirmation from the Dalai Lama came three weeks before communist "approval" and independently of Peking's endorsement.

Buddhism is not alone among the world faiths in recognising transmigration of souls. But the doctrine has an unique impact on Tibetan culture and makes it extraordinarily cohesive. The major drawback, exacerbated in today's fast moving world, is the time gap between a leader's death, the recognised rebirth and the successor's attainment of maturity.

The Dalai Lama, the highest in Tibet's religio-political hierarchy, faces this problem squarely. To the dismay of some of his followers, he is studying other forms of political succession with a view to helping his people regain control of their homeland. This would not mean diminishing the importance of rebirth in the Tibetan Buddhist tradition, but rather that democratic institutions should be harnessed to ensure greater continuity of leadership.

He has not confirmed or denied that he

He has not confirmed or denied that he may be the last Dalat Lama. But if, he is reincarnated there is no doubt about one of the conditions — the circumstances of his rebirth. He said in 1986 and has since repeated: "I can definitely say that I will not be reborn in Chinese hands."

Tsurphu Monastery, Tibet: Interviews with Drubpon Dechen Rinpoche

This is the original version of an interview with Drubpon Dechen Rinpoche which was distributed in Kathmandu. Later an edited version of it was sent around by the Tsurphu Foundation. As in this new abriged version also several parts which give very important information about the backround of the finding of the child from Kham bave been left out, the editorial staff decided to present the original text even though the English is not as polished as in the shorter one. Those parts which have been ommitted later on are marked by using italic letters; and those parts that have been added in the later version have been put in [brackets].

His Holiness the Seventeenth Karmapa

Interviews with Venerable Druppon Dechen Rinpoche. Abbot of Tsuphu Monastery, Seat of the Karmapas, Tibet, June 9th, 10th, 11th 1992

In June 1992 a group of Westerners was visiting Tsurphu Monastery, seat of the Karmapa. *who is the head of the Kagyu Lineage of Tihetan Buddhism*. This big monastery was destroyed during the Cultural Revolution and is now about *half* [one third] rebuilt. *On this occasion*, Venerable Druppon Dechen Rinpoche, who bears [the main] responsibility for Tsurphu Monastery, granted us some of his time, and gave us his permission and blessing for the diffusion of the *information and documents contained* [main material included] in this newsletter. We *could* also meet with Umdse Thubten Sangpo, *well known because be travelled both* [whom many know through his travels] with His Holiness the Sixteenth Karmapa (who died in Chicago in 1981) and with [the late] His Eminence Jamgon Kongtrul Rinpoche.

The Westerners were Yongdu Gyatso, president of Tsurphu Foundation. Katja Oberwelland from Munich. Bonnie and Richard Koch from Albuquerque, Viviane and Esther Rochon from Montreal. The translators were Karma Damchen and Pemba. *This newsletter is written by Esther Rochon for Tsurphu Foundation*. [And Esther Rochon wrote this article.]

Since we had not prepared for such important statements, please be aware that the information contained here comes from student's notes, through our Tibetan translators. This is an edited version of the three meetings we had with Rinpoche. There might be mistakes or omissions, though we did consult back and tried to be as faithful as possible.

The atmosphere of our first meeting was intense. Already in Lhasa we had heard rumours from various sources about the new [re]incarnation, the seventeenth Karmapa, being on his way to his seat of Tsurphu. [and it turned out that our travel to Tsurphu coincided with the arrival of the XVIIth Karmapa.] Then, as we went up along the newly levelled road, we saw many fresh kilos [new places] for burning juniper, caims and prayer flags. Finally, as we were arriving in Tsurphu, the [famous] huge monastery mast was being erected, wrapped in multicolored prayer flags. For long time it had been lying down, as a sign of mourning, because Karmapa was not found. Now a whole crew [of people] was busy erecting it. When it was straight, standing firm where it had

been before the destruction of Tsurphu, we went to see Druppon Rinpoche. Katja Oberwelland had brought from Rumtek (the seat of the Karmapas in Sikkim, India) a bag full of salt from the Kudung of His Eminence Jamgon Kongtrul Rinpoche, tragically deceased on April 26th. This was sent by Tenzin Dorje, Jamgon Kongtrul Rinpoche's *surviving* [main] attendant. These relics were on the place of honour on Druppon Rinpoche's table. After we had paid our respects, we asked Druppon Dechen Rinpoche about the Karmapa, and he told us what follows:

His Holiness the Seventeenth Karmapa was born in *Derge*, Lhatok, *under the Chamdo prefecture* - in the eastern part of Tibet [in a nomad community named Bakor]. The name of his father was Dondrup, and that of his mother Lokar.

In 1977, about five years before his death [In 1981, about ten months before his passing away], His Holiness the sixteenth Karmapa wrote a letter giving this information about his rebirth. As is known, Karmapa recognizes himself, that is to say, this letter is completely sufficient for the recognition of the next Karmapa, there is no need for other confirmation. This [for the sacred letter] is completely unmistaken. Karmapa cannot make a mistake on himself. (We are shown a photocopy of this letter: Druppon Rinpoche states that he recognizes the Sixteenth Karmapa's handwriting as well as his seal).

His Holiness was born in 1985, on the first day of the fifth month. On the same day, Druppon Rinpoche himself was leaving Ladakh on his way to Tsurphu, with the firm intention of rebuilding Tsurphu. (According to Vajradhatu calendars: the first day of the fifth month of 85 is Tuesday. June 18th, 1985. By Tibetan standards, His Holiness is now eight years old. By Western standards though, be just turned out to be seven). His Holiness the Seventeenth Karmapa was born in a black tent, made of yak's hair, from nomad parents who were rather poor. Karmapa often is born in an important, wealthy family. as was the case for the Fourteenth and the Sixteenth Karmapa; but now, if people's richness were rated on a scale from one to five, with one being the richest, then his family would rate about four. It has eleven members: the parents and nine children, six of them being girls. He has one elder and one younger brother.

(We are shown a photograph of the Seventeenth Karmapa, taken on April 24th by the bead official of Tsurphu monastery, Lama Domo, who was head of the search party for His Holiness. Druppon Rinpoche holds the photograph over his head to express that he fully recognizes him as Karmapa. We later are entrusted the negative of this picture, from which comes two pictures here included).

One day, a hawk made very loud cries just above the tent, and this marked the moment when Karmapa was conceived. This sign is related with the Gesar epic (well-known in Tibet and Central Asia). Normally, hawks stay away from people's dwellings, but here the hawk was a manifestation of Denma, one of the three commanders of Gesar's army [who produced many miracles].

When she was pregnant with *him* [the Karmapa], his mother dreamt that three white cranes were offering her a bowl of yoghurt. She also dreamt that Padmasambhava was offering her a letter, written in gold ink, saying: "I give this to you and you will get a son, *who will have a long life*". Just before His Holiness was born, a cuckoo (called god's bird in Tibetan) sang, and then he was born, very easily. It was morning, and at the very moment of his birth sun rays entered the tent.

The following night, his mother dreamt that from her heart sprang a rainbow, and it might have been ornamented with the eight auspicious symbols. Three days after he was born, people heard liturgical music instruments being played nearby, conch being blown, and also cymbals, gyaling and so on. But they could find no one playing. In whatever direction they looked, inside or outside the tent. This music could be heard for three [one] and a half hours.

The Sixteenth Karmapa had left two letters concerning his reincarnation. The first one, opened in February 1986, stated practices that should be performed to further his rebirth. The box containing the last one, with the precise instructions on how to find the next Karmapa, was opened in the first month of this year. In the presence of the four Regents of the Kagyu Lineage (Their Eminences Shamar Rinpoche, Tai Situ Rinpoche, Jamgon Kongtrul Rinpoche and Gyaltsap Rinpoche). Tai Situ Rinpoche then entrusted a letter to Akong Rinpoche and to the shamdze (treasurer) of Gyaltsap Rinpoche's monastery, who together brought it to Druppon Rinpoche, asking him to send the search party for His Holiness. [After the sacred letter of prediction was found in the sungma or protection talisman of Tai Situ Rinpoche, a copy was entrusted to Akong Rinpoche and the Changdzo (treasurer) of Gyaltsap Rinpoche, who were coming to Tibet to arrange ceremonies for the late Jamgon Rinpoche at important holy places in Tibet. Together they brought it to me in early May and requested that I sent a search party to find His Holiness. They themselves continued on their mission for the late Jamgon Rinpoche.] Tai Situ Rinpoche still does not have a permit to enter Tibetan Autonomous Region, so he sent a letter instead. He wished to come himself, and later he will meet and recognize Karmapa, though actually Karmapa recognizes himself and there is no need for further recognition.

His Holiness is expected at Tsurphu on June 17th. He needs a permit to come to Tibetan Autonomous Region (of which Chamdo is not a part of, all this being Chinese jurisdiction). He will travel for six days, one on horseback, the rest by jeep. He might arrive a bit earlier, or later, than the 17th. On June 29th, there will be two days of Mahakala pujas at Tsurphu. [His Holiness the XVIIth Karmapa arrived in Tsurphu at 11am, June 15th, 1992, and on June 29th, two days of Mahakala pujas took place. In preparation for this, when we arrived! As we toured Tsurphu, we saw artists putting the finishing touch to frescoes, and to a big mahakala Pernakchen statue. We could visit Karmapa's appartment, complete with opening window for giving blessings to people in the courtyard. [Elaborate ceremonies were being planned for His Holiness' arrival and many Chinese officials were expected.] Umdze Thubten Sangpo, whom we met on June 11th, described to us the ceremonies planned for His Holiness' arrival in his seat of Tsurphu: lavish celebrations with many Chinese officials present. He also told us the following stories [about His Holiness]:

His Holiness's mother had many daughters and she wanted more sons. She went to see the abbot of the nearby monastery and they agreed that they would each pray, and if a son was born, he would be given to the monastery. The first son that she bore after that was Karmapa, so he became a monk at a very young age. No one knew he was a tulku and since he was quite young, as is customary, he would often come home to spend some time with his family. When the search party from Tsurphu found his parent's tent, Karmapa was there. Knowing who he was, the people in the party offered gifts and food to the family, and katas to Karmapa. They advised his family to take good care of him and bring him back to the local monastery, whereas they would report the happy discovery to the government and send a pickup party to bring Karmapa to Tsurphu.

The second and third interview with Druppon Dechen Rinpoche, held on the morning and evening of June 10th, were for questions and answers, which are here regrouped.

Question: We have heard from various sources that the Seventeenth Karmapa took his monk's yours at age four. Where did he take them?

Druppon Dechen Rinpoche: *I don't know about the age, I only know he did take monks vows.* He became a monk in a Kagyu monastery, Kallek monastery, in Lhathok. It has maybe a hundred monks.

Question: Apart from His Holiness, are there other Rinpoches in that monastery?

DDR: Before 59, there was a king of Lhathok, who was also a lama, and this was his monastery. He was a famous yogin. He passed away. But last year, Situ Rinpoche came to Kham and recognized the reincarnation of that yogin, who now lives in that monastery. When Situ Rinpoche came to Kham (which includes Chamdo), he recognized a hundred and sixty tulkus. Most were Kagyus, but there were Nyingmas, Gelugpas and Sakyas as well. He stayed at Palpung monastery, his seat, and when asked to recognize a certain tulku, he would tell the name of his parents, how many dogs in the household, in which direction the door faced, etc. But Kham is a very big area in Tibet, so I don't know if Situ Rinpoche saw Karmapa during his stay. Also, Jamgon Rinpoche visited Kham last year and I don't know whether he saw Karmapa.

His Eminence Jamgon Kongtrul Rinpoche was very involved with Tsurphu Foundation, giving lots of advice and encouragement, and actually designing the Foundation's logo. He was actually expected in Tsurphu at this time, to give the Kagyu Ngagdzo Empowerments. The sudden passing away of such a great master is an immeasurable loss, as well as a profound teaching on impermanence. Tsurphu Foundation recently asked Venerable Thrangu Rinpoche who should replace Jamgon Rinpoche as senior advisor and inspiration for the Foundation, and the answer was that Druppon Dechen Rinpoche himself could act in such a respect, which he already has begun to do.

Q: What about Jamgon Rinpoche's passing away?

DDR: We are heartbroken about it. Intensive practice is done here because of his parinirvana: first we read sutras, then Mahakala puja with 100 000 offerings, then Guru Rinpoche puja with 100 000 offerings. The 15th day of this month will be the 49th day after his passing away, so there will be special practices held, if Karmapa has arrived by then, he will take part in it. So, our heart is broken because of this death, but also joyful, because the Karmapa is coming.

Q: We heard earlier this year that an important announcement about the Seventeenth Karmapa would be made on October 11th.

DDR: I baven't beard. When the last letter of the Sixteenth Karmapa was opened, the four Regents decided not to announce right away that the opening had occured. They sent a letter to Tsurphu, and we sent a search party. It might be the case that what you are referring to was announced before they got the news that Karmapa had been found. The search party was composed by five people, headed by Lama Domo, [who also led the party that went to bring His Holiness back to Tsurphu]. It left Tsurphu on April 8th: the picture of the Seventeenth Karmapa was taken on April 24th. Lama Domo is the leader of the pickup party for His

Holiness, which consists of sixteen people.

O: Could people meet Karmapa when he is in Tsurphu?

DDR: Probably. Nobody knows how long he will stay here. He'll probably study very hard for several years. However, since he is not only for Tsurphu, but for the whole world, at some point he'll probably go and travel. For now he is very young. He has to be protected. People going to see him will be checked, to make sure they don't carry weapons. Also, they won't talk with him, but only look at him. Though his heart is that of a bodhisattva, because he is young, [he still has the body of a child] his body is still ignorant. If people talk with him and he does not answer well, they might think he is stupid - that's the way Tibetans think: Westerners like interviews. Tibetans just want blessing. If you ask about something you need to know, that's very good, but if you just ask lots of questions, it is a waste.

Q: Among all the miracles surrounding his birth, which is the most important?

DDR: They all are equally important. Also, when the pickup party left, I have been told that people in Chamdo saw four suns rising. On the occasion of the recognition and enthronement of Situ Rinpoche, people saw two suns rise in Palpung; Chamdo people now saw four suns; it's very auspicious.

O: Is there any need for funds?

DDR: Certainly. [Right now only thirty percent of the monasteryis rebuilt.] We need lots of assembly halls, food and clothing for the monks, and lots of things for the upkeep of His Holiness, for example a jeep [, so that he can travel safely]. Karmapa is now very young; he might study until he is about twenty years old. I feel I have done my work; I rebuilt at least part of Tsurphu and now I can hand it to its [rightful] owner, Karmapa. I don't care about my eyesight, my health or my life; my work is done. However, a few months ago, before [we received] these great news, my health was actually worse than now. Now I feel much better and happy, [because] Karmapa is coming.

Tai Situ Rinpoche's Talk

Rumtek, May 17th, 1992

It is a summary of what he and
Gyaltsab Rinpoche had just spoken in Tibetan.

Today is the third week since our Jamgon Rinpoche passed away. We have been doing whatever we can from the spiritual point of view with prayers, offerings, rituals, and so forth. This particular time is a difficult one for us and

I am sure it is the same for all of you. Jamgon Rinpoche in his previous two incarnations and in this one, played an important role in Vajrayana Buddhism, and not only in Vajrayana Buddhism, but for the ancient Tibetan religion of Bon as well. So his untimely passing away is very sad for all of us. First of all, it is very sad and a big loss for everyone because of what Jamgon Lodro Thaye represents for the Kagyu lineage, and particularly for its two main seats for the past several hundred years, Tsurphu and Palpung Monasteries. Personally for Gyaltsab Rinpoche and myself, it is very difficult. From the spiritual point of view we studied many things together, and as ordinary sentient beings we are very good friends. Therefore, losing him in such a quick and unexpected manner is very difficult to accept, but we try not to think about it and try to concentrate on doing the right thing, the prayers and the offerings. These are the things we are concentrating on at the moment.

Regarding the future of Rinpoche's kudung (body) I have discussed this with Rinpoche's parents, brothers, attendants, and members of Rinpoche's administration, and following our discussion. I have decided that for the forty-nine days prayers will be held at the same place (in the uppermost shrine hall of the monastery). Afterwards, during the fifteenth day, which coincidentally falls on a very special day for Tibetan Buddhism called "Buddha's Day" (the day of his birth, enlightenment and parinirvana), Rinpoche's Kudung will be moved to the Nalanda Institute Shrine Hall and the sacred body will be enshrined there for one week while prayers and ceremonies are held. After that the Kudung will be brought back to the monastery complex and will be kept in a special room for enshrinement preparation. The traditional preparation will take a year before his Kudung will be placed in a stupa.

It has been decided that the place for preserving Rinpoche's Kudung will be in Nepal, where he started his first project several years ago. Right now one of the main structures is completed, and others are under construction. This place is a Buddhist holy site - very open, quiet, high up on the mountainside, and very clean. Rinpoche's kudung will be placed in a fifteen foot stupa that will be in a new temple of two stories surrounded by a garden. The walls of the shrine will have paintings of the previous Jamgon Kongtrul Rinpoche and of his other incamations, such as Ananda during the Buddha's time, Vairocana during Guru Rinpoche's time, and so forth.

The other main subject Gyaltsab Rinpoche and I addressed in our talk is the incarnation of H. H. the XVIth Karmapa. The four of us, Shamarpa Rinpoche, Jamgon Kongtrul Rinpoche, Gyaltsab Rinpoche and myself, have worked together very closely for the past twelve years, and as a result of all these particular procedures, finally we officially opened and interpreted the written instructions of H. H. the XVIth Karmapa. Due to the clarity of the written instructions we thought we would not face so many difficulties in finding the incarnation. Therefore we were confident that in October 1992, we would be able to announce to the public the whereabouts of the incarnation and announce the exact time of the enthronement. This was our decision during our meeting here in Rumtek in March, 1992. From that time until October, we have made very precise schedules about how to proceed. After finding the incarnation according to the letter, we will receive the blessing and confirmation from H. H. the Dalai Lama. After that there will be many necessary formalities. All these will take some time and we thought there would be sufficient time before October. Now because of the untimely passing away of Rinpoche, this plan has somewhat been disturbed because Rinpoche is no longer with us, and there are three of us left.

Both Gyaltsab Rinpoche and myself thought the three of us needed to have an urgent meeting to discuss the whole situation all over again and to make necessary plans on how to proceed. So we three should have a meeting, but as soon as I got here I learned that Shamar Rinpoche had gone into a one week retreat. And so Gyaltsab Rinpoche and I were waiting to meet with Shamar Rinpoche after his retreat, but a few days ago we learnt that Shamar Rinpoche had left for a tour in the West and therefore, we have had no chance to meet with Shamar Rinpoche. In this situation, we have no choice but to proceed with these discussions among ourselves on how to continue with the same plan we had in March. We are now having discussions and working very hard to follow through on the plans exactly as

we have decided in March. When Shamar Rinpoche returns here, we plan to discuss all this with him.

His Holiness's instruction is clear and both Gyaltsab Rinpoche and myself are confident that we all will work together and find His Holiness's incarnation on time and that the schedule of the announcement will be kept as we have decided in March - this is our hope, this is our plan, this is what we will try to do right now.

Another thing that we share with Rinpoche and the monks here in Rumtek Monastery is our lineage. We are followers of the Lord Buddha and the principles of Buddhism are to practice the teachings of Lord Buddha. We are practicing in a partiular lineage which is the Kagyu linage. Due to the greatness, clearness, and aliveness of Lord Buddha's teachings, many people from all over the world have great respect for our teachings and that includes all of you here. You came to us because you saw that there is something that we can offer that will benefit you and which will make you more awake, a better person with a happier and more meaningful life. That is why you came, I think, otherwise, there is no reason for you to follow us.

A monastery seat like this one, the Seat of His Holiness the XVIth Karmapa, is a center for the teachings. This represents the whole teachings of the Lord Buddha. The monks and rinpoches here are doing very well, learning and practicing, but we urge them to their best in the future for practicing, learning, and preserving the teachings in the traditional manner. Gyaltsab Rinpoche expressed the importance of preserving the tradition and emphasized that all the particulars that were preserved during all the past sixteen incarnations of the Gyalwang Karmapa should be preserved for the future seventeenth Karmapa, and so onward.

Gyaltsab Rinpoche also mentioned that there is a prophecy that there will be twenty-one incarnations of the Gyalwang Kamapa. The tradition has to continue. We both mentioned that the leader, the owner of this monastic community, is the Karmapa. There are many relics and holy objects, texts, and many other things, brought here by the XVIth Gyalwang Karmapa from his original seat of Tsurphu Monastery, and he completed many projects in Rumtek, including this monastery. We both affirmed that the whole complex will return to the XVIIth Karmapa. The XVIth is the XVIIth Karmapa - the only difference is the body: they have a different body, but they are the same person, same mind, same wisdom.

We also shared with everyone that people who are involved here are very fortunate because the Karmapa represents the activity of all the Buddhas, and to be a part of this mandala is a great honor. Everything they do, if they do it sincerely with understanding, compassion, and real appreciation, is like meditation. It is the same as doing retreat. But if they do not understand then it is just like anything else, like doing work at any other place. If they misunderstand and misuse this opportunity, then the bad karma that they create is many times more negative than in a normal situation.

So in conclusion, at the present time we will concentrate on the prayers for our beloved Jamgon Rinpoche and the most important thing here is to pray sincerely. Our dedication is that Rinpoche's incarnation should come quickly and that there be no obstacles at all for the necessary events that will take place before his incarnation comes back. We also said that it is very important for all of you to look forward to serving the XVIIth Karmapa as you have served the XVIth Karmapa. One thing we have expressed strongly is that Jamgon Kongtrul Rinpoche served H. H. the XVIth Karmapa while he was alive, and continued to serve him after his death through many projects. So we feel that his untimely death is difficult to accept, but we tell everyone not to think about it too hard right now. What happened has already happened. Therefore please pray and pray that his incarnation comes back and will be enthroned as quickly as possible.

Shamar Rinpoche's Talk in Tibetan

Rumtek, June 8th, 1992

All Rinpoches, venerable monks. I have something very important to tell you. I must speak to you. I have been thinking about it very carefully and came to the conclusion that now that we are all here together, all the Rinpoches and all the monks at the seat of Rumtek, it would not be all right to keep quiet.

At the meeting in March in Rumtek, Jamgon Situ Rinpoche arrived followed by a group of people who had come from Nepal together with Akong Rinpoche or maybe Dongsar Karge, I am not really sure which of them was the leader. From Sikkim all the people from the Lhade group had turned up in order to make a request to us.

The meeting was going to be about finalizing everything about the instructions concerning the reincarnation. We had discussions and at the end we unanimously made a plan with the late Jamgon Kongtrul Rinpoche, whom we all trusted. According to this plan we were going to make a public announcement, whatever it would be, after seven months. The meeting lasted for two full days with the three Rinpoches and myself discussing the matter. There was no reason for it to last such a long time since we were only talking about one thing - but it did take two days. However, in the end we all agreed to give the responsibility to go to Tibet to our late Jamgon Kongtrul Rinpoche, whom we all trusted. We from the Rumtek administration had full trust in Jamgon Kongtrul Rinpoche as the right person for this task; Jamgon Situ Rinpoche confirmed it and so did Gyaltsab Rinpoche on behalf of his administration, Chokhang Lodang. The other Rinpoches have already informed you about this earlier, so now 1 can tell you. A few days before Jamgon Kongtrul Rinpoche left for Tibet via Hongkong and Peking, then he passed away under very bad circumstances.

We had already said that we would give an announcement after seven months. Now, for the next 49 days it was necessary to dedicate these days for the ceremonies and offering pujas to Jamgon Kongtrul Rinpoche. Previously, after H. H. Gyalwa Karmapa had passed away, a lot of problems occured during the 49 days of offering-ceremony. I thought something similar could happen again and wanted us to make sure that this did not happen.

Before Jamgon Kongtrul Rinpoche passed away I, Jamgon Kongtrul Rinpoche and General Secretary Topga Rinpoche had an internal meeting. It was necessary for me to go to America because of my preplanned schedule, so I was preparing for that. Since the deceased lama is not an ordinary person, he is like a Buddha, like a great bodhisattva - there is no reason to liberate him. Therefore the purpose of the ceremonies is to give people the possibility to accumulate merit. For this reason I also joined the pujas for one week. After that I prepared to leave immediately. Then I had a bad dream and heard that Gyaltsab Rinpoche had a bad dream as well, so I decided to stay in retreat for a few days. Jamgon Rinpoche had passed away under such unfortunate circumstances, and when I interpreted the dreams they indicated that the same could happen to me. So I stayed in retreat for four to five days. At that time Jamgon Situ Rinpoche had arrived, Gyaltsab Rinpoche was staying in Rumtek and I was in retreat.

It was not a strict retreat, however. Generally many foreigners came to see me. I was doing two meditation-sessions a day, one in the morning and one in the evening. There is no tradition that you, noble Lamas, cannot contact me during the retreats. Even if I am doing retreat, there is nothing wrong in coming. But (the Rinpoches) must have thought that it would create obstacles if they came. That's probably why they did not come to see me. Then it was time for me to leave. It would not have been correct if I cancelled this trip, so I left for America.

From the time we had the meeting, until I returned from my travels abroad, the situation here has turned around completely. I must tell all of you - like in a proverb - "the fox must cry because the ghost is slapping its cheek". Now it is my responsibility to speak my part - after all the monks are the ones who take care of everything regarding the Lama. I must start at the beginning. Actually it is not o.k. to say this, but now the news spread widely all over, so I cannot remain silent. This is why I am going to inform you, the monks community and the tulkus of the situation.

We told you that we have the testimonial letter. That there is an unmistaken instruction from His Holiness and we do not understand its meaning. The meaning is not clear at all. Some time ago the four of us together made an announcement saying that the testimonial instruction is not easy to understand. The documents are lying in the office, if any of you want to know more. There is a small letter which is not easy to understand, and there is another instruction which is like a key for opening the meaning of this letter. I know who has it. The person who has this instruction does not say anything precisely. I know he has instructions about the incarnation, but I do not know what they are. He only gives hints. If I were asked what they are, I would not be able to say anything. I am not the one who gave

the instructions. It is His Holiness. He must have had a reason to conceal it. When the time is right, this person has to reveal what he knows. I can not do anything. The late Jamgon Kongtrul Rinpoche was also aware of this, but I do not know if he knew everything. When we discovered that both of us knew about it, it was too confidential to directly discuss. Neither of us felt comfortable to discuss the topic. We both said we should not talk about it, since obstacles might arise. We did not discuss it in details at all. I don't know if Jamgon Situ Rinpoche and Gyaltsab Rinpoche know about this. We never discussed it when the four of us held meetings together. They did not ask, and we did not ask.

The concise instruction in few words will surely give clear indications one day. It does not matter that it is not clear, it is enough that it exists. To say that it is there seems not to matter, because the people cannot wait any longer. They are good people but they are making pressure out of devotion, and it is harmful for the situation. The public from everywhere gives pressure. This pressure for us to respond and say something will be harmful for the coming of the incarnation. "The public" does not only mean people from Rumtek, it is people from everywhere. But we cannot tell the people they are harming the cause by their insistance on quick action. How could we say that? The people concerned come from Tibet, from the Himalayan region and from the West. Therefore whether clear or not, the instruction is here and we can say that it is here without lying. So we made the announcement. The late Jamgon Kongtrul Rinpoche and I had an internal discussion about this. There after, when the two other Rinpoches were here - I think at that time Gyaltsab Rinpoche had gone outside somewhere - whatever - when we met, we arranged a meeting for the four of us. decided to tell about the testimonial letter, then made the respective announcement.

Regarding the Karmapa's reincarnation, already seven years ago Situ Rinpoche came to Rumtek requesting a meeting, insisting that we make a decision now. At that point I wrote a letter. This letter was sent to all the monasteries in Tibet. In India it was sent to lamas of all the schools and all the main holders of the different Kagyu schools within the four great and the eight minor Kagyu schools. What I said at that time in my letter is that in the continuation of the Gyalwa Karmapa incarnations, they have always recognized themselves in the way that the former recognizes the next. This is their most special quality which needs to be preserved completely. Sometimes the Karmapas left instructions in the form of a testimonial letter. Sometimes they left the instructions with a suitable disciple. Whatever, there are various ways, and the instructions have always been completely certain. When the instructions are clear as when the sun is shining, then I will accept it. Otherwise if the reincarnation is not based on this traditional way, if someone points out the Karmapa in a different way, I won't accept this. That's what I said in my letter which I sent in 1983 (note by the editors: 1986). Drubchen Jamgon Rinpoche sent me the following reply: "I was extremely happy to hear your considerations. It is very good, I am supporting you a hundred percent", he said.

After that I met H. H. the Dalai Lama in Delhi where he gave me some brief advice. Which kind of advice? He told me that now we were going to get much pressure from the public regarding the reincarnation. "They will try to push you. If you let yourself be pushed, the reincarnation will be meaningless. Therefore you have to be careful, and you should not hurry up," he said.

Recently, not yet a year ago, the Minister of Religious Affairs of Sikkim who is Nepali, went to Bodhgaya and met H. H. Dalai Lama. He told H. H. Dalai Lama that the four Kagyu Rinpoches had just made an announcement about the incarnation of Gyalwa Karmapa, and he asked him what his opinion about this was. H. H. the Dalai Lama told him that if one is about to do an important work one should be relaxed and not in a hurry. This is what the minister told me.

H. H. the Dalai Lama, who is the head of our buddhist traditions, gave me this advice. This is exactly how I see it also. Therefore there is absolutely no reason to hurry. I will never do that. This is how I am doing it. I will never hurry in this matter. But as I followed this procedure of not hurrying the matter, many rumours were then told about me.

Some said that I was working to install the Bhutanese prince as the Karmapa, and that the Bhutanese Government was to give me hundred-thousands of money for this. Many similar rumours were spread. There was no limit to them. Once these kinds of stories came out among the people, there is no way to stop them. These kind of politics are being used and I am sure that this has been going on a long time. I hear these stories from many sides, and have proof for it from documents, from tapes, from foreigners etc. It became more and more clear. Regarding our last meeting, it was Jamgon Situ Rinpoche who during this meeting said that he had the letter and he insisted that we must make a final decision. I sent a messenger to him in Delhi to tell Situ Rinpoche I was at the Institute giving teachings. I asked him to suggest a date and told him that, because we had a course running, it would be convenient for us if the meeting could take place between the 19th and 24th of March. "Please tell us whether or not this would be all right for you. I am staying in Delhi and you can give your reply to my messenger", who was Trinley. I sent this letter, but what I received from Situ Rinpoche was only a New Years card with good wishes, not a reply-letter.

The day after, I heard that Situ Rinpoche had already gone to Rumtek, where he was doing a retreat. Then I thought I should go there quickly so that nobody would have to wait for me. My first thought was 'this cannot be true', but then through the Sikkim House I got the confirmation that Situ Rinpoche had passed through Delhi and stayed in the Oberoi Hotel for one night. I thought, it must be that Situ Rinpoche was in such a hurry when he passed through Delhi that he could not get a message to the Institute where I was staying. I left right away to Sikkim, where we had the meeting.

In the meeting Situ Rinpoche asked if anyone of us had anything to say about how to operate the very short and difficult to understand testimonial letter of H. H.Gyalwa Karmapa. I said, I do not have anything to say now, the same for Jamgon Kongtrul Rinpoche, and Gyaltsab Rinpoche also said that he has nothing to add.

"If it is like that then I have the letter", Situ Rinpoche said. Inside a little pouch out of blackened brocade there was a letter in red ink. "I have the letter", he explained. Earlier in 1981 when His Holiness Karmapa came to Calcutta, he had given it to him saying, "Open this in the future in the time of need". "First I thought that it was just a protection pouch", he said.

A couple of years ago, in 1990, maybe in the Iron Horse Year, he thought that maybe the testimonial letter might be inside the pouch. He opened it and found a letter wrapped in an envelope. Outside it was written that the letter should be opened in the Iron Horse Year, so he opened it immediately. There was a letter, the testimonial letter with a seal. The letter carried signs of humidity and some letters had been washed out by water. The water was from sweat which had made the signature unclear as well.

My immediate thought was that it is impossible that Jamgon Situ Rinpoche could make any mistake concerning the incarnation of Gyalwa Karmapa. But then because it is such an important matter, I felt it my duty to ask why he had not told us before and why he said contradictory things - like on one hand that it is the letter of instruction, and on the other hand saying it is a protection pouch. It does not fit together. He told us that since it had said on the envelope that the letter should be opened in the Iron Horse Year, he opened it, and after that asked for a meeting in Rumtek, which did not happen. The meeting was in Delhi instead. "Since it was in Delhi, the circumstances were not auspicious", he said, "so that is why I did not show it to you". The news, "similar to the cries of peacocks", was exactly that. "If the meeting had been in Rumtek, the signs would have been auspicious for bringing the news", he said, "but since it was held in Delhi I did not mention anything. That is why it was left like that. It should have been opened in the Iron Horse Year. Now it is two years too late". He talked like that.

The signature is partly washed out, by water or sweat. The letter itself is very distinct, it gives precise information about the name of the father, the name of the mother and the name of the birthplace. It is very very clear. Then Rinpoche asked, "what do we do now? Do we all go there together to check out the information? What do we do?"

I said, "I am sorry, but I can not accept the letter right now. The handwriting is not similar to the handwriting of His Holiness. At first instance it might look like His Holiness's writing, but when you really look, it does not look like it at all. I have doubts. I cannot say that it is *not* a true letter but also I cannot accept it as being true."

The following meeting lasted the whole day. Then Jamgon Kongtrul Rinpoche requested us not to discuss this. "It is very embarrasing and sad if it becomes known outside", he said. "For the time being I'll go to Tibet as Rinpoche suggested and at the same time I can check on the famous prophecy by Terton Silnon Lingpa about the 17th Karmapa. Maybe there will be some signs". To Jamgon Situ Rinpoche he said, "I'll go and see and then I'll come back and tell what I found out". To me he told that he would go and see, that even though the prophecy of Silnon Lingpa is not connected with the testimonial letter, it might be helpful for clarification to check this out as well. "Anyway, for now I'll go and try to find out something and then return to here, then we can meet again. In the meantime we must be very careful that no trouble arises, we must avoid problems. We need unity." 'Chab sun chio', that was what Rinpoche said. I accepted it and the other two Rinpoches did as well. We made a common decision that Jamgon Kongtrul Rinpoche should go to Tibet and that we keep everything secret and not tell anybody. We made it completely confidential.

Then I mentioned that at this time I felt that we could not keep everything for ourselves. Why? "Because I am responsible for Rumtek Monastery, and according to the rule we should inform at least Topga Rinpoche. Yab Jigdral, and Yab Sherab at this point. It would not be all right not to inform them". I insisted.

Gyaltsab Rinpoche said that if we told Topga Rinpoche, then everybody would know. Not at all. It will be all right, we do not have to worry about that. Then followed a short discussion. Finally we agreed not to call Yab Jigdral and instead called Topga Rinpoche alone and showed him the letter. Situ Rinpoche asked him, "What do you think?"

Topga Rinpoche replied "Until now I was never consulted on this matter. From the beginning, everything regarding the incarnation of His Holiness has been entirely taken care of by you four Rinpoches. That is what you told us. When you do bring a candidate here, then we can talk about accepting or not accepting the incarnation and do whatever is necessary from here. Right now I have nothing to say about this"

We all remained silent. After that we had a photocopy made for each of us, which we kept. I had already said that the only way to find out if the letter is genuine or not would be through having it put to a forensic test. There are places in the world where this kind of test is being done scientifically in legal matters.

When I left for abroad there was absolutely no reason for hurry. It was a time of sadness.

I met with the Sikkimese chief minister Bhandari and told him that there are two letters in the relic box, the one brought by Jamgon Situ Rinpoche and the one we had there all the time. It is important to guard them as the situation is unclear right now. I requested him to give us support in form of sending some guards. Bandhari sent the guards.

After my departure, Sakya Gongma Rinpoche was invited to Rumtek and presented with the letter to read. It was all published in the newspaper and explained in details. According to that, it seems that Sakya Gongma was not shown the original letter, and most probably he did not see the letter which we had put there previously either. Apparently he was not shown the original letter but a so called 13 lines letter, whatever that means. Anyway, Sakya Gongma

claimed that the seal on the letter was like a Hor Serchen seal. That is what I have doubts about. If I had been there I would have expressed my doubts about the seal. Why? Because it looks like a seal from Deshin Shegpa which had been distributed to many of us before His Holiness passed away. It is the kind of seal which you put on the door to keep away negative forces. It is good for protection from all directions. Nowadays it is very easy to have such a stamp made, for example in Hongkong, once you have a sample. So I do not trust a seal, only a signature.

Formerly, Bardo Tulku made a lot of problems by sending out letters and documents everywhere which said that I am a demon and so on. These papers all had the unmistaken seal of His Holiness stamped on them. This seal is kept with the Rumtek office (labrang). Bardo Tulku does not have the original, but again and again these letters were produced with the seal and sent around, so obviously one can have seals made everywhere. That is why I do not believe in a seal, I believe in the signature. When Gongma Sakya Rinpoche says that the stamp on the letter is a Hor Sechen stamp he must be referring to the letter which was brought by Situ Rinpoche, which is the only letter with that kind of stamp. He probably had not been shown the letter which was unclear and difficult to understand. This is one thing I wanted to tell you.

Secondly, Akong Rinpoche as representative for Situ Rinpoche, and Sherab Tharchin as representative for the Chokhang Labrang (of Gyaltsab Rinpoche) left for Tibet. Copies of the letter are being spread everywhere. Actually this letter was not to be opened. There is a rule that only with the permssion of the seven people (of the Karmapa Charitable Trust) - now only six since Jamgon Kongtrul Rinpoche passed away - can the letter be opened. That was overruled and carelessly handled. Immediately after this Akong Rinpoche and Sherab Tharchin went to Tibet. A party of fifteen people from Tsurphu Monastery left to fetch the boy. As I was on my way back from America, I made a short stopover in Germany. A travel agency for tourists in Lhasa which has some connections to people from our Kagyu centers, had sent a fax. In this fax clear information was written down about the situation. It said that the boy is in Lhatok in Derge, the father is Dondrub, and that a party from Tsurphu Monastery had been sent to fetch him. Fifteen people had gone and he was expected to arrive for the enthronement on June 14. Everything was already decided. The enthronement was planned to take place at Tsurphu. From Nepal I received phone calls from Yangbachen and everywhere with the same information. The whole arrangement - that Sherab Tharchin and Akong Rinpoche secretly were sent to Tibet and that the preparations were being made for the enthronement in Tsurphu - was all done without me from beginning to end. Now you all know.

Regarding the letter about the incarnation, I accept it a hundred percent the moment it has been proved to be true as result of a scientific test. Otherwise I cannot accept it.

Regarding the first letter, which is not easy to understand, I have full confidence that in the end the meaning will become clear, as I mentioned before. The instruction is there and its presence has been announced to the public. If the final result of the instruction is not positive, I will renounce my function as the Shamar Rinpoche, I want to tell you that.

It is like this. The former Karmapa himself has left some instructions, either by word or by letter, which will gradually become clear when the time is right. This process must happen gradually so that all details can become evident, as I have all the time insisted on, not like now where there is too much hurry. The former incarnation leaves clear prophetic instructions behind, and that is what we should follow. To deal with this casually is not correct. That is why I insist on clarity and make noise about it. If I am not right in this and my waiting has caused unnecessary delay in the recognition of the incarnation, I'll acknowledge my mistake and withdraw from my Shamar Rinpoche function, if the final result is not clear.

For now I cannot say for sure that what happens is wrong, but I can under no circumstances accept it. That is why I have addressed all of you Rinpoches and sangha members. I have now said everything I want, and from tomorrow I will see what can be done.

All sangha members, all the staff, whoever, everyone of you, I request you to look for the truth. There are a lot of troublemakers in this affair, we are at the navel in this seat and it is going to come forth slowly who they are. I do not have to do anything about that, the administration will gradually take care. It is necessary to clean out.

What I want to request of you is to ask that the letter which was brought by Situ Rinpoche be checked, in order to decide if it is true or not, if it is unmistaken or not. The copy of the letter is already being spread everywhere through Nepal, so if any of you want to see it for yourself, you are welcome. I have a copy. Many have handwritten letters from His Holiness so one can compare for oneself if the handwriting is similar or not. It is not enough, however, if we all agree that it does not resemble. There is a professional way of checking, which is done in each country and is called forensic science. The present situation requires that kind of test.

So please all of you go on the path of truth. To find out what is the path of truth and what is not, we need the examination. If the letter proves to be true, it is accepted, if it is not proven to be true, it can not be accepted. Thank you. That is it.

Kunzig Shamar Rinpoche's Talk in English

Rumtek, June 9th, 1992. With questions and answers.



Note: the transcript has been slightly edited in order to make it more readable. The sign (...) means that a word or a sentence was inaudible on the tape. A word or a group of words followed by a question mark and written in brackets means that the word or the group of words is not clearly audible in the tape.

Concerning the questions and answers only those related to the new Karmapa incarnation and the problems between the Rinpoches have been included here.

Sorry for being late. First of all, I'm happy to see you all here. And thanks very much that you all came to participate in the ceremony here.

I'm going to tell you all something about what is happening nowadays regarding the reincarnation of H. H. Gyalwa Karmapa. I'm not going to tell you everything what I told the Tibetans, because you don't need to hear everything. What you have to hear is how things are going on nowadays, the proceedings to investigate about the Gyalwa Karmapa according to the information he left behind.

As you know from history, all Karmapas leave a message. Before the first Karmapa passed away, he left a message to his disciple and the second Karmapa was found accordingly. Sometimes, they left a letter, sometimes they just gave a message to a very trustworthy disciple. Regarding this, it is not always necessary that the message is given to somebody having a high title as Rinpoche or whatever. Sometimes, it can be a very good disciple, a very trustworthy person to Karmapa, but not highly ranked.

For instance, the Fifteenth Gyalwa Karmapa gave the message to his disciple, one of the Dorie Lopons in the monastery. When they found the Sixteenth Gyalwa Karmapa, he had kept that for almost about eight years without telling any of the lineage-holders. Not even to Situ Pema Wangchug, who at that time, was leading all the Karma Kagyu Rinpoches.

According to the official system valid at that time in Tibet, one needed the approval of the Tibetan Government and H. H. the Dalai Lama. Through his ministers, H. H. the Dalai Lama would have the matter checked very thoroughly.

At that time a bad story happened: a very strong Minister wanted his son to become Karmapa. As he used his power, the people in Tsurphu-Monastery had to accept it. The minister even managed to get the authorization from H. H. the Thirteenth Dalai Lama, and so the child was brought to the monastery. But then while playing kite, the boy fell from the roof of the house and passed away.

After some years, the Dorje Lopon - I don't think he was Dorje Lopon; he was a very, very, very close disciple of the Fifteenth Karmapa; his name was Jampal Tsultrim... He had kept that here. All the Karma Kagyu lamas were worried, searching for the information. But he had kept quiet. He had kept it here. At the end he showed it:

It was the personal handwriting of the Fifteenth Karmapa. A very beautiful poem was also there. And the information about where he would be born, the name of the family... Everything was written in a secret language, a number-language. We still have this personal handwriting of the Fifteenth Karmapa. The previous Beru Khyentse Rinpoche then translated it into normal language, and the place turned out to be where I was born, the family was where I was born, everything was my family.

So, it actually took almost ten years before they could invite the Sixteenth Gyalwa Karmapa to the monastery. He was already nine years old.

As you all know it took quite long this time. It has now come to nearly eleven years. At the age of thirteen, the

Sixteenth Gyalwa Karmapa made a prediction in Tibet. In it something is mentioned that the Bird-Year would be a good year, that he would meet all his disciples again. As he was a thirteen-year-old boy at that time, nobody asked him about the proper meaning of that. In that prophecy, he predicted what was going to happen in Tibet, and he said: "We will all have to go to India at the end".

He said that a long time before it happened in 1959. Everything he had said in the prophecy occured, except for the one sentence mentioning the Bird-Year. Many decent people think that this refers to next year. This is just our hope and expectation, I still can't say "That is the specific year".

As we did announce many times, there is a letter in the blessing-box, a letter very difficult to understand. It is there. It was there. As far as I know, up to recently, when Sakya Kunga Rinpoche came here. Until then, it had been there. After that, I don't know. That time they opened it.

But recently a letter appeared containing the name of the father, the name of the child's mother, the place... Everything is very clear. This is quite problematic. But we are checking that, we are investigating on this carefully...very carefully.

Initially we wanted to do this secretly, among us only, not making it known to the people. Before the late Rinpoche passed away, we all decided to do everything among us. But, during my absence, it became known in the whole of Tibet now. I keep receiving information from Tibet through Nepal, saying: "the name of the father is this, the name of the mother, the age of the child...the boy; the Chinese Government is also providing help, people from Tsurphu and representatives of Situ Rinpoche and Gyaltsab Rinpoche are there, they are leading the group from Tsurphu, they already left to East Tibet, to Derge"; and the date of arriving back at Tsurphu Monastery is also announced. Such clear information one gets now! It's kind of surprising to me, because this is not the decision we took all together.

According to the previous plan, H. E. Jamgon Rinpoche was supposed to go to Tibet to see everything once. After his return we were to have a meeting again and then make some announcement after seven or within nine months. We did say that to the Sikkimese people here.

So, in this connection, within the period of time now, we are doing the offering-pujas for the late Jamgon Rinpoche, and during this time there is not any urgency to do so many things; nothing has happened which would make it necessary to act so quickly, and which would not leave the time to wait for me. Nothing has happened. Nothing has happened because of which one should not consult the administrators here; and everything was decided so quickly. So quickly so many things happened! It's a kind of big shock for me.

And as far as I know, the letter which was shown to H. H. Sakya Trizin Rinpoche is not the original letter we had so far kept in the box. And I don't know anything whether this letter is still there now or not, because I wasn't there when they opened that box. And right now it is very difficult for me to see it. In order to protect it very well, I requested the help of the Sikkimese Government. The Sikkimese Government provided police there. Before I left from here I made a request to the Government, and the Government provided it. So now I personally cannot go there to open it and see whether it is there or not. Of course I would not do it, although it is difficult. We will check this later, when we are all here together.

Nevertheless, you are all very much concerned for the dharma, very much concerned for H. H. the Gyalwa Karmapa, who is the great spiritual leader. Yes, you should do that. But in a different way. What Tibetan people will do to some extent is very much following their society's character. I mean, when they talk about this subject, when they act in any way regarding these matters, whatever they do will always go with their society's situation, with their society's system. Or maybe you can say "Though we lost our country, all the lamas and Tibetan people kept their tradition quite strictly. Though we immigrated in a different country, we are still thinking we are in our own land, and we are still following our ranking systems, everything!" It was more or less based on the political situation in Tibet, but it's still being followed. So you as outsiders, not being Tibetans, really should not learn the Tibetans' problems; you should not learn them, should not imitate them, should not follow rumors. What you should all follow is the dharma, although the dharma has been purely established in Tibet.

In Tibet, so many politicians have used the dharma for their advantage and messed it up. If you look back in history - you can find it written in English. But besides that, so many great saints preserved this teaching, like Milarepa. Gampopa, all the sixteen Karmapas, who were never involved in dirty politics. Or the spiritual leaders in Gelugpa, Sakyapa, Nyingmapa. The dharma is there, so you should all follow the dharma purely, without link to Tibetan problems. This is my request to you all. Be careful here.

I'm very sad that Tibetans both inside and outside are now being quite confused by their own people. Well, maybe this is happening everywhere, but since this is familiar to me... So much gossip is going on, and so many blames are made to each other...and loose talk everywhere...and slander everywhere between all spiritual and political leaders... So many things are happening! But this is the problem of the people, not the problem of the dharma. So be careful, OK?

When there is the dharma: yes! When there is the Guru - like nowadays we are performing all kind of pujas here to offer to the late Rinpoche, so you are all participating - it is excellent, you will accumulate lots of merit.

Like myself for instance: At the beginning I participated in the puja as an offering to Rinpoche, who is a great Bodhisattva, as I respect him. You are all continously participating in this ceremony, because many of you are his personal disciples and he is your Root-Guru, as it's called. It's excellent, this is a very good way of acting...

At the same time so many things are happening, and many of you are just being in the dharma, this is very good. You should not get involved in the people's gossip and other things.

If you like to know more about what is going to happen about the next Karmapa, you will know later, don't worry. Don't go everywhere asking, "What is?", asking questions anywhere. Many of you will get different kinds of answers from different people, and then talk, passing the message to each other which will confuse more and more. So I say: wait, keep your eyes on the situation. And wait, wait. You will get a very clear instruction.

Although so many things are happening, at the end, the result will be good! I have full confidence. So we don't have to worry for that. The fact that many things are happening now is actually the human nature. Or if you say it according to the Four Noble Truths: the problem is always there, which is the Truth of Suffering. This is the nature of sentient beings. Impermanent! Even the spiritual leaders, great spiritual leaders pass away as ordinary beings. Since they come in an ordinary form, this will also happen to them. That's what we call impermanence. This is there, yes. So, follow the dharma purely, OK? You're doing it. I'm very happy about this. And please continue, and be careful.

OK?

Thank you, that's all I have to say. If you have any doubts or any questions, I will be happy to answer you within ten minutes or five minutes.

Q.: Question inaudible (in Tibetan)

R.: She requested me to tell you everything what I told the people because since I already told the people, you will all hear and get more confused. Yes, that's true.

O.: Rinpoche! (...) then we will get very confused information (...) generally what is said.

R.: Yes. In the beginning we made a group to find out the reincarnation of H. H. the Karmapa. We four made a very strong group. And we found a small letter in the tengam, which means the treasure-box. That letter showed the personal handwriting of H. H. Karmapa. It was very, very difficult for us to judge the meaning perfectly. Gyaltsah Rinpoche gave some instruction like: this means how to be born..., but the content was very much tantric instruction. Usually in Vajrayana-subject, there are always things like how to manifest from the seed-syllable-letters and that the manifestation is a form of the great deities, like that, you know? So there, it was similar. And then we decided to keep this there. And the indication was that the reincamation would emerge by itself, and that the letter and the reincamation would then prove each other. That is what we judged so far. And now... I don't remember, I have to go into the files... frequently... we did meetings many times. And in the late part of 1986, Situ Rinpoche was more concerned about this because he was under very much pressure from the people in Tibet: "Where is he? It must be found out now!" and then, "How can it be like that? So many Rinpoches are recognized here and there, how can it be that only Karmapa is like that?". They put so much pressure on him! This I know. And then Situ Rinpoche became more and more concerned about this. But Jamgon Rinpoche and myself in the late time more strongly agreed to keep the principle that, whatever happens, the essence of Karmapa, or...how can you say? the personality, the Karmapa's way of recognizing the reincarnation is very unique. We have very high lamas like Dalai Lama or Sakva Kunga Rinpoche...so many holy and high lamas in Tibet. The way of recognizing H. H. the Karmapa is very unconventionnal, yes? He is recognized by himself. So Jamgon Rinpoche and I strongly emphasized to keep this principle. This tradition must not dissappear. It means that, if we ourselves decide for some child and he is recognized by us or if we ask H. H. the Dalai Lama and he recognizes somebody, we thought it would not be proper. So we...Jamgon Rinpoche and I personally, when we were together, we decided to do that. And then Situ Rinpoche kept asking us: "Then how... if we cannot find out the exact meaning of this small letter, what we are going to do? Shall we stay like this forever?" And then I and Jamgon Rinpoche - Jamgon Rinpoche was the main one, and myself was another one - did say, "No. Karmapa will come one after another up to twenty-ninth times of his life. So he cannot just disappear, you know? Karmapa will come, so we can wait for this".

I was also encouraged by H. H. the Dalai Lama. I met him one time in Delhi. He told me: "Now people will push you all, and if you just follow that and just hurry up and make so many decisions here and there, then this will cause very bad results for finding the true Karmapa. So you must be relaxed and patient". This advice the Dalai Lama gave me when I met him in New Delhi. It was in 1984. He strongly encouraged me, and in this connection. I'm still confirmed.

And then some time in 1988, I think. Situ Rinpoche again demanded to do one more meeting of the four of us together; he sent a letter here. In the letter, he mentioned, "Now clear information will be happening". And that letter made people so exited. And we all knew that we could not explain the sentence; we all knew, because it was just not long after we had already done one meeting. So we said we should not do this in Rumtek Monastery, where all the Sikkimese people and everybody would come; we should do this meeting in New Delhi Monastery. But then again we decided for where Situ Rinpoche was - Situ Rinpoche was staying in Oberoi Hotel - first we do this meeting with Situ Rinpoche there. So then we went to his room and we had a meeting. It was in the Iron-Horse-Year. So, still the same result! In the meeting we came to know that we cannot explain the meaning properly. So again! We adopted a resolution there. It's written in Tibetan, we sent the copy everywhere again. The resolution of that meeting we sent everywhere.

Then this time, just before the late Jamgon Rinpoche passed away, we had a meeting here. Before that, one of the

Tibetan Committees in Nepal had written everywhere so wildly! And in some letter, their demand is that H. H. the Karmapa must be recognised by Situ Rinpoche. They said according to the previous tradition. We don't have this tradition! Our tradition is this: Karmapa is recognised by himself. Well, that's what they wrote there. And it was signed by so many people! A group - the same family-group is in Assam - sent a letter everywhere, written so wildly And that confused everybody. They made up so many bad rumors and so many stories: "the Shamar Rinpoche is going to recognise a Bhutanese prince as a Karmapa!". Or one says: if I recognise one of the Bhutanese (...) princes, then the King promised to give me a hig amount of money! This story they made up. This went to Tibet; people in Tibet still believe it because they live in an isolated area, they are very innocent-minded people. They believe it. And then later, this underground-plan went very well into the Sikkimese society also. Discretely, and then, last time, so many people came here, lead by Mr. Kunzang Sherab, who is in Gangtok, who was the Secretary of Education. And many of the group came from Nepal, those Khampas, and Akong Rinpoche was acting as a chief of them. And they put a lot of pressure: "Must decide now. Where is this?" They were all outside and we were having our meeting inside. Then Situ Rinpoche carefully questionned us: "OK, now, do you have the instruction or not?". I said "No". Jamgon Rinpoche too said "No", Gyaltsab Rinpoche also did say "No". We didn't have the instruction how to operate this letter. Then Situ Rinpoche stood up and did three prostrations to the seat of His Holiness and offered a scarf. And then he sat down and took out a small pouch. He had a letter! The letter was here! H. H. the Karmapa had personally given it to him, Situ Rinpoche said; He was given this letter by H. H. the Karmapa in Calcutta, that means before - of course before - he passed away, but when I don't know. Then I asked him: "Why did you keep it for so long?". He said he never thought it was a letter. He thought this was a protection-cord. And then, the letter is blurred, half of the letter is blurred, especially the signature is blurred, the signature is very unclear. I said: "Well, how did this happen?". He said that he had kept it here for so long as a protectioncord, so by sweating it became wet, blurred. I couldn't accept it, as well as Jamgon Rinpoche didn't accept this. Gyaltsab Rinpoche immediatly accepted it. We got shocked. Gyaltsab Rinpoche didn't read it properly: "Ah, this is it, Perfect personal handwriting of H. H. the Gyalwa Karmapa!". Then I said: "I cannot accept this; I cannot say this is true, I cannot say this is not true. We must put it into the test. We have personal handwritings of His Holiness, we have personal handwritings of Situ Rinpoche; and this letter, we must have it tested". OK, now, this fighting is going on.

His Eminence Jamgon Rinpoche always wanted to make peace. So, at the end, he said: "We must solve this problem inside, it should not go out". And to cool down this problem, he voluntarily said: "I can go to Tibet and come back". And then Jamgon Rinpoche and I had a meeting separately, like in parliament, you know? The different parties, they make some group, some others are in the corner and have a meeting, so, like that! Jamgon Rinpoche and I went to the other side of the room and discussed what to do. Jamgon Rinpoche and I (...) we could not accept, we could not say it is the right one and we could not say it is the wrong one either. Well, the letter is not very similar to letters of H. H. the Karmapa and the signature is blurred, not so clear. The letter is very clear; if you follow this, the baby is easy to find, because the father's name is there, age of the ... everything is so clearly written there. If this was his personal letter, then of course you could blame us: "Why you didn't follow this letter up to now?". So then the three of us, or maybe the four of us would have made a big mistake, not having done anything so far, because it was so clear. He gave this letter, then I said: "I can not". And then Jamgon Rinpoche said: "OK, we have a way to solve this problem". Yes, true: if Jamgon Rinpoche would still exist, yes, the problem could have been solved inside. Because we - Rumtek administration and myself - respect him and trust him. And the two Rinpoches , even if they would not have trusted him because of him very much, you know, concerning for this principle, they would have had to respect him. So he could have solved the problems. But very unfortunatly, this happened. Just a few days later, this happened, just a few days after the meeting took place. Now, I don't have a witness, yes?, I'm the only one. The two Rinpoches, they are still saying it is the original letter of Karmapa. They did say to Sakyapa, yes? There was no reason to invite Sakya Rinpoche and have him confirm it. We don't have any tradition, we don't have any reason to have the letter confirmed by H. H. Sakya Rinpoche. And in my absence, suddendly they went and brought Sakya Rinpoche here and opened the letter and made so much publicity, everything they have done. And they sent people to Kathmandu and made an announcement there and they went to Lhasa, doing everything so quickly, so quickly. And just one day before I came here, they already went to New Delhi and someone said they were in Dharmsala, I don't know where they are right now. So, now the situation came to... what? We had to make it public because the letter had already been opened to the public. So I'm the one who says: "I cannot acknowledge this letter at the moment as a personal letter of H. H. the Karmapa until the proof comes from the forensic science centers". So I must say this openly also, yes? The situation happened like this. We were planning to keep it in and.....there is another good reason: H. E. Jamgon Rinpoche and myself know that there is a very trustworthy person to whom H. H. the Karmapa gave the instructions how to operate this letter or maybe more... Maybe the full instruction is with him. I don't know. He must have been told by H. H. the Karmapa to hint two of us that he is the one who has it. So he gave this hint to me and H. E. Jamgon Rinpoche. We both know this person most probably is the one who has the complete instruction. But when we talked together, we don't discuss so much about that. You know, when we talked together, then Jamgon Rinpoche said "Better we shouldn't talk, maybe an obstacle will happen"; even when we are together, very private, he said "We shouldn't talk about this subject". During the late times, as I do now, I had to tell - with his permission - the people that there is someone. He permitted me to say this only. But if you asked me who it is, whether he is monk or not, whether he is a Rinpoche or not, I will not say anything. How could I say that? When will he say? He is following every instruction which H. H. the Karmapa gave him. So then I did say yesterday, if this person is a false one, then I'm going to resign because so far, I'm following him, so I would have made a mistake. When this person shows himself and he is a fake one, then OK, that day I'm going to resign. I have confidence that this person is there. So we don't have to hurry so much to do this. That was the main reason. The second reason is that the writing in the letter is not similar to that of H. H. the Karmapa. The third reason is that this letter was not in the box. Situ Rinpoche insisted that we say it was the personal letter of H. H. the Karmapa, which had been in the treasure-box. We had to put it in at that time, because of too much force. Well, it will prove whether the letter is his personal letter or not. We did put it in the box at that time, for the time being. Then everything, the whole situation changed because the late Jamgon Rinpoche passed away.

So that's why I say: "At the end, the result will be good". At the moment, there are so many political problems, which are created by bad people. I cannot blame the two Rinpoches so much because they were misguided, I think by these bad people, really bad people... I don't know how the two Rinpoches could be convinced. Well, maybe I'm wrong. This has to be shown by the letter, whether it is true or not. Well, this is what I told to the people yesterday.

O.: Your Holiness, will there be a next Jamgon Rinpoche?

R.: Sure, yes, definitely.

Q.: Did be leave a letter?

R.: No. The next Jamgon Rinpoche will be recognized by H. H. the Karmapa.

Q.(very unclear): Rinpoche, is it...can we go (...) when Situ and Gyaltsah Rinpoche return (...) they could also express their views ... Is it possible to suggest to Situ Rinpoche and Gyaltsah Rinpoche when they return, that they also express their view openly, (...) announcement (...) (resolve?) (...) (peace?)?

R.: Well, we will try to make peace as much as we can, you know? I will do it.

Q.: (...) Karmapa (...) all politics (...)

R.: Yes, this is Tibetan politics; I told you not to follow this!

Q. (same person continuing) (almost inaudible): (...) high tulkus (...) politics.

R.: Well, in history that has happened also to Dalai Lama and Panchen Lama because samsara affected their form, their human form. They are anyway humans, they had to associate with the humans, so then...

Q.: (...) lying. I can't imagine that a high Rinpoche would be lying.

R.: Maybe he got a reason, because of so much pressure. Pressure is there. I cannot blame Situ Rinpoche so badly, because he's always going to Tibet. I don't go there. So whatever people in Tibet say, I only can hear, that's all. He always goes there. He's so much under pressure from the public.

 $Q_{.:}$ Rinpoche, do you think His Holiness's consciousness is still here, is still with us? 1...(...) try to get his (...) inspiration of His Holiness.

R.: His Holiness? You mean H. H. the Karmapa? Yes, it's good to have such a devotion, you know. Although his appearance is still taking time because of the collective karma of people, individually you can still receive blessing as closely as if you directly met him. That depends on your personal devotion, how much devotion you have.

Q.: Is it possible that H. H. the Karmapa manifests in two physical forms?

R.: No... Well, that's everywhere! Million...one hundred million Karmapas are there. But the...in the 21 in this time only one, not two.

Q. (very unclear): Rinpoche, (...) corresponds with the actual child (...)

R.: Well, I cannot say this child is right or wrong. I cannot say now, because they are recommending this child according to the letter; so first the letter has to be proven.

Q.: So if the details in the letter (...) do in fact exactly correspond to the child...

R. (interrupting): No, the letter should be the personal letter of H. H. the Karmapa... If the letter is the personal handwriting of H. H. the Karmapa, then the details will prove this child easily.

Q. How would you explain then if the letter is not a real one...

R. (interrupting): I cannot say anything, neither yes nor no. That has to be proved. His Holiness' personal handwritten letters are there, so it has to match.

R.: This they should do scientifically!

Q.: Rinpoche, (...) for His Holiness...(...) tests in a sense of...

R.: Well as far as I know, only forensic science centers, because... Doesn't have to go through!

Q.: (...) become clear at a certain point, with (...) you get always in...

R. (interrupting): Yes! Only people have no patience for waiting, you know? They think eleven years is too much, that's all. If you have some patience, it doesn't have to... We are not hanging in a situation that we don't know how to recognize him. It is not that. Do you get the point? We are not lost. I have full confidence, so I don't have to search for another way how to recognize him. So don't worry for that.

Q.: Rinpoche, there are some scientists who can actually analyse handwriting and can actually justify (...) my sister is involved (...)

R.: Yes, yes, so many experts. Now it takes five minutes with a computer, they can do everything. We still have so many letters signed by H. H. the Karmapa, so many personal, handwritten letters! It's easy to find out!

Q.: When will that be, the scientific test?

R.: Well that, I don't know...

Q. (repeating): When will be the scientific test, because that's the easiest to find out.

R.: Right!...Yes!

Q.: (...) soon?

R.: Should be soon, yes. We will discuss that. The sooner the better.

Q.: Your Eminence, when...so when you four met together and Situ Rinpoche produced this letter, then that means you have not until now compared with His Holinesses'...

R.: We did, we did.

Q.: Like that would be the first thing you would want to do, don't you?

R.: Yes, exactly.

Q. (continuing): (...) baven't done it (...)

R.: Not scientifically, but we did this, yes, we did.

Q. (continuing): And then you felt like it wasn't His Holinesse's writing

R.: Very difficult. The false letter seems to be a very well made false letter. But it's very, very, very difficult to match the personal handwriting of His Holiness. Very difficult. It is very difficult to make exactly the... It did not succeed.

Q.: But I think it's completely unfair to tell the Western students (...) politics but you just (...) politics, you see. So would there be a chance for us or for all the students here for you and Situ Rinpoche and Gyaltsah Rinpoche sitting together and hearing you discuss this thing, because to hear one (...) Not that we trust one less than the other, but it creates more confusion than...

R.: No, that can come at the end, not now. If we did that now, you would be testing us, like a president candidate: one standing here and two standing there challenging...

Q.: ...one time (...) already (...), you know. And what worse could happen?

Q.: Rinpoche is it possible for the (...) government (...) respectable to come together with yourselves...

R.: They are doing; now we are doing. H. E. Khyentse Rinpoche is leading, and we are doing that. Yes, the Rinpoches all together, we are trying to clarify everything.

Q.: (...) general trust now (...)

R: Let me tell you. The situation came to this now: I had to say this to the public. Why? Because other things had already been made public. The Chinese Government is giving full support to that boy. If that boy is not the true one, and they enthrone him and do everything and three million people in Tibet follow that... And then Akong Rinpoche also did say - you all know that there is the announcement in Europe - unofficial or officially - that he would enthrone him and bring him to every center in the world. It's easy to come out of China because the Chinese Government will give them passports and visa, so he can travel all around the world. And if the two Rinpoche are supporting it and everybody is following like that, then if this is not the true one - since so much doubt is there, which should have been

kept in, which should not have gone out, but which has already been told as a truth - and if they bring this up, then one day we cannot clarify things anymore. The majority of the people already accepted this. Then if there is maybe only me left, how can I run to each of you saying: "This is not true, this is not true". So I had to make noise now before anything happened. Helpless! I thought very carefully. I was planning like this: I never thought that such a thing would happen. I only heard that Sakya Trichen Rinpoche had been invited here and that they had opened the box. But I also heard that the Chief Minister of Sikkim had sent people to watch there. I heard that. But then, I heard that Akong Rinpoche and Gyaltsab Rinpoche's secretary had come to Tibet with a letter. That's all I heard. But when I came to Germany, the travel agency in Lhasa sent a fax there: in the fax, everything was mentioned: the father's name and child's age, everything was exactly described in the letter. It had already spread out.

O. (interrupting Rinpoche): How ...

R.: I don't know how, you know. Then I came to Delhi. People in Delhi still didn't know so much. This side people didn't know so much in Delhi. Only Pasang is there, of course he didn't know. I came here, thinking the two Rinpoches were here. I was planning to talk to them. I was planning that. And if the two Rinpoches would still be very stubborn, then I would have called all Karma Kagyu Rinpoches - the mature Rinpoches, not the young ones - for a meeting telling them what was going on. This was in my mind. I asked the driver: "Is Topga Rinpoche there?". He said "Topga Rinpoche is not there". I was shocked: "Why is he not there?". And I asked my driver: "Are the two Rinpoches there?". "Yes", he said, "yes". I came to my house and I was thinking to come here immediately. Tsultrim, my other servant, was there. I told him, "I'm going to see the two Rinpoches now". He said: "The two Rinpoches are gone". "Where?". "To Delhi". "When?". "Day before yesterday". I was surprised why they had gone to Delhi. And then, just after some time, I got the information that they had gone to the Dalai Lama. So then, now, everything was being confirmed! The letter, which I cannot accept, was now being confirmed by everyone! Number one: H. H. Sakya Trizin Rinpoche, though it is not necessary to have it confirmed by him. Confirmed! He does not know H. H. the Karmapa's personal handwriting; he might not know, so he would think it is true. Second, the Chinese Government is providing full support. Third, the child is already announced. Forth, the two Rinpoches had already gone to H. H. the Dalai Lama. So therefore I had to make noise now. Maybe otherwise it would have been too late. I talked to Mr. Jigdral Densapa and he told me: "I'm layman. You Rinpoches should think very carefully". And then he told me: "If you decide anything, you must consult with the General Secretary because this is not your administration, you are just here as a head for the time being. Later on, H. H. the Karmapa will come. So all the responsibility is not your private matter. You cannot make decisions by yourself'. He said that, which is quite true. He said: "The General Secretary and you, you two should discuss and then consult with them. You two cannot make any decision". He said that. Quite true! I tried to reach Topga Rinpoche. Impossible. I could not reach him. Then my telephone was suddenly out of order. So I thought a lot: "If I don't announce now, it will be too late". Just waiting for Topga Rinpoche and Yab Jigdral La and being so careful again... We had been very careful for so many months... I mean, so far we had been careful for so many weeks and everything went out! So now it was too late. Then I decided to tell the people.

- Q.: And how is the opinion of the other Rinpoches? Here are now the highest Rinpoches.
- R.: This I don't know. We will meet here, and the next time we meet, we will meet with the other Rinpoches also. Khyentse Rinpoche and Bokar Rinpoche, they are mature you know? And then Nyenpa Rinpoche, the Kamtsang Rinpoches.
- Q. (very unclear): Rinpoche, (...)
- R.: Yes we will meet, but I'm going to tell you that people should not wait outside what the resolution is, OK? Should not do that.
- Q.: Rinpoche...Rinpoche...excuse me. I think Situ Rinpoche and Gyaltsab Rinpoche didn't go to Dharamsala, because I heard from the Chinese newspaper, H. H. the Dalai Lama was going to Brazil in South America.
- Q. (continuing): They have a conference on June 5th to 7th.
- R: This we will know very soon. Very soon we will know. If they didn't go to Dharamsala, it's good for the... But anyway, it's already announced in Tibet and everywhere. It's done already.
- Q.: What did His Holiness Karma...ah...the Dalai Lama say to this letter?
 - R.: I don't know. I don't know anything yet.
- Q.: There...There is a new (...) Buddhism. I'm only attracted by the possibilities for transformation. Why isn't politics transformed in Buddhism (...)?
 - R.: Karmapa?
- Q.: Yeah, within the high lamas, among the high lamas.

R.: Well.... Really, it is quite difficult for me to answer logically. I would have to open a few books! As long as one is not a Buddha, as long as one is on the bhumis of the bodhisattvas, when coming on the earth, there will be many many obstacles like that. But the bodhisattva will go through these obstacles. And that way there are two causes. Sometimes a bodhisattva can make mistakes, but the bodhisattva's main wish is still there. By the bad world, the bad sentient beings, since the bodhisattva has to associate with the sentient beings, by their influence he can sometimes make mistakes. These mistakes can bring him some negative result, but not as bad as those usually experienced by ordinary sentient beings. And in general since the bodhisattva's wish is there, the wish itself will sometimes correct his mistake, and he will improve more and more. This instruction comes from the sutras. Bodhisattvas can make lots of mistakes. But not as bad ones as sentient beings.

O. (very unclear): Rinpoche, why always one is going and the others come (...) Gyaltsabpa (...)

R.: I went according to my previous plan. Before H. E. Jamgon Rinpoche passed away, I had already decided to go to... The plan was already made up. One reason was the conference in Los Angeles. So if I had not gone, they would have had lots of trouble.

Q.: (...) I thought bodhisattvas are supposed to be realized (...) by the simple wish.

R.: Often they are not realized. Many bodhisattvas are realized. This depends on what their bhumi is. Sometimes they are realized, sometimes not. Some, they always realize, some they don't realize. But the cause is making them bodhisattva. Many are there.

Q.: I understand that from the politics the letter is quite important, but at least if you find Karmapa, is it not possible to clear (...)

R.: If the letter is not the personal handwriting and the boy who is in Tibet proved to be the Karmapa, in a very good way, miraculously or maybe in an unusual way, then all right! But if just anyone says "I'm Karmapa", or if the mother got a dream of a rainbow coming on her pillow, this cannot be a good reason.

Q.: Your Eminence, in...one time you said His Holiness is recognized in either of two ways.
R.: Yes!

Q. (same person continuing): One is through his letter of prediction or that he (entrusted?) information with certain trustworthy disciple or student.

Q. (same person continuing): So then, am I hearing it correctly when you say that the letter was with Situ Rinpoche and so that Situ Rinpoche is not a trusted student of His Holiness or is this saying that... That means like you have some concern or doubt about Situ Rinpoche's proposing (fake Karmapa?) is that what it means?

R.: No, no. Really no. I think Situ Rinpoche was under very much pressure from the public. This is what I think.

Q. (same person continuing): To make a wrong statement?

R.: No, no. Maybe Rinpoche had... - this is my vision, what I can judge, my assumption - Rinpoche must have got some vision or dream or something that the baby was a special boy or something like that. Since Rinpoche had not been instructed by us that there was somebody else - we didn't do that before, this I'm telling you frankly, we didn't tell him and Gyaltsab Rinpoche that there was somebody else - the two Rinpoches thought: "There is no more instruction, now we must do something", you know? And then people like me and Jamgon Rinpoche, for whom it was always difficult to accept if there was not any letter or something provably left by H. H. the Karmapa... So then he maybe had to make a letter to convince us. Since the child is not wrong, is not a bad boy, is a good boy, a very special boy, maybe he jumped into that conclusion. This is what I thought. Now, I don't have any witness. Rinpoche is not here anymore. I told Rinpoche: "If, in your super-mind you got some information that the baby is there, and you thought that we would not accept it and if this is why you made this false letter, please tell us now. If this is the case, I will think about it." I swore to the heart stupa and I told Situ Rinpoche that day that we could think about it. But Situ Rinpoche still did say: No, this was the personal handwritten letter he was given by Karmapa in Calcutta. He kept saying this.

Q.: (...) about (...) Gyaltsab Rinpoche and Jamgon Rinpoche (...) and I'm wondering if you intend to wait until Situ Rinpoche and Gyaltsab Rinpoche return (...) actually (...) influence on them (...) inaccurate information.

R.: Yes, yes, they should wait, they should wait for me. Yes, that's really true.

Q.: Are you going to stay here (...)
R.: Ah, sure. I will meet them.

Q. You're not going to run away?

R.: No, I never run away.

 $Q_{i:}(...)$ you say there is a person (...) who has the information (...) and on the other hand, there is (...) situation that maybe creates (...)

R. (interrupting): Maybe this comes together. If the letter Situ Rinpoche now made up and that person come together, then this would be excellent. This can happen also. I hope it happens, this is my biggest wish. If this comes together, at that time I will fully accept. I'm going to accept.

Q.: I...I understand that what's the most responsible person here in the administration of H. H. the Karmapa is the General Secretary. And so (...) then I also have the impression that if he is the most responsible person for the administration of His Holiness, then it would be practical for him to be here at all times. (...) and it that is what happened, at least during this time...I mean, apart from the death of His Holiness, nothing worse could happen than what we are experiencing now. The shocking...you know...way His Eminence passed away whether there are reasons that I would not assume...you know...assumptions about it I haven't even looked at, you know...but...so...if you know this is the most crucial time and to consult (...) mourning students who have come here to give whatever...whatever explanations and assistance and also, that even if Your Eminence had to be absent, for the time... period you were absent, and while Situ Rinpoche and Gyaltsab Rinpoche were here, if the General Secretary was here. I think (...) discuss (...) and I'm wondering what thing deserved more priority over this for the General Secretary to be absent during this time?

R.: Myself being absent, you will know later...

O. (same person interrupting): That conference?

R.: There is a reason. That reason was planned before. One reason is that conference. There is a second reason... We told the General Secretary to be here. He wasn't here. I was very paranoid about it. I heard some rumors that he got terrible business trouble there. His factory has been taken away by the Government or something like that, because they didn't work properly. The General Secretary was not there and the secretary made lots of mistakes legally. I've heard such rumors. He's very busy to solve all these family's problem, that's what I heard yesterday from Mr. Jigdral Densapa. Ah... no, no, it was not Mr. Jigdral Densapa but somebody else. Anyway, that's what I heard. But however he should be here frequently, then all these many things would not happen, he could protect from them. Well now also it's difficult for the people to take responsibility - frankly let me tell. When I was out, the Los Angeles people said - and it wasn't just a simple rumor, but big waves spreading in Taiwan and America - that Jamgon Rinpoche had been executed by the General Secretary! A big wave there! You will hear soon... And then stories there! They say that a bomb exploded. I said: "How can people believe it, because sooner or later they will hear what happened." Then Lin Susan and many Karma Kagyu people in Los Angeles told me "World is in some way small, some way big". Once people are already convinced by many stories, it's very difficult to clarify anything. And then, I came to Germany; many people there had been informed that the General Secretary had sent people with the help of the Bhutanese Government, with the secret intelligence or something and that they had released the brakes. So many stories, really! And they refer to the Fifth Karmapa's prediction that there one evil person would come, so they claim he is that evil person because he killed Jamgon Rinpoche. Such rumors are there.

Q.: I heard that there are some experts from Germany, they are checking the car of Jamgon Rinpoche. Does this have something to do with that?

R.: Really they should do that! I thought that since Jamgon Rinpoche is so important for us here, since there is a lot of opposition from bad people - the Rinpoches are not included in these bad people: the Rinpoches are not involved, they are not well informed - so since these big gangs are there, since the thought "Maybe they are the ones who have done it" is there, I thought: "If this was really the case..." I thought that also! But the bomb-explosion in not true, this I know. But then they said that they had secretly done something with the brakes. I can't believe it. So that's why I say here. For workers being here is also difficult. So, who knows? Maybe his wife is nervous: "Maybe my husband will be killed by somebody". Who knows, isn't it?

Q.: May I ask you one last question, because you're talking about the various (...) Rinpoches being influenced by, you know, other people, and therefore that bringing (whatever?) confusion. I could say it that way, in the minds of Rinpoches, and their activities are dis... become distorted as influenced by (either Akong Rinpoche or whoever?). I also beard very often from H. E. Jamgon Rinpoche himself personally that, as far as H. E. Shamar Rinpoche is concerned. that, being the (...) Holder of the Red Crown recognized His Holiness...by His Holiness Karmapa that there is no question, there is no doubt about it. But he is tremendously influenced by, you know, people who (...) to him. And so that gives him such a distorted, you know, views about how things should be. And also His Eminence had said on a couple of occasions when you were (...) having a meeting about the Karmapa Charitable Trust and the name of which was in question and that time that... one time H. E. Jamgon Kongtrul Rinpoche (...) quite shocked to hear from the General Secretary pointing fingers at the three of you Rinpoches and saying that, "Be careful. I'm not... I'm a man

who has no consideration for anything virtuous or non-virtuous". Can you comment on that?

R.: Yes. This was seven years back in 1983, a bad crisis happened between us. It was entirely created by really so many bad people. At the beginning we had lot of misunderstanding. That's why nowadays, sometimes when we discuss, Mr ligdral Densapa is always advising us: "You are very united with Jamgon Kongtrul Rinpoche, but not very united with Situ Rinpoche, for the reincarnation". Formerly, we all had lots of misunderstandings, as I said. All Arabian countries know that it is very important to be united, but they don't find any way how to be united with Saddam Hussein. Why? Because he has entirely different objectives. If you have the same objectives then sometimes you may have misunderstanding created by other people, but as long as you have the same objective you can come together and clarify everything. And at the end, everything has been clarified between Jamgon Rinpoche and me. At the beginning ves, there had been misunderstandings. Now, I came to realize that those people who want to make so much trouble for H. H. the Karmapa's reincarnation (the two Rinpoches, Situ Rinpoche and Gyaltsab Rinpoche, are not involved in that) that those bad people who are hidden, who made so many schemes, they made these plans already at the time when H. H. the Karmapa was very, very sick and it was certain that he would pass away. They had already made this plan for their own benefit. And they knew that for their many bad things to be successful, the road was blocked by three or two people. This is obvious: Jamgon Rinpoche and me, and the General Secretary. The General Secretary not because he is a holy Rinpoche or anybody - well, he's Rinpoche, but not that. But as long as he is General Secretary he has a responsibility, so he is another powerful person in this area, for Karmapa's reincarnation. Because the administration is concerned, he's another powerful person. So they wanted to clear the road. As it was blocked by the three of us, they made this split between us, between Jamgon Rinpoche, myself and the General Secretary, I do say that this was possible because of immaturity problems, because of we were inexperienced. Rinpoche was about thirty then, twenty-nine and thirty. People like you in Germany... (end of our tapes)

The rest has been taken from a transcript that was sent to us:

...Germany or America or in Western societies or busy societies like Hongkong, they can mature very quickly. I know business people usually say Singapore people cannot match Hongkong people because the society is more quick there. The people can think more quickly. We have grown up in the monastery and were never involved in any politics like this. And we were not fully matured to think so fast about tricks. So, as I did say, we are not yet Buddha. We can have some mistakes. Some people were convinced that I and Topga Rinpoche were doing something to take over everything that belongs to Karmapa. They informed Jamgon Rinpoche all the time. So Jamgon Rinpoche thought that too. And then they used Jamgon Rinpoche. So in the end the bad name was given to Jamgon Rinpoche while the main troublemakers stood behind. Well, we knew that Jamgon Rinpoche's motivation was entirely pure. Though at that time Jamgon Rinpoche was standing in front as the main challenger to me, I respected the motivation more. I knew that Rinpoche's motivation was pure. His own attendants are here, and as they might know more or less, they can be witnesses. Though he was standing in front of me and the bad people behind, I was more angry about the bad people than to him. In a way I was challenging because I had to defend it. But at the same time I respected his motivation. He's doing everything for Karmapa.

In 1988 and 89 and 90, everything clarified. We talked and talked to each other. We informed each other about how everything had happened. In the beginning Jamgon Rinpoche informed me that he was surrounded by people and so on. This can be found in our files how Rinpoche has been confused by people. Rinpoche told us that he was informed by this person and this person and that person but at that time, I was also not fully matured in politics. I didn't know how to deal with it. Now I realize I didn't know how to deal with that. If I had known it very well, the old misunderstandings between Jamgon Rinpoche and me would have been clarified long before. Jamgon Rinpoche thought Topga Rinpoche was the one who convinced me and that Topga Rinpoche wanted to take over all the Rumtek business. Jamgon Rinpoche thought that too because he had been informed by people.

I don't think you should know all of these problems. Why? If you really want to know it all, you can find out from head to tail how it happened. But it is too late now to investigate how this misunderstanding had happened, because Jamgon Rinpoche is gone. Like you yourself, if you wanted to know this you should have asked a long time ago, and not only one side but both. Now it's too late. Both the (...) here are witnesses for whether we have tried to take over Rumtek or not. All these troublemakers later had to run away from here because the expected result not being achieved, their being the root would have appeared more and more clearly. So they had to run away. We didn't kick them out. They ran away. They immigrated to different places. They ran away. These people are there. They are still not dead. They are the evil.

Q.: (inaudible)

R.: Yes. At the end everything will be pacified.

Q.: (inaudible)

R.: It will clarify. That's really true. I think we should end now.

Tai Situ Rinpoche's Talk in Tibetan

Rumtek, June 12th, 1992

Today in general we're concerned with the final decision as to the search for the incamation of the 16th Karmapa (pause with hesitation). I rejoice, because of that, I and Gyaltsab Rinpoche will tell you the whole story. So listen carefully.

In general, the three Rinpoches and I worked together concerning the incarnation of the Wishfulfilling Jewel during 12 human years. In all directions we made the dharma and samaya the basis. From beginning to end we thought of reaching a decision, but Shamar Rinpoche seems to have talked about our internal affairs. Rinpoche and I will tell you everything from beginning to end. Because of many reasons and purposes we kept it secret. We decided to keep it secret. The 16th incarnation of the Karmapa also the Buddha, the Dharma, the Sangha, the Lamas, the Yidams, the Dharma Protectors also the Victorious Ones and their Sons in the 10 directions, the Buddha and Bodhisattvas, we took them as witnesses and made a promise, took an oath and made a promise again and again. Each time we met we put the box, where sacred objects are kept, on our heads. Today you have come to know some of the story. Therefore if we tell you the details it will not go against our oaths. It is like this; I will tell you the whole story. If I tell you all the details it will be a lot, therefore I will give a short and an easy to understand version which is easy.

Since the Victorious Wishfulfilling Jewel left for the pure realms, we met a few years later to have a meeting. The aim of this meeting was for the sake of the Buddha's doctrine in general and in particular, nothing else.

From the first to the 16th Karmapas, they have been born and have died, the incarnations; this will continue. As to history, as to prediction, in dependence on that, 21 incarnations, 25 incarnations are predicted to manifest. This is the time for the coming of the 17th, the 16th having died. There is no question as to whether or not he will come. It is clear in the prediction. Since this is so, we have the title holders of the Doctrine, we have the title: Holders of the Doctrine who serve the Doctrine. From among this, in many lives, from the 1st Karmapa until now we have been connected with the Karmapas. Even before that during many lives we have been connected. This is clear from the scriptures and the predictions. Therefore we are concerned with the work. Because of all those reasons we work for and assist as to the new incarnation; this is so.

As to the new incarnation, the particular feature of the Karmapa which we all talk about, not only that, which all previous lamas speak about, similarly Sakya, Gelug, Kagyu, Nyingma, their history is that the previous Karmapa identifies the next Karmapa. If we look into history, except for two incarnations, the previous incarnation always identifies the next. All were identified with the testament of the previous incarnation as the basis. Since this is so all of us are of one mind since we believe this is important. Since this is so, the Victorious Karmapa, during his life we all know of his particular qualities. Those of you who have met him know this; those who read history know this, even though they may not have met him. Since this is so we need not doubt thinking whether or not the Victorious Karmapa has left a testament. I believed that probably there is one and so I worked continuously during 12 years, but at the time of our first and second meetings all of you have come to know everything. Therefore, I have to make everything clear now. There is no testament! It was not found! We looked in the box where sacred objects are kept, we asked the old attendants, we tried everything but we did not find it. We did all we could, but the testament was not found. We did not find it, but it was finally believed that it existed. Since everyone in all directions was waiting for the Karmapa, many worries came about. The many disciples all have devotion without exception - what to say? The disciples, in order to maintain their devotion and to stabilize their devotion, in order to maintain history, we said that there is a testament. This is why it was said. When meeting again the same was repeated. When meeting again the testament was still not found. It was not found, but in order to nourish devotion a relic box was taken out of the box where sacred objects are kept. We used the relic box as a support for devotion and put sacred substances in it. It was thought everyone would pay homage to and make offerings to the relic box: therefore, sacred substances were put into it. It was thought that the real testament would be found. Even though this was believed it was not found. At our second meeting it was thought to be improper not to have something written by the Wishfulfilling Jewel himself: it would be inauspicious. To look for something composed by His Holiness in relation to other people was not suitable. so we searched for this among ourselves, but couldn't find any composition, only general letters. We did not find a composition then. We talked among ourselves. We had a meeting. We made many meetings about this. Finally Gyaltsab Rinpoche many years ago had received instructions on the nature of mind in the form of a verse composed

by His Holiness. A verse like this is often composed by previous lamas, isn't it? It is like that Gyaltsab Rinpoche remembered that he had a verse like this. He looked for it everywhere in his books, but he didn't find it. Rinpoche always recites this verse, he knows it by heart. Rinpoche found this verse for us. So it was said, this verse would be sufficient, that it is very good, it would be all right, that it makes no difference if the actual piece of paper was not found. What he remembers by heart was written down. So it was written down. So Gyaltsab Rinpoche recited the verse from memory and the Rinpoche who recently died wrote it down. This verse, which was written down by the Rinpoche who recently died was put in the relic box (gau) in which the testament was to be kept.

What we put in this relic box (gau) was the speech of the Karmapa, which makes a difference as to dependent occurrence. There was a difference as to quickly finding the real testament in the future, as to people making

prostrations to the speech wel. When doing this ons so we did. (When discussed together and nounced to the public decided to continue this was found. There were

In the Dragon year we was very worried since and a lot of people were Long time had passed. A Again and again there testament, but it wasn't anything, the meeting not to make a meeting in decided to make another Year. Then I went to my ches and myself were worried. I thought a lot think and I came to



of the Wishfulfilling Jethere were consideratidoing these things). We wrote a letter to be anwhich we signed. It was until the real testament such hopes.

had a meeting. Everyone many years had passed waiting. What to say? lot of worries happened, was search for the found. Not finding was put off and decided the Snake Year. It was meeting in the Horse monastery. The Rinpoworried. Since I was about this and I came to remember and I looked

in my diary where it was written that in January 1981 when Khyentse Rinpoche performed a consecration puja for his future monastery in Bodhgaya, I went there. Then I went to Calcutta since the Karmapa was returning there from abroad, though I do not know the country he was coming from, but I think it might have been Singapore. I went to see him. I came from Bodhgaya. The Karmapa said I had to stay with him. He was staying at Oberoi Hotel in room no. 177. He said I must stay there with him. I stayed in the same room with him while he was there in Calcutta. I slept there at night and I stayed there during the day to serve. Since this is so, during this time he gave teachings and advice. He did so continually. One evening at 11 o'clock I was talking to him and I received advice, then he went to bed and I went to bed. At 11 o'clock at night, maybe at 11:30 when he was ready for sleep he gave me a protection chakra wrapped in yellow brocade, saying this will be important in the future, it will benefit you in the future. He did not tell me to open it in the future, he did not say it was his testament, he did not say anything like that. He said it was for protection and gave it to me. Usually one requests protection from the root lama isn't it? He usually doesn't give anything but a protection cord, isn't it? Since he gave me a chakra, I was very happy. I wore it around my neck. Then I travelled a lot. His Holiness died this year, isn't it? The Wishfulfilling Jewel gave this to me in January, and he passed away in November-October. Then I went to Southeast Asia, Europe, America wearing the protection chakra all the time for a few years. In particular, it was difficult when in India and Southeast Asia since it is very hot there. I stopped wearing it since the cover was made of brocade. So I stopped wearing it. I put it together with a phurba. A phurba one wears at the waist, isn't it? I put the protection chakra with the phurba which one wears at the waist which I remembered in the Snake Year. Without telling anyone I opened the protection chakra which appeared to be the testament. It was written on it that it should be opened in the Horse Year. I was very happy. I wrote to all the Rinpoches telling them I would come to see them in the first month of the Horse Year concerning the Wishfulfilling Jewel's incarnation, telling them I am waiting for the peacock-like cries. So I wrote them this, I can't remember what I wrote in the rest of the letter, but the main point is this.

Having written them, I hoped to meet with them at Rumtek and show them this letter. But because of a lot of things it wasn't possible to have a meeting there, so we met in Delhi. As the meeting took place in Delhi it wasn't conducive to showing the letter, since the box where sacred objects are kept is here in Rumtek, the seat of Karmapa. Here one could have put it in the box straight away.

Our meeting in Delhi was in my suite at Oberoi Hotel. Previously there was a lot of discussions, but in the end the meeting was held in my suite. I didn't think it good to show the letter in my suite. I did not mention it. If I had talked about it I would have had to show it, isn't it? I kept it without saying anything. I thought to show it at a meeting in Rumtek. Then I contacted the Rinpoches all the time.

Then this year when I came to Hong Kong, I got letters from Gyaltsab Rinpoche and the deceased Jamgon Rinpoche.

They wrote we needed to meet concerning the incarnation. I was very happy. I wrote them immediately saying this is how it should be, a meeting concerning the new incarnation is important, kindly fix a date. Since the Rinpoches were travelling I did not receive any answers. I fixed a date myself in March for the meeting. It was sometime in March, but I can't remember the date.

I went on the day I had fixed. Jamgon Rinpoche was there. Gyaltsab Rinpoche had gone to his monastery. Shamar Rinpoche had gone to Delhi. Later the four of us met for two days. The first day we began the meeting.

Having begun, I prostrated and told them what had happened. I told them how the Karmapa had given me the letter. The now deceased Jamgon Rinpoche and Gyaltsab Rinpoche were very pleased. This is how it is. Then we discussed, we talked, we talked during many hours about many things. All of you probably know this. In the end clarifications as to the letter were made, inducing understanding. I gave the name of the father, the name of the mother, his astrological sign, the name of the birth place. This is not difficult at all, though it is a bit difficult. These clarifications were written down.

After that, as to look for the new incarnation according to the letter, Jamgon Rinpoche, who was going to give the Kagyu Ngag Dzo in Tsurphu and the Tsechu rituals, would search for the child while in Tibet. It was decided that Jamgon Rinpoche see to this. The clarifications were given to him - no - they were not given to him, the clarifications were given and Rinpoche himself wrote them down. As we spoke Rinpoche made a list where he wrote down the details. Having written this down, Rinpoche kept it. In this way, Rinpoche at our request took the responsibility.

Drubpon Dechen stays in Tsurphu. His Holiness sent him there to be in charge of the restoration. It was decided that things would be done in collaboration with him. We all discussed and decided this.

In this way we decided and thus Rinpoche started his work. So he was ready to go there. Then he died and so we lost him. Therefore the search for His Holiness was not undertaken. It remained to be done, isn't it?

I forgot to mention one thing: the testament His Holiness gave me, we put in the relic box (the gau). The verse memorized by Gyaltsab Rinpoche which the deceased Jamgon Rinpoche wrote down was taken out of the box by Gyaltsab Rinpoche. The letter His Holiness gave was put in the relic box (the gau). All of us discussed and decided this. We put it in the box as before. This is how it happened; we put it in the box. As Jamgon Rinpoche died, I and Rinpoche thought this is exactly how it is.

I thought to come to Rumtek and perform the ceremonies for Rinpoche. After a few days I thought Shamar Rinpoche and Gyaltsab Rinpoche and I who are still here, should discuss and work together. I arrived here late, at 10 o'clock in the evening and came to know that that day before, after the pujas, Shamar Rinpoche had entered retreat. He had told Tendzin Dorje that he had had an inauspicious dream. He had said he would remain in retreat for seven days and he had entered retreat.

I met with Gyaltsab Rinpoche who was sick. I spoke to Gyaltsab Rinpoche about the incarnation. I told him that Shamar Rinpoche's retreat would be over in 7 days and that we should work together.

Then I went to Gangtok to see the Chief Minister. I know him from Delhi. Earlier I tried to meet him. but I couldn't since he had left. This time I had left a message asking to see him whenever he would be free to see me. One evening I was told he would see Shamar Rinpoche the next day and that I should come at the same time. Since the Chief Minister asked Shamar Rinpoche and myself to come, I thought it must be important: therefore I asked Gyaltsab Rinpoche to come. Gyaltsab Rinpoche agreed and when asking I was told that it would be all right if he came as well.

The Chief Minister and Shamar Rinpoche met in private after which the two of us met with the Chief Minister. I thanked him for helping out with the procedures after Jamgon Rinpoche's death. I told him that the main point is to construct a Stupa at the place where Jamgon Rinpoche died, so I requested him to help with obtaining that piece of land. I also told him that His Holiness's testament is at Rumtek. I asked him to help guard the testament since many people were coming to Rumtek. He then asked what kind of help to guard we needed. I answered that that was up to him to decide. He then asked if guards were to be stationed there.

Two, three days later these guards arrived. We knew that Shamar Rinpoche was not staying in strict retreat, but he himself had not said that, so I waited for his retreat to end thinking I could see him after six days. But at that point he had left, so I could not see him. So we did not meet.

As a long time would pass, I and Gyaltsab Rinpoche would not have fulfilled our responsibilities. Various monasteries, the public and private persons were all impatient. I and Rinpoche discussed and then called for the tulkus and the monks in the monastery as well as the public and spoke to them.

If one asks what the discussions during March were about, they were about the new incarnation of His Holiness. So I said we will continue the search exactly according to what was decided during that meeting, but since Jamgon Rinpoche had died, the work he was to do could not be done by him and since the ceremonies for him are important, I and Gyaltsab Rinpoche must stay at Rumtek. So therefore we stayed here and I sent my representative Akong Tulku, and Gyaltsab Rinpoche sent his representative Sherab Tharchin to Tibet, having written down the new list with the details discussed at the previous meeting and a photocopy of the testament. We also wrote a letter to be given to Drubpon Dechen. One letter for Drubpon Dechen, one letter for Tsurphu Monastery. In general, we sent them to Tibet for the sake of the ceremonies for Jamgon Rinpoche there, but also in terms of the new incarnation. My representative is Akong and Gyaltsab Rinpoche's representative is Sherab Tharchin. The letter with the complete details of the incarnation was for Drubpon Dechen. He was to take the responsibility for this work. I told him to inform

me of all the steps he would take. The ceremonies for Jamgon Rinpoche were to be performed for a week each at Tsurphu, Yangpachen, Tashi Lhunpo, Sera, Drepung, Gaden, Lhasa Jokhang, Derge Publishing House, Palpung and Samye. We had prepared for this.

Today is the last week. Akong and Sherab Tharchin are in Samye. The two of them, our representatives, went there for the two purposes mentioned.

I didn't get any news immediately, I didn't get any news for a long time. From time to time I've heard some rumours and gossip. At one point the Sikkimese Government sent Pasang Namgyal and Nangtse Lhag here. They conveyed the message that Sakya Trinzin and Dalai Lama must be shown the testament. Just now there is no need to talk about the details concerning this. I and Rinpoche thought thoroughly about this. The testament is important: therefore one must not be careless. When Sakya Trinzin came here he was shown the real testament. Since only me and Gyaltsah Rinpoche were here when he was to be shown the testament, we asked representatives of the Sikkim Government to be present and a representative of Dalai Lama's Government in exile. All the Tulkus at Rumtek, the Undze, the Chopon, the Chorim and officials of the Monastery at Rumtek were invited. We opened the box properly, showed the testament to Sakya Trinzin, put it back and put the box back. We did this in front of everyone, all of us did this together. We had shown it to Sakya Trinzin but not to H. H. the Dalai Lama. I said we must be present when it is shown to him, we cannot send it to him with someone. I said, "to send it with someone is not done traditionally". I said to tell the Chief Minister that we would tell him our plans in a few days. I and Gyaltsab Rinpoche discussed this concluding that the Dalai Lama was to leave for South America soon, so we should hurry to be able to reach him. If we didn't hurry we would not be able to come back in time for the last part of the ceremonies for Jamgon Rinpoche. So we rushed off. We decided to leave at once. We wanted to inform the Chief Minister but could not meet with him. He had left for the South of Sikkim. So I and Gyaltsab Rinpoche booked for going by air. But first we went to see the Chief Minister, but we couldn't see him. He was busy in a meeting with government officials from Delhi concerned with taxes. But the Minister's representatives took our message.

We discussed together and decided that I and Gyaltsab Rinpoche and representatives of the Sikkim Government would go together to see the Dalai Lama. I and Gyaltsab Rinpoche had booked seats. The Sikkim Government representatives could only leave after two days, not being able to get seats on the plane. Pasang Namgyal and Tsecho Ling Rinpoche came as representatives of Sikkim Government. I and Gyaltsab Rinpoche arrived before them to Dharamsala. First we came to Delhi, we had heard some rumours but nothing clear so we phoned to Lhasa. First we couldn't get through, but later on we did.

In Lhasa there is a man called Tsering Tobden who helps at Tsurphu. I phoned him. He is from Nangchen. He had a lot to say. But he had no definite news. So I told him to go to Tsurphu immediately and speak to Drubpon Dechen. I told him I would phone back at a certain time and in the meantime he should find out exactly what had happened. Since it is not far between Lhasa and Tsurphu he went there and came back with all the news. Just as in Rangjung Rigpe Dorje's letter, just as in Gyalwa Karmapa's letter, the boy was born at Lhado, Bogor in a nomad family. The father's name was Karma Dondrub Tashi, the mother's name Loga. They have three sons and six daughters. One of the sons was born in the Wood Ox Year. Many wondrous signs appeared at his birth. The most wondrous sign was that they are nomads. They are poor nomads. In the sky the sounds of gyalings (trumpets) and cymbals were heard. In particular the sound of conches was heard. In the testament it is said: white, distant sound, wondrous. We thought this would be his name but this was not the case; it referred to the sound of conches. The sound was heard for two hours. All the nomads heard it. In the boy's house the sound of trumpets and conches appeared in the cups and pots for two hours. This and other wondrous signs appeared.

Two cars left from Tsurphu. First eight monks went. Two of them stayed and the other six returned. Then two cars went. On the 15th of this month the boy will be taken to Tsurphu. I tried to phone the Chief Minister to tell him this. but I could not get through. Since I couldn't get through to him, I phoned Karma Tobden. I told Karma Tobden to write down all the news and send this to the Chief Minister at once. I got through to Karma Tobden. I asked him to tell the Chief Minister. I thought that in general I should tell the Chief Minister in particular since two representatives of the Sikkim government were on their way and they would maybe get further instructions. The next day I and Gyaltsab Rinpoche went to Dharamsala. The Dalai Lama had left for Brazil. If one asks why it is because he went for a meeting there a meeting of various Heads of State was to take place. The Dalai Lama had gone to a preliminary meeting. I, Gyaltsab Rinpoche and the Kagyu representative had discussions. We decided to telephone Dalai Lama. This took place on a Sunday, normally offices are closed, but the Dalai Lama's secretaries helped a lot. As a result we got through to the Dalai Lama at 9:30 in the evening. I told the Dalai Lama everything. I told him about the testament. the names of the father and mother, how the incarnation had been searched for. Also I referred to a prophecy by Guru Rinpoche called Shaldam Nyingshung where the names following the 14th Karmapa are found. I sent him these details by fax. Awhile later Dalai Lama sent us a fax where he said that if all Kagyus in Tibet and India were in agreement and since everything fitted with the testament, it was to be decided in this way. So this evening at 10 o'clock everything was decided. The next day the private secretary to the Dalai Lama, Kongo Tarak, wrote out a letter with the details of what had been told to the Dalai Lama and the answer he had given, the decision he had taken. Listen carefully, I will now read this letter to you. (Since this letter has been sent out to the public, the reading of it has not been included in the transcript as everyone knows the contents).

Then we went to Delhi where we made phone calls. At the Monastery Kaleg, the precious incarnation was found to be a monk. He is 8 years old and his name is Ugyen Thinley. Kaleg Monastery is Kamtsang Kagyu. A disciple of the 9th Karmapa was a King of Lhado named Tobchen Dradul. He had this monastery built. The people in the monastery had built a throne for the boy because of the signs at his birth, thinking he is a Tulku. This throne had not been placed at the head of the throne of the Lama of the monastery, but below his throne. The monks from Tsurphu had performed a ritual of auspiciousness. They first had to fetch the boy who was staying in his home and bring him to the monastery.

As he was on his way three suns were seen in the sky. This was seen by people in the area and by people in a town far away called Chamdo, and by people in a small village called Jamda. The three suns were seen as follows: In the center was the real sun encircled by a rainbow and to the two sides was something round-looking like the sun but not very clear. They did not shine like the real sun but they were round with some light. This and other wondrous signs were seen. When we came to Delhi, first we were told the boy would arrive in Tsurphu on the 15th of the Lunar month. But when we came from Dharamsala we were told he could only come to Tsurphu on the 17th, because he had to visit Karma Gon, a monastery of the Karmapas on the way.

In general as to what we're discussing, Gyaltsab Rinpoche and my discussions and the discussions in March before Jamgon Rinpoche died, all were about planning as to searching for the incarnation and to invite the child to Rumtek according to tradition, to enthrone the child on an auspicious date and announce this to all people of the world. The letters Gyaltsab Rinpoche sent to Drubpon Dechen contains such details. Drubpon Dechen was supposed to look for the incarnation to begin with and then inform us of what signs and indications were found. Then we would discuss this and decide, and then have the enthronement at Rumtek. To have the enthronement in Rumtek is according to the wishes of followers and is a hope of ours as well, I wrote him.

During my second encounter with the Chief Minister. I told him that the birth place of the incarnation is clearly mentioned in the testament, and the enthronement must be at Rumtek. It may be difficult to obtain permit for him to leave Tibet, so please help us with that, I requested. The Chief Minister said he would help with that.

When the meeting in March ended, I went to Dharamsala to meet with the Dalai Lama. I told the Dalai Lama exactly what had taken place during the meeting. I told him the Karmapa was born in Tibet. I also told him I would bring the Karmapa here in an impressive way through talks between the governments of China and India. So I told him everything.

I think the incarnation is arriving at Karma Gon today or tomorrow. In brief, the incarnation of the previous Karmapa is based on the testament and decision of the Dalai Lama. So up till now all is decided.

So I have now told you the whole story from beginning to end. Gyaltsab Rinpoche and I have discussed what to do in the future. We must make rituals for the long life of the Karmapa. All of you must keep this in mind. In general in the prophesy of the 5th Karmapa, it is said that many obstacles will occur between the 16th and 17th Karmapas. We have now overcome these from the viewpoint of having found the incarnation. But Jamgon Rinpoche who was like the eyes of Kagyu, the Karmapa like the head, died, which is a big obstacle. So one never knows what obstacles may arise. So it is important to do these rituals. I hope everything is clear to you. I have spoken to you for a long time, telling you everything in brief.

Tai Situ Rinpoche's Talk in English

Rumtek, June 12th, 1992

Now I will try to say exactly what I have said in Tibetan, but I'm not sure, I might miss some words here or there, but I will try my best. This talk is about the incarnation of His Holiness the 16th Gyalwang Karmapa. For these past, in Tibetan we would say 12 years, but in the Western way it is not exactly twelve years, we have been one-pointedly with full dedication doing everything we can to discover H. H. the Gyalwa Karmapa. Since this is a spiritual matter, it was carried out by the four of us whom H. H. the Karmapa considered his principal disciples. So step by step we made various decisions among ourselves. Our aim was to do our best to find the 17th Karmapa, the real one, the correct one - that was our only aim. As part of that concern, there is a special tradition relating to the Karmapa. Except for two of the Karmapas, all of them left instructions about how to discover their incarnation. This is unique. The four of us - Shamarpa Rinpoche, our late Jamgon Kongtrul Rinpoche, Gyaltsab Rinpoche, and myself - one hundred percent wanted this to happen in the same way it happened for the past sixteen Karmapas. We believed in it one hundred percent and since 1981 we have been working towards this. We had several meetings here in Rumtek and also in New Delhi for this purpose.

In the begining we searched for His Holiness's letter everywhere. We searched His Holiness's personal things, we searched books, and we searched tengam, which translates as a treasury of relics. We looked in all possible places and couldn't find anything. I am saying all of this to you because I know Shamar Rinpoche already told you; otherwise I would never say this. Why? Because from the beginning until today, we swore so many times, we took a vow so many times, in the name of all the Buddhas and bodhisattvas, not to disclose these decisions to anybody. So due to our vows we did not say anything, but now it has been said and I know that I am not breaking my vow; therefore I am saying this. Gyaltsab Rinpoche and I discussed whether or not it is OK for us to tell you this. We looked into the principles of dharma and how the law of karma works, and therefore we now know that we are not breaking our vow and so we are saying all of this to you.

So we couldn't find anything, but we wanted to preserve the Karmapa's tradition, and we believed 100 percent that the letter had to be somewhere. This might sound blind, but we firmly believed in that. We all discussed for hours and hours what to say to people, and so we came out with what we said in the begining. We put on the altar one of the gaus (reliquary box), which we found among the tengam or treasury of relics; it was a very special one relating to a ceremony where Guru Rinpoche's statue, which wears this gau, is brought out by people on their shoulders. We placed that gau on the altar with relics and blessing pills. Following our meeting and discussions we finally decided to say that His Holiness's letter is in there, but the time is not ready to open it. We did this, but then during the second time we felt a little bit guilty: there is nothing of His Holiness himself in there, only relics of Buddhas and bodhisattvas. People prostrate to it and believe that there is something of His Holiness in it. So we discussed this and agreed to put a poem, prayer or something spiritual written by His Holiness. We were looking for this, but at that time we couldn't find anything. We found many letters written by him, but not a poem. However, a long time ago Gyaltsab Rinpoche requested His Holiness to write a poem of semtri or meditation instruction. His Holiness wrote a four-line meditation prayer for Rinpoche, and saying it every day he memorized it. In our meeting Gyaltsab Rinpoche suggested that we use this poem, and he repeated it to us asking if it sounded appropriate to put in the gau. We all agreed. Then Rinpoche went to search for it but he couldn't find it, and so we decided to write it down as Gyaltsab Rinpoche said it and put that in the gau as His Holiness's word. While Gyaltsab Rinpoche repeated it, the late Jamgon Rinpoche wrote it down We put that in the gau and set it on the altar. Then we had a long discussion about what to say to people. We made a decision, wrote it down, everybody signed it, and a public announcement was made. That is a true story.

Our last meeting in Rumtek was in the Tibetan Dragon Year or 1988. Around that time we again searched, each one of us asking lamas, Rinpoches, whomever we know who might have something. We asked many of them. Lasked individuals like Ato Rinpoche in Britain who was very close to His Holiness, etc. Everybody asked a few people. Did you have anything from His Holiness? We didn't find anything and we were all very much concerned by then, but we still believed in His Holiness and that he definitely should have left a letter, just as his previous incarnations. So with this, we separated from our meeting. I left from here and went back to Sherab Ling very much worried, but there was nothing much I could do about it.

Then one day I remembered something. In 1980, I went to Bodghaya, the Buddha's place of enlightenment, to lay the foundation stone for Beru Khyentse Rinpoche's Monastery. After that, H. H. Karmapa came back from Southeast

Asia and I went to Calcutta to see him. He told me to stay and sleep in his presidential suite No. 177 in the Oberoi Grand Hotel. On the 10th January 1981, I arrived there and met His Holiness. I stayed in his room and travelled around with him to most of the places he went, as that's what he wanted me to do. I slept in his room. He gave me lots of advice, lots of teachings in between his activities, especially after the dinner before he went to bed. Four to five days I was there. One day before he went to bed, he gave me a small talisman, a square, yellow brocade talisman as a sungwa or protection. As everyone, I always asked him for protection and he usually gave me a small piece of his old clothes tied into knots, which I wore. This time when he gave me this talisman he said, "This is sungwa (protection) for you, and in the future this is pentok chenpo (very beneficial)". So I wore it around my neck as a protection, and I had no idea it was a letter; he never told me, but just said that it is a protection. I believed this 100 percent. So I have been travelling in America and in Southeast Asia for years with that around my neck. Since it is cloth with paper inside, in a hot climate it was a little difficult to wear, so I took it out and wrapped it around my phurba which I wear all the time.

So I remembered this, and quietly one day I opened the talisman. Inside I found an envelope that said, "Open in the Iron Horse Year." So I was very, very happy. If this happened to any of you, you would be very excited. So I was very happy and immediately wrote to all the Rinpoches here and told them that in the first Tibetan lunar month on the 15th day, I will come to Rumtek and we should have a meeting about His Holiness. I wrote that I am awaiting the news just like a peacock waiting for the sound of the thunder. That is a Tibetan saying, because thunder makes them joyful. So I wrote all of this in my letter and sent it to Rumtek, but for many reasons the meeting did not take place here, but at Delhi in my suite at the Oberoi Hotel. At that time I felt it was not appropriate to show the letter, as His Holiness's letter should be given here in Rumtek to all the Rinpoches, not there in a five-star-hotel. So I did not give the letter nor even mention it.

Since then I have been requesting a meeting here in Rumtek. Last year when I arrived in Hong Kong from a trip to East Tibet and my monastery, our late Jamgon Rinpoche and Gyaltsab Rinpoche had written a letter together which both of them signed, saying that a meeting about His Holiness's incarnation should be held in Rumtek and quickly. I became very happy and immediately responded saying, "I am very happy. Please give me an appropriate date. When should I come?" Then for several months I did not get any reply, and therefore, I took the liberty of fixing a date for my arrival in Rumtek. I came here on that day and met with our late Jamgon Rinpoche, and then Gyaltsab Rinpoche came from his monastery very nearby, and Shamar Rinpoche came from Delhi, and we had two days of meetings.

During the first day I made a prostration and offered this letter to the Rinpoches. Our late Jamgon Kongtrul Rinpoche and Gyaltsab Rinpoche were very happy, their eyes were full of tears, and I myself also felt that way. But anyway we had a very long discussion that went on for hours and hours, and finally we decided to interpret the letter, and this took many hours. The interpretation was not difficult in many places, but some parts were difficult. The entire interpretation was written down by the late Jamgon Rinpoche. He made notes for every single interpretation that we made. After the interpretation was finished and we all agree on it, we requested Jamgon Kongtrul Rinpoche to take responsibility for the search, because Rinpoche already had the permit, everything necessary to visit Tsurphu in Tibet, his Holiness's original monastery, established by the first Karmapa and home for all the Karmaps, even the XVIth Karmapa. Jamgon Kongtrul Rinpoche was going there to give the Kagyu Ngakdzo empowerments, compiled by his first incarnation. This collection includes all the tantric texts of our Kagyupa lineage. He gave this same empowerment here in Rumtek a few months ago for the second time, and before he had given it in Europe. In addition to the empowerment, Jamgon Rinpoche was going to initiate a very important ceremony of Guru Rinpoche. So it was most convenient for Jamgon Rinpoche to do it.

The main person in Tsurphu Monastery is Drubpon Dechen, who was sent there by His Holiness the XVIth Karmapa. Drubpon Dechen was to be the host for Jamgon Kongtrul Rinpoche and the plan was that the two of them would discuss the matter and search quietly. When Rinpoche would return in July, we expected him to bring back the result of the search. That was our decision, and Rinpoche kindly accepted it.

After this we all discussed what to do with the letter already in the gau, which was written by our late Rinpoche, and which Gyaltsab Rinpoche had memorized and spoken. The question was what to do with that and what to do with the letter His Holiness had given to me. We decided that Gyaltsab Rinpoche should take back the four-line letter written by our late Rinpoche; Gyaltsab Rinpoche has it right now. And that the letter His Holiness had given to me should be put in the gau. So that is what we did.

After the meetings we all went away. I went to Dharamsala to visit H. H. the Dalai Lama before my tour, and explained everything about our meeting and dicussion to him. He was very happy about our discussion and decision. His Holiness told me that he had a sacred vision during which he was in a place that was green and had no trees, a very beautiful place. The mountains were not high and there were small streams flowing on each side, right and left. He said he did not see any people or any animals, and he heard the sound "Karmapa" in the air, in space. His Holiness said he felt very, very happy when he woke up from that sacred vision. During this time also, I disclosed and reported to His Holiness that His Holiness the Karmapa's incarnation is in Tibet, because that was very clear in the letter. It said, "From here," which we interpreted to mean from Rumtek, and "north, the land of snow, the east of it," and that means east of Tibet, so it is very clear. I reported this to His Holiness and he said that since His Holiness the Karmapa decided to be born in Tibet there is a sacred meaning to it, and he gave the advice that everything should be done very carefully.

After this our late Jamgon Rinpoche made some contacts to Tibet, over there, and this was done before Rinpoche was supposed to leave for Tibet. Then, as we all know, in that tragic event our late Jamgon Rinpoche passed away, and because of this everything was interrupted. Interrupted in a way that whatever we discussed cannot be carried out anymore. It stopped right there.

When I arrived here to pay my respect and do prayers for Jamgon Rinpoche, what I had in mind before I got here was that since Rinpoche had passed away there are now three of us, and after a few days of prayer, we should have a serious meeting. In this meeting we should discuss what we should do now that Rinpoche has passed away. How should we proceed? Who should replace our late Rinpoche's part in the process of finding His Holiness's reincamation? This is what was on my mind. What actually happened was that I got here about 10 p.m. in the evening, and I was told that about 5 p.m. Shamar Rinpoche had told our late Jamgon Rinpoche's attendants that he had had a bad vision or dream, and therefore he wanted to do a one week retreat. It was known to everybody that Shamar Rinpoche was on retreat. I respected that and went to see Gyaltsab Rinpoche, because Rinpoche was not well and he was here in the monastery. I discussed with Rinpoche what to do and we both agreed that when Shamar Rinpoche comes out of retreat, we will have a meeting. That was our decision. What happened was that before one week, the 5th day, Shamar Rinpoche left for America or Hong Kong for dharma activity. Therefore we could not have the meeting here.

After a discussion, Gyaltsab Rinpoche and I decided that now since Jamgon Rinpoche had passed away and Shamar Rinpoche is not here, we have no choice but to carry on with whatever we decided in March. So we agreed that we should continue with the plans. Communications from all lamas and from all the monasteries came to us and we felt it was very necessary to continue. We decided to do so and gathered together all the Rinpoches, lamas, and people here. We gave a speech to them and said that we are going to continue with the previous plans. We also mentioned this to the Chief Minister of Sikkim and wrote to H. H. the Dalai Lama.

Since there were two of us here, we decided to send two representatives of ourselves, one from me and one from Gyaltsab Rinpoche. Akong Rinpoche was my representative and Sherab Tharchin was Gyaltsab Rinpoche's representative. We had two main purposes in sending these representatives; each week for the forty-nine days, we wanted to do prayers and ceremonies for our late Jamgon Rinpoche in Tibetan holy places, such as the Potala, the Jokhang, Samye and so forth; the other very important purpose was to follow up on the search for His Holiness. According to our discussions in March, we wrote very clear letters to Drubpon Dechen, the Head of Tsurphu Monastery administration, about what we have discussed here in Rumtek and about what they should do. We said that they should search for His Holiness and report to us what they find. We also wrote that accordingly we will do the confirmation and, after that, His Holiness's incarnation should stay in Tsurphu until we manage to arrange properly to bring him to Rumtek, to have the enthronement in Rumtek, India.

For weeks we didn't hear anything, and then we started to hear some rumours. After some days two representatives were sent here from the Sikkim government, Mr. Pasang Namgyal and Mr. Nangzelha. They came to discuss a few things, and especially taking a photocopy of the His Holiness's original letter to His Holiness the Dalai Lama. Gyaltsab Rinpoche and I discussed this, and we decided that it was not proper because His Holiness is the head of Buddhism and our supreme leader, and the letter should come from us, monks and rinpoches. We said that if necessary we would go with them, but anyway we would discuss it and inform them and the Chief Minister in a few days time. That's what we said.

After two or three days of discussion we decided that we should go to His Holiness now, because we knew that he was going to Rio de Janero in South America for the Earth Summit. We also wanted to come back for our Jamgon Rinpoche's forty-ninth day. For all of these reasons, we wanted to do it as quickly as possible. So we tried to see the Chief Minister to discuss this, and meanwhile we calculated the days and booked a ticket to go to Delhi. We did not see the Chief Minister because he was on a tour to West Sikkim, South Sikkim, etc., and time was running out. So Gyaltsab Rinpoche and I went to Gangtok and had a meeting with the ecclesiastical officers and discussed all this. The decision was that Rinpoche and I would go ahead with our confirmed ticket to Delhi and representatives from the Sikkim government would follow us. And so we left.

When we got to Delhi we called several places in Tibet and we got through to a gentleman named Tsering Tobten. a Tibetan who has been very helpful to Tsurphu Monastery. We asked him about the situation and he had quite a few things to say, but he was not very clear. So we asked him to drive up to Tsurphu Monastery and talk to Drubpon Dechen, come back, and give us this message. We received the full details from him over the phone. He said that His Holiness's incarnation has been found according to the letter: the father's name, the mother's name, the place name, everything was mentioned. And there were many auspicious signs, such as after his birth, spiritual music filled the sky, especially the sound of conch shells, and this lasted for about two hours. The whole village heard it. Their cups and their pots and other things also made noise. Sound came from everything for around two hours. There were many more signs and so the villagers knew this was not an ordinary child.

Now the child has become a monk in a monastery nearby, which was established by a disciple of the 9th Karmapa, who was one of the kings of a small, former kingdom in that area called Lhathok. The child is eight years old and knowing that he is special, they set up a throne for him, and he sits below the head lama and can read texts. Not very fast, but he can read. At first Tsurphu Monastery sent eight monks, and two of them stayed there in the monastery and six came back to Tsurphu, and then they sent two vehicles full of monks. Their plan was that the incarnation

should arrive at Tsurphu on the fifteenth of this month. That was their decision. Gyaltsab Rinpoche and I discussed this and told them to please hold on because first we have to request His Holiness the Dalai Lama, and if he confirms then you can bring the incarnation to Tsurphu; otherwise you should not. I asked them to wait.

We went up to Dharamsala immediately and when we got there, we found that His Holiness had left for the Earth Summit, so we decided to call His Holiness from his private office. His Holiness's secretaries and the people in charge were very helpful, and they stayed with us until ten or eleven o'clock in the evening. A Spanish gentleman was very helpful to us, because people don't want to speak English and to get anybody is very difficult. With the help of the Spanish gentleman and His Holiness's personal secretary, we finally got through to His Holiness. We conveyed the entire message, sent a copy of the letter of His Holiness the Karmapa by fax, and all the details we knew were also sent by fax to His Holiness the Dalai Lama. He then called us back to say that since our information matches with the instruction of the XVIth Karmapa indicating his reincarnation, and since there is faith and devotion from all the Rinpoches and all the lamas and everyone, it is OK to confirm it. So this was received via telephone, and the next day, according to His Holiness's instruction, the principal secretary from his private office wrote this letter explaining everything we told His Holiness, what he told us, and what was the final decision. It was translated as follows.

(The talk was interrupted here. This letter is printed in the section "The Process of Acknowledgement" Doc E25)

Goshir Gyaltsab Rinpoche's Talk in Tibetan

Rumtek, June 12th, 1992

Today in this moment I address the great masters and lamas of the Practise Lineage Karma Kamtsang as well as the sangha and public. Please listen!

The way Gyalwang Karmapa's incarnation was sought out and found took place just as Situ Rinpoche said. I have nothing to add to what Situ Rinpoche said but I also have responsibility in this matter therefore I will clarify this. To begin with, Gyalwang Karmapa Rangjung Kyabdag Rigpe Dorje: we have met with our lama who is a perfect Buddha, Vairadhara in a human form.

He demonstrated illness; this act of demonstration illness he performed in order to take upon him the suffering

of beings. After that he passed into na we had the experience of being

However, the Gyalwang Karmapa bodhisattvas. The previous predicts incarnations. The Karmapa is superiincarnation is to be recognized years after his passing away probably Rinpoche, Situ Rinpoche, Jamgon he must have left a testament so we it cannot be possible that he would looked in his trunk, in all other places there is no testament and we later good. So we said that there is a is a testament and to celebrate this, monastery roof. We said that there is newspapers. We said that there is a and sponsors. After this we had a showed people a golden gau (relic substances and told people it con-



nirvana. When he passed into nirvatrapped in suffering.

is superior to the Buddha and other the next, there is an unbroken line of or to the Buddha. Therefore the through his testament. Hence two in the year of the Tiger, Shamar Rinpoche and myself met. We thought searched for it everywhere thinking not have left a testament behind. We but could not find one. If we say were to find one, it would not be testament. We announced that there traditional music was played on the a testament, and this was printed in testament and wrote this to lamas second meeting and after that we box) which was filled with sacred tained the testament. We thought it

inappropriate to maintain a complete lie. Therefore we decided to put something written by His Holiness in the gau (relic box) as a connection for finding the testament in the future. We looked for a composition written by His Holiness but could not find one. A long time ago I received instructions on the nature of mind from His Holiness who presented me with a written verse on this subject. This verse I kept with my daily recitation texts and I recited it every day. Having memorized this verse it was lost and I could not find this piece of paper. I told the others about this verse. They thought it would be good to put in the gau and told me to look for it but I could not find it. So I recited it and Jamgon Rinpoche wrote it down. It was Jamgon Rinpoche's writing. We put it in the gau and announced that we had the testament. At that time I thought it would not look good if people found out that there is no testament when we had said there is one.

So we swore by the statue of Mikyo Dorje made of stone and in front of other sacred images belonging to Tsurphu Monastery not to tell a single person for the rest of our lives. We swore by the Three Jewels a.s.o. not to tell a single person, to take this secret with us to our graves. The real testament was given to Situ Rinpoche. Gyalwang Rangjung Rigpe Dorje was the incarnation of Khakhyab Dorje and he left a testament in the same way as Khakyab Dorje. How did Khakyab Dorje leave his testament behind? He had an attendant called Jampal Tsultrim who was a Nyingmapa to begin with. He was a monk from the Nyingma monastery called Serwong Lhatse in Golog. He was the attendant of Khakyab Dorje but he had no position in Tsurphu Monastery, but he attended to whatever was necessary. He could take the place of the Vajracharya if necessary and he could take the place of the abbot if this was required. He was also able to act as retreat master. During the later part of his life, Gyalwang Khakyab Dorje stayed in retreat. He stayed at Chang Dzong Puk, not in the monastery. At this time he was a bit ill and he gave a talisman to Jampal Tsultrim saying that in the future agitation created by Palpung Monastery would come about at Tsurphu. When that happens he should open this talisman and benefit will ensue. Jampal Tsultrim thought this meant that strong obstacles were to arise and

that they would be reversed in this way. So he wrapped the talisman in a piece of leather and wore it around his neck. Khakhyab Dorje passed away one month later. After five or six years the Tibetan Government started to search for the testament. Representatives of Tsurphu Monastery at that time told then the Dalai Lama Thubten Gyatso that there was no testament. Situ Pema Wangchug Gyalpo of Palpung said that the son of Athuptsang born in the Rat Year was the unmistaken incarnation of the 15th Karmapa. He took this decision saying there is no mistake but until the testament is found I will not decide completely. Not finding the testament created trouble. At this point Situ Pema Wangchuk sent two of his monks to Tsurphu with a message saying that if there is a testament you must make it public otherwise there is the danger of further trouble. Do not hide it he conveyed, so the testament was searched for everywhere. The people of Tsurphu Monastery looked for it everywhere. At this time the monk Jampal Tsultrim was staying with a family of Yangpachen where he performed rituals...

(bere a part of the tape is unclear to the extent that it was not possible to transcribe)

...When His Holiness the 16th Karmapa came back from abroad I went and met him in Calcutta. But I had no idea of that he had given a testament. His Holiness stayed in a suite. He and Situ Rinpoche stayed in one room and I stayed in the adjoining room. Situ Rinpoche showed me a talisman wrapped in yellow brocade which he said His Holiness had given to him saying a time would come when he needed it and that then he should open it - no - he did not say to open it. As Situ Rinpoche has said he to begin with wore it around his neck. Because of sweating he later on wore it around his waist together with his ritual dagger. When Situ Rinoche later looked at this talisman it was written on the paper wrapped around it that it should be opened in the Iron Horse Year. Situ Rinpoche wrote us twice wanting to communicate this.

A discussion about this letter took place in the office. A meeting was decided to take place in Delhi which it did. At that time I was staying in a Phurba retreat. So I couldn't leave. I therefore excused myself from this meeting. But Situ Rinpoche did not present this letter in Delhi because there were no lamas nor the trunk where sacred substances and images are kept. This year Jamgon Rinpoche and myself encouraged a meeting and so we met at which point Situ Rinpoche showed us the letter. When he showed it both Jamgon Rinpoche and myself were filled with joy feeling as if though we had met Gyalwang Rangjung Rigpe Dorje.

So filled with joy we took out the previous "letter" and put this one in the gau (relic-box). Jamgon Rinpoche was going to Tibet this year to give the Kagyu Ngag Dzo. So we decided he would invite the incarnation. But since our merit is slight and the force of evil strong he passed away suddenly. Situ Rinpoche came for the ceremonies held for the deceased Jamgon Rinpoche, lamas, tulkus and the public inquired every hour about His Holiness's incarnation. Situ Rinpoche and myself discussed this and concluded we couldn't leave this issue be. We thought the three of us should meet and talk this over but Shamar Rinpoche was in retreat and then left for abroad. So we couldn't get hold of him and discuss this. But we thought that in this matter of inviting His Holiness's incarnation there would be only joy so we went ahead and wrote to Drubpon Dechen. So Situ Rinpoche sent his representatives Akong Rinpoche and I sent my representative Sherab Gyaltsen to Tibet to invite the incarnation and to arrange for the ceremonies for the deceased Jamgon Rinpoche, to in this way accomplish two things in one go.

Having sent our representatives, later on we heard of many inconceivable wondrous signs and indications. Sikkim Government officials told Situ Rinpoche and myself that a copy of the testament should be presented to the Tibetan Government in exile. The Dalai Lama is the head of all buddhists throughout the world. Therefore, it would not be appropriate to just send him a copy. Hence we arranged that Situ Rinpoche and myself should go and see him personally, Government officials also went. We received wonderful news in Delhi. Then we went to Dharamsala. But the Dalai Lama had left for South-America, so we met with the Dalai Lama's secretary Kungu Taragla and other officials who helped us a lot. They helped with faxing and phoning. Before Jamgon Rinpoche passed away Situ Rinpoche met with the Dalai Lama who told him, he had an experience of a place where not a single piece of wood could be found, where there were fields of grass, a place to the south, where to the left and right water flowed. The Dalai Lama found himself in this place where clouds in the sky sounded the name Karmapa again and again. The place where the incarnation is born exactly resembles this place which the Dalai Lama had an experience of. When in Dharamsala we faxed the following information to the Dalai Lama in Rio de Janeiro. Brazil. The testament, a map of the tulku's birthplace, the way he was searched for and a prediction by Guru Rinpoche, in all six pages. Fifteen minutes later we received the following answer: "If all lamas and tulkus of India and Tibet are in agreement, I decide that this child is the incarnation". Then T.C.Tara, the Dalai Lama's secretary wrote out a letter which confirmed the Dalai Lama's statement. Situ Rinpoche just read this letter to all of you so that your minds would be at ease. (Inaudible) To begin with we will invite Gyalwang Karmapa to Tsurphu and then we will talk to officials of the Chinese Government to invite him here. This is my opinion.

A Press Documentation

- In chronological order -

Sikkim Express, April 7, 1992

"New Gyalwa Karmapa 'discoverd' - idetification in October'

See page 36

Sikkim Observer, May 23, 1992

"Jamgon Kongtrul Rinpoche - Void in Rumtek / Fatal Accident

See page 145

Sikkim Observer, May 23, 1992

The Hindustian Times, June 14, '92

24 THE HINDUSTAN TIMES, NEW DELHI, SUNDAY JUNE 14 1993

Army jawans leave Rumtek monastry

GANGTOK, June 13 (PTI) Army jawans were posted in the lamous Runitek monastery, 22 km from here, yesterday but were withdrawn fate in the night, according to Chief Secretary P. K. Pradhan.

Mr Pradhan said that the reason for the posting of the Army jawans was not known

Chief Minister N. B. Bhandari is cutting short his visit to New Delhi where he had gone for talks with the Union Ministers about the problems facing the State

The Sikkim State committee of the CPI-M in a Press statement, conde-nined the "Army interference in the inonastery"

Karmapa's prediction letter opened Sakya Trizin visits Rumtek Monastery



His Holiness Sakya Trizin reading the sacred prediction letter of Gyalwa Karmapa in Rumtek monastery on Wednesday (May 20).

By J. Kalzang

GANGTOK, May 22: The secred prediction letter regarding the identification of His Holiness the 17th Gyalwa Kermaps was opened and shown to His Holiness the Sakys Trizin in Rumtek monestary this wask.

His Holiness the Sakva Trizin, Heed of Sakyape order of Tibeten Buddhism, who normally resides in Rejpur (UP) arrived here on Tuesday Trizin who was accompanied from Darjeeling.

On Wednesday (May 20) His Eminences Tai Situ Rinpoche and Goshir Gyaltesp Rinpochs two of the three regents of Rumtek monestary, opened the prediction letter of the Se- Sikkim Observer aditor who venteenth Gyelue Karmapa left by its predecessor.

High incernete Rinpoches of Rumtek monestary including Panlop Rinpochs, Mgenba Rinpoche and Ripe Bayou Rinpoche, senior lamas and lay representatives of Rumtek were present when the secred letter was opened.

Others who witnessed the opening of the letter were the State Culture Secretary, has not been able to meet Mr. Pasong Nampyal, the Sanghe MLA, Mr. Namkha Gyalteen elected samber of the Assem- e few days after Situ Rinhiv of Tibetas, People's De-

puties, Mr. Kungs ronten Hochotsang and the Tibetan We-Ifere Officer, Mr. Thinley

The 13-line latter in red ink which has the seel and signature of HH the 16th Gyalwa Karmapa was shown to Sakya Frizin who after resding it prayed over it end the letter was then sealed and placed in its original

His Holiness the Sakva by his eldest son this time lest visited Sikkim in October 1987. They left Runtek at 1 p.m. on Wednesday for Darjesling.

HE Tai Situ Rinpoche told was present on the occasion that the secred letter was genuine. He said the process for identification of the new incernete was on end the remuit of the search was expected to be known to the Rumtek monastery towards the end of July this year.

Situ Rinpoche who arrived here efter hearing the news of the death of HE Jamgon Kongtrul Ridpoche lest month HE Shemer Rinpoche who is believed to have gone abroad poche's arrivel.

SIKKIM OBSERVER Saturday May 2

We want genuine Karmapa: CM

By A Staff Reporter GANCTOK, May 22: The Chief Minister, Mr. Ner Behedur Shanderi, has utged the peoble to pray for the coming of the 17th Gyalwa Karmapa who is likely to be discovered soon.

Addressing a function here on the occasion of the State Day on May 16, Mr. Shandari said there may be some problame for anthronsment of the coming Karmaga lama and urced the people to offer prayers so that process for selection of the 17th Karmspe passes off amouthly.

He said ofter the death of His Eminance Jampon Kangtrul Rincoche, one of the four regents of Rumtek monestery, who was killed in a per accident last month neer Sillouri, Rumtek monastery was facing some problems.

Recently, Mr. Shendari told newemen at a Press conference here that though his novernment did not went to 'interfere with the internal effeire" of the Runtek monastery the people of Sikkim ere interested in the coming of the reincernation of the 16th Gyalva Karmapa who befors his death had been reciding in Sikkim efter he sacepsd from Tibst prior to the Chinase opcupation of Tibet in 1959.



N.B. Bhanderi

"We want the penuine Karmape", Mr. Bhandari told the monastery and have maked for Press. Kis statement comes

at a time when there has bean so much doubts and runours regarding the identification of the new reincarne-

Only this month the Chief Minister met the three remeining recents of Rumtak monastery (His Eminences Tai Situ Rinpoche, Syaltamp Rinpocha and Shamar Alopooha) hers in Gangtok. They have expressed their expreciation to the Chief Minister for all help rendered to the Further support.

Sikkim Observer, May 23, 1992

THE SUNDAY TIMES

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 offices remained closed.

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

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

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

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 poeople 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: Bharatiya Sangharsha Samity has postponed stop the jawans. What followed its proposed lunger strike from was open clashes between various its proposed bunger 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 portest against the

Army posting.)
The two SSP MPs, Mrs Dil Kumari Bhandan and Mr Karma Topden, at a hurriedly called Press conference here vesterday, condemned the Army deployment and said that the state government, tained head injuries, has been adwhich 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 Gyalisap Rinpoche, two other regents in charge of the monastery, were giving a public address in front of monastery declaring the discovery of 17th Gyalma Karmapa, an event keenly awaited by Buddhists covered Karmapa would be in-all over the world.

ENTRY FORCED: While the two rinpoches were addressing the public, Shamar Rinpoche entered the monastery and forcibly opened the main door of the chapel follow-

OFF: The Akhil ed by the armed jawans. This Nepali Bhasha angered the crowd which thed to factions in the Rumtek monastery These included monks.

The Army jawans were un-mediately 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 clushes left over two dozen Tibetans, including lamas, injured. A monk, who susmitted to hospital bere

Two persons were arrested in connection with the incidents Senior officials, including the district magistrate and the inspectorgeneral of police, rushed to the Rumtek monastery.

The two rinpoches had, in their address, said that the new rein-carnation of the Karmapa was born in Tibet and was an eightyear-old monk. Ugen Thinley, the 17th Karmapa, was born in the Lhthok 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 rinpoches showed the Dalai Lama's letter of approval to the people

They said that the newly-diseastern Tibet, seat of the Karmapa in Tibet, on June 17. The Karmapa would then be brought to India to be formally enthroned in the Rumtek monastery.

The Sunday Times of India, June 14, 1992

ARMY PULLOUT

Indefinite bandh in Sikkim called off

From Our Correspondent

GANGTOK, June 13. — The Rumtek monastery presided over by the religious leader. Gyalwa Karamapa, had its peace and sanctity violated yesterday when armed jawans forced their way into the main temple, under the guise of escorting Shamar Rinpoche, one of the three regents of the Rumtek Dharma Chakra Centre.

(According to PTI, the ruling Sikkim Sangram Parishad today announced its decision to call off the declared State-wide indefinite bandh from early tomorrow, following the removal of the Army jawans from the premises of the monastery, about 22 km from here. The decision was taken at the party's emergency meeting. The Chief Minister and the party president. Mr N. B. Bhandari, who rushed to Gangtok from Calcutta this afternoon, presided over the meeting.)

At about 6 p.m., when two religious leaders were publicly announcing the new-made discovery of the reincarnation of the sixteenth Karamapa Lama, Shamar Rinpoche, escorted by gun-toting jawans, disrupted the meeting and entered the main the temple despite public requests not to enter the premises of the holy shrine. The crowd, comprising lamas, and laymen tried to stop the jawans which resulted in a clash between the two rival factions of the monastery.

tery.

The intruders were mad to leave but the fight continue, utside, injuring about twelve people.

Following the clash, all has services, establishments, equipment offices were closed district. The jawans of the Kumaon regiment, who were guarding shamar Rinpoche's restorated just below the monastery, were withdrawn last night.

Tension had been building up in Rumtek ever since the monastery authorities announced that the lama's reincarnation was likely to be discovered by this October. The pro-Shamar faction in Rumtek and the Dharma Chakra Centre is reportedly opposing this. When one of the regents, Jangon Kongrual Rinpoche, was killed in a car accident near Siliguri last April, the tragedy said to be occurred when his car hit a tree, many believe that he was killed in a bomb blast.

Sunday Statesman

The Telegraph, June 15, 1992"Sentor Sikkim Monks accuse Bhutan Royal Family of Role in 'Conspiracy'"

See page 12

Rumtek reincarnation row resolved

GANGTOK: All is well that ends well. Hopefully.

The row over the reincarnation of the 17th Gywala Karmapa, head of the Dharma Chakra Centre at Rumtek, which had sparked off clashes between two groups of monks leading to questionable deployment of army in the scene last week is believed to have been resolved now -thanks to the reconcillistery sole played by the Chief Minister Mr Bhandari.

In a patch-up bid the three surviving regents of the Rumtek monastery along with their aides met Mr Bhandari on Thursday and were reported to have resolved their differences and agreed to work in unison for the glory and future of the internationally famed Rumtek Centre upholding its religious sanctity and dignity.

Apparently, they all agreed unanimously to the broadly acceptable discovery that the new incamation had been born eight years

Rumtek reincarnation

row resolved

Contd. from page this is indeed a sad reflec tion on the system of decision-making and adminstrative working.

(It was earlier alleged that Bhutan, through Shamar Rimpoche was conspiring to install some one from the royal family of that country as the new Karmana).

ago in a shepherd's family in Lotha village of Kham region of eastern Tibet. This was as per late 16th Karmapa's letter and was also retted by the Phoboi Lucono

Mr Bhandari conscious of the

cooperation in the enthronement and safe chaperoning here of the child incarnate from Tibet. He advised them to formally write to him onthe subject for sake of

assured them his full Meanwhile, narrating the strange and bizzare way the army deployment took place, the Chief Minister expressed shock and surprise that the country's Defence and

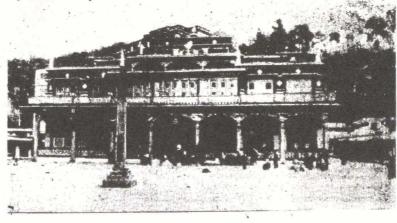
Home Ministers and the

PROTEST LETTER TO PM : ARMY DEPLOYMENT

religious sanctity involved and concerned at the recent Rumtek happenings told the senior Lamas that it was in the fitness of things that the reincamation of His Holiness should take place in Tibet in line with all the previous Karmapas. He

record so that the State Government could officially approach the Central Government for

taking up with the Chinese for needful notion implying the international ramification of the State Governor were unaware of it at the first instance. That at the intervention of the Bhutan royal regime, a lady officer of Joint S-Ecretary level should have managed to move such a serious matter as Const. on page 4



Sikkim Express, June 17, 1992

17th Karmapa found in Tibet

By Tsering T. Nameyal



(L to R) Their Eminences Tai Situ Rinpoche and Goshir Gyaltsap Rinpoche announcing the discovery of the 17th Gyalwa Karmapa in Rumtek monastery on June 12.

JANGTOK, June 19: Ugen Thinley, an eight-year-old child in Kham region of eastern Tibet, has been identified as the reincarnation of His Holiness the 16th Gyalwa Karmapa.

Disclosing this to lamas and residents of Rumtek monestery here last Friday
June 12), Their Eminences
Tai Situ Rinpoche and Goshir
Gyaltsep Rinpoche during a
public address in the monastery premises said the 17th
Gyalua Karmapa as predicted
in the sacred letter left
by the late Karmapa has been
discovered in Lhathok area
of Kham in eastern Tibet.

The 8-year-old child, Ugen-Thinley, is a monk in one of the monasteries in Tibet and is born in a nomadic family.

According to the two Rinpoches who arrived here on Friday with the good news, His Holiness the Dalai Lama has given his approval regarding the new incernate. It would be alright to make public declaration of the discovery of the 17th Karmapa, the Dalai Lama was suprosed to have told the two Rinpochee who besides being Regents of the Rumtek Dharma Chekra Centre are also high incarnate lamas of the Karovu order of Tibetan Buddhism. Contd on Page 3

Sikkim Observer June 20, 1992

Contd. next page...

17th Karmapa found in Tibet

new incornets has been advnowledged as the 17th Byslua Karnapa by the authorities of Tsurphy manastery which is located north of these in gentral Tipet. The child would by taken to Tsurphu ponastery, traditional sest of the Karmapas, and insta-Hed on June 17 (i.e. this Wechesday), Situ Minocche informed the packed gathering which among others included a good number of foreigners, State Government officials and representatives of Buddhist associations che's possession until it in the State.

If the present controversy The two Minpoches Sold Vis regarding the new incornate dies down and if there is no radical opposition to the neu Karmapa at Rumtek then arcandements would soon be meds for forma! enthronement cation of the new Karmapa. of the 17th Kermane at Rumtek monastar, which has been wore the 'sungma' until in the seat in exile of the pr- 1989 me accidently discoveavious Karmapa.

> ce the death of the 16th Gy- cade contained the predicalwa Karmapa (Pangjung Rigpe tion letter which was then Dorja) who died in Chicago placed at the alter in Rumon November 6, 1981. All al- tek monestery. ong the sacred letter of prediction was in Situ Rinpowas discovered in 1989.

The talisman, an amulet charm, ('sungme' in Tibeten) given to Situ Rinpoche by the 16th Kermaga in 1981 in Calcutte contained the letter describing the identifi-

All along, Situ Finpoche red that the 'sungra' which 12 years have elepsed sin- was wrapped in a yellow bro-

> According to reports, it was this letter which was shown to the Buddhist delegetion from the State which

visited Huntek Munastery on March 19 this year. The latter wer again shown to tio Holinese the Sakya Trizin, head of Sakya order, And visited Aumter monaste-Ty lest month.

it was through the help of this latter that the new incarnate has been discoverec. It is said supernatucal signs suon as sound of the conch shall dee heard coming out from pots and plates in the area where the Karmapa took his birth. Other signs such as a reinhow with three sums were seen in the sky by the local residents of Lhathak, it is

reported, educating to Site Hinpoche.

While some controversy he earlier river over the outhenticity of the letter mo st lamas and laymon of Rustak have acknowledged the letter to be wriften and si gned by the 16th Karmege.

Among the high incernate lamas of Kargyu order presently in Aumtek who have not doubted the authorticity of the letter are Boker Tulku Rimpoche, Ribe Shayul Rinpochs, Ugyen Tulku Rinpoche and Beru Khyentes Rincoche, Tungyi Tenzing, former secretary or the lete Kermape, has also confirmed the authenticity of the letter.

Army entry in Rumtek Monastery provokes violence

By Jigme N. Kazi

CANGTOK, June 19: While the deployment of the ermy in Rumtek without the conse nt of the State Covernment has been met with justified condemnation and strong disepproval, the entry of the jeusna into the main temple of the Rumtek monwatery has greatly hurt the sentiment of all Buddhists in the State.

This apart, the action of the army at once provoked strong reactions amongst the locals and lamas of Sumtak. This led to open cleahes among two dominant groups

Rumblings in Rumtek

The peace and serenity of Rumtek monas

the peace and serently of number monac-tery was disturbed when gun-totting jawans-entered the main temple of the monastery last week on June 12. That this regretta-ble event had taken place on the day of the important announcement of the disco-very of the reincarnation of Ris Holiness

the 16th Gyalwa Karmapa rightly deserved

the condemnation that it received. Not only was the deployment of the army with-

out the consent of the State Government

highly illegal and unconstitutional but

the entry of the jawans into the main tem ple provoked violence which led to bitter

group clashes injuring around 20 persons

and causing unecessary problems in Rumtek which has been facing a rather tense situ-

ation. It may be noted by concerned authorities that violence erupted only when the army entered the monastery prendices

which did not witness any law and order

problem

right in front of the mones- Centre at Rumtek Feered th-

ple in the State were blissfully unsware of the developments taking place in Rumtek Monestery only e few individuals in Gangtok end Rumtek were conscious of the importance of what would teke place on June 12 (Friday).

By Thursday night (June 11) ebout a dozen javans of the Kumeon Regiment had been deployed at the residence of His Eminence Shemer Rinpoche which is situated a short distance below the monastery.

While residents at the world-renouned Dharms Chakra at the tense eituation in Rumtek may further detarlorate, most Gangtokiana including senior government officials had no inkling of

the ermy tekeover of Rumtek. Contd on Page 4

Army entry in Rumtek Monastery

Contd from Page 3 of how the The Chief Minister, Mr. N.S. discovered.

Delhi on that day. Representatives of various glish, suddenly Shamer Ri the State and a few Gangto- were, broke into the croud kiens left for Rumtek in the end disrupted the seating. morning of June 11. They we Shemer Rimpoche seld he were informed by Rumtek suth- nied to telk to the two otcritics to be present in Rumtek at around I p.m., the time scheduled for the annuncement of the identification of the 17th Gyelue Ke-

Their Eminences, Tel Situ Rinpoche and Goshir Gyaltsep Rinpoche, two of the three Recents of the Centre. were to errive in Rumtek at eround 12 p.w. from Delhi to publicly declars the identity of the 17th Keresos.

Their Eminences errived et about 3 p.m. and by 4.15 p.s. everyone present in the premises were essted quietly in front of the monastery even as the tuo Rinpoches revealed the entire story relating to the discovery of the 17th Karmapa.

Situ Rinpoche's apeach in Tibeten lested for just over en hour and then Gyaltesp Rinpoche had his say on the metter. This was followed by the English version of the ancount by Situ Rinopphs.

The entire public which included lawse and foreigners listened in rept sttention even as the two Rinpoches geve a Full accor

Bhanderi, himself was evey in When Situ Rinpochs was ab-

out to end his speech in En-Buddhists organisations in poche, sucorted by aread jeher Rinpochee in private and inelated that they go inside the monestery which was kept closed during the mesting. This took place arou

6.15 n.m. Despite fervent request by the public not to unter the monastary, the je-uens (numbering 5) lad by Rinpoche into the main teaple of the monestery.

This eparked off a row and open clashes between pro-Shamer supporters and those who opposed the army's entry of the monestery leading to the abrupt and immediate withdrawel of the jawane from the monastery and the scene of action,

The Sinkin police led by the 5 P (Cest), Mr. A.K. Shi reshte, and other police officere intervened and tectfully persueded the ciolent mob to calm down. Fortunately, the situation improved nd by late evening things were under control.

At least 20 persons were burt in the violence. Mr. Lame Kyep, a former official SAP and Sikkie police were of the Centre and a steunch supporter of the "genuine

Kerwape", wes later attacked at his residence by two persons who have been errested. Mr. Kyap was brought to Cengtok and hospitalized at the STAM hospital. He has Incurred injuries on his head and face.

forty-five minutes after the ermy's entry, Shamer Alnextery and exported by the jevens went down to his re-

een the three Rinpoches inwide the monestary, it was leter learnt. At night Shemer Ringoche called the morice for a meeting at his place but this was not all-

owed by the police. . . Police officials and east District Registrate, Mrs. J. Prachen, met the Centre's General Secretary, Mr. Tobge Fulgyel, lete et night in Rustek. He inforced the that he was not present when epologizing for what had ha-ppened, Ar. Yulgyal, eppre-handing wore trouble, requested for more police prote-

"The situation was taken and grave but it is now wall under control", Mr. Shreehte told the editor of this peper Juhn witnessed the entire episode)et expund 9 p.m.

As a precentionery measure additional forces of CRPF, deployed at the monestery premises and other areas.

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Now that the 17th Gyalwa Karmapa has been discovered and even the Dalai Lame himself has given his seal of approval there is need for all, including those few who carlier doubted the authenticity

of the sacred prediction letter, to com-together, sort out their differences, ar prepare for the formal enthronoment of **OBSERVER** new Gyalwa Karmapa in Rumtek Monastery.

June 20, 1992



H.H.The 16th Gyalwa Karmana

If we turn the pages of history we will find that there aiways was controversies whenever a great soul assumes buman form and descend on this earth for the deliverance of all sentient beings. The momentary dispute over the real incarmation of His Holiness the 17th Gyalwa Karmapa was therefore no exception. What matters is the ultimate outcome and successful termination of such debate for the entire satisfaction of His devotees and follow-

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 Mintokgang on the i8th June, 1992 a rare assembly of six of the most venerated Rinpoches of Dharma Chakra Centre, Rumtek including His Eminence Samar Rinpoche, His Eminence Gyaltsep 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 Uge. Thinlay in Eastern Tibet to Mr. Karma Dondup and Mrs.

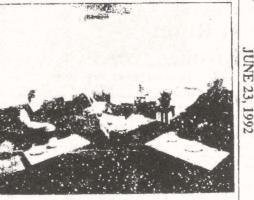
H. H. THE 17TH GYALWA KARMAPA IDENTIFIED

Minister that they had now mrrived at a consensus regarding the birth and identification of H.H. the 17th Gyalwa Karmapa Monks and larty officials of Dharma Chakra Centre, Ramtek and Representatives of His Holiness the Dalai Lama

cussion the Chief Minister expressed his gratitude to all the Rinpoches for the trouble they had taken to visit Mintokgang and said that he was extremely

Lolaga. These respected assumes his rightful seat in the Rinnoches also told the Chief 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 were also present in this historic the Gyalwa Karmapa in high veneration it was a matter of During the course of dis- extreme joy and satisfaction to meetali the Learned Rinpoches and to be told by them about the birth and unanimous identification of His Holiness the 17th Gyatwo carmapa. Mr. Bhan-



happy to know about the hirth and unanimous identification of His Holiness the 17th Gyalwa Karmapa, Mr. Bhandari made it known to all the Rinpoches 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 Horiness the 17th Gyalwa Karmapa

dari has thanked all the Ringoches in his letter for their prayers and efforts which has brought about the early identifications of His Holiness the 17th tiyalwa Karmapa.

He has mentioned in his letter that the discovery will comfort all the devotees, both within and outside Sikkim, who have been eagerly awaiting the re-birth of His Holiness and strengthen their faith further in Dharma

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Sikkim Herald June 23, 1992

The Independent July 1, 1992

The Independent, 1 July 1992

VICINITY

Identification Of Gyalwa Karmapa A Riddle Wrapped In A Mystery Inside An Enigma?

of the 16th Gyabra Karmapa has been identified in the person of 8 year-old Ugen Thinley of the Lhathok region of Kham in Tibet, and that the discovery has the approval of the Dalai

Rumblings and recent clashes at the Rumtek monastery (vide The Independent, 17 June issue) in Sikkim - the seat of the Karmapa in exile suggest, however, that this identification has not been accepted universally, including by all three (surviving) regents of Rumtek.

Going by information gleaned from sources knowledgable in these matters, there are many puzzling elements to the riddle of the reincamation of the 16th Karmana.

Before getting into enigma, however, a few basics must be reconded.

First, the 12 June announcement of discovery comes more than 11 long years after the passing of the 16th Gyalwa Karmapa Rangjyung Rikpai Dorie in Chicago in November 1981.

In the practice of Tibetan Buddhism, the Karmapa 's incarnation is usually announced a few years after the rinpoche's passing, generally after a thorough search for a new incarnation, on the basis of a "sacred identification letter" left behind by the departing rinpoche.

While it is well known that, since 1981, the four (now three) regents of Rumiek, as well as its general secretary Tobge Yougyal Rinpoche (who is married to a niece of King Jigme of Bhutan), have been searching for the 17th Karmapa, among other means

Recent reports from Gangtok, the new incarnation, such a key docu-Sikkim have it that the reincarnation ment could not be found - until

"sacred prediction letter" identifying by dispatch of delegations to the famous Sikkimese monastery.

Only fairly recently, according to

sources, Tai Situ Rinpoche, one of the Rumtek regents, claimed that he had come into possession of the "sacred prediction letter" left behind by the 16th Karmapa.

Other regents, however, raised doubts about the authenticity of the "sacred prediction letter" produced by Tai Situ Rimpoche. As a result, a compromise was worked out for further tests regarding the identity of the new Karmapa.

Accordingly, a decision was reached among them to dispatch a search mission to Tibet (presumably

with the concurrence of the Chinese authorities) to be led by Jamgon Kongtral Rinpoche whose findings were then to be publicly amounced on 11 October 1992.

The tragic death of Jamgon Kongtral Rinpoche on 26 April in a motor accident near Siliguri in West Bengal put an end to that mission.

On 12 June, that is before the ritual of Bardo Tsodal, or 49th-dayafter-death ceremony, of Jamgon Kongtral Rinpoche two Rumtek regents - Tai Situ Rinpoche and Gyaltsap Rinpoche - suddenly announced the Karmapa 's discovery, displaying the "sacred letter" as well as an "approval letter" from the Dalai Lama

As our Sikkim correspondent has reported, the recent clashes at Rumtek resulted when the third remaining regent - Shamar Rinpoche - "escorted by half a dozen Indian army soldiers, broke into the crowd and forcibly entered the monastery, saying he wished to talk with the two

In the above circumstances many Karmapa devotees, sources claim, are concerned about the authenticity of the "sacred prediction letter" that was produced only after the death of Jamgon Kongtral Rinpoche who was to lead a search mission to Tibet in that regard.

Many also wonder why the Dalai Lama's approval came even before the verdict of a search mission inside Tibet was declared since the decision of a search mission had been approved by all Rumtek regents earlier.

Furthermore, as Jamgon Krongtral Rinpoche's death in a motor accident came before his mission to Tibet. suspicions have also been stoked about that accident too.

Sources recall that the enthronement of the 16th Karmapa had witnessed rivalry between two candidates with the first "successful but bogus" claimant dying a few months after falling off a roof at the Tsurphu monastery, the permanent seat of the Karmapa situated some 60 kms Northwest of Lhass.

Devotees of the 16th Gyalwa Karmapa Rangjyung Rikpai Dorje, born in the Tibetan wood mouse year (1924), then succeeded in his enthronement.

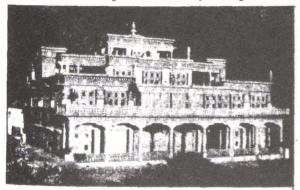
Truly, then, a riddle inside an enigma wrapped in a mystery.



The 16th Gyalwa Karmapa File photos

claimed just recently.

During this interregnum, devotees of the Karmapa became impatient for the enthronement of a new spiritual leader. Indeed, the faithful from 250 dharma centres all over the world began to pressure Rumtek regents to speed up their search for the



The Rumtek Monastery, seat-in-exile of the Karmapa.

THE TELEGRAPH 27 JUNE 1992

Born with the mark of Buddha

The Tibetan monastery of Rumiek in Sikkim is waiting with eager anticipation for a little boy who is prophesied to be its next incarnate head. A report by Keshav Pradhan

mountains and the milkwhite clouds above

the milwante clouds above turn dark grey as sunlight dissolves in the distant horizon. The silver streak of the rivulet at the base, too, turn dark. The bells ring a sombre note and the traditional ornate gongs are beaten at a slow and graceful pace.

The multi-hued prayer flags flutter in the gentle breeze that sweeps the majestic Rumtek monastery that stands on a mountain. It was gifted by the fourth Chogyal, Sir Tashi Namgyal, 31 years ago. An air of oriental mysticism pervades the place and spontaneously evokes feelings of deep devotion and awe.

neously evokes reelings of deep devotion and awe. Over the past decade Tibe-tan ascetics and their dis-ciples, with their supreme belief in supernatural for-ces, have been chanting "Ten dang way dam par

nyur chom sol (I pray for your swift return, the master of dharma and pro-tector of beings)." The tradi-tion of the oral transmission of religious preachings that began with the Buddha con-

Perched on the mountain side, the magnificent Chokhorling Shedrup Chokhorling monastery, popularly known as the Rumtek Dharma Chakra Centre, has been without an incarnate head since the passing away of its founder and last chief, the sixteenth Gyalwang Karmapa (victorious man of action). pa (victorious man of action).

The Karmapa died of ill-

ness in the United States at the age of 58 and was cremat-ed at Rumtek. His portrait is, however, enscorsed in the fascinating 15-feet-high, exquisitely built golden throne in the monastery's main gompa which treasures priceless and exotic murals, tapestries and thankas



A statue of Shakyamuni Buddhatt meminten



(scroll painting) with the throne of Rumtek on tional and religious be basis of the sixteenth. At the foot of the sixteenth are the sixteenth sixteenth are the sixteenth sixteenth are the sixt

from India and China.

Situated 24 km west of Gangtok, the gompa is a replica of the Tshurphu monastery and houses countless precious, golden icons of Shakyamun Buddha and numerous other traditional, religious and art objects.

Founded by the sixteenth Karmapa in 1961 after his flight from Tibet in twake of the Chinese occupation, the monastery has four sister gompas—two in Kathmandu and one each at Namchi in Sikkim and Dharamshala in Uttar Pradesh. These are governed by four incarnate regents who are all of Tibetan origin and were ordained by the sixteenth Karmapa. The system

At present, the kudung or the earthly remains of the 38-year-old Rinpoche is pre-served in the main hall of

served in the main hall of the monastery's theosophical college — the Karma Shri Nalanda Institute. The lamas pray for for his swift return "to extinguish the torment of beings."

A rosary in her hand, Angelika, a young German devotee, who embraced Buddhism two-and-a-half years ago, prays in front of the kudung and says she became a Buddhist "to understand the sense of life and death." The departed Rinpoche is offered buttermik, rice, Cadbury, potato wafers and tinned juice. The kudung will be kept at the

A young trainee lama gives religious lessons to foreigners

hand, Angelika, a young German devotee who has embraced Buddhism, prays, and says she became a Buddhist to 'understand the sense of life and death'

tem of regency was evolved to maintain continuity in the preaching of the Karma-

One of the incarnate regents, Jamgon Kongtrul Rinpoche of Boudhanath in Rinpoche of Boudhanath in Kathmandu, died in a tragic car mishap in Darjeeling on April 26 this year. The sixteenth Gyalwang Karmapa had prophesised that the third Jamgon Kongtrul who died in 1952, would be reborn as the said Rinpoche. "In the central part of the country surrounded by mountains! With the father's name De and the mother's Pema/From a wealthy family of pure ancestry! mother's Pemal From a weal-thy family of pure ancestry! A boy of the wood horse year with excellent signs! Is with-out any doubt Jamgon, the incarnation of Lotsawa and Vairocano." As per the pro-phecy, the Rippoche was born into a prominent family of these on Ortober 1. ly of Lhasa on October 1



mandu for cremation

Spread over an area of 74 acres, the monastery runs a college and a school — the Karma Jamjong Khang-to

teach Buddhist and Man-jushri Satvas. It also has a retreat centre, a nunnery and a hospital. Students come from Nepal and Bhu-tan to avail themselves of the Buddhist teachings offe-red by the monastery.

red by the monastery.

As far as the traditional method of discovering and identifying the incarnate successor is concerned, it is determined as per the details mentioned in the dakhai shaichan bequeathed by the departed Karmapa who is trikaidarshi (one who can see the past, present and the future). The letter gives details about the ter gives details about the incarnate, his name, place and year of birth and the household into which he will be born.

In the case of the seventeenth Gyalwang Karmapa, the prophecy document writ-ten in red ink was formally opened on May 20 and read out by the Sakya Trizin, the head of the Shakyapa Order, in the presence of two Kagyupa regents, Tai Situ Rinpoche of Dharamshala and Gyaltap Rinpoche of Namchi and some state government officials

Since then, a search was launched for the incarnate and the discovery was announced at Rumtek on June 12 following the Dalai Lama's confirmation. But with the third living regent, Sharan Rinpoche of Swayambhu in Kathmandu staying away, the announcemeent ceremony was marr-ed by unpleasantness. There was, in fact, a clash between rival groups and senior monks allege that Sharan Rinpoche's cousin, Topga Rinpoche and his companions assaulted some persons on the monastery premises. Topga Rinpoche is the monastery's secretary

is the monastery's secretary general and is married to a member of the Bhutanese royal family.

The serene atmosphere of the gompa soured further when Sharan Rinpoche arrived at the declaration ceremony with army escorts. The state government reacted sharply to this, not only condemning the army intervention but the army intervention but also demanding the installa tion of a "genuine" Karma-pa, indirectly referring to the claim of the dissident fac-tion in Bhuten that they had

The Telegraph June 27, 1992

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UGEN THINLEY HIS HOLINESS THE 17th GYALWA KARMAPA

By J. Kalzang

GANGTOK: Despite the long wait leading to unecessary controversy and inner conflicts at the world-famous Rumtak Monastery here, the reincernation of His Holiness the 16th Gyalwa Karmapa has been identified in Tibet recently.

Ugen Thinley, an eight-year-old boy, is the 17th Gyalua Karmapa. The child was born to Mr. Karma Dondop and Mrs, Lolage whose native place is Lhathok in Kham in eestern Tibet.

The formal announcement of the new incarnate was done at the Rumtek Monastery on June 12 by the two Regents of the Rumtek Dharma Chakra Centre, Their Eminences Tai Situ Rinpoche and Goshir Gyaltsap Rinpoche.

His Holiness the Delai Lama, the spiritual and temporal leader of the Tibetans, has given his approval and has acknowledged the new incarnate to be the 17th Gyslus Kermapa. Authorities in Tsurphu monastery in central Tibet, traditional seat of the Karmepas, have also accepted the newlydiscovered boy to be the reincarnation of the previous Karmapa.



Ugen Thinley, the 17th Gyalwa Karmapa.

Rangjung Rigpe Dorje, the 16th Gyalua Karmapa who made Rumtak monastery his seat-in-exile ever since his eacape from Tibet in 1959, died in Chicago on November 6, 1981. The new incarnation has been discovered through a letter left in the talismen ('sungma') given to Situ Rinpoche by the late Karmapa in January 1981. BEIJING: China has recognised the recently-discovered reincarnation of His Moliness the 16th Gyalwa Karmapa to be the 17th Gyalus Karmapa.

According to a report in "The China Daily", the 8-yer-old Tibetan boy, Ugen Thinley, has become the first living Buddha to win the stamp of approval of the Chinese Communist Government,

Mr. Zhao Jianzhang of the State Religious Affairs Bursau said it was the first time the Communist Government had approved to designate someone as a living Buddha.

The report further added that the boy was selected as the 17th Gyalua Karmapa last Saturday at a monastery (possibly Tsurphu monastery which is near Lhasa - Ed) 70 V- from the Tibetan capital of Lhasa.

The Himalayan Guardian July 4, 1992

Death and Re-birth



The 16th Karmapa

rn confirmed.

By Tsering T. Namgyal Regents of the Centre and pressed for a final decision on the matter.

Finally, efter a long day's deliberation the delegation was informed that the new Karmapa s identity would be known to the public by October this year. Referring to what was decided after the meeting, His Eminence Tai Situ Rinpoche, one of the Four Regents (others are His Eminence Shamar Rinpoche and His Eminence Goshir Gyaltsap ng the late His Eminence Ja- ent. Reports regarding discov- mgon Kongtrul Rinpoche), se- The state of the vehicle ery of reincernation of His id it was decided that the Holinese the 16th Gyelwa Ka-four Regents would meet in tion of the 17th Kermapa.

The boy-lame has reportedly The conflict of interest been taken to Tsurphu mone- regarding the new incarnation rough investigation would atery , the Kermapa's trad- which is apparent in certain be done by competent autho-



Jamgon Rinpoche Rinpoche - the last one bei- days after the tragic incid-

and the extent of the damagrmape who passed in Chicago Rumtak on July 29 next month everyone including Situ Rinin 1981 in the Khem region to review the results of the of eastern Tibet has now be investigation of identification on so many accidents but we have never saw anything like this before". He said thoitional seat in Tibet, on quarters of Rumtek monestery rities over the accident.

Contd. next page...



Situ Minpoche

Shamar Rinpoche Gyaltsap Rinpoche

June 17 last month. He will was made worse with the sueest-in-exile.

The good news of the like- of the morning. ly discovery of the 17th Gy- Of the four persons who lest efter 12 years of weiti-survived. The vehicle was organisations of Sikkim vi- tree. While Rinpoche died sited Rumtek monestery on on the spot the two other

now be brought to Rumtek wh- dden and untimely death of ere he will be formally ent- HE Jamgon Kongtrul Rinpoche. hroned. Ever since the late The 38-year-old Rinpoche was community in the State, the Karmapa took refuge in Sik- killed in what has been dekim, the Dharma Chakra Cen- scribed as a mysterious car tre in Rumtek has been his accident on April 26 near Siliguri in the early hours which was evident after the

alwa Karmapa came in March were in the cer only one has soon lad to grief, sedness ng in anticipation. Appreh- supposed to have skidded off by the people. ending further delay regard- the road while trying to aving the coming of the Gyalua oid running over a wild bird the Sakya Trizin to Rumtek Kermapa, saveral Buddhist and dashed against a nearby Merch 19 this year end for- persons including his driver mally approached the four died in the hospital a few

For the local Tibetens, particularly the residents of Rumtek and the Buddhist deeth of Kongtrul Rinpoche has been a great loss. The spirit of joyous expectation announcement of the declaration of the 17th Kermeps and doubts were again felt

The visit of His Holiness monastery in the third week of lest month was indeed a moment of great spiritual upliftment and moral support for the Rumtek residents.

The sacred prediction letter left by the previous Karmapa was opened and shown to His Holiness who having read prayed over it. The genuiness of the reincernete's identity has been confirmed by the Dalai Lama himself.

Even if Rumtek monestery is going through a tough time spiritually, eventually the prayers of the people and the blessings of high incarnate lamas will triumph over those forces which may be trying to create unecessary controversy over the new incernation.

Contd. from last page...

The Telegraph, July 6, 1992 "Bbutan denies role in Rumtek reincarnation row"

See page 12

Buddhist regents at war over monastery head

Tapas Mukhetlee

GANGTOK

ust when Tibetan Buddhists and thousands of other followers throughout the world heaved a sigh of relief over the end of the search for the 17th re-incarnation of Gyalwa Karmapa on the basis of 16th Karmapa's prediction letter, the whole affair has taken a rather dramatic turn with the senior Regent Shamarpa Rimpoche disclosing that no such letter was ever found. In a note written for SUNDAY MAIL he has characterised the whole process of selection of the eight-year old shepherd boy, Ugen Thinley, in Tibet as the result of "dirty politics in the disguise of holy dharma".

Thinley has already been enthroned as the 17th Karmapa

to get his approval, the Dalai Lama was away in Rio De Janeiro attending the Earth Summit.

Earlier it was alleged that Shamarpa Rimpoche was trying to foist a prince from the Bhutanese royal family as a lake Karmapa. But now he has pointed an accusing finger towards Nepal where an organisation known as "Derge 13 Families Group", which owes its allegiance to Situ Rimpoche, is alleged to have together planned and executed an ecclessiastical coup by foisting Thinley from Derge in eastern Tibet as a fake incarnation. Shamarpa Rimpoche has also vehemently denied his role in an alleged Bhutanese conspiracy word of which he claims was deliberately spread by the Derge 13 families Group to create con-



Shamerpa Rimpoche

at Tsurpu monastery in Khamb province in eastern Tibet, and is expected to be formally enthroned as the head of the powerful Kagyudpa sect at its headquarters at Rumtek monastery here soon. Shamarpa Rimpoche says he had agreed to accept the reincarnation "for the time being" in deference to the insistence of his own spiritual teacher, Ugen Rimpoche, and on being informed that the Dalai Lama has already passed his "command" in this respect. Now to his shock and surprise, a representative of the Daiai Lama's office arrived at Rumtek on June 20 with the message that neither his holiness' prior approval was taken, nor was he even aware of the controversy. The fact is when the two other Regents, Situ Rimpoche and Gyaltsab Rimpoche had visited Dharamsala

According to Shamarpa Rimpoche, in spite of written agreement among the four Regents, appointed by the late Karmapa to locate his 17th re-incarnation, that nothing will be done without the Dalai Lama's prior approval. Situ Rimpoche and Gyaltsab Rimpoche, the fourth Regent Jamgon Rimpoche having died in a car crash recently, secretly despatched two representatives to Tibet to locate the 17th reincarnation on the basis of a fake prediction letter which contained the name and address of Ugen Thinley from Derge, a four to live days journey a from Lhasa. The two representatives. Akong Rimpoche and Sherab Tarchin. 1 officially announced the identity of the re-incarnation in Lhasa without even visiting Derge. They were very sure of his existence because the whole sordid affair

was meticulously pre-planned.

Refering to about the much talked about prediction letter. Shamarpa Rimpoche says, seven years after the Karmapa's Parinirvana, they opened his short ambiguous letter in 1988 which could be about his own incarnation or a Dharma teaching Mounting public pressure forced them to announce that the letter had been found, but the time was not ripe for any action. It was in April this year that Situ Rimpoche claimed to have found the actual letter in a pouch that the Karmapa had given to him which he had been wearing round his neck as a talisman. This letter directed the search towards Ugen Thinley. The writing on the letter was unclear because it was "sweat washed". Situ Rimpoche had explained, but Shamarpa noticed that the envelope containing the letter looked much cleaner. Again breaking an agreement that no rash action should be taken. Situ Rimpoche and Gyaltsab Rimpoche made il public.

Shamarpa Rimpoche denies having sought army assistance to protect him on the day of announcement while maintaining that the army authorities informed him that his life was in danger. Knife wielding unknown people stopped him from ap proaching the two other regents when the announcement was being made. The Rimpoches close associates also claim that the Derge 13 Families Group had despatched muscle power from Nepal to attack him. Now the chief minister. Nar Bahadur Bhandari, has provided him protection

For Shamarpa Rimpoche the search for the real re-incarnation has just begun albeit in a more complicated situation. He had obtained a photocopy of the "sweat washed letter" and en gaged a Los Angeles based to rensic laboratory to compare the handwriting of the Karmapa. This however, could not be done as the laboratory needed the original nal letter which was in Situ Rim poche's custody. Only time can tell whether the serious disciples will demand the original letter from Situ Rimpoche for forensis tests, or allow the re-incarnation to remain shrouded in myster,

> Sikkim Herald July 5, 1992

REFERENCES Press Documentation

The Hindustan Times July 26, 1992

As the article was illegible at some parts the text was retyped:

Monastic problems

SAMIR PAL on the controversy about the Karmapa Lama's reincarnation.

China has executed a significant political manoeuvre by installing on June 15 an eight year old boy as the new incarnate "Karmapa" high lama, to head the Kagyut sect of Mahayana Buddhism at the Tsurphu monastery, 60 kilometres from Lhasa, in Tibet.

He is designated to succeed the 16th Gyalwa Karmapa who died at the age of 58 in November 1981, while undergoing medical treatment in the United States.

The most famous Buddhist high priest in Tibet after the Dalai Lama, the Gyalwa Karmapa fled the Tsurphu headquarters of the red Hat sect in 1959, in the face of intrusive Chinese influence in Tibet.

He relocated his monastic order at Rumtek near Gangtok, with the approval of Tashi Namgyal, Chogyal of Sikkim.

The quest for new incarnations of high priests is traditionally based on hints left by a dying high lama. It can be several years before a child is found to match the description of his reincarnation.

In 1988, a close disciple of the late Gyalwa Karmapa, contacted his principal Regent at Rumtek monastery, Shamarpa Rinpoche (reincarnate high lama) and the third Regent in the hierarchy of the Kagyu Order, Jamgon Kongtrul. The two have been at the helm of the Rumtek administration for the last 11 years. The old lama claimed that he had the instructions for locating the successor to the 16th Gyalwa Karmapa - "but the time was not yet ripe for revealing the knowledge passed on".

The second Regent of the Kagyu Sect resident in India is Situpa Ripoche, helmsman of the Palampur monastery in Himachal Pradesh. He is the principal activist in the cooperation extended by the monastic order to the Chinese Government in finding a spiritual rallying point for the innocent Tibetan masses, growing restive due to tue influx of ethnic Chinese settlers claimed to be introducing the technical skills the Tibetans lack.

The fourth Regent in the hierarchy of the Kagyu monasteric order is Gyaltsab Rinpoche, who adminsters the Ralang Monastery en-route Pemyangste monastery from Temi tea estate in West Sikkim.

Identification of the four Regents is pertinent, for they are amongst the principal protagonists of the unfolding drama of the Chinese Government, ordaining the "enthronement" of the 17th head of the Kagyut sect, at the virtually abandoned Tsurphu Monastery, on June 15.

Tibetologists say that the intervening period between the death of a high lama heading a monastic order and establishment of the new incarnation have almost always been marked by rivalries, struggles and intrigues - and at times serious machinations. The whole process of incarnation of abbots and the metaphysical transmission of religious and temporal authority in a Tibetan monastic sect, possibly has political undertones - and is intended



to eliminate rivalry between learned preceptors. Ever since the 1959 March 10 uprising in Tibet over reassertion of Chinese souveranity since 13th century, that forced the Dalai Lama and his cabinet to flee (on March 31) to India, the Chinese took hold of the Panchen Lama, the second important high lama of the same Gelupa (yellow hat) Sect. The Panchen Lama was a young boy at that time and was educated and completely brought up under Chinese political supervision, to eventually fill the spiritual void left by the Dalai Lama (24 years old at the time). He had abandoned the Potala palace in Lhasa on March 17 for the 300 mile tortous journey, across the 17,000 ft. Chepass to Tawang monastery in Arunachal Pradesh.

The Panchen Lama, high incarnate abbot of Tashilungpo Monastery at Dromari in Shigatse in Tibet, was pro-Beijing. He was imprisoned during the Cultural Revolution in China.

Just before his sudden death on Jan. 28 in 1989 on the wind-swept plateau of his homeland, the Panchen Lama (50 year old) had declared that the mistakes of Chinese Communists were "greater than their successes in ruling Tibet".

It is possibly significant in the context of the Panchen Lama's ordeal of being torn between his loyalty to his flock as a senior spokesman for Tibet within the Chinese Government and functions as a high official of the REFERENCES Press Documentation

Chinese administration, that as early as in 1984, a fluently Tibetan speaking ethnic Chinese Consular official who served a long tenure in the Chinese Embassy in New Delhi was systematically attempting to establish a dialogue with the four Regent of the Kagyu Sect.

The total effort was to get them to gift the 17th Gyalwa Karmapa for the followers of the Kagyut Sect. The Panchen Lama of Gelupa Sect was already rocking the boat and making waves in Tibet.

There are five sects of Mahayana Buddhism, the other three being Nyingmapa-Samya, Sakya and Phagspa. With the Dalai Lama (political supreme amongst all religious pontentates in Tibet) placing himself out of their orbit and steadily building his spiritual power base in India and the international plane, the wrest autonomy for Tibet, the Chinese Government actually needs at least four religious focal points heading the sects resident in Tibet. Soon after the Panchen Lama's mysterious death in early 1989, the Chinese administration announced that the quest for the 10th incarnation of the Panchen Lama will be undertaken in the traditional way by consulting oracles, looking for signs, heavenly portents and consulting monastic leaders.

According to Tibetan tradition the sole authority for appointing the Panchen Lama is the Dalai Lama. He has not obliged the political administrations in Beijing and Lhasa for setting up a counterweight to his own authority in the Gelugpa monastic order. Oracles and heavenly signs have not yet indicated the reincarnation of this Panchen Lama either.

It was imperative therefore for the Chinese Government to find the 17th reincarnation of Gyalwa Karmapa to stabilise the second most important religious Order, that dominates the ethnic Tibetan population. There was need to respect the sentiments of the people in this exercise, to accord religious legitimacy to the new incumbent at Tsurphu monastery. For the sake of assured moral authority and authenticity, the Chinese authorities required the Regents - Shamarpa Rinpoche and Jamgon Kongtrul at Rumtek monastery in east Sikkim, Situpa Rinpoche at Palampur monastery and Gyaltsab Rinpoche at Ralang monastery in west Sikkim - to find, endorse and anoint the new Gyalwa Karmapa.

Reports coming in from Lhasa, Kathmandu and Beijing conclusively point towards the Chinese Government having obtained the active support of the second important Regent Situpa Rinpoche and the fourth, Gyaltsab Rinpoche in securing the objective.

Between 1981 and 1992 the four Regents had several meetings, but no definite information leading to locating the 17th Gyalwa Karmapa incarnation surfaced.

During 1990, Tibetan monastic elements in Nepal identified as pro-Situpa Rinpoche, began to put out pamphlets and posters claiming that information on the new incarnation was not forth coming due to objections from Shamarpa Rinpoche.

On November 25, 1990, the four Regents met together. They are understood to have signed a statement that they were not opposing one another on the issue, but just awaiting positive indications. Thereafter, the rumours about division between the Regents - two on each side - began gaining wide currency in Tibet. It may be purely coincidental that Situpa Rinpoche (39) is a regular visitor to Tibet and goes to Dege province in eastern Tibet annually.

Trouble finally erupted at a meeting at Rumtek monastery the four Regents had on March 19 and 20 this year. Situpa Rinpoche took out "instructions" purporting to have been written by the late 16th Gyalwa Karmapa, who died in November 1981. He claimed that the pontiff had personally handed it to him in Calcutta in 1980.

It was meant to be a talisman pouch to be wom as a blessing, but he said he had opened it and found a letter written in the late pontiffs own hand, with his seal and signature. The two Regents administrating Rumtek recognised the official seal to be "quite similar" to the authentic official seal. But they were of the opinion that the handwriting was not the same and the signature was different from the pontiffs. Parts of the letter of instruction for locating his own reincarnation was slightly washed out - "due to body sweat" Situ Rinpoche explained.

Just over a month later on April 26, Jamgon Kongtrul died in a car accident while swerving to avoid birds feeding on the Sevak Road, just outside Siliguri town.

The two Regents at Rumtek had been contemplating submission of the late Gyalwa Karmapa's "letter" about identifying his reincarnation, to forensic experts in India and abroad, along with other documents bearing his handwriting and signatures to test its authenticity.

They desisted from doing so as, if the event of forgery being proved, the Kagyu monastic order will get split down the middle.

Regent Jamgon Kongtrul's death in a freak accident upset the balance of power in the Kagyut monastic order. Situpa Rinpoche and Gyaltsab Rinpoche came for the funeral to Rumtek monastery, 24km from Sikkim's State capital Gangtok. Without losing time they dispatched two trusted emissaries to Lhasa to make the announcement of the new reincarnation - eight year old son of a monadic shepherd Karma Thondrub and his wife Lhokar - born under the zodiacal sign Taurus in Lhathog village of Dege province in east Tibet.

Situpa Rinpcohe's plenipotentiary envoys Akong Tulku and Sherab Tarchen reached Lhasa through Kathmandu and made the stipulated public announcement. The eagerness of the Chinese administration in Tibet was borne out by the fact that the two did not have to make the four-day long car journey to the remote village.

Four Chinese Government Land Cruisers forayed to the remote village and brought the young lad to Lhasa. The reincarnate high lama designate was enthroned with due ceremonies and appropriate honours at the Tsurphu monastery.

Chinese statements declared this was the first Rinpoche (high lama reincarnation) officially approved by the Communist Government. A Beijing newspaper observed that China considers illegal any Tibetan high lama reincarnation approved by the Dalai Lama. In the old days all reincarnate Dalai Lamas and other high lamas had to be approved by the Ming and Ching Dynasties.

The Chinese Government has declared that the new head of the Kagyut Sect will enjoy the status of a high official. He will be free to travel as such for six months a year out of Tibet. He will obviously come to Rumtek monastery at sorne stage for part of the time.

Sikkim's astute Chief Minister Nar Bahadaur Bhandari in a carefully worded statement in mid-June declared that he did not want to interfere in Sikkim's monastic problems. He wanted a genuine Karmapa.

Jamgon Kongtrul Rinpoche's Passing Away

On April 26th, 1992, Jamgon Kongtrul Rinpoche, one of the four main Rinpoches, passed away in a tragic car accident near Siliguri, India. As after his death the situation in Rumtek changed dramatically a report about his death is given below.

Jamgon Kongtrul Rinpoche

Void in Rumtek



Death of a Rinpoche

Fatal 'Accident'

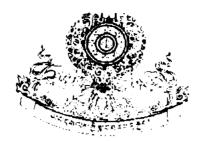






F. A. - Marting desired The score of the accident: the our hit this tree.

Sikkim Observer May 23, 1992



His Eminence
JAMGON KONGTRUL RINPOCHE

Lineage Holder of Hill THE GYALWA KARMAS

Dated the 1st Nay, 1992.

Dear Dharma practitioners,

We are writing to you on the sad occasion of the untimely demise of His Eminence the IIIrd Jamgon Kongtrul Rinpoche, Karma Lodro Chokyi Senge, which took place on the 24th day of the Jrd Tsburphu month of the Water Monkey Year, 2119, corresponding with the 26th April, 1992. This devastating event has befallen us due to our lack of merit and for purposes beyond our sight or comprehension.

As the sole survivor of the vehicular accident that took Binpoche from us at the early age of thirty-nine years, I would like to describe the tragic incident in my own words in order to dispel any confusion or apprehensions that might arise concerning it.

Rinpoche was travelling to Siliguri in his own vehicle, accompanied by his personal driver, one other attendant and wyself. At about 6:30 a.m., while proceeding in a southerly direction on the National Highway morth of Siliguri, the driver swerved in order to avoid hitting birds that were sitting on the road. As the road surface was slightly damp, the vehicle went into a skid and fish-tailed for thirty to forty meters before colliding with a tree. We were all thrown from the vehicle by the impact. The driver, Mr. Dorjee, and Rinpoche's attendant, Lama Kunga (Sherab Tobden), later succumbed to their injuries in hospital.

I regained my senses straightaway and went to Rinpoche who was lying near the vehicle. While I was holding him, he seemed to breathe his last. I managed to get a vehicle from the highway, and removing Rinpoche to the stupa at Salugara a few kilometers distant, placed him on Kalu Binpoche's bed. Rinpoche looked completely lifeless, but when I cleaned his face with a damp cloth, his expression changed to that which I have often observed while Rinpoche slept. Binpoche's heart area was also warm and I began to feel relief that he would survive. This was about two hours after the accident. A doctor was called in to examine Rinpoche, but he stated that Rinpoche bad expired.

....2/-

Dharma Chikka Comer. Rumiek Monasterv via Rasinal. S.Klim, India. Telephone (0319) 2361.

About that time Kunzig Shamar Rimpoche arrived and declared that Rimpoche was in 'thug-dam' (samadhi, the state of luminosity). Soon both Goshir Gyaltsab Rimpoche and Bokar Rimpoche arrived. They stood vigil and prayed for a few hours there. The Rimpoches then advised that due to the hot weather, and that Rimpoche's 'Ku-dung' (Body) should be carried the same day to Rumtek, the Main Seat of His Holinese the Gyalwang Karmapa and Rimpoche's Seat as well, they would do prayers requesting Rimpoche to emerge from his samadhi. As they did so, Rimpoche's thugdam concluded, and his face became as before.

By this time many officials and other devotees had arrived from Sikkim and surrounding areas. Shortly thereafter, the Kudung was borne to Rumtek in convoy and enshrined in the Crown Ceremony Shrine Hall (Ka-Zhi Dung-Gyad) as His Holineas' Kudung had been enshrined there in 1981. Kenting Tai Situ Rinpoche, who was out-of-country at the time of the incident, was informed immediately and arrived in Rumtek a few days later.

The other Three Regents of His Holiness, in consultation with the Jamgon Kongtrul Labrang (Rinpoche's attendants and other staff who comprise his organisation) have decided to preserve the Kudung for a period of one year, after which it will be enshrined at Phullahari, Nepal. Rinpoche had chosen this site near Boudhanath, naming it Phullahari (after the Seat of Naropa near Bodhgaya), for the establishment of a large complex, part of which is completed, and which includes the Rigpe Dorje Institute, a tantric monastery, Phullahari Retreat Centre, a medical facility and school. A temple of several storeys will be built, surrounded by a garden, to hold a solid silver and golden stups some fifteen feet in height in which the Kudung will be placed.

For forty-nine days, pujas are being performed here at the Dharma Chakra Centre, Rumtek as well as at other monasteries and Centres. Moreover, all the lay devotees, lead by the monks, gather nightly at the Kudung Shrine to recite the "Swift Rebirth Prayers," "Calling the Lama from Afar," Rinpoche's name mantra and other prayers. The forty-ninth day falls on the fourteenth June, 1992. According to the Tibetan calendar, the following day is the auspicious Triple Anniversary of Lord Shakyamuni Buddha (his birth, enlightenment and parinirvana), known in Tibetan as 'Saga Dawa.' On this day, the Kudung will be removed to the prayer hall of the Karma Shri Nalanda Institute, which was Rinpoche's first major project, where it will remain in state for a period of one week as offerings continue to be made.

....3/-

All those wishing to pay respects and to receive blassings should plan to come to Rumtek during this period if at all possible. Responding to our request, Tai Situ Rinpoche has explained the inner meaning of being in the presence of the Kudung during these forty-nine days, in the following way:-

During the Lama's lifetime, disciples seek advice and guidance from the Lama, dealing with it each according to his/her own connection with the Lama from previous births and each one's own disposition. While doing formal practice, students visualise the Lama and try to train their minds to be united with that of the Lama, Jamgon Rinpoche's true Wisdom Mind is ever more present during the forty-nine days, and thus through each disciple's devotion, each one can establish a sublime connection with Rinpoche's mind in a special way that may not be possible at other times.

At present, Rinpoche's Kudung is enshrined in the Mandala Abode of the particular yidam whose evocation is being performed from week to week. Generally, when such rituals are performed, the representation of the Mandala Abode is created with sand, stone and so forth, and is then consecrated. But in this case, Rinpoche's Kudung is the real and octual Mandala Abode, with nothing contrived. Therefore, participation in this environment is considered most intimate and quintessential.

We requested Bokar Rinpoche to explain the significance of preserving rather than cremating the Kudung, and he responded: -

For those who are not versed in the Dharma, the first thought may be that the reason for preserving the Kudung is due to our own attachment to Rinpoche's form as we have known him. For unrealised beings, this attachment is certainly a point to be considered, and our dependence upon perceiving Rinpoche's presence because of the Kudung cannot be completely discounted. The real significance and benefit, however, go far beyond this.

Traditionally in Tibet, the practice of preserving the Kudungs of great Lawas has been followed. Though it happens that some lawas, before their passing away, state their preference for cremation, the former practice of preserving the Kudung has been more widely employed.

An example may he drawn from the biography of Khyungpo Naljor, the founder of the Shangpa Kagyu Tradition, and of whom Jamgon Rinpoche was an incarnation. Khyungpo Naljor journeyed extensively in India and Tibet, where he received empowerments, transmissions and explanations (wang, lung, tri) from 150 profound teachers, and taught and guided about one hundred eighty thousand students. Before leaving his body at the age of 150 years, he explained very clearly to his close disciples that his body should be preserved and the reasons therefor.

He said that the Lama's body is the very repository of the yeshepas (wisdom beings of the deities) of all the empowerments that the Lams has received, as well as of the boundless compassion and loving-kindness (bodhicitta) and other benevolent qualities that the Lama has developed through his many incornations. Therefore, preserving his body as a tangible example of the sublime attainments to which practitioners aspire would be an extraordinary service towards the future preservation and propagation of the Dharma. The existence of the Kudung would become known to many beings of various backgrounds and propensities, thus establishing for them a connection with the precious Buddhist teachings. In the case of Khyungpo Naljor, a section amongst his vast number of disciples strongly objected to preserving his Kudung, as they felt that stupas should be built in many places. Thus, against his own advice, Khyungpo Naljor's Kudung was cremated and subsequently some difficulties arose, which were attributed to his prediction.

As the purity of Jamgon Rinpoche's devotion to his Root Teacher, His Holiness the XVIth Gyalvang Karmapa, became a living teaching in guru devotion, preserving Rinpoche's Kudung will be a major factor for instilling confidence in his disciples and a catalyst for the continuation of his activities during the interim period before his return to the world.

A number of eminent Rinpoches have composed prayers for Rinpoche's swift rebirth and return to our midst. These are being translated into English and will be printed and distributed to all Centres soon.

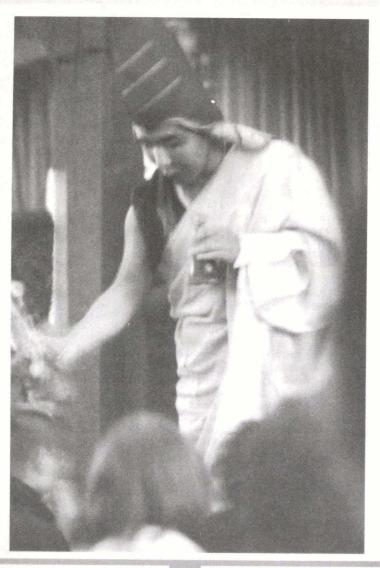
As regards the permit for entering Sikkim, the concerned authorities have very kindly granted a special arrangement so that devotees may obtain a fifteen-day permit from the Sikkim Tourism offices located in New Delhi, Calcutta or Siliguri, and this may be extended upto the concluding ceremonies on the 22nd June, 1992, for those wishing to participate fully. Fooding and lodging for everyone during this period are being provided by the Jamgon Kongtrul Labrang.

....5/-

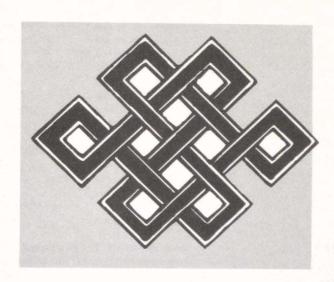
It is our sincere hope that all Rinpoche's disciples and others who have had the great good fortune to experience Rinpoche's limitless compassion-in-action and kindness during his lifetime will be able to join us here for his Last Rites, and to pray together requesting him to manifest in a nirmanakaya form without delay for the benefit of all.

Yours faithfully,

Terryin Dougle (Tenzin Dorjee) General Secretary, Jamgon Kongtrul Labrang.



Part



Appendix

Deed of the Karmapa Charitable Trust

This deed of the trust is made the day of Twenty Third of August One Thousand Nine Hundred and Sixty One between. HIS HOLINESS THE GYALWA KARMAPA RANGJUNG RIKPAI DORJI as the head of the Karma Kagyupa sect as its 16th incarnation of the Holy Institution of ZVANAGPA representing various monasteries all over the world including Tibet. Bhutan, Sikkim and India and/or Avatari Lamas or Rinpoches, Saints, Monks, members and followers of the said Holy Karmapa Sect.

(1)	H.H. GYALWA KARMAPA	son of Mr. Athup Sepu
(2)	Mr. Dongner Thubgyen	son of Mr. Dagay
(3)	Mr. Solpon Jinpa	son of Mr. Tashi
(4)	Mr. Dzimpon Ledeo Tarchen	son of Mr. Dhondham
(5)	Mr. Jampay Pao Lama	son of Mr. Karching
(6)	Mr. Thamchoi	son of Mr. Lhunda
(7)	Mr. Ata	son of Mr. Chitta
(8)	Mr. Kinchok	son of Mr. Tsewang
(9)	Mr. Tsewang Norbu	son of Mr. Khapook
(10)	Mr. Jewon Takpoo Yongdu	son of Mr. Nangpa Tashi
(11)	Mr. Zimpon Legshey	son of Mr. Themdup
(12)	Mr. Thumcheo Yangdu	son of Mr. Dhagey
(13)	Mr. Karma Gyaltsen	son of Mr. Phuntso
(14)	H.H. GYALWA KARMAPA	
	for Tsurphu Labrang	son of Mr. Athup Sepu

all belonging to the Karma Kagyupa Sect of Tibetan Buddhism and all at the present residing at Gangtok. Sikkim, Nepal. Bhutan, India, hereinafter called the SETTLORS (which expression unless excluded by or repugnant to the subject or context shall mean and include their heirs, executors, administrators, representatives and assigns) of the ONE PART:

AND HIS HOLINESS GYALWA KARMAPA RANGYUNG RIKPAI DORJI the head of the Karma Kargyupa Sect as its 16th incamation of the Holy Institution of ZVANGPA, at present residing at Gangtok Sikkim, hereinafter called the TRUSTEE (which expression unless excluded by or repugnant to the subject or context shall mean and include his successor or successors in office and legal representatives) of the OTHER PART:

WHEREAS the settlors are seized and possessed of or otherwise well and sufficiently entitled to a sum of 25147364 nR (Rupees two lakh fifty one thousand four hundred seventy three n.P. sixty four) in India and Sikkim and more fully described in the schedule hereunder:

AND WHEREAS the settlors are desirous of settling upon trust the said sum of Rs. 25.147.364 nP for the purpose of the establishment of a trust fund, the income, profit or even any reasonable portions of the corpus whereof if so required shall be spent to the benefit of the Karmapa Order by providing them food, cloth, shelter, medical aids, education and other necessities of their life and for the betterment and promotion of their goodwill and welfare.

AND for erecting and maintainance of religious buildings, temples, maths, monasteries, inns, educational institutions, hospitals:

AND for carrying on and performing religious rites at RUMTEK and at other KARMAPA GOMPAS and equipments for religious ceremonies and meetings, other expenses of such rites and ceremonies:

AND for promoting the lot of and/or helping such Tibetan refugees who are engaged in religious and cultural arts and crafts and such other religious sects of the Kargyupa order of which the Karmapa is a Sub Sect:

AND also for the intents and purposes hereinafter appearing:

NOW THIS IDENTURE WITNESSETH that on the terms and conditions hereinafter stated and for the fullfillment of the aims and objects stated hereinbefore and hereinafter stated the settlors hereby convey transfer and assigns to the TRUSTEE the sum of Rs. 25147364 nP only and which have been more fully described in the Schedule hereto annexed TO HOLD the same to the use of the Trustees upon the following trusts namely

(1) The Trust shall be called "Karmapa Charitable Trust"

with its present office at present 142 Reshbehari Avenue in the town of Calcutta, India, where his disciples reside and this address may be changed in future by the Trustees or the future Trustee as the case may be according to con-convenience.

- (2) The Trustee herein appointed or Trustees to be appointed in the future as hereinafter provided shall manage the trust fund to the best advantage of the followers of the Karmapa as stated hereinabove with full power to invest the same either in landed property or in Government Securities or in business or stock market or in any other way which the Trustees deem fit and proper with the power to vary such investments from time to time.
- (3) The Trustee herein appointed or trustees to be appointed in future as hereinafter provided shall spent for the benefit of the Karmapa, the income, profit or even any reasonable portions of the corpus whereof if so required, by providing them with food, cloth, shelter, medical aids, education and other necessities of their life and for the betterment and promotion of their goodwill and welfare.

AND for erecting and maintainance of religious buildings, temples, maths, monasteries, inns, educational institutions, hospitals:

AND for carrying on and performing religious rites at Rumtek and at other Karmapa Gompas in Sikkim, Nepal, Bhutan, India, or at any other place or places where Karmapa Gompas are in existence or may be constructed hereinafter and for purchasing special clothes and equipments for religious ceremonies and meetings, other expenses of such rites and ceremonies AND for promoting the lot of and/or helping such Tibetan refugees who are engaged in religious and cultural activities and in work of arts and crafts and such other religious Sects of the Kargyupa Order of which the Karmapa is a Sub Sect:

(4) To receive donations and settlements from other Donors and Settlements for the purpose and object of this Trust Deed and to invest and spent such donations and settlements in the same manner as provided in this Deed of the Trust:

AND it is hereby declared that in case of the Mahanirvana of the Trustee i.e. His Holiness the 16th Gyalwa Karmapa as stated hereinabove his successors in office i.e. His Holiness the next Karmapa i.e. the 17th Karmapa shall become the Trustee. During the intervening period of the Mahanirvana of H.H. the 16th Karmapa and the incarnation of the next Karmapa, i.e. the 17th Karmapa when incarnated, and if he is below the age of 21 years, then till the time when His Holiness is the 17th Karmapa attains the age of 21 years the seven persons below and in case of their death or refusal to act as trustees their heirs, legal representatives or successors in office as the case may be and as provided hereinafter, shall become the trustees for the management of the "Karmapa Charitable Trust" with all the power of the trustees as vested by this Deed of the Trust.

The names of the seven persons as stated hereinabove:

- Ral Bahadur Tashi Dadul Tensapa
- 2. Mr. Ashok Chandburman
- 3. Mr. Gyam Jyoti
- 4. Mr. Shrab Gyaltsen
- 5. Mr. Thuncheo Yangdu
- 6. Mr. Jewon Takpo Yondu
- 7. Mr. Gyonpu Namgyal

It is also provided that in case of the death of any of the future Trustees No. 1 to 4 named hereinabove dying herefore or after the Mahanirvana of His Holines i.e the 16th Karmapa and before His Holiness the next Karmapa i.e. His Holiness the 17th Karmapa is incarnated and attains the age of 21 years, then their legal male heir by the principle primogeniture shall hereditarily become the Trustees in place of the deceased Trustees. And it is also declared, that in case of any of the heirs of the future Trustees Nos. 1 to 4 refusing to act as Trustees the other Trustees will be entitled to nominate a competent male member of the family of the deceased future Trustee as aforesaid as one of the Trustees and if no such person is available then anybody else that the other future trustees as aforesaid may think fit and proper to act as Trustee, in place of the Trustees so dying or refusing to act.

It is further declared hereby that in the case of the death of any of the Trustees named from Nos. 5 to 7 hereinabove representing the Karmapa Sect, before or after Mahanirvana of His Holiness the 16th Karmapa and/or before His Holiness the next Karmapa i.e. His Holiness the 17th Karmapa is incarnated and takes charge of the "Karmapa Charitable Trust" after attaining the age of 21 years, the members of the Karmapa Sect of Tibetan Buddhism will elect the required member or members of their sect as vacancy may arise (amongst the Trustees Nos. 5 to 7) to act as Trustees in place of the deceased Trustees:

Provided that the Trustee or Trustees so appointed in place of any or all of the future Trustees named hereinabove from 1 to 7 will have the same power or rights as if he or they was or were originally appointed the Trustee or Trustees under this presence.

IN WITNESS WHEREOF the Settlors hereto have set and subscribed their respective hands and seals the day and year first above written.

Signed sealed and delivered by the above named settlors at the India Residence i.e. the office of the Political Officer for India in Sikkim, Gangtok, Sikkim in presence of:

two signatures

Accepted by me at the Indian Residence i.e. the office of the Political Officer for India at Sikkim, Gangtok, Sikkim His Holiness the Gyalwa Karmapa, signature

General Dharma Meeting in Rumtek

Sikkim, Dec. 21, 1981

Attended by:

His Eminence Shamar Rinpoche, His Eminence Situ Rinpoche, His Eminence Jamgon Kongtrul Rinpoche, His Eminence Gyaltsap Rinpoche, Very Venerable Kalu Rinpoche, Beru Khentse Rinpoche, Thrangu Rinpoche, Tenga Rinpoche, Dabzang Rinpoche, Ayang Rinpoche, the General Secretary of His Holiness the 16th Gyalua Karmapa and other Lamas and venerable teachers, together with representatives from different Kagyu Dharma centers all over the world. (Translator Lama Cho Kyi Nyima)

Speech of the Very Venerable Kalu Rinpoche

Rinpoche would like to express his joy to see all of us gathered here today, all the four holders of the lineage, all the lamas and all of us who share the common bond of being vajra brothers and sisters.

His Holiness Karmapa was truly a lama for the world. His activity was felt throughout the world and the fact that he has now passed from this world is a great sorrow for us all. But we must remember that we have his representatives, his ambassadors so to speak, they are the great Rinpoches of this tradition who will continue this tradition, like the sun continuing to shine in the sky. So there is no need for any of us to greave over this loss because there is this continuation. Furthermore we have His Holiness's own testimony to the fact that he will return to this world on an even greater scale for the benefit of all the sentient beings. This is something we can trust in.

His Holiness was no ordinary man. His Holiness Karmapa is someone who has knowledge of past, presence and future and in this case of His Holiness's departing from this world, there is certainly a written testimony which predicts the next incarnation which gives the positions and circumstances of his rebirth. There does exist this legacy for the future.

His Holiness personally instructed Kalu Rinpoche in 1971 to go to the West in order to establish centers and spread the dharma as best as he could. Because of these instructions that His Holiness gave, Rinpoche has now made six trips outside India to visit foreign countries. His Holiness further instructed Kalu Rinpoche to send lamas, qualified teachers, to the centers which were founded in the West, because as His Holiness pointed out, if there are no resident, qualified teachers in the centers, the centers simply do not last. It is impossible to maintain a center without some kind of guidance and for this reason Rinpoche has undertaken to send some 25 Lamas so far to Western centers. His Holiness has been very generous and kind in providing all the support he could, particularly arranging for the passports and visas for the lamas so that they are able to leave this country and travel to different countries.

Because His Holiness was such a great highly realized being, simply to see him or hear his name produced a certain kind of liberation in everyone who came into contact with him. Because he was such an individual he was able to found many centers as well. In addition, due to the Rinpoches who are gathered here, the four main Tulkus, the Vajracarya Tenga Tulku and other teachers who travel to the West, there are now many centers in the West. Rinpoche feels that this is something that will continue that there will be more and more centers of dharma in the West.

During Rinpoches time until death and during his time in India, one of the things he concerns himself with is the project of establishing retreatcenters where people can undergo the traditional 3 years and 3 months retreat program which is the training ground for qualified teachers. Through this activity more than 200 people have come to take this training program and to emerge as qualified teachers.

In addition, we now have the retreatcenter here in Rumtek, one in Sonada monastery in Darjeeling, one established by Thrangu Rinpoche at Namo Buddha in Nepal, and one in Mainpat. Through the activity of establishing and maintaining these retreatcenters there will continue to be this possibility for training of teachers. In the future, should there be the necessity for these teachers to go to foreign countries, Rinpoche feels very strongly there will be no opposition to this. After all, the countries from where these Lamas come, Bhutan, Sikkim, Nepal, India, all of these are countries which are governed and are strong in the spirit of dharma. Because people have a respect for this dharma activity, Rinpoche feels there will be no obstacles allowing these teachers to travel freely and establish themselves wherever there is need for it.

His passing was not something that took His Holiness by surprise. He was fully prepared for this event and we have indications of this from the instructions which he gave to his students. Particularly when he returned the last time from the West, he said to Kalu Rinpoche: "Even though you are very old, I think it's necessary for you to travel throughout the world as much as you can in order to establish centers where there are none and in order to strengthen the ones already existing." These were His Holiness's particular instructions to Rinpoche.

Through the activity of His Holiness and other teachers, thousands and thousands of people have come to take the vows of refuge, the original commitment of faith and respect for the Three Jewels. Through this kind of activity, Rinpoche feels there is a kind of collective harmony and gathering of people from various backgrounds which forms a common bond between them, this being the commitment they have to the Buddha Dharma.

Because the Buddha Dharma is very new in many countries of the world, the establishment will take some time; we cannot expect instant results. Nevertheless, we should keep in mind that the important thing is the practice. The buddhist bodhisattva of compassion. Chenrezig in Tibetan, manifests in physical form as His Holiness Karmapa. Rinpoche feels it is important for the centers of Buddha Dharma to maintain regular practice of the meditation of Chenrezig and also to emphasize the practice of the four foundations, the Ngondro of the Mahamudra tradition. These should be the basis of practice in Kagyu-Dharma centers. Rinpoche himself has established four centers in foreign countries so far and very soon he will establish four more and he hopes that this kind of activity will continue to develop, that more and more centers can come about.

In general, this is something Rinpoche believes very strongly in, that through this kind of activity, through the propagation of study and practice of the Buddha dharma, through the inspiration provided by the four great Rinpoches of this tradition and other leading teachers there will be a further development of centers of study and practice in countries throughout the world so that it will no longer be necessary for beings to experience lower forms of rebirth so that everyone will have the opportunity to progress on the path to higher states of rebirth and eventually liberation.

One thing we need to remember is that we are students of one single lama, we are followers of one single tradition. We share this common bond through working in harmony together. We are, in fact, practicing the dharma. This is one very important aspect of practicing the dharma: to work together in harmony towards our common aims.

It is important for us who feel this bond with the Kagyu-lineage to consider Rumtek Monastery as the seat of His Holiness Karmapa and the main seat of the lineage and to consider the four great Tulkus as the holders and maintainers of the lineage, aided as they are by the other Rinpoches and teachers who are present. This is something we need to keep in mind, to develop confidence in this seat as the center of this lineage and these beings as the holders of the lineage.

Another thing we should remember and be grateful for is the activities of the General Secretary, aided by Kongtrul Rinpoche, in carrying out the wishes of His Holiness. Because of the very strong and deep commitment these two gentlemen had to. His Holiness, they are very aware of the intentions and feelings His Holiness had as to the future of the lineage and they are doing their best to carry out His missions.

For each of us individuals as well, we have the task of aiding the development of our own individual centers, the centers to which we feel a strong connection. Through this activity, helping the development of the dharma, we will ensure a good future for the lineage. We shall also direct our thoughts to the coming of the 17th Karmapa, that we may have the good fortune to meet with the 17th Karmapa and to come into his presence and to offer a mandala to commit ourselves to this teacher.

Rinpoche is looking very much forward to the future of the lineage when the four great Rinpoches and such great teachers as Beru Khentse Rinpoche, Thrangu Rinpoche, Bokar Rinpoche and Tenga Rinpoche, who has already been to the West, hopefully at some time in the future will be able to go to foreign countries, when they can travel again and again to foreign countries in order to give empowerments and teachings which people require for their practice. We have, in addition, Venerable Dabzang Rinpoche from Nepal and many other learned and realized teachers of the lineage and it is Rinpoches sincere hope that all of these teachers will be able to journey freely in order to benefit beings. All of these teachers have a great deal of affection and loving concern for the people they teach and if all of us maintain our faith and devotion for these teachers then everything can develop comfortably, everything comes together.

With this Rinpoche would like to end his speech. Thank you.

Speech by His Holiness' General Secretary, Mr. Damcho Yongdu

The General Secretary would like to welcome you all. His Holiness passed away for the benefit of all beings and the General Secretary is very grateful to all of you, who with a great sense of commitment, have come from far away to this meeting. The General Secretary has sent invitations to everyone to this auspicious cremation ceremony, as well as for the meeting.

In a way, what has happened is one of the sadest things, the passing away of His Holiness. Yet His Holiness is going to reincarnate again, of that we are confident. Appropriate documents have been left by Him, announcing about His rebirth. Our responsibility is to be able to fulfill the written documents left by His Holiness. In accordance with

these documents we should be able to find the coming Karmapa and thus enthrone Him.

On behalf of all of us, the General Secretary would like to thank the State Government of Sikkim for all their help and hospitality, without which all that has been done and achieved during these days could not have happened. The General Secretary is also asking for the gratitude and appreciation of the people at this meeting towards the State Government of Sikkim. With their help they made this occasion possible, which has been a great opportunity for us all. The gratitude we owe to the State Government of Sikkim will never be forgotten by us.

What concerns us now is the administration, to what kind of structure we are going to relate to until the 17th Karmapa is found and has been enthroned. As it is quite clear to all of us here, the foremost disciples of His Holiness are the four great Rinpoches, to whom His Holiness transmitted the total Kagyu teachings, the ultimate transmission. That is an appropriate thing to do for the holder of the Mahamudra lineage. So it is their responsibility and it is our responsibility to all of them that they are the representatives or rather the regents of His Holiness until the enthronement of the 17th Karmapa. One particular Rinpoche will be regent for 3 years and the other 3 Rinpoches will support or rather work together with the regent. The regent for the first 3-year period will be His Eminence Shamar Rinpoche. After 3 years another Rinpoche will act as the regent, being supported by the other Rinpoches and so forth.

The General Secretary has attended a meeting at Raj Bawan in Gangtok with the officers of the Government of India, the Chief Minister of Sikkim and other important ministers. First the Governor, representing the Government of India, and the State Government of Sikkim expressed their sincerest commitment to continue to support the work of His Holiness, in whatever way necessary and possible. It was said that the Rumtek Monastery has the top responsibility in the recognition of His Holiness Karmapa as well for the enthronement, but in whatever way they can make this happen in an appropriate way, they will be available.

The General Secretary would like to request all the centers all over the world to commit themselves to the work of the dharma as they so sincerely have been doing during the life of the 16th Karmapa and, of course, under the auspicious direction of the four great Rinpoches. We have the responsibility to prepare things so that we can appropriately transfer responsibilities to the 17th Karmapa.

The General Secretary would like to draw your attention to some important things that His Holiness told him before he passed away, the will of His Holiness. One of the most important things is the completion of the shedra, the school. His Holiness wants this place to accomodate 500 monks studying the dharma. The second thing is the printing of the Kangyur that has been completed and distributed to different centers around the world. The Kangyur and Tengyur of course go together and His Holiness wanted that the Tengyur should be printed as has been done with the Kangyur. This is the second important project. The third is that of the building of the monastery in New Delhi. His Holiness has of course already done much important work towards federation of this project. The land is three acres and was offered to His Holiness by the Government of India. His Holiness wanted the monastery to be built and completed. There is a monastery being built in Calcutta and it's almost ready. It's three stories high and we have the funds to make the work complete. But it's the three other projects that the General Secretary wants us to keep in mind. There is a similar school to the Shedra being built in Bhutan. It still needs a lot of work, so the General Secretary gives this information available to you so that you'll be able to give advices and suggestions to how to finish this work. This will be appreciated.

In the West, the two most important projects, to which His Holiness wanted our concentration, are two centers, that of Woodstock, New York, Karma Triyana Dharma Chakra, the building of a monastery there. The other one is Dhagpo Kagyu Ling in France.

Dr. Sitichen, a great patron of His Holiness, from New York, unfortunately couldn't attend this meeting but has sent a letter which the General Secretary would like to be read for everyone.

"To Mr. Damcho Yongdu, General Secretary of His Holiness Karmapa.

Dear General Secretary,

Although I will not be present physically for the auspicious services to be held for His Holiness, my heart is with Him and with you. To me His Holiness' passing represents the way by which His Teachings and Blessings will last forever. In accordance with this understanding I request you to present the following point on my behalf during the general Dhanna-meeting.

1) I commit myself to do everything within my ability to assist the Karma Triyana Dharma Chakra, to complete the proposed monastery at Woodstock, New York, USA, as envisioned by His Holiness.

2) Upon arriving in Hongkong to visit His Holiness, I stopped eating meat. In memory of His Holiness disease of cancer of the stomach I vow to continue this practice of eating no meat. My sincere hope is that the Eminant Rinpoches at the dharma-meeting shall adopt a resolution that Westeners be taught by their Tibetan gurus to change their habit of eating meat. In this way, Buddhas teaching of compassion and no killing could be actualized. I have already expressed this view to Venerable Kalu Rinpoche. Shamar Rinpoche, Jamgon Kongtrul Rinpoche when we met in Hongkong. I am grateful for your conveying this point to the meeting in my state. I honestly hope that this occasion will be the inspiration for our continued effort to bring the fruition all of the profound intentions of His Holiness.

Sincererly signed, Sitichen "

APPENDIX Meeting in Rumtek, 1981

All in all, the completeness of the dharma lies in the practice and learning. Here, in the auspicious guidance of His Holiness we have been able to build the retreatcenter and not only that: people that are doing the traditional 3-year-retreat, their practices will be completed by the 15th day of the 12th month of the Tibetan calendar this year. On this day, all the retreatants will come out and they will, here at the monastery, perform the ceremony of displaying some of their experiences, such as the practices of the Heat-Yoga. In terms of their experiences, and realization-control of that, people will have the opportunity to see what is there, available for all of us, showing the fruition and benefit of the practice we are involved with. This practice of the 3-year-retreat will continue as was wished by His Holiness. That which will be displayed is signs of realization, like for instance, all the retreatants will in a cold winterday wear a very thin cotton cloth, soaked in water, and with the use of other means they will dry them and so forth. Like a demonstration of certain aspects of realisation, it is our hope that also Westeners in the near future will be able to participate in these practices of the 3-year-retreat and that the Sikkim Government will help to get the necessary permits to enable Westeners to stay for the retreat.

Concerning other projects, there are many Kagyu monasteries in Nepal around the Swayambhu and Bodhanath stupas, where work is being done, and at Namo Buddha where venerable Thrangu Rinpoche has built a retreatcenter. There are also 4 - 5 monasteries in Bhutan and also in Ladakh. One very important thing is the building of the monastery in Bodhgaya, which is of course the heart of buddhism, the most sacred Buddhist pilgrimage place. This monastery is being built under the auspicious direction of Beru Khentse Rinpoche, helped by his very good sponsor. Rinpoche is working very hard towards completing the monastery before the coming of the 17th Karmapa so that it will be appropriately ready for him to take residence.

In a way, this is a very sad occasion for all of us, but it is also a very inspiring or rather auspicious and joyful experience. Above all, the four tulkus and the other highest teachers and Rinpoches in the Kagyu lineage as well as the important representatives from other schools of Tibetan Buddhism and then we have representatives among the public from all over the world. This is definately very, very special and for that the General Secretary would like to express his joy and appreciation. And once again he would like to express his gratitude to the governments of India and of Sikkim, making this so easy for us. They have made it possible for us to travel back and forth very easily until the ceremonies and meetings are completed.

Speech of His Eminence Shamar Rinpoche

First of all, His Eminence Shamar Rinpoche would like to thank the General Secretary for giving this clear and precise explanation. Rinpoche would like to express his deepest gratitude to all of you for coming here, overlooking whatever difficulties and joining us at this very sad occasion, in some ways joining us in experiencing or sharing the sadness.

We have lost the greatest being of the world of spirituality, the greatest leader of the Buddha family. Henceforth, we have no return, we cannot stay in this state of sadness, we must concern ourselves with futures important work which is the preservation and spread of the Buddha dharma. If we are able to continue to preserve the teachings, that itself explains that enlightened beings who reincarnate to spread the dharma will continue to do that. So here we have an important responsibility. The most joyful side of this situation is that among all the incarnate teachers, bodhisattvas who voluntarily take birth for the benefit of beings, the most pious, the ultimate one, is Gyalwa Karmapa. Though other fairly enlightened teachers display amazing wonderful things and miracles towards benefitting beings, the work of the 16th Karmapa is totally inconceivable. The coming of the 17th Karmapa is going to take place definitely as has been manifested by his predecessors, one performing greater work towards benefitting beings than the other. As they begin to grow they definitely manifest the ability of their predecessor. From that point of view, we have something to look forward to.

To be able to continue the work of His Holiness properly until the coming of the 17th Karmapa, the General Secretary explained that the Rinpoches will be taking the responsibilities and Shamar Rinpoche says he will definitely fully take the responsibility. Both inside and outside, both for His Holiness's seat here in Rumtek and elsewhere of different Dharma-centers and work towards the fulfillment of His Holiness's wishes, which is to continue the existing of the Dharma in the world. We will commit ourselves towards that direction. Rinpoche is telling this to you on behalf of all of them (the four Tulkus). "We will not promise that we will do this as good as His Holiness but I promise we will try our best, ok?"

His Eminence would like to ask all of you that we all jointly express our appreciation towards the governments of India and Sikkim, their representatives are here and we will all like to express our gratitude.

Speech of His Eminence Situ Rinpoche

Actually I don't have any extra to say than His Eminence Shamar Rinpoche and Very Venerable Kalu Rinpoche and the General Secretary and many of our dharma brothers and sisters, I have nothing extra to say, but Mr. Jap appointed me, and because of that I have to repeat a little my way.

First of all, I'm very grateful for all of your understanding and feeling of what His Holiness really is, who he is, I'm very grateful for that. This time and ever since His Holiness arrived in India as a refugee, the Indian Government and the Sikkim Government have much helped, and now the way the Indian Government and the Sikkim Government

treat us and the way they understand what His Holiness is, I'm very, very grateful for that. This is really historical and I want you to thank the Indian Government and the Sikkim Government again.

Now I want to speak in Tibetan, because all the Rinpoches must hear what I'm saying.

The passing away of His Holiness Karmapa is a tremendous loss for the whole world in general and for Mahayana buddhists in particular, and to the followers of His Holiness most particularly. The reason Rinpoche is saying this is that the nature of the dharma, the meaning and the practice of the dharma is towards peace in the world. That being the work of His Holiness, is a loss for the world. As for Mahayana buddhists and for followers of His Holiness, we also share the concern of bringing about peace in the world. I have full confidence to say - I'm saying in English again - that in this world any aspect of peace, relative and beyond that, without the profound meaning of the dharma is not possible. Because of that the dharma is very important, because of it's essential profound meaning."

The passing away of His Holiness is the greatest loss and the greatest sadness that could ever happen in our lives, at least in the life of Situ Rinpoche and in many ways it's a very personal loss, that we don't have the most radiant presence of His Holiness with us. The loss of the most profound intimacy that we have, some personal innate relationships that all of us have. Yet, generally speaking this is not something impossible, the death of His Holiness, it has happened to all the 16 Karmapas. This passing away of the 16th Karmapa can be looked at as the preliminary or the beginning of the 17th Karmapa, signals of the beginning of the 17th Karmapa and so from that point of view, there is no need for us to be discouraged, to feel totally at loss, uptight.

In a way, we have the feeling that we don't have His Holiness with us physically, the remains have been buried, the only thing left is the ashes. It might look like that, but in reality the presence of His Holiness is definitely with us. His Eminence Shamar Rinpoche, Jamgon Kongtrul Rinpoche, Gyaltsap Rinpoche, Kalu Rinpoche, Dabzang Rinpoche, Tenga Rinpoche, Thrangu Rinpoche and himself, they are definitely the heart sons of His Holiness and have been since beginningless time, the heart of the lineage of Mahamudra, they have the realisations of His Holiness, the transmission of the Mahamudra lineage. Rinpoche says that while the cremation was going on and Rinpoche came out to give the mandala offering, His Holiness's heart fell out from the Northern door of the cremation temple and the heart is with them. This signifies that the heart transmission is with his heart sons and that he is with all of His followers and that he is with all sentient beings. That His Holiness's heart came out from the Northern door of the stupa is one of the most historical miracles that ever happened. When Gampopa passed away, the same thing happened, and the heart of Gampopa is still with us as one of the most important objects.

I've talked to all the Rinpoches and the General Secretary and I'm now telling all of you. I want this precious object which is a proof of that his heart is for the benefit of all beings, in the relative and ultimate, both, not only ultimate, both! Always! This great significance or sign, I want it to be treated as it is, even in our material world, I want to be made a stupa out of solid gold, big size, at least two or three feet high. When this is finished I will offer and put in this heart for everybody. Until that, this heart came in my hand, because of that I will keep the heart with me."

Answer to the question of how His Holiness will incarnate is actually witnessed by how the previous Karmapas came, leaving behind the appropriate documents and each Karmapa in the successive line manifested equally great abilities, in fact, one manifesting greater abilities than the other in this successive line. That is the way it is going to happen and continue. As far as the finding of the 17th Karmapa is concerned, we don't have to wony at all.

The root of all beings is that of mind, the root of the mind as that of the Buddha-nature which is to say that all beings are buddhists.

I can say that all beings are buddhists. What is happening is that because of the confusion of beings, they have failed to recognize what they are. Now, in the West, there are many centers that have started. What this exactly means is not that Lamas who are travelling around are trying to find different ways to push or impose the dharma on others, nor are we, the students, trying to run and look for the dharma because the truth of the dharma is proving itself. The dharma is the truth and that truth is capable of proving itself, and that is exactly what is happening. His Eminence doesn't want to say there are many centers, but there are a couple of hundred centers. Those of you who are committed to the flourishing and increase of the centers, actually he doesn't thank to anyone of you, because it's your work towards benefitting sentient beings and yourselves. For that Rinpoche is very happy and would like to thank all of you. One very important thing is that the dharma is going to continue to flourish. There is no doubt about it all. But you still have the responsibilities to continue to work for the dharma.

The core of what is important is that in terms of the physical presence of the 16th Karmapa, we will not experience that anymore. In this form His Holiness will not continue to be with us. The fullfillment of His Holiness' wishes lies in our fullfillment of the different projects that His Holiness initiated and envisioned and started. That is the concern for benefitting sentient beings without discrimination. That is all. That is the nature of the pure dharma and the wish of His Holiness. In order to fulfill that wish we are involved in different centers, with different projects and work and if we also work towards the fulfillment of the pure dharmic work, that is according to the wish of His Holiness. There is no other wish of His Holiness than to work for the relative and ultimate happiness of all beings and to work towards the elimination of the suffering of beings. That is the wish of the Buddhas of the past and of the future and also the wish of His Holiness

All of us have met His Holiness and received teachings and guidance from Him and many Rinpoches and teachers have travelled around to give teachings. You have the opportunity to make this precious life totally worthwhile. And

to continue to do that is extremely important because whatever goodness you've integrated from these encounters, you have them with you. But if you do not continue there is no accomplishment. So to work towards the completion of that is important.

I have an example: I have a plate of grain, rice or something. If I destroy the skin and eat it, my stomach will be filled for 12 hours, only this, but the grain is finished. But if I plant this grain properly, next year I got 50 times more, the year after more than this. After some time of continuously taking care, this one plate of grain will be sufficient food for all the people on earth. In this way, what we have now, might be little, but if we use and deal with it properly then it's more than enough. I have nothing more to say, I know all of you are doing your best, nobody can do more then his best.

I am sorry to interrupt, but His Eminence Shamar Rinpoche just told me, that about the golden stupa, I forgot to tell it in Tibetan, now I want to say it.

The General Secretary:

This is concerning His Holiness' heart. This is His Holiness' main seat and therefore must house His heart, and not only a two feet high stupa, but if it needs a five feet high stupa of solid gold, then the General Secretary is going to take the responsability that it will be made and kept here. He wants to say this on behalf of all the people in Rumtek.

Situ Rinpoche:

Now I have the promise of the General Secretary, and that wish is granted, with everybody here as witnesses. But I have a more important witness, itself is the witness. Because of this I don't need small things to prove that His Holiness is in my heart always. I don't need any signs of that. I'm very happy that the General Secretary says that the golden stupa will be more than two feet: five feet!

Shamar Rinpoche:

First they have to collect the gold.

Situ Rinpoche:

Gold is used for the peoples ears, hands and necks which is very important for themselves, but what is for universal peace Yes I just received a piece of gold. (From the audience) For this I am very happy. (Here people spontaneously give their gold-jewelery to Rinpoche).

Speech by His Eminence Jamgon Kongtrul Rinpoche

There is not much left to say after the speeches of the Rinpoches, the General Secretary and the others. We all basically have the same things to say, that we have to work towards the fulfillment of His Holiness's wishes.

That His Holiness is not with us physically, that we cannot see him all the time, is definitely the greatest loss for all of us. This brings tremendous sadness, that we cannot experience this presence of His Holiness. Yet, from the point of reality, there is no need for sadness, for feeling of loss, because as has been explained earlier, as happened to the Buddhas and bodhisattvas in the past, they change form and this is what is happening to His Holiness Karmapa. His Holiness is the king of the incarnating bodhisattvas. He uniquely recognizes himself, his successor, we don't have to doubt whether he manifests as a power of himself or not. His Holiness is definitely the knower of the three times. His Holiness knew very well about his passing away, not like an ordinary person who doesn't know about the future. There was a purpose and a need for his passing away.

Because of Rinpoches closeness to His Holiness, Rinpoche is expected to know more about His Holiness. We all know equally about His Holiness. He expressed to us his wishes. One wish is the flourishing and spread of the pure dharma. His work, outer, inner and secret, whatever he is doing, is nothing else than the pure dharma. Pure dharma, no politics. That is the nature of his work. So for us, we have to fulfill the wishes of His Holiness, committing ourselves to pure dharma practice, pure dharma work.

At this time of the passing away of the 16th Karmapa and until the 17th Karmapa comes, the four Rinpoches now have the responsibility to continue His Holiness' work. His Holiness' trust lies with them. They have been taken care of and trained by His Holiness since they were young. The General Secretary and everyone ask them to take the responsibility and all of the Rinpoches promise to live up to these responsibility towards the fulfillment of His Holiness wishes. As far as our involvement is concerned, the highest offering is the practice of the dharma. So it is extremely important that we put effort in our practice.

Rinpoche would also like to express his gratitude for your coming here, overlooking whatever difficulties and expenses you might have had, and that you have participated in the auspicious cremation ceremony of His Holiness. This is a sign of devotion and confidence in the Kagyu-dharma. Of course Rinpoche would like to express his personal gratitude to the governments of India and Sikkim. They realized that His Holiness' work is the pure dharma and as such, without their help, this could not have happened here.

Speech of His Eminence Gyaltsab Rinpoche

His Holiness who is and will be inseparable from us in the future lifetimes. His passing away is of great sadness and we are in some ways meeting some difficulties and hardships. It still remains the need to continue to work for the fulfillment of the wishes of His Holiness, which is working towards the availability of the pure Dharma which liberates all beings from suffering and brings them into the state of happiness. Those of us who have been disciples of His Holiness and who have entered the Dharma, our responsibility is to fulfill that wish, to bring all sentient beings into the state of happiness.

Among the incarnating teachers and bodhisattvas, His Holiness is of course the greatest and it is explained by his name Karmapa. He has been conferred such a name because he is the embodiment of the Buddhas and bodhisattvas of the three times and the ten directions. He is in the successive line of Karmapas, prophesizing about his future birth.

When His Holiness was here in physical presence, we had the opportunity of experiencing His physical presence which is the same as experiencing the physical presence and receiving teachings from the Buddha himself. At his point His Holiness is not physically present, yet treasuring and continuing towards the manifestation of what we have received from His Holiness, what he has given to us, continuing to prove ourselves, devote ourselves, is extremely important. Committing ourselves towards what we have received from His Holiness, wholeheartedly, with our body, speech and mind, it is this that is giving us the opportunity to be in his presence wherever he might be in all future times and lifetimes. The fulfillment of His Holiness' wishes, to practice the dharma of body, speech and mind, that is also the fulfillment of the wishes of the Buddhas and bodhisattvas of the ten directions. If this fulfillment comes true there lies the accumulation of merit and wisdom, relative and ultimate.

Rinpoche is overwhelmed by the respect and devotion you show towards His Holiness.

Speech by Jerome Landau, Karma Triyana Dharma Chakra Center, New York

Before His Holiness died, when we were in Woodstock, we spoke upon how after he did pass there should be a meeting at Rumtek Monastery with representatives from all the centers from all over the world. At first it sounded as if he was saying representatives such as Akong Rinpoche, Thrungpa Rinpoche and so forth, but then he explained that he ment also representatives such as we people, the people who are students of the dharma, students of His Holiness, students of the Rinpoches and teachers. And all of a sudden, we are all here and it happened exactly the way he wanted. The people that I have spoken to, we all seem to have these incredible stories of how we never expected to be here, and things just miraculously occured, how plane tickets occured, bookings occured or somebody else took over a job so we could be here.

The purpose of our being here is not only to honour His Holiness on this occasion and to pass on our respects to the Rinpoches, but it is also to help continue that which he began not just during this space and not just waiting for him to return but for even thereafter I think that myself and a number of other people I've heard talking, for the first time in the West, many of us are beginning to understand the fact that we are part of the lineage, that we are part of the Kagyu-tradition.

Just as we have read about so many teachers and their students who have carried the lineage on, we are part of that lineage and experience something that is very historical, that have only occured over centuries in Tibet. Now how can we carry this on? One of the ways His Holiness wanted us to do aside from our own practice and within our own centers, is to reach out which is part of the lineage. We must realize that we are one and the same and that we are working together although we geographically are in different locations. I think this is very important aside from everything else, that we are one of many centers and I think that through the General Secretary and the international Kagyu-center which His Holiness set up here, and for some of us around the various continents, that what we are going to begin doing is sharing information, sharing translations of Wangs and Initiations, keeping each other more informed through newsletters so that we can continue to have this feeling that we are together, so that when we go back to our own centers, the memory of what we had here, does not begin to dissolve. I think this is someting we should all keep in mind, so that when something occurs in one place, it will be passed on.

He was born in the East. He chose to die in the West. As Situ Rinpoche explained, he did that so he could, with his arms, encompass the entire world, which he did and his arms are still around us and we just have to keep reaching out to each other because we need support. We are involved in our own work and everything else and we got to keep reminding each other of our purpose here and part of our purpose for incarnating as we did and in the place that we did. Just a thought to remember, because a month from now on, six months a year from now on, we have to still keep remembering that we are part of each other and part of the lineage.

The secretary of the Government of Sikkim: Pasang Namgyal

Actually, there is not much left for me to say, as the Rinpoches have already spoken and many other eminant speakers also, but I would like to express my feelings very short.

In the past we committed ourselves to the spirit of the Dhanna and in the present, which we are sharing today and in the future I think it's very important to fulfill the wishes or instructions left behind by the great priest. Your cooperation and assistance is very important and I feel that with the blessings left behind by His Holiness and with the leadership of the Eminent Rinpoches and with our own efforts I hope we will fulfill the wishes.

Secondly, the assistance extended by the Government of Sikkim and the Government of India for the future plans towards the fulfillment of the great Gurus wishes, this has already been forwarded to you by the General Secretary Mr. Damcho Yongdu and there is nothing more to add to that by me. The accomodations here are very uncomfortable, but you realize yourselves the time and the situation and I hope you can deal with it. We have some hopes these things will be arranged for the better in the future as well.

Now a little information about Sikkim, I'm not very sure, but I think the 9th Karmapa consecrated the first monastery in Sikkim in the 16th century. There has been a lot of rebuildings, repairs, changes etc. but essentially we have completed the rebuilding of the monastery. Actually we had a plan to invite His Holiness. Next month they are going to do the inauguration.

Sikkim is a very small state, about 700 square km in size. We have already 85 monasteries, big and small. There are six bigger, three of Kagyu sect, three of Nyingma sect. The people have been helping and the government has also been there, giving their kind assistance. We are in the position of not having much income, but with the power and blessings and wishes of the great gurus, and what particularly has been pointed out to me by the General Secretary, is to express my thanks to His Eminence Situ Rinpoche who has kindly given word that whatever treasures which have been passed behind will be kept in Sikkim.

At this meeting, a number of other people, representatives of different dharma-centers from all around the world, also expressed their feelings and their gratitude towards His Holiness the 16th Gyalwa Karmapa. Unfortunately these speeches were not recorded by me.

Recorded and written down in February 1982.

"The Nectar of Dharma"

Kagyu International Newsletter



THE NECTAR OF DHARMA

Kagyu International Newsletter Volume I Number IV

Issued from the Office of
INTERNATIONAL KAGYU HEADQUARTERS
OF
HIS HOLINESS THE GYALWA KARMAPA
DHARMA CHAKRA CENTRE
RUMTEK - SIKKIM
INDIA

THE LAST WISHES OF HIS HOLINESS

Before the General Secretary, Mr Dhamchoe Yongdu, left Hong Kong on 15th October to return to Rumtek, His Holiness expressed His strong wish that the following three projects be completed as soon as possible, and directed the General Secretary to begin the work immediately upon His return:

- Completion of construction and opening of the Shri Karmae Nalanda Institute for Higher Studies in Rumtek.
- Construction of the Karmae Dharma Chakra Centre in New Delhi.
- 3) Printing of 500 sets of the Tangyur.

In accordance with these instructions, the General Secretary has committed himself to work toward the fulfilment of these last wishes of His Holiness to the best of his ability.



Kagyu International Newsletter

Twelfth Tshurphu Month, Water Dog Year (2109) February 1983

Issued from the Office of International Kagyu Headquarters Of His Holiness The Gyalwa Karmapi

His Holiness The Gyalwa Karmapa Dharma Chakra Centre Rumtek : Sikkim India

THE FOUR SEAT-HOLDERS

A Committee of four seat-holders consisting of His Eminence Shamar Rimpoche, His Eminence Tai Situ Rinpoche, His Eminence Tai Situ Rinpoche, His Eminence Jamgon Kongtrul Rimpoche and His Eminence Gyaltsab Rinpoche, the four tulkus who always accompany His Holiness, will manage Dharma Chakra Centre, Rumtek, and the Centres of His Holiness abroad until the coming of age of the XVIIth Karmapa. Each will hold the office of Regent for a period of three years, by rotation, or as decided by unanimous agreement of the four. The first 3-year regency has been assumed by His Eminence Shamar Rinpoche, and commenced from 1st January 1982.

On 31st December, the staff members of Dharma Chakra Centre gathered to pay homage to the Four Seat-Holders. Mandala and scarves were offered to each of the four by all present.

THE LETTER FROM THE FOUR TO THE GENERAL SECRETARY

Dear Mr Dhamchoe Yongdu, General Secretary to His Holiness,

We wish to express our most profuse and heartfelt thanks for the letter which you have so thoughtfully written to us. To this effect, we must say that His Holiness the XVIth Gyalwa Karmapa has brought us up under His most fatherly and compassionate care, teaching us all the fine points of manners and behaviour, and setting us on the right path for this and future lives. Having recognized us He blessed us with all the empowerments and teachings, thus transforming us into revered

The Four Regents of His Holiness

lineage-holders of the Kagyu Order, for which our gratitude knows no bounds.

With the passing away of His Holiness, the Supreme Vajra Master, in this degenerative age, we must combine our efforts with conviction and solidarity; and committing ourselves to the fulfillment of His Holiness' wishes, we will devote our efforts to the propagation of the Noble Dharma, and undertake the maintenance responsibility of the Holy Seats.

Last but not least, when the next Karmapa incarnation appears, we will turn over everything to Him intact, and will carry out our responsibility to return the Crown Jewel of the Kagyupas to His throne, and proclaim Him to all the

Jointly from the four Seat-Holders, given this 15th day of the 10th Tibetan month of the Iron Bird Year, signed and sealed.

d/----

HIS EMINENCE SHAMAR RINPOCHE
HIS EMINENCE TAI SITU RINPOCHE
HIS EMINENCE JAMGON KONGTRUL
RINPOCHE

HIS EMINENCE GYALTSAB RINPOCHE

\$ page 25 (from Vol. I, No. 4, 1982)

page 19 &

(from Vol. 2, No. IV, 1983)

page 19 &

Successor to the General Secretary

On 21st January, 1983 His Eminence Shamar Rinpoche, the present Chairman of the Committee of the Four Seat-Holders who are the representatives of His Holiness the Gyalwa Karmapa, and His Eminence Jamgon Kongtrul Rinpoche, one of the Four Seat-Holders, called a general meeting at Dharma Chakra Centre, Rumtek Monastery. The meeting comprised of all the officials of the Monastery, elder monks and representatives from each lay family.

The topic for discussion was the appointment of a new General Secretary and a capable and responsible person to work along with the General Secretary.

All at the meeting confirmed that Topgs Yulgyal, who had already been appointed as General Secretary by His Holiness the XVIth Gyalwa Karmapa previously, would continue to work as General Secretary.

Drungyik Tenzin Namgyal was appointed to work along with Topga Yulgyal and was unanimously approved by all present. A document certifying this was drawn up at the meeting and signatures affixed by all officials and representatives present. Drungyik Tenzin Namgyal has been working at Dharma Chakra Centre as the main Tibetan Secretary. Mr Namgyal is now the Deputy General Secretary.

On the morning of the 22nd January, Drungyik Tenzin Namgyal was formally appointed by the present Chairman of the Four Seat-Holders, His Eminence Shamar Rinpoche, And all members of the Sangha and lay communities of Dharma Chakra Centre, Rumtek Monastery, offered scarves of Topga Yulgyal and Drungyik Tenzin Namgyal as a mark of respect and good wishes.

Tibetan Originals

The originals of those documents which have been translated into English, are given here in a chronological order. $Doc\ T$ # is the number of the Tibetan document and $Doc\ E$ # is the number of the corresponding English translation.

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"Doc T 1" → "Doc E 1" Feb. 9, 1986

In this case the Tibetan original was illegible and was therefore retyped in Tibetan.

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"Doc T 2" → "Doc E 2" Feb. 23, 1986

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DHARMA CHARRA CENTRE
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May 4, 1988

THE GYALWA KARMAPA



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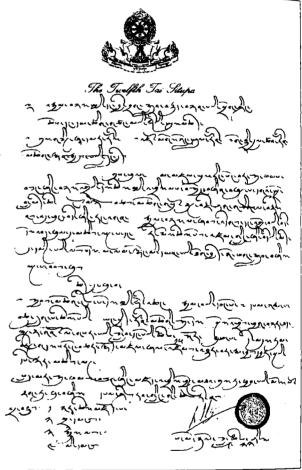
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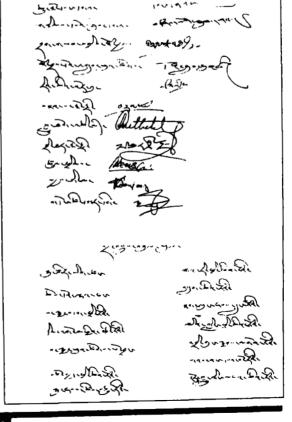


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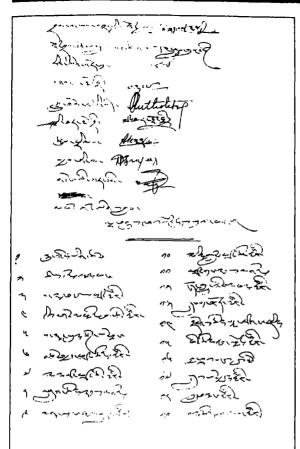
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3 pages: "Doc T 12" → "Doc E 14" Oct. 29, 1990

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रंशः अध्यत्रदेश्वरः तर्ररः तर्रः क्षेत्रः च न्यत् वृत्यः मुद्रेन्द्रः स्ट्रेन्द्रः स्ट्रेन्द्रः स्ट्रेन्द्रः स । राजभः द्रमाश्रमाताः विधारेन्द्रः गत्रः सन्वश्चर्ते वृत्यः स्ट्रेन्द्रः स्ट्रेन्द्रः स्ट्रेन्द्रः स्ट्रमाः बेरिण.वेषुः केरःहूत्रामाणकरातीयः द्वरास्तरः तराणवरः रक्षितायम् कुः हीरावायः रिकारः करात्रः رَمْ الْ الْمُعْمَ الْمُ الْمُؤْدِ : وَمَا لَا أَمْ الْمُؤْدِ الْمُدِي فِي الْمُحْدِي فِي الْمُعْمِ اللهِ الله سعاعة عد عسد فاح تره مدفع عامة معمد فرع عد . في حد في في سعد الدرم عد र्वभक्तिष्मर देव नेभार्केम द्रायम्भवाकः वर्षः माद्रभाय दे केर ग्रीक्या केर भार्दे हितः NAL पर एट्ट्रेस् में ने ना प्रमुख्या में में प्रमुख्या में प्रमुख्या राष्ट्रिय पर प्रमुख्या में प्रमुख्या में मन्तरवर्षात्र अध्य सुवार देवा में दिया दर तर्मा दिया दर तर्मा दिया के अला गुर प्रमुवार से मार् इनामहार्था विभावतिकातकपा विभाव क्षेत्रकाता कारा ह्या कारा हिनाम हन मानिन कार्ण विभाव के देबर्दः दे अर्द्धद्व कुमायके अदः बेर् देव महिते का निवास देव ता देव अदि व कुर व व कम् ७र्व.हेर् क्षित्र.लूर.सूर.ष्ट्र. क्रा.श्रुव.चर्ट.विस.चष्ट्रभनंतर.हे.व्या.स्टम.त्व.वर.ट्रम મેન્દ્રમામાં તું વૃષ્પેર માર્મ નવું લાય નુદ્ર ખાદ મેન્દ્ર મેન્દ્ર છે. ભૂભા મદભ વાસુદ મેન છે છે ન 'કુ र्देरकर्द्रम्बहेर पहरामक्षास्य अवास्त्रम्बहर्षेत्र हेनाकेर अवसः हिंद्रकाक क्षायकः चेमन्दर १८८१ विकास केपा पर १८ दें ने अस देश में आ लेपा पर १८८ दिया पा वर्षी द न्त्र द्रभाक्षे भेद्र प्रदेशकर अर्द्धन के भ्रायापदि भु देश दे के प्रदा नद्रम उपापद अर्थ प्रदेश परि देद द्विर दु तर्वेद दे भारत है है अपी दिवस परि हिंग वर्षात तरे वस है नाम वर्षा दि שאימים בַּצַּילים בַעַּמִים מוֹמִים אים בּצָים הַ בְּאַרִים בְּאַרִים מִימִים מּאַימִים בּאַיאַקּבּיאַני 원이 무리 건강하는데 가내는 함께 되었다.

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"Doc T 13" → "Doc E 15" Nov. 25, 1990

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1 45.64.2004. 0.04. 24. 34. 344. 42. 42.42.2.2.4.400.400. 12.4.66.24.4.84.4.4.400.000 dgia.te.asc. 4. se.adda.e.esc.ger.g.der.e.gu.ag.bj.c.ga.g.ac.a.guesdia.gaa.s.aqaa.gaa.gaa.gaa.gaa.ga त्त्रीरः त्रमेतं त्राप्तासाय्यायाना वृत्तवाताम् तर्माता । वर्षाः त्रापात्रवात् प्रवादरः । स्वतः वराञ्च पुरानास genne, finge, fe, did, ditte, ber . Louilines ier genifer greor glinden kenneranten वैष्यंत्रपुरमाचावे वार्षपुराके देवा वेता । १०वा १२८० मार्गमान्यु प्रतानके स्थान व्यवस्था वेदा के प्रतानु विदः दैःस्ट्रदमःगद्दरागददेराभटः नृदद्शस्यराचेनद्वामान्ते। मुद्राप्तायमःद्दराहः म्रवसामेन्युवाने विद्रा मान्येनानः विकासमान्यापानमान्द्राणाः स्त्रात्राह्यः हेन्यः स्त्रात्र्यः विवादयः पुरस्यः मृत्याः मृत्याः मृत्या सरः वतन्त्रस्य वस्तानेसः हाराया प्राप्ताना वार्षा स्वतः वस्तान्ति । त्राप्तान्ति । वस्तान्ति । वस्ताने । वस्ता त्रदुर्भन्यराधित् वितास्त्र वृद्दे स्थराष्ट्रित वैदायो हे । चारा के प्राप्त का विदाय विदाय विदाय विदाय विदाय व क्षेदरः चर्नुदर्भदर्नुबर्द्धवरदेवरण्डरंग्याचेयायरायद्वेतः यहदरन्दरप्नातुनामावन्त्रेदर**ौगतवर्गेदरौगतवर्गहरम**ामा वैत्यान्त्रयम्बरम्भानेत्रविदार्वेदार्वृत्ययः विद्याराष्ट्रयानेत्रियः विद्याद्वान्याविदार्वेदाव्याव्यक्षात्रे व المعدولين ودر مكاد ومدعف أم وماريود عدد وينين كاد بصد يد يكل قفل أود مود بالمعدود فاعد मान्त्रिक्षात्रवान्त्रान्त्राः दरः प्रवृत्मान्द्रदेशम् । वृद्धान्याः वृद्यान्यः वृद्यान्त्रान्त्रः वृद्यान्त्र acidec. g.danta.acigumifgigeniunidenielari.laciatilier. aguigandei.du,en,de. वहरत्येतः क्षेत्रवाच्युप्ताचार्यः वृत्ताः । इत्यादान् । इत्यादान् । स्वतः वृत्ताः । स्वतः वृत्ताः वर्षाः वृत्य विकासिकार्ये । स्वतः वृत्तावायः वृत्ताः । इत्यादाः । इत्यादाः । स्वतः । वृत्ताः । स्वतः वृत्ताः वर्षाः वृत्यः

"Doc T 14" → "Doc E 16" March 19, 1991



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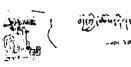




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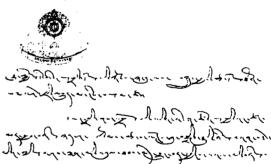
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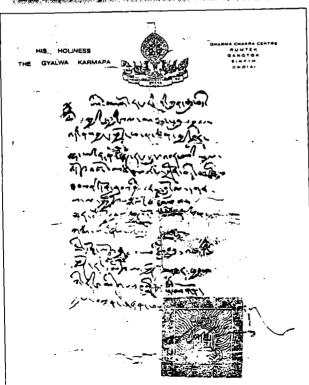


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ाक्ष्मा अल्यापाल क्षेत्रा के मुध्यस्य के द्वा कुण कवायेत्र ये के द्वान मुक्तादामा वनुवस्य स्ट मेवस तर्तुन द्वारा वर्षेट राज्युवका अविहासिक देवा वे क्रिया से दे वृद्धे तिवासिक राष्ट्रिय वर्षाः हे हेन्द्र वर्षाः हे आहे राम्याद्ययार बुद् हेबायाँ के इताप्त्रे भावसार वैदायान सुवसार स्वाह स्वाहर के विदाय सुद्धा स्वाहर हैं अहा ्रका नगर नहां ये देन में केते तहता करे क्या के अध्यक्षा वेंदा है प्रया वर्दे तह अहत यदे वर्षे देन यही કરવા કે દુકારણય મેચ કરાઈ પ દુવારા, ભેવા પહેલાદ કુ વહલા વચાર દુકા વર્ષો કર્યા માના માના હૈદા भुभ वापुरुषण र्वि द्वाराविषण द्वेश है के व्याप्त वर्गर वहुंबा है सा भवाष्त्र, देशवबुद वर्षेण द्वा तिक पूर्व देवक त्रिकेश के से पुरक्षित के तार है के किया है के प्रकार के किया है के क्षेत्र की की तान है। हु भेदायद्या । वृद्यम द्वापुदाववृद्धकृत् । यस्त्रदाव्यद्वयद्वर विश्व सुराभी व्यस्तावद विश्व देवाय हैंदर बहेस हरावेदन तरा अपूर्य ए.अपूर कहाहिना है। अपूर कि विवाद वाहि कि विवाद वाहिना हैन المعاجد الموحر بالرطف حديد الدما والمراجع بالمعال المعاجد ومحد بالأراع والمارة والمارة द्विभाष्युक्रतास्य भ्राप्तु भावद्वस्य दश्यक्ष स्थान् विभाग्ने विश्व के स्थाने स्थाने स्थाने स्थाने स्थाने स्थान नीद ह्या में पादे प्रदेश हर भाग पहुं दुवाय केंद्र पिंदे बाद ब्रिट् ब्रुक्त बुन्य देख महित्र हुन स्वरं सहक हिन मेनबाहु के बानुबा मेन केट केट द विका करका कि कि कि कर है। करवार प्रदेश के केवल कि के नाता का तह अक्ष विदायका नेकार कृत राहे में देव जिस देवा अस देव में वृद्ध बेच बाद का की विदार वद्यस्त्रात्यार इत्युक्तित्रक्षावर्ष्यावर्ष्यस्य स्वित्रेर केष्ट्रस्वकान्त्रः स्वयास्त्रक्षायान्त्रः स्वयाप्त हे अक्षत्र से जूबना प्रदेश किए क्षेत्र क्षेत्र के अन्य दश अविद्या हैया । अद्भ**ावने व हेना से सेटा देवेश वर्ष** का है ्रांग है पहेंच भेर के बट होबन हा दे देंब देंबाहरेंब बहुद होबेक केंच हा हुन करता हाईक कुल केंद्र है।

(T. C. Tara)
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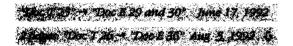
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मक्टलकृद् कक्ट्रस्ट स्टियर केट्स इसलस्ट से वेट्ट है।

હેલ્ય. હવું કર્મ કહેતા ફેય મેર્ટ કે કે માર્ટ કે તેમ જ સૂમા માર્ચન તામ દું હોય કહેર હોઈ છે. મેં મેં વધુ હવું કરે તેમ કુયા તમ પર મહે. કુરે તમામ છે વર્ષને કામ ⊏ પર જૂ સર મા મુખ્ય ને તેન માર્ચન તાપુ ફોન વમા એ પ્રાપ્ત કરે જ માર્ચ કર્મ કે કર્મ તમારે મુખ્ય નિયમ વધું કે પ્રમાન કર્મ તમાન હોય કર્મ તાપુ ફોન રમું કુ બરા સુંદ્રે મું તેમ તમા કુર મેં તે દું બમાણ તમારે તમાં મું તે તમા તમા ને તમાર હોય કોમ તાપુ તે તમા ક્ તે મું મા મું મું તેમ ત વક્ષ કું મું તે ફે બમાણ તમારે તા કે મું તમા તમા ન કે તમા તમા હોય હોય તાપુ કે તમા ક્ વધ્ય મા મું મું તે તમા મું કે તમા ફોર તાપુ તા હોય તમા તમા તમા ન કે તમા તમા ન કે તમા ફોર તમા કે તમા ફોર તમા કે ત

कका तुरी देक्तकप्रधान देव ,तर्वारेश प्रेवण देवका सेतावं . पर्यकार दराष्ट्र प्रेयू एट त्यू देवसाया संस्था क्रेट ताप्टी व इस कृति है बाग तुर्वे ,वाल क्रेट ताप्टी पुर कम्मानुष्यं क्रिक स्वत्य प्रवृत्ता स्वत्य क्रेट स्वत्य क्रेट स्वत्य इस ए इस नेत्र क्रिक क्रिक स्वत्य क्रिकेट स्वत्य प्रति क्रिक स्वत्य प्रवृत्ता क्रिक स्वत्य स्वत्य स्वत्य स्वत्य स्वाय स्वत्य क्रिक स्वत्य क्रिक स्वत्य स्यत्य स्वत्य स्वत्य स्वत्य स्वत्य स्वत्य स्वत्य स्वत्य स्वत्य स्वत स्टार स्वयं कर्ष र जार है। देश सहस्र पुत्र हैसा हैसा हैसा कर सुत्र हैसा है से स्वयं के स्वयं

वटक किर मुद्दे के बाद पर अपने मानवार अस श्रीयक मानद के दे कर प्रकार के स्वत को की प्रकार के प्रकार के प्रकार क दे प्रदास के प्रकार के अपने मानवार अस श्रीयक मानद के दे के स्वत के किस के प्रकार के स्वत के अस से प्रकार के प् दे प्रदास के प्रकार के अपने मानवार अस श्रीयक मानद के दे के स्वत के किस के स्वत की स्वत के स्वत की स्वत की स्व

हता हैदार, अविदास कर हो है है इस यदि धुंचण कथा करता कैंगा केंद्र एट मार्ग्य केंग्य हुंद्र आपने व्यवस्था है। वर्षेक्ष केंग्य पूरा प्राप्त का केंग्य केंग्य हुंग्य अकेंग्र क्षण कर का किस्सा क्षण है। या विश्व वृद्धा विश्व क वर्ष्ट्र अव्हरण प्रश्व वर्षेष्ट पृत्ती पुरासी क्षण क्षण केंग्य का किस्सा किस्सा किस्सा किस्सा किस्सा किस्सा की

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The three letters of H. H. the 16th Karmapa presented in the chapter "Analysis of the Letter":

His Holiness The Syalwa Karmapa



DRABHA CHAERA CENTE RUMIER, GANGTOR SPECIA.

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HIS HOLINESS THE GYALWA KARMAP



DIARMA CHAMRA CENT RUMTER DANGTOR SINCHIN

HIS HOLINESS
THE GYALWA KARMAPA



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THE KARMAPA PAPERS

This publication is the result of a detailed analysis of numerous documents. We are aware of the fact that there is probably more material relevant to this topic. Therefore we are grateful for any documents, letters, tapes or feed-back - whether they substantiate this presentation or refute it.

This book can be ordered at the address below. Please enclose the amount of FFr 60.00/\$ 15.00 / DM 20,00 / SFr 20,00 or the equivalent amount in other currencies. Every additional donation is welcome to cover the costs of producing this publication.

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