

EMA HO!

His Eminence
JAMGON KONGTRUL RINPOCHE
THE FOURTH



*A Sweet Song of Unending Connection Between the
Compassionate Guide and Those to Be Tamed*

EMA HO!

His Eminence

JAMGON KONGTRUL RINPOCHE

THE FOURTH

EMA HO!

His Eminence
JAMGON KONGTRUL RINPOCHE
THE FOURTH



*A Sweet Song of Unending Connection Between the
Compassionate Guide and Those to Be Tamed*

JAMGON KONGTRUL LABRANG

2004

Published by:
Jamgon Kongtrul Labrang
Correspondence Address:
P.O. Box 11015
Kathmandu
Nepal

© Jamgon Kongtrul Labrang, 2004

All rights reserved. Portions of this book or its translations may be reproduced in any form with the written permission of the Jamgon Kongtrul Labrang.

First Edition: 1998
First Reprint: 1999
Second Edition: 2004

Emā Ho! is also available in Chinese, French, Polish and German.

Cover design by:
Rafael Ortet

Text designed and typeset in Adobe Granjon by:
Nagarjuna Publications
Boudhanath & Barcelona
rafaelortet@wlink.com.np

Printed by:
Sewa Printing Press
P.O. Box 13228
Tripureshwor, Kathmandu
Nepal

CONTENTS

<i>Foreword by Ven. Khenchen Thrangu Rinpoche</i>	xiii
<i>Acknowledgements</i>	xiv
<i>Dedication</i>	xv
<i>Letters by the General Secretary of Jamgon Kongtrul Labrang</i>	xvii
<i>Long Life Prayer for H.E. Jamgon Kongtrul Rinpoche</i>	xxiii
<i>Prologue</i>	1
1. REQUEST TO H.H. KARMAPA	5
2. PROPHECY OF THE SIGNS	7
3. INSTRUCTIONS FOR THE SEARCH	10
4. THE FIRST SEARCH	12
5. CONFUSED AND DISAPPOINTED	14
6. THE KARMAPA'S VISION	16
7. THE SECOND SEARCH	18
8. A VERY SPECIAL EXPERIENCE	19
9. CELEBRATION	26
10. DESCRIBING THE EVENTS TO THE KARMAPA	29
11. TENZIN DORJEE'S CONFESSION	30
12. THE FINAL SEARCH	32
13. RECOGNITION OF THE FOURTH JAMGON KONGTRUL RINPOCHE	34

14. FORMAL ANNOUNCEMENT TO THE FAMILY	38
15. RETURN TO SANGHA	47
16. FIRST AUDIENCE WITH H.H. KARMAPA	51
17. FIRST AUDIENCE WITH H.H. DALAI LAMA	53
18. VISIT TO SHERABLING	56
19. FIRST AUDIENCES WITH H.H. SAKYA TRIZIN RINPOCHE AND H.H. MINDROLING TICHEN RINPOCHE	57
20. VISIT TO VEN. KALU RINPOCHE'S STUPA TEMPLE AT SALAGARA	60
21. RETURN TO HIS MONASTERIES	61
<i>Epilogue</i>	71
<i>Aspiration Prayer by Venerable Khenpo Tsultrim Gyamtso Rinpoche</i>	75

EXHIBITS

His Holiness the Seventeenth Gyalwa Karmapa's

Letter Describing the Signs of the Fourth Jamgon Kongtrul Rinpoche's Birth
Sketches of the Birth Place of the Fourth Jamgon Kongtrul Rinpoche
Letter of Recognition of the Fourth Jamgon Kongtrul Rinpoche
Proclamation about the Fourth Jamgon Kongtrul Rinpoche
Proclamation to the Sangha of the Authenticity of the Fourth Jamgon Kongtrul Rinpoche

His Holiness the Fourteenth Dalai Lama's

Letter of Recognition of the Fourth Jamgon Kongtrul Rinpoche
Name Bestowed to the Fourth Jamgon Kongtrul Rinpoche

His Holiness Sakya Trizin Rinpoche's

Name Bestowed to the Fourth Jamgon Kongtrul Rinpoche

His Holiness Mindroling Tichen Rinpoche's

Name Bestowed to the Fourth Jamgon Kongtrul Rinpoche



JAMGON KONGTRUL LABRANG



His Holiness the 17th Gyalwa Karmapa with
His Eminence the 4th Jamgon Kongtrul Rinpoche



His Eminence the 4th Jamgon Kongtrul Rinpoche,
Lodro Chokyi Nyima



THRANGU TASHI CHOELING

། ལྷིང་གཏུལ་བྱའི་བསོད་ནམས་དང་། ལྷ་མའི་རྣམས་རྗེ་དུས་ལས་མ་ཡོང་བ་ལ་བརྟེན།
སྤེལ་ཆེན་དམ་པ་ནམས། ལྷ་ལུས་བརྗེས་ནས། ལྷ་པ་ཡང་མཚོགས་ཀྱི་རྣམས་པའི་སྤྱ། ལྷོ་བ་
ནམས་ཀྱིས་ཞལ་མཛོད་སྤུལ་དུ་མཛེལ་ཞིང་། གསུང་གི་བདུད་ཚིའི་བལོ་སྤུལ་ལ་སྤྱོད་པའི་གོ་སྤུལ་
ཐོབ་པ་ནི། མོངས་དང་དང་། ཅལ་སྤོགས་རྗེས་འཇུག་མ་ཡིན་པར། ཡིད་ཆེས་མཛོད་སྤུལ་བསྐྱེད་
ལྟེན་པོ་མཚར་པའི་དྲགས་དང་མཚན་མ་ལུན་སྤུལ་ཚོགས་པ་དང་ལྷན་ཞིང་པོས་འཛིན་གནང་བ་པོས།
སློབ་གྲྲུང་མཛོད་སྤུལ་མཚུན་པའི་ཡོ་ཤེས་ཀྱི་གཟིགས་པས། ལུང་བསྐྱེད་གསལ་རྗེན་ཀུན་གྱིས་འབྲེན་
ལྟེན་གྱི་ལས་དུ་གྲུང་པ་བཅུལ་བས། པོས་འཛིན་གནང་བ་པོ་དང་པོས་འཛིན་གནང་བའི་མཚོགས་གི་
སྤུལ་པའི་སྤྱན་པ་གཉིས་ཀར་བརྗོགས་ཏུ་མེད་པའི་ཡིད་ཆེས་གྱི་དད་པ་དང་། རེས་ཤེས་བྱུང་པར་ཅན་
བསྐྱེད་ལུབ་པ་ཞིག་དགོས་པ་དང་། མ་ཟད་ལྷ་མ་གོང་མ་སྤྱུ་རྣམས་འདས་ནས། ཡང་སྤིང་མ་
ནོར་མ་འབྱུལ་བ་པོས་འཛིན་ཞུ་བའི་རྗེ་གོང་མའི་ཞལ་སྤོབ་ཡོངས་ཀྱི་ལས་འགན་དེ་ལས་གསལ་ཆེ་བ་མེད་
པ་ཞིག་ཡིན་ལྟ་བུས། ད་ལས་བྱུག་མཛོད་བསྐྱེད་འཛིན་རྗེ་རྗེ་སོགས་འཇུག་མཛོད་སྤུལ་གི་ལས་ལྟེན་
ནམས་ཀྱིས། ལྷ་རལ་དུ་མ་ལ་གཏོང་ལེན་ཐོག་འཇུག་མཛོད་རིན་པོ་ཆའི་ཡང་སྤིང་འབྱུལ་བུལ་པེས་
ཆེད་བྱུང་བ་འདི་ནི། ལྷིང་དམ་པའི་ཚོས་གྱི་ཆེ་བ། ལྷ་གསལ་དང་ལྷ་དུངས་པ་བརྟེན་པའི་མིག་རྒྱན་
དུ་གྲུང་ལྟ་བུས། པོས་འཛིན་ཞུ་བའི་གསལ་སྤུགས་གསལ་འཁོད་ཡོད་པའི་བྱུག་དེབ་འདི་ཉིད་
འཇུག་མཛོད་སྤུལ་ལྟེན་པའི་འབྱུངས་སྤྱང་དུ་མ་ཆེན་ཐོག་སྤྱང་བསྐྱེད་གནང་བ་ལ་སྤྱིང་ཐག་པ་ནས་
རྣམས་རྗེ་ཆེ་ཞུ་བ་ལགས།

ཞེས་བྱུག་སྤུལ་མེད་པས་

Thrangu R

གུས་
སུལ།



FOREWORD

By Venerable Khenchen Thrangu Rinpoche

On In general, at a precise moment in time, when disciples' merit and the lama's compassion connect with each other, the great and genuine beings will give up one emanation body and appear in another. Once again, disciples will be able to meet face to face with the supreme emanations, and to enjoy their portion of the nectar of their lama's speech.

Neither blind faith nor unsubstantiated supposition played any part in the discovery of the Fourth Jamgon Tulku. Wondrous and auspicious signs were visible for all to see, inspiring faith. The one who bestowed the recognition, His Holiness the Seventeenth Gyalwang Karmapa, whose omniscience beholds even hidden objects of knowledge, made a perfectly clear prophecy that made it possible for all to see the path to be followed. Therefore, it is important for us to have irreversible faith, and trust both in the one who bestowed the recognition and the one who is recognised as the supreme of emanations, for us to have complete certainty about what has transpired.

Once their lama has passed away into nirvana, the task of obtaining an unconfused, unmistakable recognition of their lama's reincarnation, is the previous lord's students' greatest responsibility. In carrying out this responsibility, the General Secretary, Tenzin Dorjee, and other members of the Jamgon Kongtrul Labrang endured great difficulty without any hesitation, and thereby found the reincarnation of the Third Jamgon Rinpoche in a way that was indisputably free of error. Such events as these are in general an extraordinary quality of the genuine Dharma, and in particular, they are an ornament for the eye of those with faith that causes the sacred outlook to grow.

This book clearly describes the process by which the Fourth Jamgon Tulku was recognised. I am deeply grateful for its publication, on this, the occasion of His Eminence's third birthday.

Thrangu Tulku

ACKNOWLEDGEMENTS

The Jamgon Kongtrul Labrang would like to acknowledge and thank Judy Cutler, Carole P. Christensen, Torkild V. Christensen, and Pao Yen for their contribution to the second edition of this book on how His Eminence the Fourth Jamgon Kongtrul Rinpoche was found, and also Marie-Claire Juigne for the French translation, Lee Ching Yuen for the Chinese translation, Anita Munk for the Polish translation, and Jutta Holme and Hella Lohmann for the German translation.

DEDICATION

With devotion and profound gratitude, the Jamgon Kongtrul Labrang dedicates this book to His Holiness Gyalwa Karmapa, Ugyen Trinley Dorje, the seventeenth in the line of the glorious incarnations of the Supreme Head of the Kagyu Lineage.

The Karmapa demonstrated his enlightened wisdom and compassion through his pure vision and recognition of the Fourth Jamgon Kongtrul Rinpoche as the rebirth of Jamgon Kongtrul the Great, Lodro Thaye, Jamgon Kongtrul Palden Khyentse Oser and Jamgon Kongtrul, Lodro Chokyi Nyima.

May the Karmapa enjoy long life, and his activity for the benefit of Buddhaharma and beings be perfectly fulfilled.



His Eminence the Third Jamgon Kongtrul,
Lodro Chokyi Senge (1954-1992)



JAMGON KONGTRUL LABRANG

Devoted to the Activities of H.E. Jamgon Kongtrul Rinpoche

October 5, 1998

Dear Friends in the Dharma,

Tashi On behalf of our precious Root Teacher, His Eminence Jamgon Kongtrul Rinpoche the Fourth, I greet you all. Tashi Delek!

It will soon be one year since the reincarnation of our beloved Third Jamgon Kongtrul Rinpoche returned to grace his seat at Pullahari Monastery, taking his place among us in this world, as the perfect Lord of his mandala.

Buddhadharma teaches that mind is beyond relative experiences of birth and death, and beings of great realisation take rebirth according to their compassionate motivation to benefit others. Looking back over the years, from the time that our beloved Third Jamgon Kongtrul Rinpoche manifested his own dissolution, it is clear that the continuum of the Guru's mind and blessings are unceasing. Until now, we have continued to receive his guiding inspiration to keep the wheel of his activity going until the present incarnation resumes them. The continual rain of blessings of the Guru's wisdom and compassion, and his continuum in his fourth incarnation has been a soothing taste of the truth of the Teachings.

Many disciples and devotees all over the world have been eagerly awaiting the formal announcement of the Fourth Jamgon Kongtrul Rinpoche by his Labrang. On the occasion of the publication of this book, I wish to take the opportunity to express profound gratefulness and thanks to His Holiness the Dalai Lama, to His Holiness Sakya Trizin Rinpoche, and to His Holiness Mindroling Tichen Rinpoche.

The Jamgon Kongtrul Labrang shall remain extremely honoured and profoundly grateful to the Supreme Protector of the Land of Snow, His Holiness the Dalai Lama, who, through his pure vision, granted his official seal of final confirmation of the Karmapa's prophecy of the rebirth of the Third Jamgon Kongtrul

Rinpoche on September 18, 1997. May the Supreme Protector of the Land of Snow enjoy a very long life and may his activity continue to flourish auspiciously.

To His Holiness the Glorious Seventeenth Gyalwa Karmapa, Urgyen Trinley Dorje, I, and all disciples with faith and devotion, are completely beholden to him for the Fourth incarnation of Jamgon Kongtrul Rinpoche. In truth, it is impossible for me, and everyone in the Jamgon Kongtrul Labrang, to ever express the depth of our gratitude and heartfelt thanks to the Karmapa for his flawless prophecy and recognition of the Fourth Jamgon Kongtrul Rinpoche. It is an activity that only the Karmapa, with his great qualities and wisdom, could have accomplished so effortlessly. Despite being in his early youth, he demonstrated his responsibility as the Karmapa and Supreme Head of the Karma Kagyu Lineage. The profound wisdom and words of advice from one so young, and the genuine care and concern he showed us throughout, has bound all of us with strong karmic connection to Jamgon Kongtrul Rinpoche in humility and profound devotion to the Karmapa. We fervently pray that the Glorious Seventeenth Karmapa will enjoy a very long life, and that his aspirations and purpose for coming to this world will be auspiciously fulfilled.

During the search for the Fourth incarnation, when I felt alone and inexperienced about the responsibility that lay before me, the late Drupon Dechen Rinpoche's very kind words of encouragement and advice, given from the bottom of his heart, and his pledge of support, will never be forgotten. Similarly, I shall also never forget the great kindness of the late Umze Thubten Zangpo for his constant encouragement to His Holiness Karmapa to recognise the reincarnation of the Third Jamgon Kongtrul Rinpoche.

It is impossible to talk about the activity of Jamgon Kongtrul Rinpoche without mentioning the Very Venerable Bokar Rinpoche, and the Very Venerable Khenpo Tsultrim Gyamtso Rinpoche. They are deeply respected and dearly appreciated by all of us in the Jamgon Kongtrul Labrang, for their contribution to the flourishing of Dharma in Jamgon Kongtrul Rinpoche's monasteries and retreat centres at Lava, India and Pullahari, Nepal. By Khenpo Rinpoche's singular effort, Dharma has reverberated from Pullahari throughout the world, and the spontaneous songs of realisation of Milarepa and the great masters have resounded joyously at the Stupa Temple of the Third Jamgon Kongtrul Rinpoche.

Finally, I wish to thank everyone, without exception, in the Jamgon Kongtrul Labrang, the Rigpe Dorje Foundations, and those serving in Jamgon Kongtrul Rinpoche's Dharma centres, for their sincere effort and continued dedication to the Guru's activity throughout the years. These demonstrations of devotion have

persisted despite personal and domestic obligations and, sometimes, even personal problems and difficulties. I also wish to thank all our benefactors, disciples, devotees and friends who have encouraged and supported our effort to fulfil the Guru's wishes and carry on his activity. The Fourth Jamgon Kongtrul Rinpoche will continue to reside at Pullahari Monastery, Nepal, and you are always welcome.

Yours in the Dharma,

Tenzin Dorjee
General Secretary to H.E. Jamgon Kongtrul Rinpoche



JAMGON KONGTRUL LABRANG

Devoted to the Activities of H.E. Jamgon Kongtrul Rinpoche

December 1, 2003

Dear Friends in the Dharma,

Tashi Delek on behalf of His Eminence Jamgon Kongtrul Rinpoche.

Jamgon Rinpoche is now nine years old (Tibetan age). It is more than eight years since he returned to be with his sangha and his presence has brought joy and hope for the future.

Rinpoche began formal education and training when he was five years old. He has grown up in the environment of his monasteries with his monks since he was a baby. Among his companions is a group of young monks near his age and they live and study together. They include the Very Venerable Dolpo Shel-ri Rinpoche who is eleven years old (Tibetan age) this year. His previous incarnation was a devoted disciple of Palden Khyentse Oser, the Second Jamgon Kongtrul Rinpoche, and he had the same faith and devotion for the Third Jamgon Kongtrul Rinpoche. He passed away in 1990 and bequeathed Tsakhang Gompa, his personal seat in Upper Dolpo, to the Third Jamgon Rinpoche. Their close relationship has continued in this lifetime and the spontaneous respect and concern that Dolpo Shel-ri Rinpoche has for the Fourth Jamgon Rinpoche is a sign of the karmic bond between the Teacher and disciple.

Our world today is fast and changing, materially rich and overwhelming, and greatly wanting in satisfaction and contentment. Speed in communication and easy access to information has offered great opportunities for improved understanding and knowledge, and also myriad prospects for trivial distractions, rumours and confusion. Advancements in technology have made daily life more easy and comfortable and eroded simplicity.

Lord Buddha's Teachings that real, unchanging peace and happiness cannot be attained through material gain is ringing clear and loud. More than ever, there is great urgency to preserve traditional spiritual values and the way of life that

has successfully guided practitioners of the Buddhist Path to attain genuine peace through inner cultivation.

The Guru is the cause of the development of the ground, path and fruition in a practitioner's being. He takes rebirth for lives and lives in succession for the genuine benefit of those with connection to him. Therefore, in these confused times, it is our vital responsibility to raise young Jamgon Rinpoche wisely, so that he is able to fulfil his heart wishes and activities for the Buddhadharma and for his many devoted followers in future, thus continuing the wheel of activity of his awesome predecessors.

I pray that the precious and sacred Fourth incarnation of the great Lodro Thaye will enjoy good health and long life, and the causes and conditions for smooth progress of the fulfilment of his aspirations and intentions for the Buddhadharma and for all beings.

This is the second edition and third printing of the English version of *EMA HO!* This book is also available in French, Chinese and Polish, and is being translated into German. The recognition of the Fourth Jamgon Kongtrul Rinpoche by the Supreme Head of our Lineage, His Holiness the Glorious Seventeenth Karmapa, is a reassuring sign which, I sincerely hope, will continue to inspire readers about the truth of the Buddha's Teachings and the activity of genuine Masters.

Finally, on behalf of everyone in the Jamgon Kongtrul Labrang, I wish to express our deep gratitude to disciples, devotees, and the Rigpe Dorje and Jamgon Kongtrul Foundations for their cooperation, encouragement and assistance. All our activities rely on financial support from donors. Their kind generosity have made it possible for us to fulfil the Third Jamgon Kongtrul Rinpoche's wishes and vision, and carry on his activity for Buddhism, our Karma Kagyu Lineage, and for humanity.

We are confident that His Eminence the Fourth Jamgon Kongtrul Rinpoche will continue the activities of his predecessors and that they will flourish. However, as he is still young and must focus on his training and education for some time as yet, I appeal to everyone for continual support of Rinpoche's activities.

Yours in the Dharma,

Tenzin Dorjee
General Secretary to H.E. Jamgon Kongtrul Rinpoche

༄༅། །འངམ་མགོན་སྐྱེས་པའི་ཞབས་བརྟན་སློན་ཚིག་འཆི་མེད་བདུད་
ཅིའི་སྐྱེད་བྱངས་ཞེས་བྱ་བ་བཞུགས་སོ། །

ཨོ་སྲ་སྟེ་སྟློ།

རྒྱལ་བ་སྐྱེས་པའི་ཕྱི་ལོ་ལྟ་བུ་གསུམ་ལྟ་བུ་པའི་ལྟ། །
ཕྱིན་སྐྱབས་ལྷགས་རྗེའི་གཏེར་ཆེན་སྐྱེས་ལྟེ། །
འཆི་མེད་དཔལ་སྟེར་ཡིད་བཞིན་འཁོར་ལོ་དང་། །
ཆོ་ཡི་སྐྱེས་ཆོགས་རྣམས་ཀྱིས་དག་ལེགས་སྟོལ། །

མཐོང་གོལ་མཚན་དཔེའི་ལང་འཚོ་དཔལ་འབར་ཞིང་། །
ཐོས་གོལ་དུག་ཅུའི་དབྱངས་སྟེན་རྣེ་བའི་གསོས། །
དན་གོལ་མཁུན་བཅུའི་མངའ་བདག་འགོ་བའི་སྐྱབས། །
རྒྱལ་མཚོག་ཆོ་དཔག་མེད་ཀྱིས་ཤིས་བ་སྐྱབས།

ཆོས་དབྱིངས་ནམ་མཁའི་གྲོང་ནས་མ་གཡོས་ཀྱང་། །
རྒྱལ་བ་སྟེན་སྐྱེད་དང་སྐྱབས་བརྟུན་སྟེན་པའི་མགོན། །
མཁུན་གཉིས་མཁའ་ལས་ཡི་ཤེས་འོད་སྟོང་འབར། །
ཟབ་ཞི་བསམ་མི་བྱུང་བའི་ཚ་བེར་ལས། །

སྐྱེད་གཉིས་བུད་ཤིང་རབ་བསྐྱེད་མི་ཟད་པའི། །
ལྷགས་རྗེ་ཆེན་པོའི་སྐྱིན་ལས་གར་བའི་དབྱིད། །
སྐྱབས་བསྟེན་གསལ་བའི་ཉིན་བྱེད་རིན་ཆེན་མཚོག། །
རི་སྐྱེད་དོ་རྗེའི་སྐྱེ་བུ་ཞབས་བརྟན་གསོལ། །

Song of the Elixir of Immortality

The Prayer for the Long Life of

H.E. Jamgon Kongtrul Rinpoche, Lodro Choyki Nyima Tenpey Dronme

Om Svasti Siddham

Noble Lama, you are the great treasury of the compassion and blessings
Of all the Buddhas and Bodhisattvas, the three sources and wisdom dakinis.
May White Tara, the Wish-fulfilling Wheel, who imparts the splendour of
immortality,
And the deities with the power of life,
Bring to fulfilment these virtuous prayers for your long life!

Simply to see you in the youthful resplendence of your major and minor marks of
perfection, liberates us.

Simply to hear your soothing, melodious voice, with its sixty qualities, liberates us.
Simply to think of you, sovereign of love and knowledge, and refuge for beings,
liberates us.

May Amitayus, the Buddha of Limitless Life, create all that is auspicious for you!

While never moving from Dharmadhatu's expanse,
You remain the protector of all Buddhist teachings and their essence, the practice
lineage.

Out of the breadth of your realisation of the ultimate and relative,
The thousand-fold radiance of your wisdom blazes.

Its luminous warmth, inconceivably deep and tranquil,
Completely burns away the thickness of the two obscurations,
And the brilliance of your inexhaustible, compassionate activity shines forth.
Supreme and precious sun who illuminates the practice instructions,
May you remain forever in your vajra form!

ཁྱབ་པར་དྲི་མེད་ཀམ་ཀེ་ཚང་གི། །
དོན་བརྒྱད་ཚོར་སྲིད་ཐེང་བ་བསྟར་བཞིན་དུ། །
ཚོས་དབྱིངས་མ་མེད་ལྷན་གྱིས་གྲུབ་པའི་དཔལ། །
ཚོས་གྱི་ཁྲི་ལ་བསྐྱལ་བརྒྱུ་འཚོ་གཞེས་གསོལ། །

རྒྱལ་བསྟན་བསྐྱབ་གསུམ་ཁྲི་ས་གཞི་ལ། །
བྱང་སེམས་དཔག་བསམ་ལྷོན་གིང་རྟག་ཏུ་བརྟན། །
གསང་བ་སྤྲུགས་གྱི་འབྲས་བུ་གཡུར་བ་ཞིང་། །
ཐེག་གསུམ་ཚོས་གྱི་ཁྲི་ལ་འཚོ་གཞེས་གསོལ།

བྱང་པེས་ཞི་བསེལ་བདུད་ཅིའི་རྒྱན་མཚོག་གིས། །
འགོ་བའི་ཚ་གདུང་མིག་མེད་འཛོམས་ནས་ཀྱང་། །
རིས་མེད་སྣང་བས་ས་གསུམ་ཀྱན་ཁྱབ་ནས། །
བསྟན་དང་འགོ་བའི་དམ་པ་འཚོ་གཞེས་གསོལ། །

འཁོར་ལོ་ཐ་མའི་སྤྱིང་པོ་ཟབ་ཡང་དག། །
མཐའ་དང་བྲལ་བའི་དབུ་མ་ཚེན་པོ་ལས། །
དབྱུང་གསུམ་རིག་པས་འགོག་མིན་མངོན་སུམ་གྱི། །
ཐུན་མིན་ཚོས་སྤྱིའི་བདག་ཉིད་འཚོ་གཞེས་གསོལ། །

སྤྱི་དང་ཡེ་ཤེས་ཚེན་པོའི་བདག་ཉིད་མཚོག། །
ཀྱན་བཏགས་སྣང་བ་མ་སྤངས་དེ་བཞིན་ཉིད། །
གཞན་དབང་རིག་པས་སྤྱི་བའི་རང་སའི་གནད། །
ཡོངས་གྲུབ་ཡེ་ཤེས་བྱར་མེད་འབྲས་བུ་ཚེད། །

In the line of the jewel rosary for the transmission of meaning,
Of the impeccable Karma Kamtsang teachings,
May you, the naturally present glory of the flawless expanse of totality,
Remain for a hundred aeons upon your Dharma throne!

Firmly rooted in the ground of your discipline, the three types of Buddhist training,
Is the wish-fulfilling tree of your mind of Awakening.
It is laden with the fruit of your Vajrayana practice.
On your throne for the teaching of the three yantras, may you remain long!

Your expedient and ultimate instructions, like cool, refreshing streams of nectar,
Extinguish the torment of all beings.
May you fill the three levels of existence with the brilliance of all the traditions,
And may you live long as the Lord of beings and the Buddhist doctrine!

The essence of the final cycle of the Buddha's teaching is profound and true.
Free from conceptual extremes, it is the great Middle Way.
It is not refuted by the three means of analysis, but is realised directly.
May you, the embodiment of this extraordinary truth, live long!

The essential truth does not reject projections of the conceptual mind.
The key point of naturalness is freedom from intellectual analysis of conditioned
phenomena.
Intrinsic wisdom is effortless.
This is the great result, which you, the perfect embodiment of enlightened form
and wisdom,

ལུང་མེད་ཟབ་རྒྱས་སྒྲིབ་བྱངས་འོད་བརྒྱ་པས། །
གདུལ་བྱའི་ཞིང་དེར་འདུལ་བྱེད་མངོན་སོན་པ། །
སྒྲིན་གྲོལ་ཡོན་ཏན་བརྒྱད་ཀྱི་བདག་ཉིད་ཆེ། །
དོ་རྗེའི་ཁྲིལ་བསྐྱལ་བརྒྱར་འཚོ་གཞེས་གསོལ། །

ཀུན་དགའ་བེ་རོ་རང་བྱུང་རྣམས་ལྟར། །
འཇམ་མགོན་སློ་གོས་ཚོས་ཀྱི་སེལ་སོགས། །
སྒོན་སྒོན་བྱང་རྒྱུ་ལམ་གྱི་གཞུང་ཤིང་གི། །
གཅིག་བསྐྱུས་གཞོན་ལུ་ཉིད་འཆང་དམ་པའི་གནས། །

ཅུ་གསུམ་ཚེ་ལྷའི་རོ་བོར་འཚོ་གཞེས་གསོལ། །
ཚོས་ཀྱི་དབྱར་རྩ་གྲགས་པས་ས་གསུམ་ཁྱབ། །
དེས་དོན་རིང་ལུགས་གསྐྱའི་རྒྱན་བཞེན་འཕྱིལ། །
ལྷག་བསམ་དྲང་སྲོང་བདེན་པའི་སྒོན་ཚིག་གིས། །
ཤིས་པའི་སྣང་བས་དགེ་ལེགས་རབ་རྒྱས་ཤོག།

ཅུས་འཇམ་མགོན་སྐྱེས་ཤིང་བཞི་པ་འཇམ་མགོན་སློ་གོས་ཚོས་ཀྱི་ཉི་མ་བསྐྱེད་པའི་སྒོན་མེའི་ཞབས་བརྟན་དེ་བཞེན་འ
ཇམ་མགོན་གོང་མའི་ལྷུང་བྱོན་གསོལ་འདེབས་ཞལ་བསྐྱར་ཏེ་ཞབས་བརྟན་འབྲི་དགོས་ཞེས་འཇམ་མགོན་མངོན་པ་
བསྐྱེད་འཛོན་དོ་རྗེས་རྟེན་བཅས་བསྐྱུལ་རོར་ཀམ་པ་ཨོ་རྒྱན་ཤིན་ལས་དོ་རྗེས་ཤིས་པ་དགེ་ལེགས་འཕྲེལ། །།

Directly reveal to your students,
Through your undiminishing, deep, vast radiance and melodious words.
Great embodiment of the eight capacities to bring others to spiritual maturity and
liberation,
May you remain forever for a hundred aeons on your vajra throne!

You are Ananda, Vairocana, Taranatha,
Jamgon Lodro Chokyi Senge and others.
As the culmination of your previous aspirations, and your path as a bodhisattva,
You are now the youthful epitome of them all, a sacred being.

May you, the essence of the three sources and deities with the power of life, live long!
May the thunder of Dharma resound throughout the three levels of existence!
May the ancient tradition of the ultimate meaning swirl powerfully like the
Ganges river!
Through our noble intentions and words of aspirations, with the power of truth,
like that of the sages,
May the brilliance of the fulfilment of these wishes bring liberation throughout all
the worlds!

This prayer of aspiration for the long life of Jamgon Lodro Chokyi Nyima Tenpei Dronme, the fourth incarnation of Jamgon Kongtrul Lodro Thaye, has been adapted from the "Prayer for the Swift Rebirth of H.E. the Third Jamgon Kongtrul Rinpoche" by His Holiness the Seventeenth Gyalwa Karmapa, Ugyen Trinley Dorje, at the request of Tenzin Dorjee, Jamgon Kongtrul Rinpoche's General Secretary. May all virtue and goodness blossom!

Translated by Ingrid McLeod



His Holiness the Sixteenth Gyalwa Karmapa, Ranjung Rigpe Dorje, with His Eminence the Third Jamgon Kongtrul Rinpoche

PROLOGUE

*From now until enlightenment, supreme lama
May we always serve and rely on you
May we persevere in practice and complete the Path
Giving up whatever is negative and perfecting the positive.*

Venerable Bokar Rinpoche

The Jamgon Kongtrul Rinpoches are the successive mind incarnations of Jamgon Kongtrul the Great, Lodro Thaye (1813-1899). Born in Kham, east Tibet, Lodro Thaye's previous incarnations go back to the time of Lord Buddha Shakyamuni, including deeply realised masters who were significant in establishing, preserving and upholding the Buddha's teachings. Among them were Ananda, the Buddha's devoted attendant and a main holder of His teachings; Dawa Sangpo, the Shambhala king who was the first to receive the Kalachakra teaching and practice from Lord Buddha; Aryadeva, the principle disciple of Nagarjuna; Thumi Sambhoda, who founded Tibetan written language; Lotsawa Vairocana, one of the twenty-five disciples of Guru Rinpoche, and also one of the first Tibetan translators of the Sutras and Tantras; Khyunpo Naljor and Dolpopa Sherab Gyaltsen, founders of the Shangpa Kagyu and Jonang lineages respectively; Taranatha, a great historian of the Jonang lineage; and Longchen Rabjam, the great Dzogchen master and one of the key scholars of the Nyingma lineage.

The first Jamgon Kongtrul Rinpoche, Lodro Thaye, together with Jamyang Khyentse Wangpo the Great and Chogyur Lingpa, founded the *Rime* movement in 19th century Tibet to transcend sectarianism among the Tibetan Buddhist lineages by emphasising the essence of the Buddha's teachings in each sect. Lodro Thaye, the heart disciple of the 9th Situ Rinpoche, Pema Nyinje, became a main holder of Karma Kagyu lineage and the root teacher of the 15th Karmapa, Khakhyab Dorje.

The Second Jamgon Kongtrul Rinpoche, Palden Khyentse Oser (1902-1952), the son of the 15th Karmapa, Khakhyab Dorje, was born at Tsurphu monastery,

and became the Karmapa's principle heart disciple. (The 15th Karmapa was the only one among the incarnations of the Karmapas who married.) A great meditator and a main holder of the Karma Kagyu lineage, Palden Khyentse Oser later became one of the root teachers of the 16th Karmapa, Ranjung Rigpe Dorje.

The Third Jamgon Kongtrul Rinpoche, Lodro Chokyi Senge (1954-1992) was born in Central Tibet. His birth was predicted by his previous incarnation, Palden Khyenste Oser, who gave the prophecy to his attending monks when he fell seriously ill. He told them to request the details of his rebirth from the 16th Karmapa.

The Third Jamgon Kongtrul Rinpoche was enthroned at Rumtek monastery at the age of six, and lived there all his life. As a heart disciple of the 16th Karmapa, Ranjung Rigpe Dorje, and a holder of the Karma Kagyu lineage, he helped to guide and support the monks at Rumtek monastery, including at the Nalanda Institute of Higher Buddhist Studies. He also travelled extensively bringing Buddha Dharma to devotees and students all over the world, upholding his root teacher's wishes and vision.

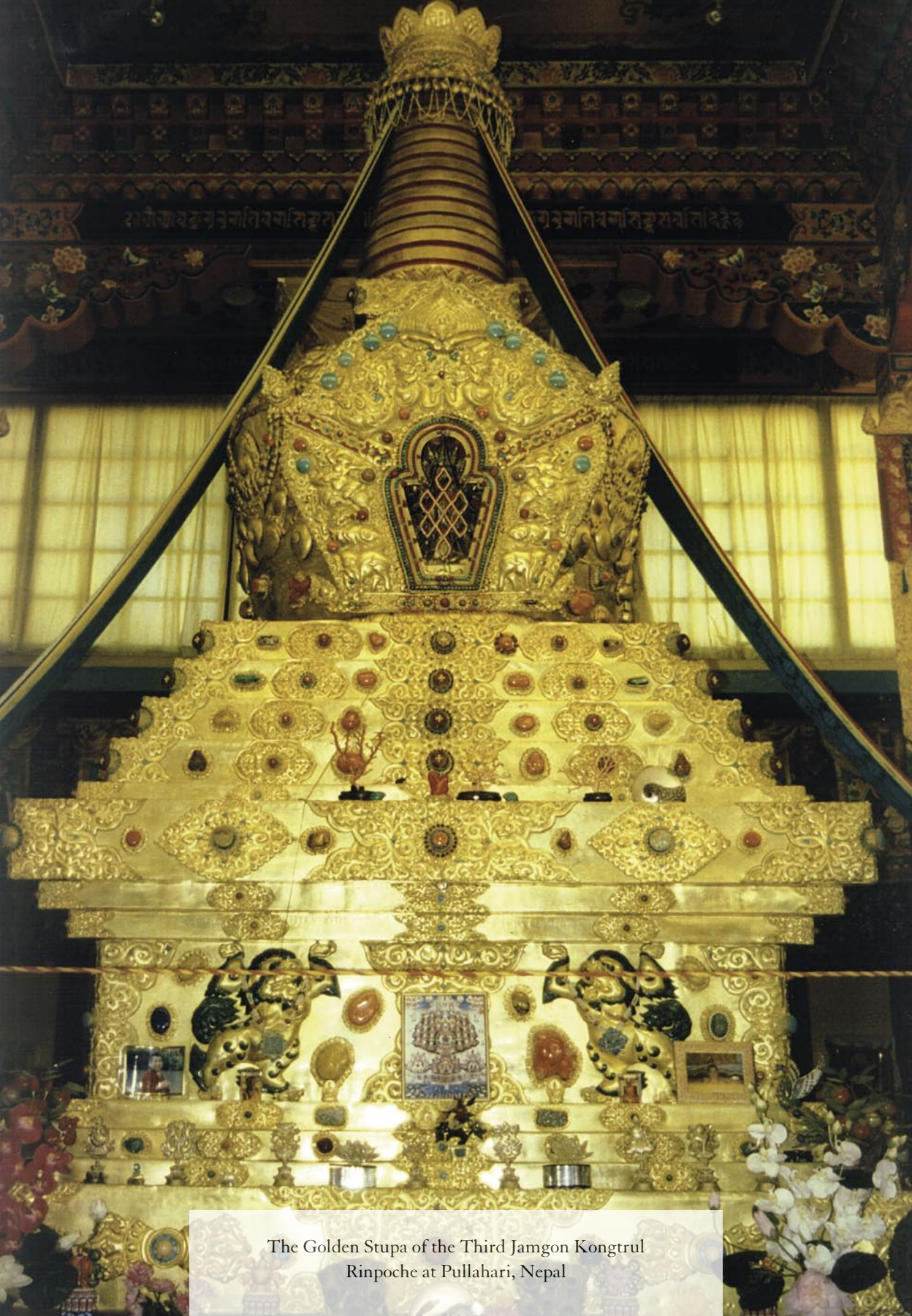
Known for his devotion to the 16th Karmapa, and for his wisdom, loving-kindness, compassion, patience, sincerity and reliability, he deeply inspired many who met him. His life was exemplary of the teachings, and though he passed away at a young age, he left behind a legacy for successive generations of practitioners through the examples he showed during his lifetime as a monk, a disciple, a spiritual teacher and guide, a friend, and a human being.

EMA HO!

His Eminence

JAMGON KONGTRUL RINPOCHE

THE FOURTH



The Golden Stupa of the Third Jamgon Kongtrul Rinpoche at Pullahari, Nepal

1

REQUEST TO THE KARMAPA

On April 26, 1994, the second anniversary of the parinirvana of the beloved Guru, the final ceremony for the Third Jamgon Kongtrul Rinpoche was held at his seat at Pullahari Monastery, Nepal, and his sacred body relic was enshrined within a golden stupa at a temple specially dedicated to him.

Three months later, in August 1994, the general secretary of the Jamgon Kongtrul Labrang, Tenzin Dorjee, and Sonam Chopel, journeyed to Tsurphu monastery in Tibet, the main seat of the Gyalwa Karmapa. They entreated the Karmapa, His Holiness Ugyen Trinley Dorje, the seventeenth incarnation of the Supreme Head of the Kagyu lineage, to recognise the reincarnation of the Third Jamgon Kongtrul Rinpoche. The Karmapa instructed them to perform 100,000 pujas of Guru Rinpoche and many prayers of supplication to the Guru for his swift return.

The following year, in April 1995, Tenzin Dorjee again visited the Karmapa at Tsurphu monastery to request news about the reincarnation. This time, a senior monk, Lama Siri, who had served the Second Jamgon Kongtrul Rinpoche, and Khenpo Chokey Gyaltsen, accompanied him. The Karmapa further advised them

to perform 100,000 tsok offering pujas to the protector, Mahakala, and many more prayers of supplication to the Guru for his swift return.

A month later, in May 1995, Tenzin Dorjee returned to Tibet to accomplish the wishes of the Third Jamgon Kongtrul Rinpoche: to place a golden crown on the roof of Palpung Monastery, the main seat



The Karmapa with Lama Siri, Umze Thubten Zangpo, Tenzin Dorjee, and Khenpo Chokey Gyaltsen. Taken in Tsurphu Monastery, April 1995

of Situ Rinpoche in Kham, East Tibet; to deliver and consecrate the Tara statues commissioned in Kathmandu for the newly built Tara shrine room at Tsandra Rinchen Drak in Palpung; and to initiate the construction of a retreat centre building at Dzungsho Deshek Dhupe Phodrang so that the traditional three-year Shangpa Kagyu retreat could resume again. (Tsandra Rinchen Drak and Dzungsho are Jamgon Kongtrul Rinpoche's seats in Kham dating back to the time of their founder, Lodro Thaye.) Two monks, Lama Tsewang Phuntsok and Phuntsok Tashi, accompanied Tenzin Dorjee.

On their way to Kham, they visited Tsurphu monastery. Tenzin Dorjee approached the Karmapa once again about the rebirth of the Third Jamgon Kongtrul Rinpoche. The Karmapa informed him that it was not yet time, but that he did have a good feeling about the reincarnation. This time his advice was to perform 100,000

tsok offering pujas to Gyalwa Gyamtso -- pujas of Jamgon Kongtrul Rinpoche's protector, the Six-Armed Mahakala -- and, once again, many prayers of supplication to the Guru for his swift return.

On their return from Kham in August 1995, another visit was made to the Karmapa. This time, he expressed further good feelings about the reincarnation, announcing that he would have good news about the reincarnation the following year.



(Top) The crown for Palpung Monastery in Pullahari, May 1995

(Bottom) The golden crown on Palpung Monastery, July 1995

2

PROPHECY OF THE SIGNS

As predicted, the next year, 1996, at the end of April, Tenzin Dorjee received a letter from the Very Venerable Drupon Dechen Rinpoche, encouraging him to visit Tsurphu monastery. He indicated that good news could be waiting for him. Therefore, on May 25th, Tenzin Dorjee once more journeyed to Tibet, accompanied by Sonam Chopel.

They met the Karmapa in his chambers at Tsurphu monastery around 11.30 a.m. on May 27th, 1996. It was the last day of the *Tse-Chu* pujas, and the giant *Gho-Ku-Chen-Mo* thangka was being displayed. Many devotees were attending the ceremonies that day and the Karmapa was about to grant them the long life empowerment of Buddha Amitayus. He said to Tenzin Dorjee, “Now I will let you know the good news, but come to me this afternoon.”

At about 2.30 p.m., the Karmapa personally handed Tenzin Dorjee his letter of prophecy of the rebirth of the Third Jamgon Kongtrul Rinpoche. Tenzin Dorjee recalls, “At that very moment, a single thunder clap roared in the skies. Sonam Chopel and I were together with His Holiness. When we left Karmapa’s room heading towards Drupon Dechen Rinpoche’s house, I noticed a very light rainfall and the sun was shining. We Tibetans call this type of rain with sunshine *Metok Char Pa* (Tib. rain of flowers). In our tradition, it is believed to be auspicious. “

Tenzin Dorjee and Sonam Chopel opened the letter describing the signs of the Third Jamgon Kongtrul Rinpoche’s rebirth in the presence of Drupon Dechen Rinpoche. In fact, they all read it together. Recalling that moment, Tenzin Dorjee said that he would never forget the kindness and sincere words of deep appreciation for the Third Jamgon Kongtrul Rinpoche, which Drupon Dechen Rinpoche expressed. They were very encouraging to him.

What Drupon Dechen Rinpoche said was, “This is not only your responsibility. I am certain that I speak on behalf of all Karma Kagyu. We share with you this

great responsibility to find the Fourth Jamgon Kongtrul Rinpoche. The Jamgon Kongtrul Rinpoches have been holders of this lineage, and so a pure reincarnation is very important. I don't have to express what the Third Jamgon Kongtrul Rinpoche did for Buddhadharma and the Karma Kagyu lineage in general, and especially for *Yishin Norbu* (Tib. wish-fulfilling gem, referring to the 16th Karmapa, Third Jamgon Kongtrul Rinpoche's root teacher) both during and after his lifetime. So, we will help in whatever way is necessary."



LETTER DESCRIBING THE SIGNS OF THE 4TH JAMGON KONGTRUL RINPOCHE

*By His Holiness the Seventeenth Gyalwang Karmapa,
Urgyen Trinley Dorje*

From here, in the direction to the south, the place is a distance of seven days on a good steed. A son was born in the year of the Pig, to a father whose name includes "ga" or "ma", and to a mother whose name includes "tha" or "kha"¹. There are eight in their family. As for the place, in front there is a great black mountain, its view partially obscured by the mountains to its right and left. Between, a mighty river rushes forth. The house is two storeys and well built; its door faces east. This vision of his birthplace has appeared to me. As for the pujas to be performed, if one hundred thousand tsok-offering pujas to the Protector and, as many as possible, the pujas of Gyalwa Gyamtso are done, his activity as the glorious protector of beings and the doctrine will be ensured. I therefore, grant this letter describing the signs of Jamgon Rinpoche.

Karmapa Urgyen Trinley Dorje
April 11, 1996

1 "ga", "ma", "tha" and "kha" are alphabets of the Tibetan script.

3

INSTRUCTIONS FOR THE SEARCH

The letter describing the signs of the Fourth Jamgon Kongtrul Rinpoche's birth did not exactly indicate where the incarnation could be found. Therefore, at 5.30 p.m. that same day as receiving the letter (May 27, 1996) Tenzin Dorjee and Sonam Chopel returned to see the Karmapa for instructions on how to proceed with the search.

They met the Karmapa outside his chambers. On seeing them, the Karmapa said, "There were good, auspicious signs today." When Tenzin Dorjee asked what had happened, the Karmapa replied, "When I first gave you the letter, there was a roar of thunder. Then there was a slight rainfall with sunshine, and I saw a rainbow above the hill in the south."

Then they all proceeded inside and Tenzin Dorjee requested clarification of the letter of prophecy. Karmapa asked his attendant for some paper, and began describing the place where the Fourth Jamgon Kongtrul Rinpoche was, while drawing sketches to clarify what he was saying.

Turning to a page in his notebook, the Karmapa drew a mountain with rainbows above it on the left, and the family's house on the upper right. The Karmapa explained that the mountain he had drawn was the one in front of Tsurphu monastery. Then, pointing to the family's house in his sketch, he pointed out that it was located south of that mountain.

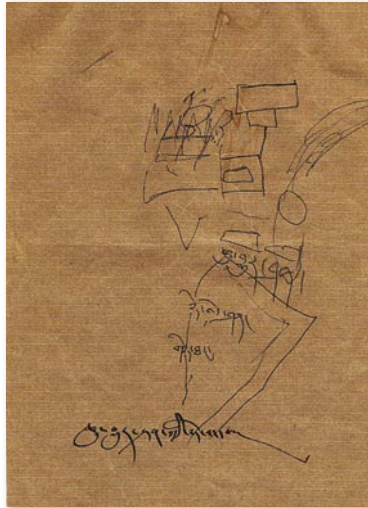
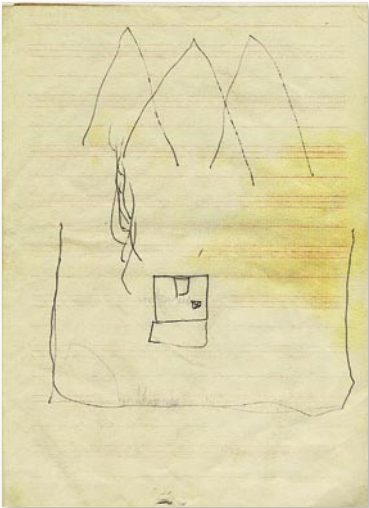
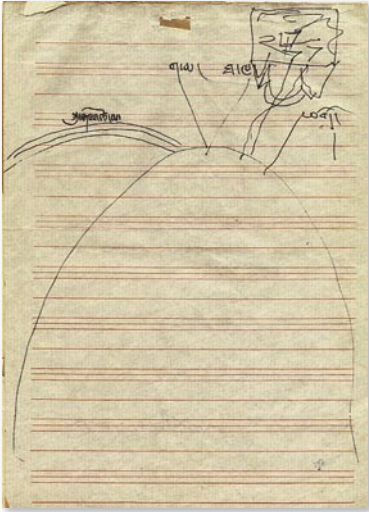
Then, turning to a fresh page in his notebook, the Karmapa casually began another sketch, indicating the family's home and the houses around it. Pointing to the enclosure-like drawing around the family's home, he said that there is a big black mountain in front of the family's home, flanked on both sides by mountains and partially hidden by them, like in his rendering. He added what looked like a spring or river coming from the mountain and remarked that, "there is water." Pointing to his sketch, the Karmapa said that the family's home was two storeys, and that the location of the door into the house faced east.

The Karmapa then started a third drawing on the back cover of his notebook. He wrote the names of three places on the sketch he was drawing: Chushur, Nyemo Hsien and Nye Thang, the latter two were names of the villages on the western and eastern borders of Chushur Dzong. However this time he did not offer much explanation.

Recalling that the family's home was south of the mountain in front of Tsurphu Monastery, Tenzin Dorjee asked the Karmapa to be more precise about its location. In reply, Karmapa said that it was around Chushur Dzong, and asked his

personal tutor, Lama Nyima, to write down "around Chushur Hsien" below the sketch. (The word "Hsien" means district in Chinese or "Dzong" in Tibetan.)

Finally, the Karmapa instructed Tenzin Dorjee to begin his search in the area south of Tsurphu, around Chushur Dzong.



Sketches by Karmapa:
 (Top) the first sketch.
 (Bottom left) the second sketch.
 (Bottom right) the third sketch.

4

THE FIRST SEARCH

It was Sunday, July 28, 1996, that the Karmapa advised Tenzin Dorjee and Sonam Chopel to begin the search for the reincarnation of the Third Jamgon Kongtrul Rinpoche on Wednesday, July 31st.

Tenzin Dorjee recalled that in August 1995 (Pig year), the Karmapa had told him that there would be good news about the reincarnation the following year. So now, he asked the Karmapa whether the Fourth Jamgon Kongtrul Rinpoche was born at the beginning or at the end of the prophesied year. In reply to him, the Karmapa said that the reincarnation was born “not in the beginning, neither at the end nor in the middle, but between the middle and end, nearer the end of that year”.

On the afternoon of July 30, Tenzin Dorjee and Sonam Chopel visited the Jokhang Temple in Lhasa. As traditionally performed before major and important undertakings, they offered a set of new robes and grains to *Jowo Yishin Norbu*, the very holy statue of Lord Buddha there. They also filled all the golden lamps at the Temple with fresh butter for offering the next morning.

Early in the morning on July 31, 1996, just as the doors of the Jokhang Temple opened, they went before *Jowo Yishin Norbu* and prayed with all their heart for success in their mission to find the Fourth Jamgon Kongtrul Rinpoche. At 9.30 a.m., they met the Karmapa’s personal tutor, Lama Nyima, and his personal attendant, Didi, both of whom were accompanying them on their search. The Karmapa had also provided them with his personal jeep and chauffer, Chogdrub.

Arriving in Chushur at around noon, the party began their search at the place of an old, huge and spreading walnut tree where, not too long before, the Karmapa had stopped for tea on his return from Tashilhunpo. The monk who had accompanied him, Venerable Umze Thubten Zangpo, informed Tenzin Dorjee and others in the search party that the Karmapa had stopped at two places around Chushur on his return from Tashilhunpo. One was at a walnut tree, and the other place was further up. After hearing about this, they decided on the walnut tree as

their starting point. Chogdrub had no difficulty finding the place as he was driving the Karmapa during his visit to Tashilhunpo.

They spent the entire first day and the next scouting the surroundings, enquiring about any baby boys born in the area during the last Pig year, even though the places they visited did not resemble the Karmapa's description. Tenzin Dorjee kept "the black mountain" well in his mind, and although he noticed a mountain that was black in colour everywhere they went, it never seemed to appear in front of them in the way the Karmapa had described. The search party also did not meet any children with any of the signs prophesied by the Karmapa. Tired and confused, they decided to return to Tsurphu to seek further clarification from the Karmapa.



In Chushur, taking a break in between the search:
Chogdrub, Didi, Lama Nyima, and Tenzin
Dorjee, by the Karmapa's car.

5

CONFUSED AND DISAPPOINTED

On the evening of August 1, the search party went back to Lhasa. When they arrived, they found that the monk, Phuntsok Tashi, who had recently arrived to attend the reincarnation once he was found, had become gravely ill. He had been admitted to the hospital. Already tired and confused, everyone's mood dipped further.

The next morning, the party went directly to Drupon Dechen Rinpoche's residence at Tsurphu Monastery. He was very happy, but at the same time also surprised to see that they had returned so quickly. He asked if they had good news about the incarnation and they related their disappointment. Drupon Dechen Rinpoche became extremely concerned.

Rinpoche was very old, could not see well and was unable to walk. He brought out a khatak (a long piece of silk, usually white, offered to lamas on special occasions as a symbol of purity and auspiciousness) and gave it to Lama Nyima, requesting him to offer it, on his behalf, to the Karmapa. He asked Lama Nyima to tell the Karmapa that it was extremely important that he clearly reveal his qualities as the Karmapa now as the search for the reincarnation had so far been unsuccessful. He wished to remind the Karmapa that it was crucial to recognise the reincarnation of the Third Jamgon Kongtrul Rinpoche, something that he had been requesting him to do for a long time.

Drupon Dechen Rinpoche also advised Tenzin Dorjee to see the Karmapa immediately and ask him for whatever advice necessary, because there was nothing else that he could do but to depend on the Karmapa totally.

The party followed Rinpoche's advice and found the Karmapa in his chambers with Ashang Lodro, an administrator at the Monastery. Upon seeing them, the Karmapa said that they were on the roof when their jeep was returning. They had seen them going towards Drupon Dechen Rinpoche's residence and knew that they had not been successful in finding the reincarnation.

The Karmapa was told everything that happened during the search and that all the places they had visited in Chushur were unlike his description. Furthermore, none of the children they met matched the signs he had described.

At first, the Karmapa listened to them very seriously and then adopted a playful mood. He asked Tenzin Dorjee to bring him the letter he had written describing the signs of the Third Jamgon Kongtrul Rinpoche's reincarnation. The Karmapa sat as if in meditation, and said, "Let me see." He then interrupted his meditation saying that he first needed to eat some grapes, which were on the table before him. Then he again sat in meditation, but he still did not seem at all serious.

He then took a piece of kusha grass. Waving it before Tenzin Dorjee's face, he then pointed it towards the south of Tsurphu. He did that three times.

The Karmapa's playfulness agitated Tenzin Dorjee and made him more confused. To him, finding the new incarnation was an extremely serious matter, and he had suffered great disappointment so far, and had returned to consult the Karmapa. So, he was greatly dismayed that his concerns didn't seem to be taken seriously. In fact, Tenzin Dorjee wondered if the Karmapa might be too young.

6

THE KARMAPA'S VISION

After some time had passed, the Karmapa became serious again. He returned the letter that he had written describing the signs to Tenzin Dorjee, and said that he had nothing more or new to add. He advised that they return to Chushur to continue the search as he had instructed them previously.

The Karmapa told Tenzin Dorjee and the others there, that during the past year, he had had frequent visions of rainbows above the mountain in front of Tsurphu Monastery. Within the rainbows, he could see the Third Jamgon Kongtrul Rinpoche, luminous and with many lights. Then the rainbows, the vision of the Third Jamgon Kongtrul Rinpoche and the lights dissolved into each other and disappeared behind the mountain. The Karmapa added that the same vision had also often appeared in his dreams. Furthermore, he had visions of the alphabets indicating the names of the new incarnation's parents. This was the reason why he was telling them to search again at Chushur.

Tenzin Dorjee reiterated that they had been searching around the area in Chushur as he had instructed and he wondered if they should also search in the opposite area of Kamba Dzong where there were many villages. The Karmapa replied that they should not do so, but continue searching in the area around Chushur.

The Karmapa then walked them to the door. As they were leaving his chambers, he pointed to the mountain in front of the Monastery and once again described his visions, saying that during the past year he had had frequent visions of rainbows above the mountain in front of Tsurphu Monastery. Within the rainbows, he could see the Third Jamgon Kongtrul Rinpoche, luminous and with many lights. Gesturing with his hands, he continued that the rainbows, the vision of the Third Jamgon Kongtrul Rinpoche and the lights dissolved into each other and disappeared behind the mountain. The Karmapa again added that the

same vision had also often appeared in his dreams and he also had visions of the alphabets indicating the new incarnation's parents' names. Finally, he repeated his advice to them to return to Chushur once again and resume their search.

At that moment, the full meaning of the first sketch that the Karmapa had drawn earlier in May, when he was giving them instructions for the search, dawned on Tenzin Dorjee's mind. It was clear that the sketch was related to this vision.



7

THE SECOND SEARCH

On August 3rd, the party set out again. Arriving in Lhasa that afternoon, Tenzin Dorjee and Sonam Chopel visited the *Tsering Che Nga Gon Khang*, the shrine of the protectress Tseringma in the Jokhang Temple. They went there to make offerings and to pray for success in finding the reincarnation. It was at that shrine, many years ago, that an especially auspicious event occurred when the Third Jamgon Kongtrul Rinpoche visited it for the first time as a very young child.

The next morning, on August 4th, the party drove to Chushur the second time. At about 11.15 a.m., they arrived at the place of the walnut tree where the Karmapa had stopped on his return from Tashilhungpo, and they separated into two groups. Tenzin Dorjee paired with Lama Nyima, and Sonam Chopel paired with Didi. They decided to conduct a detailed search for every baby boy that had been born in the previous Pig year, taking photographs of each of them, and noting various details according to the signs that the Karmapa had described.

Tenzin Dorjee and Lama Nyima visited several families and found a few children who had been born in the previous Pig year. However, nothing else about them matched any of the others signs.

Shortly after, they came across a young boy from the area. His name was Thinlay and he agreed to help them. Through him, they met five babies who were born in the previous Pig year. However, once again none of their other details matched the other signs. Then young Thinlay suggested that they take the jeep and visit some villages nearby.

As their jeep approached one of the villages, the black mountain suddenly appeared very close and seemed to be coming right in front of them. Tenzin Dorjee was suddenly filled with hope.

8

A VERY SPECIAL EXPERIENCE

Alighting from the jeep, Tenzin Dorjee and Lama Nyima met a middle-aged woman. In reply to their queries, she said that she did not know of any babies like the one they were looking for.

Walking further along, they met a very young boy soon after. He offered to bring them to meet a baby who, he said, had been born in the previous Pig year. An older passer-by, overhearing their conversation, told them that the child was already 2 years old, and so they decided not go with the young boy.

They continued along and soon came across a young girl about ten to twelve years of age. She told them that she knew of a baby that was born in the previous Pig year, and they followed her to see him. After walking about fifty yards and just as they were approaching the house, a middle-aged woman with a baby bound on her back came out of the main gate. Tenzin Dorjee noticed that the baby was wearing a yellow shirt and a maroon chuba (traditional Tibetan clothing), and he had a bracelet of green beads around his wrist.

He asked the woman if the baby was hers. She replied that he was not, but that he was her grandson. Lama Nyima then asked how many were in their family. She replied that there were eight members in their family.

When Tenzin Dorjee asked after the baby's parents' name, he was told that his father's name is Gonpo, and his mother is called Yangkyi.

Recalling that moment, Tenzin Dorjee remembers, "The baby kept looking at me and he was smiling in a very special way. He was not afraid, even though we were strangers. He seemed very familiar. Then I realised that the black mountain, the river, and the family home all seemed to match the signs that the Karmapa had described in his letter. Sadness, yearning, and joy, all mixed together, overcame me. I had never experienced such a feeling before and I was very close to tears. Lama Nyima noticed and he reminded me to be strong and not to cause any suspicion in the woman."

It was exactly as the Karmapa had described: *“As for the place, in front there is a great black mountain, its view partially obscured by the mountains to its right and left. Between a mighty river rushes forth.”*

The family’s home and village faced the great black mountain directly. To the right and left of the black mountain were two other mountains partially obscuring its view. The black mountain was *Kha Ra Khyung Tsang*, “The Snowy Boundary of the Garuda’s Nest”, a holy mountain connected to Guru Rinpoche.

In the direction in front of the family’s home, a big river flowed deep down below which could be seen and heard from the home. The river was the Yarlung Tsangpo, and it separated the family’s home on the side of Chushur Dzong, from the black mountain, which was in Kamba Dzong, on the opposite side.

Tenzin Dorjee and Lama Nyima also noticed a spring between the black mountain and the mountain to its left. It reminded them of the Karmapa’s second sketch where he had drawn what looked like a spring or river coming from the mountain, saying that “there is water”.

“The house is two storeys and well built; it’s door faces east.”

The family’s home *was* two-storeys and well built, as the Karmapa had predicted. The house had a courtyard in front, with a gate where one entered the house. The gate directly faced east. It soon became clear that the “door” in the Karmapa’s letter, was actually the main gate into the house.

Tenzin Dorjee and Lama Nyima requested permission to enter the family’s home, and the woman, still carrying the child in question, obliged. She invited them into the second floor of the house, and there they met a lay practitioner. He was reading the “Sutra of the Good Aeon” (Tib. *mDo sDe sKal bSang*). The rest of the family was away at that time. The woman asked Tenzin Dorjee what they were doing in the area. He told her that they were from a very small monastery, and looking for the incarnation of a Khenpo.

Tenzin Dorjee then asked her when the baby was born. She replied, “It was in the previous year, on the Fourth day of the Tenth month.” Upon her reply, Tenzin Dorjee recalled the Karmapa’s reply to his same question: “Not in the beginning, neither at the end nor in the middle, but between the middle and end, nearer the end of that year”. Tenzin Dorjee and Lama Nyima thanked the woman and left the house. Once outside, they requested Chogdrub, and the local boy named

Thinlay, to look for Sonam Chopel and Didi, the other pair of searchers.

In the meantime, some curious villagers had gathered around and they learned from them that the village was called *Sehmed Hsien*, and there were about twenty-eight to thirty families there. They asked the villagers if there were any other baby boys born in the previous Pig year, and they were told that the baby they had just met was the only one in their village born in the last year. There were no other babies, boys or girls for that matter. They added that there was, however, one baby born that year from another village further down below.

After some time, Sonam Chopel and Didi arrived. They reported that they had found a child who was born in the last Pig year and with eight family members. But, it seemed that the child was born early in the year, as he was already able to stand. However, apart from those two signs, nothing else matched.

Without informing them about their experiences with the baby they had encountered, Tenzin Dorjee and Lama Nyima sent them to the house they had just visited.

About fifteen minutes later, both Sonam Chopel and Didi returned, excited and happy, exclaiming that they had a very good feeling about that baby. To them, everything about the place seemed to match what the Karmapa had predicted! Sonam Chopel said that when he and Didi arrived at the house, the grandfather showed them in. They entered the room and caught sight of the baby looking at his grandmother. They too noticed that the baby wore a yellow shirt and a maroon chuba, and had a bracelet of jade-like beads around his wrist.

Sonam Chopel said that he felt the child was extraordinary. Before he could stop himself, he blurted out “Rinpoche”. The baby turned around, looked at him, and smiled. At that very moment, Sonam Chopel said that he felt the similarity in the smiles of the Third Jamgon Kongtrul Rinpoche and the baby, and he was overcome with joy. Even before checking for any other signs, a strong feeling of confidence arose in him that the baby could be the reincarnation. He felt very happy.

Then all four of the party returned to the house. The baby’s father soon arrived. Enquiring after the mother, they were told that she was in the fields, and so they all went together to meet her.

The baby’s mother was among some other women harvesting wheat. She appeared very young and looked at them with wonder. Her husband introduced the party and Tenzin Dorjee asked her for her name, her age, when she was married, and her baby’s birthday. She replied that her name was Yangkyi. She was 21 years old and had married at 19 years old. Her baby was born in the previous year on the Fourth day of the Tenth lunar month.

Overall, the party was warmly received by the mother and the rest of the family, and everyone felt good about the events that day. Tenzin Dorjee and Lama Nyima also discovered that the first person, a middle aged woman, whom they met that morning after alighting from the jeep, and the young girl who had brought them to the family's home, were the baby's paternal grand-aunt and aunt.

Everyone felt that they had probably found the reincarnation of the Third Jamgon Kongtrul Rinpoche, and that the Karmapa would likely recognise this child as such.



The black mountain, Mount Karak, in front of the
Fourth Jamgon Rinpoche's family home



Tenzin Dorjee and Sonam Chopel with the Fourth Jamgon Rinpoche and his father, on the upper terrace of their family home



The Fourth Jamgon Rinpoche with his father and paternal grandparents



(From left) Didi, Yum Yangkyi, Tenzin Dorjee, Lama Nyima, Sonam Chopel, and Yab Gonpo



The first photograph of His Eminence the Fourth Jamgon Kongtrul Rinpoche taken with his father, August 4, 1996

9

CELEBRATION

That same evening, August 4, 1996, the party returned to Lhasa, arriving around 8 p.m. Changdzo Yonten Phuntsok, general secretary of the Second Jamgon Kongtrul Rinpoche, Palden Khyentse Oser, had arrived from Tsandra Rinchen Drak, Palpung, and Tenzin Dorjee related everything to him.

In 1955, Changdzo Yonten Phuntsok had received the prediction letter for the rebirth of the Second Jamgon Kongtrul Rinpoche from His Holiness the Sixteenth Karmapa, Ranjung Rigpe Dorje. He conducted the search and found the third incarnation in Lhasa.

A few months after the Third Jamgon Kongtrul Rinpoche's parinirvana in 1992, Changdzo Yonten Phuntsok visited Pullahari in Nepal. Tenzin Dorjee was very sad and bereft at that time. To comfort and assure him, Changdzo Yonten Phuntsok shared his personal experiences of meeting the Third Jamgon Kongtrul Rinpoche for the first time, and told Tenzin Dorjee that he would go through similar experiences in the future.

Changdzo Yonten Phuntsok said that the Karmapa would, of course, grant the prediction of the reincarnation of the Third Jamgon Kongtrul Rinpoche, and that Tenzin Dorjee, who had been so close to the Third incarnation, would find his reincarnation based on the prediction. He said that he would have a special feeling when meeting the reincarnation for the first time, and he would "know".

That evening in Lhasa (1996), Tenzin Dorjee admitted to Changdzo Yonten Phuntsok that it had been difficult for him to appreciate his words back in 1992, but he now understood following his own experience of meeting the baby that afternoon. Feeling very jubilant that they had found the reincarnation, everyone celebrated together over a very good dinner.



The Third Jamgon Kongtrul Rinpoche observing Changdzo Yonten Phuntsok treating a patient at Tsandra Rinchen Drak, 1991



His Holiness the Seventeenth Gyalwa Karmapa,
Urgyen Trinley Dorje

10

DESCRIBING THE EVENTS TO THE KARMAPA

At noon the next day, August 5, 1996, the search party arrived at Tsurphu Monastery and went to see the Karmapa directly.

The Karmapa appeared very calm and listened quietly as they recounted everything to him. He looked carefully at the photographs of all the children they had seen and heard about the baby they had met. The party told him that, except for the mother's name, all the other signs matched his prophecy.

The mother's name, Yangkyi, did not include either of the alphabets, "tha" and "kha", as the Karmapa had predicted. In reply, the Karmapa said that it was fine, as it did contain an alphabet from within the same group of alphabets.²

As the family's house was being described, the Karmapa brought out a model house that he had constructed with his Lego toy set. He asked if the house resembled the one he had built. Everyone was surprised that it, indeed, looked the same and told him so.

It was getting late and the Karmapa told them to take a rest and to see him again the next morning.

² Tibetan alphabets are generally grouped according to their phonetics. There are seven and a half groups, each group having four alphabets, and the last group having only two. The Fourth Jamgon Kongtrul Rinpoche's father's name is Gonpo, and the spelling of his name included the alphabet "ga". His mother's name is Yangkyi. Her name includes the alphabet "ka" which is from the same group of alphabets as "kha" which was predicted by the Karmapa.

TENZIN DORJEE'S CONFESSION

At 8 a.m. the next morning, Tenzin Dorjee went to see the Karmapa. (Sonam Chopel had left for Lhasa the evening before). When they were alone, the Karmapa asked him if he was happy with the baby that he had met the day before.

Tenzin Dorjee replied that although he was happy because everything had matched the prediction, his personal impressions and feelings did not matter as he was depending on the Karmapa to recognise the reincarnation.

The Karmapa said to Tenzin Dorjee that he was right. He explained that the reincarnation of the Third Jamgon Kongtrul Rinpoche was very important for all of Buddhism, and in particular, for the Karma Kagyu, because he is one of the Lineage holders. A mistake about his recognition would therefore mean that he would not be able to benefit the Buddhadharma and sentient beings, and he would also not be able to carry out his activity.

As the Karmapa was speaking, Tenzin Dorjee could not help feeling impressed that although he was still very young (12 years old at that time³), he was very clear about what he was saying and doing and about his responsibility as the Supreme Head of the Karma Kagyu Lineage. His prophecy and instructions had been precise. This was all apparent to Tenzin Dorjee now. However, it was only a few days earlier, when he had felt greatly disappointed after searching unsuccessfully for the reincarnation, that it had occurred to him that perhaps the Karmapa might be too young after all.

Overcome by regret about how he had felt, Tenzin Dorjee confessed to the Karmapa and cried. He said that he would do everything the Karmapa requested,

3 The Karmapa was born in 1985 and would be 11 years old at that time according to western calculations. However, Tibetans add another year to the calculation of age, and so the Karmapa was considered to be 12 years old at that time.

even returning to Tibet for months or even years to search further for the reincarnation. The Karmapa laughed. He told Tenzin Dorjee not to cry and blessed him.

Then, without any explanation, the Karmapa told Tenzin Dorjee to return to search for the reincarnation again! Surprised, Tenzin Dorjee asked the Karmapa, “What about the child that we met yesterday? Is he not the right one?” The Karmapa replied, “I am not saying that. But you should search once more.”

Tenzin Dorjee agreed to do so, and reaffirmed his vow to do everything the Karmapa instructed, searching for months and years if that was what he was asked to do.

When he inquired where to conduct the search this time, the Karmapa said that he should now go to the other side of the river. (That meant searching around Kamba Dzong, across the river from Chushur.) Tenzin Dorjee further asked how he should identify the reincarnation. The Karmapa’s response was to do so in the same way as he had done during the previous search, based on his letter of prediction.

Laughing, the Karmapa asked Tenzin Dorjee if he would like him to go along for the search too, while he handed him a stack of paper prayer flags to scatter from the highest point. He also instructed that the same people make up the search party, advising that they chant the *Twenty-one Praises of Tara* as many times as possible on their way instead of chatting with each other.

The Karmapa stated that there were small obstacles affecting the search, including the illness that the monk, Phuntsok Tashi, suffered. However, he said to Tenzin Dorjee that he would be fine.

Tenzin Dorjee then went to see Drupon Dechen Rinpoche and related what the Karmapa had instructed. Rinpoche seemed surprised, but said that if that was what the Karmapa had decided, then they should resume the search as he had directed. He also advised Tenzin Dorjee to entreat the Karmapa to be with them until the incarnation was found, as he had mentioned going with them.

So, that afternoon, before leaving to search for the reincarnation again, Tenzin Dorjee and Didi approached the Karmapa and entreated him to join them. The Karmapa laughed saying that he had already been there, and recommended that they leave soon.

12

THE FINAL SEARCH

On August 6, at around 3 p.m., the search party left from Tsurphu Monastery. They fetched Sonam Chopel in Lhasa and travelled to Kha Ra Shang, arriving there at about 6.30 p.m. The place was located below the black mountain. They spent the night at the home of one of the families in the locality.

At about 6 a.m. the next morning, they separated into two groups as before. Once again the plan was to make a detailed search. They would visit all children born in the previous Pig year, taking their photographs and noting their specific details. Tenzin Dorjee and Lama Nyima covered the area around the Kha Ra Gom Chung cave, and Sonam Chopel and Didi covered the area around the Kha Ra Yong Dzin Monastery. They searched extensively, walking 20 to 25 kilometres each day, over four long days. Covering four large communities, they found 117 baby boys born at various times in the previous Pig year. Some of the boys had eight family members and they were also born nearer the end of the year. However, nothing else about them matched the Karmapa's prediction. The black mountain was behind them, and there were no mountains in front of the area they searched. In fact, nothing in that place resembled the Karmapa's prediction.

It was tough and arduous. The sun was harsh, the terrain steep and mountainous, everyone was exhausted, and Lama Nyima was suffering from a bad toothache. Having combed the area, the group decided to end their search.

Early on the morning of August 11, they began their journey back to Tsurphu Monastery. On the way, they decided to revisit the village in Chushur where, a week before, they had met the baby who seemed to hold so much promise. As their jeep approached the village, they came across four young women walking in their direction. Among them was the young mother of the baby boy who was of interest.

It was still early, about 7.30 a.m., and they decided to stop at one of the two teashops there for morning tea. Passing the first, they made their way to the one further along the road. Inside the teashop, they noticed a photograph of the baby boy's grandfather on the official permit on the wall and realised that the teashop belonged to the baby's family.

The events that morning seemed good and, according to tradition, even auspicious. Therefore, they resolved to spend some time in the village. They asked some villagers they met if there were any children there born in the previous Pig year. It was confirmed again that, apart from the baby they had met a week before, there were none.

Tenzin Dorjee then recalled that there was a baby boy born in the previous Pig year in the village below. He decided that they should all meet that child. However, the one they found was born at the beginning of the Pig year and, in any case, nothing else matched the Karmapa's prophecy.

The search party returned to Tsurphu Monastery directly. Arriving at about 5 p.m., they went to meet the Karmapa, who appeared very relaxed. They described their experiences and presented him with the list of names and details of all the children they had met. The Karmapa asked, "Is that all?" He placed the new list, as well as the initial list, before him. Reviewing them briefly, he marked a dot against the name of the baby that they had met the week before in *Sehmed Hsien* at *Chushur Dzong*. It was getting late, and the Karmapa asked them to retire for the evening, as they were all looking exhausted.

13

RECOGNITION OF THE FOURTH JAMGON KONGTRUL RINPOCHE

On the morning of August 12, 1996, His Holiness the Seventeenth Gyalwa Karmapa summoned Tenzin Dorjee. It was about 8 a.m. when Tenzin Dorjee and Sonam Chopel arrived in the Karmapa's chambers. He was in a very happy and playful mood.

The Karmapa handed Tenzin Dorjee a letter, saying to him, "Now this is the Letter of Recognition of the Fourth Jamgon Kongtrul Rinpoche. Your Labrang should be happy. You have all worked very hard." He then offered a traditional golden silk khatak and a red blessing cord to present to the new incarnation.

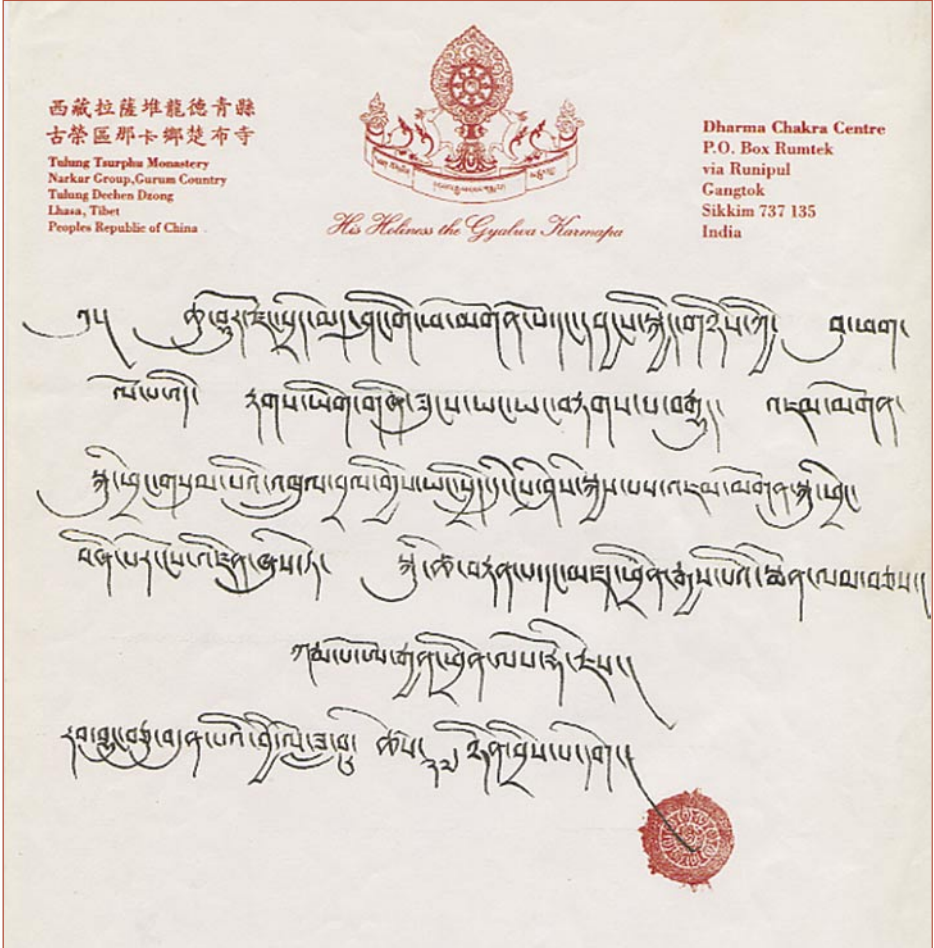
Leaving the Karmapa's chambers, Tenzin Dorjee and Sonam Chopel went to see Drupon Dechen Rinpoche to inform him the very good news. On hearing that the Karmapa had granted his recognition of the Fourth Jamgon Kongtrul Rinpoche, Drupon Dechen Rinpoche was overcome with joy and he began to cry. He said that he was very happy, so much so that even if he were to die then, he would still be very happy!



His Eminence the Fourth Jamgon Kongtrul Rinpoche with
Drupon Dechen Rinpoche. Taken in Tsurphu Monastery, 1996

LETTER OF RECOGNITION OF THE FOURTH
JAMGON KONGTRUL RINPOCHE

By His Holiness the Seventeenth Gyalwang Karmapa,
Urgyen Trinley Dorje



LETTER OF RECOGNITION OF THE FOURTH
JAMGON KONGTRUL RINPOCHE
*By His Holiness the Seventeenth Gyalwang Karmapa,
Urgyen Trinley Dorje*

In Chushur district in Sehmed Hsien, a boy was born in the year of the Pig to a father named “Gonpo” and a mother named “Yangkyi”. This boy and the circumstances of his birth have been carefully examined in accordance with the *Letter Describing the Signs*. Since I am now certain that this boy is undoubtedly the reincarnation of the Third Jamgon, I hereby offer my recognition of him as the Fourth Jamgon. I pray that his life be long and that his activity flourish.

Karmapa Urgyen Trinley Dorje
The Seventeenth Rabjung,
Year of the Rabbit, Sixth Lunar Month, Twenty-seventh Day

14

FORMAL ANNOUNCEMENT TO THE FAMILY

On August 16, 1996, Changdzo Yonten Phuntsok (the most senior member of the Jamgon Kongtrul Labrang), Tenzin Dorjee, Sonam Chopel, Phuntsok Tashi, and Dhundul (Changdzo Yonten Phutnsok's son), visited the family of the reincarnation at their home.

Calling them all together, Tenzin Dorjee formally announced to the grandparents, parents, and the rest of the family members present, that their baby had been recognised by His Holiness Karmapa, Supreme Head of the Kagyu Lineage, as the reincarnation of their Root Teacher, the Third Jamgon Kongtrul Rinpoche. On behalf of the Jamgon Kongtrul Labrang, he requested them to accept the Karmapa's recognition.

The family was a little surprised, but they all appeared very calm. The monks then performed the traditional ceremony of bathing the child. After that, they offered His Eminence the Fourth Jamgon Kongtrul Rinpoche a set of new robes and the golden silk khatak and red blessing cord from His Holiness the Karmapa.

The Fourth Jamgon Kongtrul Rinpoche was only eight and a half months old. He was the first child of the first son of his grandparents, and their only grandchild. Therefore, he was extremely precious and greatly loved by everyone in the family. His grandmother was especially attached to him. However, they were a good and gentle Buddhist family and they understood about reincarnation.

The grandfather, Lodro, seemed a very kindly man. Talking about his grandson, he told the visitors about an incident that had happened a couple of months earlier. The baby had suddenly become very restless, crying endlessly and unable to sleep at night. The family became very worried and consulted a doctor. However, the doctor could not find anything wrong with the child. Not knowing what else

to do, they brought him to see an uncle of theirs who was a monk. The divination (Tib. *mo*) that he did indicated that their grandson was disturbed because the family owned something that belonged to a monastery. The uncle also said that it might help to give the baby a name and so he was given the name, Tenzin Norbu.

The grandfather added that the divination did not make any sense at that time. No one in the family owned, or had taken, anything that belonged to a monastery. However, it was clear now, that his grandson belonged to the monastery.

As the head of the family, the grandfather spoke for all of them. He said that they all accepted His Holiness the Karmapa's recognition of his grandson as the Fourth Jamgon Kongtrul Rinpoche, and that they were happy that at least one member of their family would be of great benefit to beings.



The newly recognised incarnation, His Eminence the Fourth Jamgon Kongtrul Rinpoche, at home in Chushur, September 1996

PROCLAMATION

By His Holiness the Seventeenth Gyalwa Karmapa,
Urgyen Trinley Dorje

西藏拉薩堆龍德青縣
古茶區那卡鄉楚布寺

Tulung Tsurphu Monastery
Narkar Group, Gorum County
Tulung Dechen Dzong
Lhasa, Tibet
Peoples Republic of China



His Holiness the Gyalwa Karmapa

Dharma Chakra Centre
P.O. Box Rumtek
via Runipul
Gangtok
Sikkim 737 135
India

འཇིགས་མེད་ཀྱི་ རྒྱལ་ཁབ་འཕེལ་རྒྱུ་ལྟེན་ལྟན་གྱི་འཕྲོད་ལྗོངས་ལྟེན་ལྟན་གྱི་
འགན་ཁུར་བའི་ ལྷན་ཁག་གི་འཕེལ་རྒྱུ་ལྟེན་ལྟན་གྱི་འཕྲོད་ལྗོངས་ལྟེན་ལྟན་གྱི་
འཇིགས་མེད་ཀྱི་ རྒྱལ་ཁབ་འཕེལ་རྒྱུ་ལྟེན་ལྟན་གྱི་འཕྲོད་ལྗོངས་ལྟེན་ལྟན་གྱི་
འགན་ཁུར་བའི་ ལྷན་ཁག་གི་འཕེལ་རྒྱུ་ལྟེན་ལྟན་གྱི་འཕྲོད་ལྗོངས་ལྟེན་ལྟན་གྱི་
འཇིགས་མེད་ཀྱི་ རྒྱལ་ཁབ་འཕེལ་རྒྱུ་ལྟེན་ལྟན་གྱི་འཕྲོད་ལྗོངས་ལྟེན་ལྟན་གྱི་
འགན་ཁུར་བའི་ ལྷན་ཁག་གི་འཕེལ་རྒྱུ་ལྟེན་ལྟན་གྱི་འཕྲོད་ལྗོངས་ལྟེན་ལྟན་གྱི་
འཇིགས་མེད་ཀྱི་ རྒྱལ་ཁབ་འཕེལ་རྒྱུ་ལྟེན་ལྟན་གྱི་འཕྲོད་ལྗོངས་ལྟེན་ལྟན་གྱི་
འགན་ཁུར་བའི་ ལྷན་ཁག་གི་འཕེལ་རྒྱུ་ལྟེན་ལྟན་གྱི་འཕྲོད་ལྗོངས་ལྟེན་ལྟན་གྱི་
འཇིགས་མེད་ཀྱི་ རྒྱལ་ཁབ་འཕེལ་རྒྱུ་ལྟེན་ལྟན་གྱི་འཕྲོད་ལྗོངས་ལྟེན་ལྟན་གྱི་
འགན་ཁུར་བའི་ ལྷན་ཁག་གི་འཕེལ་རྒྱུ་ལྟེན་ལྟན་གྱི་འཕྲོད་ལྗོངས་ལྟེན་ལྟན་གྱི་
འཇིགས་མེད་ཀྱི་ རྒྱལ་ཁབ་འཕེལ་རྒྱུ་ལྟེན་ལྟན་གྱི་འཕྲོད་ལྗོངས་ལྟེན་ལྟན་གྱི་
འགན་ཁུར་བའི་ ལྷན་ཁག་གི་འཕེལ་རྒྱུ་ལྟེན་ལྟན་གྱི་འཕྲོད་ལྗོངས་ལྟེན་ལྟན་གྱི་
འཇིགས་མེད་ཀྱི་ རྒྱལ་ཁབ་འཕེལ་རྒྱུ་ལྟེན་ལྟན་གྱི་འཕྲོད་ལྗོངས་ལྟེན་ལྟན་གྱི་
འགན་ཁུར་བའི་ ལྷན་ཁག་གི་འཕེལ་རྒྱུ་ལྟེན་ལྟན་གྱི་འཕྲོད་ལྗོངས་ལྟེན་ལྟན་གྱི་
འཇིགས་མེད་ཀྱི་ རྒྱལ་ཁབ་འཕེལ་རྒྱུ་ལྟེན་ལྟན་གྱི་འཕྲོད་ལྗོངས་ལྟེན་ལྟན་གྱི་
འགན་ཁུར་བའི་ ལྷན་ཁག་གི་འཕེལ་རྒྱུ་ལྟེན་ལྟན་གྱི་འཕྲོད་ལྗོངས་ལྟེན་ལྟན་གྱི་



Karma Triyana Dharmachakra
352 Meads Mountain Road
Woodstock, NY 12498
USA

Karmapa Institute
B 19-20 Mehrauli Institutional Area
New Delhi 11016
India

1.

Dhagpo Kagyu Ling
Landrevic, St Leon Sur Vezere
24290 Montignac, Dordogne
France

西藏拉薩堆龍德青縣
古茶區那卡鄉楚布寺

Tulung Tsurphu Monastery
Narkar Group, Gurum Country
Tulung Dechen Dzong
Lhasa, Tibet
Peoples Republic of China



His Holiness the Gyulawa Karmapa

Dharma Chakra Centre
P.O. Box Rumtek
via Runipul
Gangtok
Sikkim 737 135
India

མཚན་མཛུགས་ལྟར་དུ་མཚན་མཛུགས་ལྟར་དུ་
མཚན་མཛུགས་ལྟར་དུ་མཚན་མཛུགས་ལྟར་དུ་
མཚན་མཛུགས་ལྟར་དུ་མཚན་མཛུགས་ལྟར་དུ་
མཚན་མཛུགས་ལྟར་དུ་མཚན་མཛུགས་ལྟར་དུ་
མཚན་མཛུགས་ལྟར་དུ་མཚན་མཛུགས་ལྟར་དུ་
མཚན་མཛུགས་ལྟར་དུ་མཚན་མཛུགས་ལྟར་དུ་

Karma Triyana Dharmachakra
352 Meads Mountain Road
Woodstock, NY 12498
USA

Karmapa Institute
B 19-20 Mehrauli Institutional Area
New Delhi 11016
India

Dhugpo Kagyu Ling
Landrevie, St Leon Sur Vezere
24290 Montignac, Dordogne
France

PROCLAMATION

*By His Holiness the Seventeenth Gyalwa Karmapa,
Urgyen Trinley Dorje*

Om Swasti! The one whom the Glorious One's flawless prophecy foretold would accomplish the enlightened activity of all the Victorious Ones, and to whom the great emperors of China paid homage by calling him "Rasuso Huwang, King of the Precious Dharma" is Karmapa, Urgyen Drodul Trinley Dorje. This proclamation is his.

To the people of the world, particularly to those residing in Tibet, Great China, India, Sikkim, Bhutan, Nepal, Hongkong, Taiwan, Malaysia, Switzerland, Singapore, Japan, America, and others; to the people of these great lands, to lamas, tulkus, laymen and women of every station, I offer this to you.

In this world, the sole source of happiness and benefit is the precious teachings of the perfect Buddha. That these teachings remain, flourish, and spread depends solely upon those who are capable of upholding them. In the lands of India and Tibet, many great beings holding high the incomparable blazing white parasol of the doctrine have come, and continue to come. The greatest of all of them is the one who, in this age of strife, performs enlightened activity that is truly miraculous – he is like the moon, the lord of the stars, who alone amongst the midst of luminaries is able to emit the cooling light. As the Victorious One, son of Shuddodanah, said in the *Samadhi Raja Sutra*, "The One who will perfectly benefit sentient beings will be called 'Lodro Thaye'. This is my prophecy."

The third incarnation of this great being, whose coming was foretold in the Victorious One's flawless prophecy, was without rival in the entire Land of Snow. He was lord of the completely perfect teachings; like a wish-fulfilling jewel, he dispelled the inner torments of all beings. He was the crown ornament of the lineage upholding the definitive meaning, the Karma Kamtsang. It is impossible to speak his name lightly or idly. The great sound of his name, "Jamgon Lodro Chokyi Senge," reduces samsara to shreds. According to his intention he has come again, this great friend of the Teacher's doctrine and of all beings, even those who do not know him. He was born to the south of the Glorious Karmapa's seat of Tsurphu, in Chushur district amidst many villages, the circumstances of his birth being in accord with my description in the *Letter Describing the Signs* earlier, held in faith by gods and men.

Now in this special purpose, I offer, to the son born in the year of the Pig to Yab Gonpo and Yum Yangkyi, this recognition as being the genuine reincarnation of the Third Jamgon Kongtrul Lodro Chokyi Senge.

I hereby bestow upon him the name *Jamgon Lodro Chokyi Nyima Tenpey Dronme Chok Thamched Le Nampar Gyalwe De*. I sing his praises, and empower him to sit on the towering throne of Dharma. All sentient beings should examine the legacy of his predecessors, respect him, serve him, and pay him homage. Even though he has not reached adulthood, all should hold this supreme tulku in only the highest regard.

Karmapa Urgyen Trinley Dorje, August 25, 1996



His Eminence the Fourth Jamgon
Kongtrul Rinpoche,
September 1996



His Eminence the Fourth
Jamgon Kongtrul Rinpoche
with Tenzin Dorjee

15

RETURN TO SANGHA

On August 19, 1996, the Jamgon Kongtrul Labrang organised a warm reception in Lhasa in honour of His Eminence the Fourth Jamgon Kongtrul Rinpoche and to welcome him to his sangha. He was eight and a half months old, and took his seat as Chief Abbot of the monasteries and retreat centres of his previous incarnation, the Third Jamgon Kongtrul Rinpoche.

From that moment on, the Fourth Jamgon Kongtrul Rinpoche continued the wheel of activity of his predecessors. He held audiences with tulkus, lamas, monks, disciples and devotees, some whom had travelled great distances to meet, and pay homage to, him.

Among the first to arrive were: Venerable Dzo Tsi Je Drung Rinpoche of Dzo Tsi Monastery in Kham; the Third Jamgon Kongtrul Rinpoche's stepfather, Mr. Wangchuk Sadutshang together with the family of the Third Rinpoche's mother, Mrs. Pema Sadutshang; Venerable Beru Khyentse Rinpoche; the honourable parents and family of His Holiness the Gyalwa Karma-pa; disciples and devotees from Dzongsho and Palpung; and devotees from the local community.

Unperturbed by all the activity and new faces, the young Jamgon Kongtrul Rinpoche sat calmly on his throne, smiling joyfully at everyone he met. His manner was uncannily similar to the Third Jamgon Kongtrul Rinpoche's, and he showed the same interest and concern for everyone in his presence.



(Top) H. E. the 4th Jamgon Kongtrul Rinpoche and parents with his sangha and the family of the Third Jamgon Kongtrul Rinpoche

(Bottom) Beru Khyentse Rinpoche said that he was very happy that the incarnation of the Third Jamgon Kongtrul Rinpoche had been found

LETTER TO THE SANGHA PROCLAIMING JAMGON
RINPOCHE'S AUTHENTICITY

*By His Holiness the Seventeenth Gyalwa Karmapa,
Urgyen Trinley Dorje*

To all those genuine, unbiased, supreme tulkus who are the glorious protectors of the doctrine and beings, and to the sangha of scholars, masters, and monks, I offer the following:

The one whom the Great Fourth prophesied in many sutras and tantras, and whom the Second Victor, the Great Guru, also foretold, was the genuine being Jamgon Kongtrul Lodro Thaye. His name was renowned as the sun and moon. The Third in the garland of his incarnations was the great Jamgon Kongtrul Lodro Chokyi Senge, whose reincarnation has now indisputably appeared.

Being completely certain as to his authenticity, I have bestowed upon him the name *Jamgon Kongtrul Lodro Choyki Nyima Tenpey Dronme*. And I hereby request all unbiased and supreme tulkus, and the sangha of scholars and masters, to pray that through this supreme tulku's mastery of the Three Wheels and the three types of scholarship, he may bear the awesome responsibility of disseminating the Great Fourth's flawless teachings throughout the hundred directions, and in so doing make his predecessors' legacy his own; that his lotus feet be unshakeably planted here on earth; that he be as indestructible as the vajra; that he and his activity be surrounded by only the most excellently favourable conditions; and that these favourable conditions increase and increase. I request all the aforementioned to give whatever assistance to him that they, in their wisdom, know to be necessary.

This proclamation of the authenticity of the Fourth in the garland of emanations of Jamgon Kongtrul is made by Karmapa Urgyen Trinley Dorje in his Seat of the Pure Land of Tsurphu.

September 2, 1996



With His Holiness the Karmapa at Tsurphu Monastery

16

FIRST AUDIENCE WITH H.H. KARMAPA

The auspicious day of Lha Bab Duchen⁴ on November 1, 1996⁵ was chosen for the young Jamgon Kongtrul Rinpoche to meet His Holiness the Karmapa. Rinpoche visited Tsurphu Monastery, Seat of the Gyalwa Karmapas in Tibet for the first time, to pay homage to his Root Teacher, the Supreme Head of the Kagyu Lineage. His parents and his monks, Lama Tsewang Phuntsok and Phuntsok Tashi, accompanied him.

It was a bright and beautiful day. However, according to Drupon Dechen Rinpoche, the weather had not been like this during the previous week. In fact, it had been very bad, and it snowed the evening before. The spell of bad weather suddenly cleared up on the very morning of Rinpoche's arrival, and Drupon Dechen Rinpoche considered this to be a good sign of the *maras* (evil forces and obstacles) being dispelled into the skies.

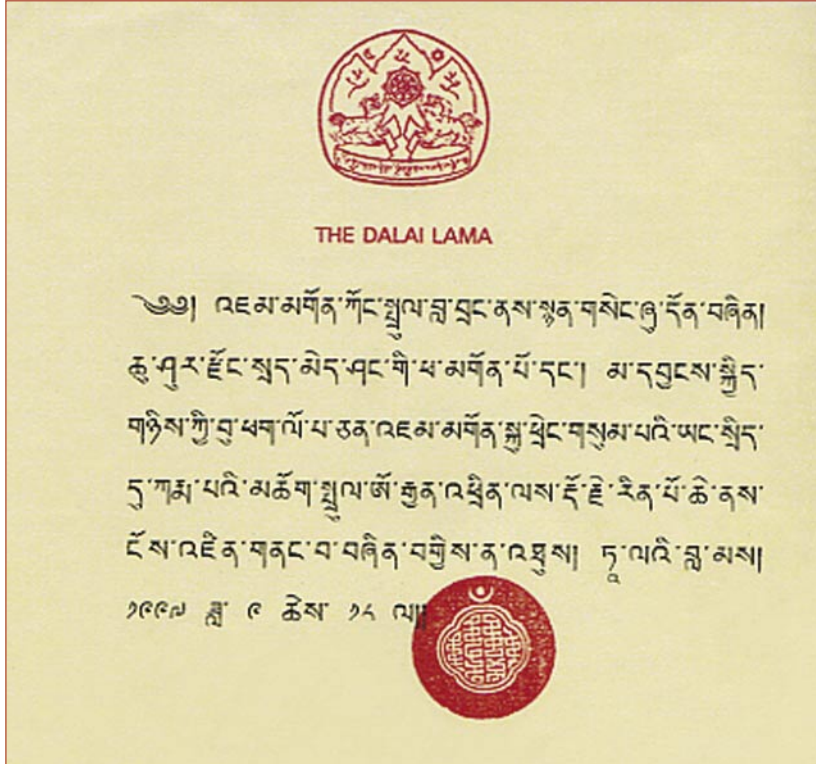
The next day, November 2, 1996, was the very auspicious and sacred day of *Lha Bab Du Chen*. At break of dawn that morning, in the main shrine room at Tsurphu Monastery, among the assembly of sangha, the Karmapa performed the age-old traditional hair-cutting ceremony on Jamgon Rinpoche and personally bestowed him the name, *Jamgon Kongtrul Lodro Chokyi Nyima Tenpey Dronme Chok Thamched Le Nampar Gyalwe De*.

This was the first of several meetings with the Karmapa at Tsurphu Monastery. Then, on April 22, 1997, the following year, the Karmapa granted Jamgon Rinpoche the oral transmission of mantras, pujas, and prayers, including the transmission of writing, and clothed him in monastic robes, which he wore for the first time.

4 Lha Bab Du Chen is the auspicious day of Lord Buddha's descent from Tushita Heaven, a god realm, where his mother had been reborn. To repay her kindness and to liberate her and benefit the gods at the same time, the Buddha spent three months teaching in Tushita.

5 November 1, 1996 is the western date of the first visit by H.E. the Fourth Jamgon Kongtrul Rinpoche to H.H. Gyalwa Karmapa at Tsurphu Monastery. The date, September 1, 1996, which appeared in the earlier publications of EMA HO! was incorrect.

His Holiness the Fourteenth Dalai Lama
LETTER OF RECOGNITION OF THE FOURTH
JAMGON RINPOCHE



His Holiness the Fourteenth Dalai Lama
LETTER OF RECOGNITION OF THE FOURTH
JAMGON RINPOCHE

As has been requested by the Jamgon Kongtrul Labrang, and by the power of the supreme tulku Karmapa Urygen Trinley Dorje Rinpoche's recognition of the son born in the Year of the Pig to the father Gonpo and the mother Yangkyi as the incarnation of the Third Jamgon, the Dalai Lama hereby does the same.

September 18, 1997

17

FIRST AUDIENCE WITH H.H. DALAI LAMA

Early in the morning of September 19, 1997, the Fourth Jamgon Kongtrul Rinpoche arrived in McLeod Ganj, Dharamsala, to pay homage to His Holiness the Dalai Lama at his Seat there. Accompanying him were his general secretary, Tenzin Dorjee; Situ Rinpoche's general secretary, Tsewang Norbu; and the young Rinpoche's monks, Acharya Sherab Gyaltzen, Lama Tsewang Phuntsok and Gyaltzen Zangpo.

The Ministry of Religious Affairs of the Tibetan Government in Exile had organised a warm welcoming reception at lower Dharamsala, and Jamgon Rinpoche was met by representatives from the Ministry, and by Mr. Lodroe Tarchin, the Karma Kagyu representative in Dharamsala. They all journeyed on together and arrived at His Holiness' residence at 10.30 a.m.

His Holiness Dalai Lama performed the traditional hair-cutting ceremony on the Fourth Jamgon Kongtrul Rinpoche and bestowed him the name *Tenzin Osel Choying Gyatso*.

His Holiness also granted Jamgon Rinpoche his written confirmation of agreement with the Karmapa's recognition of the reincarnation of the Third Jamgon Kongtrul Rinpoche.

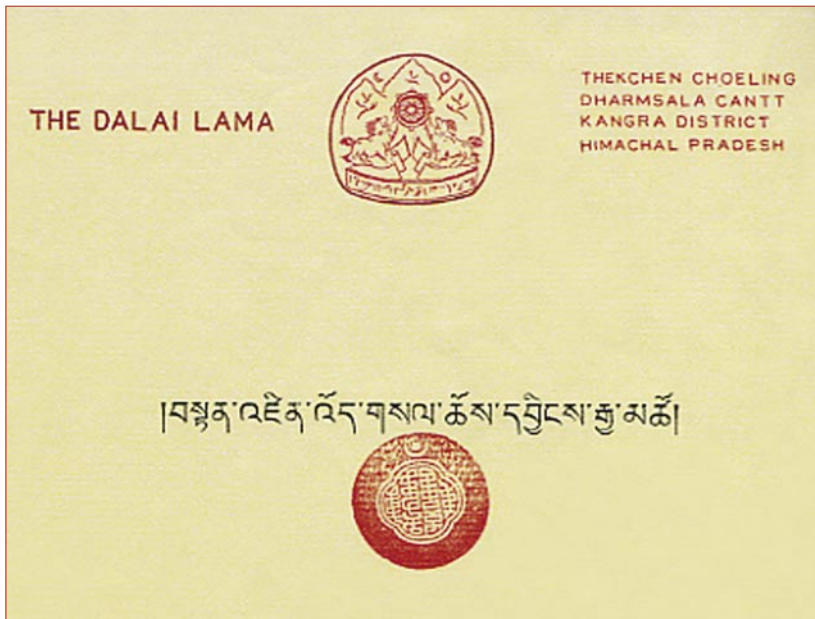
The meeting with His Holiness was very warm, and the Dalai Lama related his personal experiences as a young child, advising Tenzin Dorjee on the education and future upbringing of the young Jamgon Rinpoche. Before parting, His Holiness granted the oral transmission of the mantra of Manjushri to Rinpoche, and reminded Tenzin Dorjee to bring him up properly and take good care of his health.

In the traditional gesture of gratitude and appreciation to His Holiness, the Jamgon Kongtrul Labrang made offerings of tea and buttered rice to the sangha at the *Namgyal Dratsang*, His Holiness' personal temple. The monks there performed

the pujas of the Sixteen Arhats and the Six-armed Mahakala and invited young Jamgon Rinpoche to sit among their assembly and grace the occasion. Senior monks then presented Rinpoche the offering of the mandala, and those of the body, speech and mind.

After the pujas, Rinpoche met with representatives from the Ministry of Religious Affairs of the Tibetan Government in Exile, and received their offerings of body, speech and mind made on behalf of the Tibetan people.

The very positive day, filled with warm events, concluded with a luncheon hosted by the Ministry of Religious Affairs for Jamgon Rinpoche and his entourage.



Tenzin Osel Choying Gyatso:

the name bestowed to the Fourth Jamgon Kongtrul Rinpoche
by His Holiness the Dalai Lama



(Top) Hair-cutting ceremony by His Holiness the Dalai Lama

(Bottom) His Holiness Dalai Lama with (from left) Tsewang Norbu, General Secretary of Palpung Labrang; Lama Tsewang Phuntsok; His Eminence Jamgon Kongtrul Rinpoche; Gyaltsen Zangpo (background); Tenzin Dorjee; and Acharya Sherab Gyaltsen

18

VISIT TO SHERABLING

From Dharamsala, Jamgon Kongtrul Rinpoche travelled to visit Sherabling, the Seat of His Eminence Tai Situ Rinpoche. He was escorted by Tsewang Norbu, general secretary to Tai Situ Rinpoche and the Palpung Labrang.

There, the Palpung Labrang and Sherabling Monastery arranged a traditional ceremony to welcome Jamgon Rinpoche and presented him the offerings of the mandala and those of the body, speech and mind. Jamgon Rinpoche blessed the monks and everyone present and stayed at Sherabling for a few days, enjoying the warm hospitality extended to him.

During the time in Sherabling, Jamgon Rinpoche also visited Chokling Gompa in Bir, at the invitation of the Very Venerable Chokling Rinpoche and the Very Venerable Urgyen Topgyal Rinpoche. He also visited Tilokpur Nunnery at the invitation of the nuns.



(Left) H.E. the Fourth Jamgon Kongtrul Rinpoche welcomed to Sherabling Monastery by Tsewang Norbu, General Secretary of Palpung Labrang

(Right) Mingyur Rinpoche and Bö Gangkar Rinpoche welcoming His Eminence to the Seat of Palpung at Sherabling Monastery, India

19

FIRST AUDIENCES WITH H.H. SAKYA TRIZIN RINPOCHE & H.H. MINDROLING TICHEN RINPOCHE

On October 19, 1997, Jamgon Kongtrul Rinpoche travelled to Dehra Dun. On that same day, he visited the Seat of His Holiness Sakya Trizin Rinpoche of the Sakya Lineage, and paid homage to him. The following day, he visited the Seat of His Holiness Mindroling Tichen Rinpoche of the Nyingma Lineage, and paid homage to him.

On both occasions, the traditional hair-cutting ceremonies were performed and names bestowed. His Holiness Mindroling Tichen Rinpoche also granted Jamgon Rinpoche a long life puja.



Meeting with His Holiness
Sakya Trizin Rinpoche



Hair-cutting ceremony by
His Holiness Sakya Trizin
Rinpoche



Meeting with His Holiness
Mindroling Tichen Rinpoche



His Holiness
Sakya Trizin
HEAD OF THE SAKYAPA ORDER
OF TIBETAN BUDDHISM



192, RAJPUR ROAD
P. O. RAJPUR
DEHRA DUN, U.P., INDIA

ངག་དབང་ལྷོ་གྲོ་མ་རྒྱལ་མཚོ།



Ngawang Lodro Gyatso: the name bestowed to the Fourth Jamgon Kongtrul
Rinpoche by His Holiness Sakya Trizin Rinpoche

His Holiness Mindrolling Tichen
Head of Nyingmapa Sect of Buddhism



Nyingmapa Mahabuddha Vihara
Clement Town - 248002
Dehra Dun (U.P.) India
Ph.: (0135) 82-942
Fax: (0135) 26392 (NMBV)

ཏཱ་ལའི་བོ་དཔལ་ལྷོ་གྲོ་མ་རྒྱལ་མཚོ།
འཕགས་པའི་དབང་ལྷོ་གྲོ་མ་རྒྱལ་མཚོ།
ཏཱ་ལའི་བོ་དཔལ་ལྷོ་གྲོ་མ་རྒྱལ་མཚོ།



Dharma Shree: the name bestowed to the Fourth Jamgon Kongtrul Rinpoche by
His Holiness Mindrolling Tichen Rinpoche

VISIT TO VEN. KALU RINPOCHE'S STUPA TEMPLE AT SALAGARA

On October 28, 1997, Jamgon Kongtrul Rinpoche arrived at the Bagdogra airport in Siliguri. The Very Venerable Kalu Rinpoche and the Very Venerable Bokar Rinpoche, monks and devotees, greeted and welcomed him warmly on his arrival, and escorted him to Kalu Rinpoche's Stupa Temple at Salagara.

Other monks and devotees had lined the road leading to the Temple and a procession led by monks in ceremonial robes, playing traditional Buddhist ritual instruments, heralded the arrival of Jamgon Rinpoche and escorted him into the Temple.

In a ceremony of prayers, Kalu Rinpoche and Bokar Rinpoche presented the young Jamgon Rinpoche with the offerings of the mandala and body, speech and mind offerings. They made supplications for his long life and the increase of his activity for the benefit of beings.

Jamgon Kongtrul Rinpoche blessed everyone present and spent a night at the Temple with Kalu Rinpoche and Bokar Rinpoche.



(Left) Kalu Rinpoche and Bokar Rinpoche welcoming the Fourth Jamgon Kongtrul Rinpoche to Salagara Stupa

(Right) The Fourth Jamgon Kongtrul Rinpoche with Kalu Rinpoche in Salagara Stupa, October 1997

RETURN TO HIS MONASTERIES AND SOCIAL ORGANISATIONS

KAGYU THEKCHEN LING MONASTERY
LAVA, WEST BENGAL, INDIA

On October 29, 1997, the fourth incarnation of Jamgon Kongtrul Lodro Thaye returned to the Seat of the Jamgon Kongtruls in India, Lava Kagyu Thekchen Ling Monastery and Retreat Centre. The taking of his Seat as the Abbott there took place at the invitation of the devoted sangha of the Monastery and the Paramita Charitable Trust of India, which was founded by the Third Jamgon Kongtrul Rinpoche.

Starting very early in the morning, the young Jamgon Kongtrul Rinpoche travelled from Salagara to Lava by car. The Very Venerable Kalu Rinpoche, the Very Venerable Bokar Rinpoche, his general secretary, Tenzin Dorjee, and many monks and devotees accompanied him.

Many devotees had heard news that the reincarnation of the beloved Third Jamgon Kongtrul Rinpoche would be returning to his Monastery that day and many of them lined the route along the way from Salagara to Lava, bearing offerings of khataks, incense and flowers for the young Jamgon Rinpoche. To welcome him and to mark his return, devotees had erected ceremonial gates of welcome, sixteen altogether, along the route that he was taking. Monks and lay devotees from the Lava community waited along the road leading to Kagyu Thekchen Ling Monastery – from as far as a mile away. As soon as they heard the approaching motorcade, they joined the procession to escort the young Jamgon Kongtrul Rinpoche to the Monastery.

A vast rainbow suddenly appeared around the sun. It was a bright and cloudless day, and everyone present was amazed and deeply touched by this auspicious sign!

Monks in traditional ceremonial robes, playing the gyaling (traditional Buddhist trumpet), cymbals and drums, heralded the return of Jamgon Rinpoche to his monastery. A group of dancers who were devotees from the local community preceded them. They performed the traditional Tibetan Lion-dance, contributing to the atmosphere of excitement and joy. Devotees thronged forth with khataks to get a close look at the young Jamgon Rinpoche and to receive his blessings. The road, covered by drawings of traditional auspicious symbols, was strewn with flowers, and the air was thick with burning incense and juniper all along the way.

Reaching the main gate to the Monastery and the Jamgon Kongtrul IIIrd Memorial Health Care Centre at 10:30 a.m., the Fourth Jamgon Kongtrul Rinpoche was greeted with great joy by his devoted monks. Sonam Chopel and Acharya Sherab Gyaltzen, both of whom were responsible for the welcoming ceremony and the main events of the day, escorted Rinpoche as he entered the Monastery.

Included among the many local dignitaries and honourable representatives who had gathered were representatives from: the Kalimpong Office of His Holiness Dalai Lama; the Joint Action Committee in Sikkim; Rumtek Monastery; Nalanda Institute of Higher Buddhist Studies; the Monastery of His Eminence Gos-



With Venerable Bokar Rinpoche

hir Gyaltshab Rinpoche, and other monasteries and organisations in the area. In addition, more than 6,000 devotees, including tulkus, lamas, monks, nuns, laymen, women and children, came to welcome the Fourth Jamgon Kongtrul Rinpoche.

People, young and old, from the Lava community offered dances and auspicious songs to the young Rinpoche, and the Monastery hosted a luncheon for everyone. Though he was not even two years old at that time, the young Jamgon Rinpoche graced the entire events that day. He sat for more than six hours throughout all the ceremonies and celebrations and granted blessings, assisted by the Very Venerable Bokar Rinpoche.

There was great joy all around, and the celebrations continued until 6 p.m. that evening.

NGEDON CHAG CHEN LING RETREAT CENTRE
LAVA, WEST BENGAL, INDIA

The next morning, accompanied by the retreat master, Bokar Rinpoche, Jamgon Rinpoche visited *Ngedon Chag Chen Ling*, the Shangpa Kagyu retreat centre founded by the Third Jamgon Kongtrul Rinpoche and situated behind the Lava Monastery.

The skies were clear and the sun shone brightly, but just as Jamgon Rinpoche stepped into the retreat centre, a beautiful rainbow appeared around the sun - another auspicious sign clearly seen by everyone!

THE SOCIAL PROJECTS OF PARAMITA CHARITABLE TRUST
KALIMPONG, WEST BENGAL, INDIA

After a day's rest, Jamgon Rinpoche travelled to Kalimpong on November 1, 1997, to visit the social projects there that had been founded by the Third Jamgon Kongtrul Rinpoche. He was accompanied by Bokar Rinpoche, Khenpo Lodro Donyod and Tenzin Dorjee.

The sun broke out that morning, dispelling the previous day's grey weather. Gentle clouds streaked the skies in a pattern that Tibetans traditionally consider auspicious. They refer to them as "Khatak clouds". Just as the journey to Kalimpong began, a beautiful rainbow appeared around the sun. These were excellent signs, and everyone was touched and happy.



At the Jamgon Kongtrul IIIrd Memorial School in Kalimpong, India.



Mr. Thinlay Ngodup, Paramita Charitable Trust's Trustee and Social Project Manager, welcoming the Fourth Jamgon Kongtrul Rinpoche to the School

Waiting for the party was a welcoming reception and celebration by the pupils and staff of the Jamgon Kongtrul IIIrd Memorial School. Jamgon Rinpoche was warmly greeted by Mr. Thinlay Ngodup, manager of the social projects of the Jamgon Kongtrul Labrang, and deeply devoted to the Third Jamgon Kongtrul Rinpoche. He had organised the events at the School and Home that day, and was greatly moved by the return of Jamgon Rinpoche to his social projects.

After the visit to the School, Thinlay Ngodup escorted Jamgon Rinpoche to the Jamgon Kongtrul IIIrd Memorial Home, an inter-generational home for destitute elderly and children. Decked out in their finest clothes, the residents and staff greeted and welcomed Rinpoche and the guests to a warm reception and luncheon.

PULLAHARI MONASTERY
JAGDOL, WARD KOPAN, KATHMANDU, NEPAL

On November 17, 1997, at the invitation of Ananda Sangh of Nepal, a non-profit Buddhist and social organisation founded by the Third Jamgon Kongtrul Rinpoche, and the devoted sangha of Pullahari Monastery, the fourth incarnation of Jamgon Kongtrul Lodro Thaye returned to take his Seat as Chief Abbot of Pullahari Monastery and Retreat Centre.

Escorted from India by the Very Venerable Khenpo Tsultrim Gyamtso Rinpoche, Tenzin Dorjee, attending monks and close lay devotees, the Fourth Jamgon Kongtrul Rinpoche arrived by aeroplane in Kathmandu at 1.30 p.m.

To welcome him at the airport were Mr. Kelchhe Gurung (Lama Gyaltzen) and Mr. Phinjo Gurung (Lama Phuntsok), Chairman and Treasurer of Ananda Sangh respectively; honourable representatives of the Himalayan Buddhist Association; Mr. Sonam Topgyal Sadutshang, the younger brother of the Third Jamgon Kongtrul Rinpoche; and many devotees comprising tulkus, lamas, monks, laymen and lay women.

Escorted by a long motorcade, the Fourth Jamgon Kongtrul Rinpoche was driven to his Seat at Pullahari Monastery by Sonam Topgyal Sadutshang. Passing by the Great Stupa of Boudhanath, they drove slowly through numerous ceremonial gates that had been set up to welcome the return of the new incarnation.

Finally arriving at Jagdol village, the motorcade stopped at the Shree Jana Jagriti Lower Secondary School, the village community school below Pullahari Monastery, constructed by Ananda Sangh through support initiated by the Third Jamgon Kongtrul Rinpoche. At a warm reception organised by the staff and pupils of the School, the Fourth Jamgon Kongtrul Rinpoche was greeted joyfully with songs of welcome and offerings of flowers.



Rainbow around the sun on November 17, 1997, seen in Pullahari on the day of the Fourth Jamgon Rinpoche's return to his Seat there

Although the sun was shining brightly in the cloudless sky, just as the motorcade came to a halt at the School, a vast rainbow formed around the sun and other unusual rainbows and coloured lights also appeared in the sky! The excellent signs were witnessed by everyone and a great feeling of auspiciousness filled the occasion.

After the welcoming reception at the School was over, Tenzin Dorjee lifted the young Jamgon Rinpoche and carried him up the hill to the Monastery. A long procession of monks dressed in ceremonial robes, playing gyalings, cymbals and drums, led by the Venerable Ngawang Chodrak Rinpoche and the Venerable Dru-pon Khenpo Lodro Namgyal, escorted the way and heralded the return of Jamgon Rinpoche to his Monastery. Behind was an even longer procession of monks and nuns from various monasteries.

More than a thousand devotees comprising monks and nuns from the Karma Kagyu and other monasteries in Kathmandu, laymen and laywomen lined the road bearing offerings of incense and flowers. Prayer flags decorated the flower-strewn road, on which auspicious symbols had been drawn. The smell of burning incense and juniper filled the air.

Arriving at the Monastery, Tenzin Dorjee, still carrying young Jamgon Rinpoche, went up to the Stupa Temple of the Third Jamgon Kongtrul Rinpoche, where the main ceremonies were being held that day.

Arriving at the Temple garden, Jamgon Rinpoche unfurled the Wisdom Flag of His Holiness the Gyalwa Karmapa and the flag of the Jamgon Kongtrul Rinpoches, letting loose a shower of fresh flower petals as the flags flew open joyously and victoriously.

Jamgon Rinpoche was warmly greeted by the venerable sangha of tulkus, lamas and monks who had gathered inside the Temple. Lama Oser and Lama Siri, his monks from the time of his second incarnation as Jamgon Kongtrul Palden Khyentse Oser, welcomed him.

Among the respected sangha present were: the Very Venerable Sangye Nyenpa Rinpoche, the Very Venerable Chokling Rinpoche, the Very Venerable Chokyi Nyima Rinpoche, the Very Venerable Karma Chagme Rinpoche, the Very Venerable Dhundup Tulku Rinpoche, the Very Venerable Tenga Rinpoche, the Very Venerable Khenpo Tsultrim Gyamtso Rinpoche, the Very Venerable Tennying Rinpoche, the Very Venerable Tsoknyi Rinpoche, the Very Venerable Kenchen Rinpoche, the Very Venerable Gyalpo Rinpoche, the Very Venerable Anzing Rinpoche, the Very Venerable Tulku Sangye Rinpoche of Dabzang Monastery, and numerous honourable representatives from various monasteries, nunneries and organisations in Kathmandu, Nepal.

In a ceremony of offerings and prayers, they presented the young Jamgon Kongtrul Rinpoche with offerings of the mandala, body, speech and mind, supplicated for his long life and prayed for the flourishing of his activity for the benefit of sentient beings. Seated on a throne before the Golden Stupa of the Third Jamgon Kongtrul Rinpoche, the Fourth Jamgon Kongtrul Rinpoche blessed everyone, assisted by the Very Venerable Sangye Nyenpa Rinpoche. At the end of the ceremony, the doors of the Stupa Temple were opened and the rest of the disciples and devotees came in to receive young Jamgon Rinpoche's blessings. More than three hours later, and after everyone had been blessed, the Fourth Jamgon Kongtrul Rinpoche was escorted into his new residence, constructed for him by the Jamgon Kongtrul Labrang.

The day of Jamgon Rinpoche's return to Pullahari monastery had been eventful and memorable. Many had come with devotion and faith to welcome and meet him. There had been many auspicious signs of unusual rainbows and lights in the skies, which were clearly seen by everyone. The special and warming events that day, and the rare and auspicious signs that appeared in the skies would be long remembered.

This is a brief account of how His Eminence the Fourth Jamgon Kongtrul Rinpoche was found and recognised, as told by his devoted servant, Tenzin Dorjee. May all who read or hear about it be inspired to faith and awaken to Buddhahood.



With Mrs. Pema and Mr. Wangchuk Dorje Sadutshang, parents of the Third Jamgon Kongtrul Rinpoche, at Pullahari

Return to His Seat at Lava Kagyü Thekchen Ling Monastery, October 29, 1997



Rainbow around the sun seen in Lava on the day of the
Fourth Jamgon Rinpoche's return to Seat



Welcoming Jamgon Rinpoche to
Lava Monastery



Jamgon Rinpoche blessing devotees
assisted by Bokar Rinpoche

Return to His Seat at Pullahari Monastery, November 17, 1997



Jamgon Rinpoche surrounded
by devotees

Tenzin Dorjee bearing the Fourth
Jamgon Kongtrul Rinpoche up to the
Stupa Temple of the Third Jamgon
Kongtrul Rinpoche



Jamgon Rinpoche blessing devotees, assisted
by Sangye Nyenpa Rinpoche



With Venerable Khenpo Tsultrim Gyamtso Rinpoche on his second birthday at Pullahari Monastery

EPILOGUE

Rainbows have augured auspicious events, and appeared on many occasions associated with the Fourth Jamgon Kongtrul Rinpoche.

In the prophecy of his rebirth, His Holiness the Seventeenth Gyalwa Karmapa said that he had clear visions of the Third Jamgon Kongtrul Rinpoche appearing within rainbows, luminous and with many lights. On a later occasion, when he handed the letter describing the signs of his rebirth to Tenzin Dorjee, the Karmapa said that he had seen a rainbow above the mountain before Tsurphu Monastery that day. The birthplace of the Fourth Jamgon Kongtrul Rinpoche is south of that mountain.

After the Fourth Jamgon Kongtrul Rinpoche was formally recognised, several families in the village where he was born recalled that they had seen a very special rainbow around the time of his birth. It appeared to begin at the source of the holy spring in the mountain in front of the village, and to end at the family's home. Because of this, they felt that if any child in the village were indeed special, it would be the son born into that family. The villagers related this to Sonam Chopel on one of his visits to the family's home in Chushur.

Rainbows also appeared on the occasions of Rinpoche's return to his monasteries and social projects in India and Nepal, and were clearly seen by everyone.

Yet again, on his second birthday (the first one to be celebrated after his return to Pullahari Monastery), monks and guests could clearly see a double band of rainbows in the skies. Just as the young Jamgon Rinpoche stepped out of his residence, the double band of rainbows formed a clear arch of lights, and, in pace with Rinpoche's progress there, dissolved in the direction of the Monastery's dining hall, where the birthday party was being held.

The following year, in January 1998, the Fourth Jamgon Kongtrul Rinpoche undertook his first official engagement. Just as he arrived at the Karma Lekshey

Ling Institute in Swayambhunath to inaugurate the philosophical debate among monks of the Karma Kagyu Lineage, a huge rainbow appeared around the sun. It was a bright, sunny, cloudless day, and the rainbow was clearly seen by everyone who was present.

Historic accounts of the lives of great masters have told of rainbows and other extraordinary signs, like the “rain of flowers” and special clouds, witnessed by people on special and auspicious events. Khenpo Tsultrim Gyamtso Rinpoche told Drupon Khenpo Lodro Namgyal that the rainbows and lights appearing in the skies on the day the Fourth Jamgon Rinpoche returned to Pullahari Monastery were very unusual. He said that he had read about similar signs in the Buddhist texts, but he saw them for the first time on that occasion. Therefore, although outside of one’s ordinary experience, such auspicious signs as recorded in the biographies of great masters, actually do occur.

Drupon Khenpo Lodro Namgyal, personal tutor of the young Jamgon Rinpoche, also witnessed unusual rainbows on the day of Rinpoche’s return to Pullahari Monastery. He explained that, “like the Samboghakaya, rainbows are colourful and pure. They appear as a result of the interdependence of causes and conditions. That they appeared during significant events connected to the Fourth Jamgon Kongtrul Rinpoche is an indication that he is an authentic incarnation, and that his activity will be colourful and pure, like the rainbow. “



With his general secretary,
Tenzin Dorjee



With his tutor, Drupon Khenpo
Lodro Namgyal

A PRAYER OF ASPIRATION

By Very Venerable Khenpo Tsultrim Gyamtso Rinpoche



Khenpo Tsultrim Gyamtso Rinpoche

༄༅། །ཨོྲཱ་འཕགས་ལམ་ལམ།

དོན་དམ་ཚེས་དབྱིངས་སྤོས་བྲལ་ནམ་ལའའི་ངང་། །སྐྱད་ཅིག་ཙམ་ཡང་གཡོ་བམ་མཆིས་ཀྱང་། །
འདུལ་བུའི་ཐེ་ཚོམ་སྟུན་པ་བསལ་འདི་ཕྱིར། །སློབ་མོས་ཚེས་གྱི་ཉི་མ་རྟག་འཆར་གསོལ། །

ལམ་གསུམ་སྐྱེ་བ་མེད་པའི་ཚུལ་གཟིགས་པས། །དོན་ལ་བསྐོད་བྱ་བསྐོད་བྱེད་མ་དམིགས་ཀྱང་། །
དང་པོའི་ལས་ཅན་རི་མ་གྱིས་ངང་བའི་ཕྱིར། །ཐོས་བསམ་སྒོམ་པའི་སློབ་མོས་ཉིན་བྱེད་འཕེལ། །

རྒྱལ་བས་གསུངས་པའི་མདོ་སྟགས་ཚེས་ཚུལ་ཀུན། །ཚད་མ་གསུམ་གྱི་ལམ་ལས་ལེགས་ངང་ནས། །
ཚན་རིག་གིན་ཏུ་འཕེལ་བའི་དུས་རབ་འདིར། །སེམས་གྱི་ཚན་རིག་འཕེལ་བའི་ཉིན་བྱེད་ཤོག། །

ཚད་མའི་རིགས་པས་དགག་སྐྱེ་བ་གནད་ལ་ལའས། །དབུ་མའི་རིགས་པས་སྤོས་པ་ཐམས་ཅད་འགོག།
འཁྲུལ་མེད་དབུ་ཚད་བྱང་དུ་འབྲེལ་བའི་ལམ། །སློབ་མོས་པད་ཚལ་རྒྱས་པའི་ཉིན་བྱེད་ཤོག། །

མ་ཕྱེན་པས་ཤེས་བྱ་རྒྱ་མཚོའི་ཟབ་དོན་གཟིགས། །བཅེ་བས་འགྲོ་ཀུན་མ་ཡིས་བུ་བཞིན་སྦྱོང་། །
རྣམ་པས་དབྱ་ཡང་སྤོ་བམར་འགྱུར་པ་ཡིས། །མ་ཕྱེན་བཅེ་རྣམ་པའི་ཡོན་ཏན་མཐར་ཕྱིན་ཤོག། །

ཅེས་སྐྱབས་ཐེ་འཇམ་མགོན་སྐྱེད་བཞི་པའི་རོས་འཛིན་རྒྱ་ཚུལ་གྱི་གནས་ལུགས་གསལ་ལོའོད་ཕྱག་དེབ་འདི་ཉིད་དང་འཕྲེལ་བའི་སྤོན་
ལམ་ཉུང་བསྟུན་འདི། །སུན་སིང་ཚུལ་རྒྱས་པས་སྐྱེལ་བ་དགོལ། །།

Gosthang Dechenling Dzomthang Yodsalling Marpa Institute for Translation, P.O. Box 4017 Kathmandu, Nepal. Ph: 00-977-1-479576. Fax: 478555. main@mit.wlink.com.np Tagpug Nyamningdrub De Gonpa

A PRAYER OF ASPIRATION

By Very Venerable Khenpo Tsultrim Gyamtso Rinpoche

Om. May Virtue Increase!

From the expanse of reality, ultimate truth, the sky of simplicity,
You do not move for even the slightest instant.
Yet to dispel the darkness of your disciples' doubts,
Lodro Chokyi Nyima, may your sun always shine.

You see that since the three paths do not arise,
In reality, something to traverse and someone to traverse it cannot be observed,
Yet in order to guide beginners in a gradual way,
May the sun of your wisdom of listening, reflecting and meditating ablaze.

With all the ways of the Victors' teachings in Sutra and Mantra,
Leading us excellently from the path of their three types of authenticity to the
definitive meaning,
In this century when science has advanced incredibly,
May your sun, blazing with the light of mind science, shine.

Training in the reasonings of valid cognition, may you become a master of
refutation and proof,
Training in the reasonings of the Middle Way, may you refute all conceptual
fabrications,
This is the unified path of Pramana and Madhyamaka,
May the lotus gardens of fresh minds be nourished by your warm sunlight.

May your wisdom's vision encompass the *Profound Ocean of Knowledge*,
As children are protected by their mothers, may your love protect all beings,
May your power make disciples out of your enemies,
May you bring our qualities of wisdom, love, and power to their perfection!

This prayer of aspiration by Khenpo Tsultrim Gyamtso is composed on the occasion of the publication of the book which clearly describes the process by which the Fourth Jamgon Kongtrul Rinpoche was recognised.



His Eminence the Fourth Jamgon Kongtrul Rinpoche with
Venerable Khenpo Tsultrim Gyamtso Rinpoche at
Pullahari Monastery, 1998



*The activities of the Jamgon Kongtrul Labrang are dedicated to
His Eminence Jamgon Kongtrul Rinpoche the Fourth.*

May he enjoy a long and fulfilling life.

*May the stream of activities from Jamgon Kongtrul Lodro Thaye
through the Second and Third Jamgon Kongtrul Rinpoches
for Buddhadharma and sentient beings continue to flourish auspiciously through
the wisdom and compassion of the Fourth Jamgon Kongtrul Rinpoche.*

JAMGON KONGTRUL LABRANG

Pullahari Monastery

P.O. Box 11015

Kathmandu

Nepal

Tel: +977 (1) 4498196

Fax: +977 (1) 4471112

Website: www.jamgonkongtrul.org

Email: jkl@jamgonkongtrul.org

In general, at a precise moment in time, when disciples' merit and the lama's compassion connect with each other, the great and genuine beings will give up one emanation body and appear in another. Once again, disciples will be able to meet face to face with the supreme emanations, and to enjoy their portion of the nectar of their lama's speech.

Neither blind faith nor unsubstantiated supposition played any part in the discovery of the Fourth Jamgon Tulku. Wondrous and auspicious signs were visible for all to see, inspiring faith. The one who bestowed the recognition, His Holiness the Seventeenth Gyalwang Karmapa, whose omniscience beholds even hidden objects of knowledge, made a perfectly clear prophecy that made it possible for all to see the path to be followed. Therefore, it is important for us to have irreversible faith, and trust both in the one who bestowed the recognition and the one who is recognised as the supreme of emanations, for us to have complete certainty about what has transpired.

This book clearly describes the process by which the Fourth Jamgon Tulku was recognised. I am deeply grateful for its publication.

—From the foreword by Thrangu Tulku



www.jamgonkongtrul.org

Jamgon Kongtrul Labrang

Correspondence Address:

P.O. Box 11015

Kathmandu, Nepal

Printed in Kathmandu