

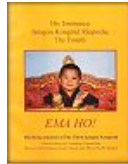
H.E. Jamgon Kongtrul Rinpoche the Fourth



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EMA HO!

The Reincarnation of The Third Jamgon Kongtrul
A Sweet Song of Unending Connection
Between the Compassionate Guide and
Those To Be Tamed



The book **EMA HO** is available from
Jamgon Kongtrul Labrang
Pullahari Monastery, Nepal.
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Foreword

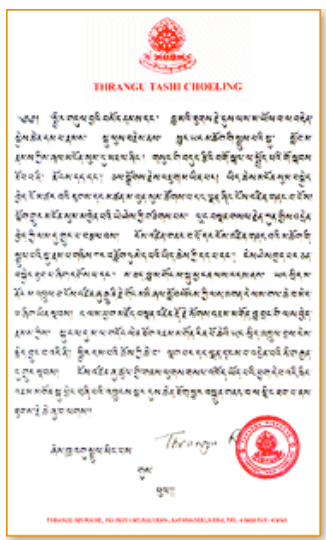
by The Very Ven. Thragu Rinpoche



Very Ven. Khenchen Thragu Rinpoche

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 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 [website] 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.

Thragu Tulku

Enlargement of the letter of foreword ▶



Letter

by the General Secretary



October 5, 1998.

Dear Friends in the Dharma,
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 returned to grace his main seat at Pullahari Monastery, taking his place among us in this world, as the perfect Lord of his mandala. I pray that the Fourth Jamgon Rinpoche will enjoy a very long life, and that his activity will flourish auspiciously. May all beings rejoice!

The Buddhadharma teaches that mind is beyond relative experiences of life and death, and beings of great realisation take rebirth according to their compassionate motivation to benefit beings. Looking back over the years, from the time that our beloved Third Jamgon Kongtrul manifested his own dissolution, it is clear that the Guru's continuum 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 the Fourth incarnation, have 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 Trichen Rinpoche.

The Jamgon Kongtrul Labrang shall remain extremely honoured and profoundly grateful to the Supreme Protector of the Land of Snows, His Holiness the Dalai Lama, who, through his pure vision, granted his official seal of final confirmation of His Holiness Karmapa's prophecy of the rebirth of the Third Jamgon Kongtrul on September 18, 1997. May the Supreme Protector of the Land of Snows enjoy a very long life and may his activity continue to flourish auspiciously.

To His Holiness the Glorious Seventeenth Gyalwang Karmapa Urgyen Trinley Dorje, I am, and all disciples with faith and devotion are, completely beholden for the Fourth incarnation of Jamgon Rinpoche. In truth, it is impossible for me, and those of us in the Jamgon Kongtrul Labrang, to ever express the depth of our gratitude and heartfelt thanks to His Holiness for his flawless prophecy and recognition of the Fourth Jamgon Kongtrul Rinpoche, an activity which only a being with the Karmapa's great qualities and wisdom-mind could have accomplished so effortlessly. Despite being in his early youth, he clearly demonstrated his responsibility as the Karmapa and Supreme Head of the Kagyu Lineage. The profound wisdom in the 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 Rinpoche in humility and profound devotion to His Holiness the Karmapa. We fervently pray that the Glorious Seventeenth Karmapa will enjoy a very long life, and that all of his aspirations, and his purpose of coming to this world, will be auspiciously fulfilled.

During the search for the Fourth incarnation, when I felt so 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 the Karmapa to recognise the reincarnation of the Third Jamgon Kongtrul.

It is impossible to mention the activity of Jamgon Rinpoche without mentioning the Very Ven. Bokhar Rinpoche, and the Very Ven. 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 Rinpoche's monasteries and retreat centres in Lava and Pullahari. 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 of the Third Jamgon Kongtrul.

Finally, I wish to thank everyone, without exception, in the Jamgon Kongtrul Labrang, the Rigpe Dorje Foundations, and those serving in Jamgon Rinpoche's Dharma centres abroad, 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 of our benefactors, disciples, devotees and friends who have encouraged and supported our effort to fulfill the Guru's wishes and carry on his activity. The Fourth Jamgon Kongtrul Rinpoche will continue to reside in Pullahari Monastery, Nepal, and you are always welcome.

Yours in the Dharma,



General Secretary to H.E. Jamgon Kongtrul Rinpoche
Pullahari Monastery & Retreat Centre
P.O. Box 11015, Kathmandu
Nepal.



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H.E. the 4th Jamgon Kongtrul Rinpoche,
Lodro Chokyi Nyima

Song of the Elixir of Immortality

**A Prayer for the Long Life of The Fourth Incarnation of
Jamgon Kongtrul Lodro Thaye,
Jamgon Lodro Chokyi Nyima Tenpey Dronme**

May all be auspicious! Noble Lama, you are the great treasury of
the compassion and blessings

OM SOTI SIDDHAM! GYAL WA SE CHE TSA SUM LHAG PEI LHA
Of all the buddhas and bodhisattvas, the three sources and
wisdom dakinis

JIN LAB THUG JEI TER CHEN LA MA JE

May White Tara, the Wish-fulfilling Wheel, who imparts the
splendour of immortality,
and the deities with the power of life

CHI ME PAL TER YI SHIN KHOR LO DANG

Bring to fulfillment these virtuous prayers for your long life.
TSE YI LHA TSOG NAM KYI GE LEG TSOL



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

THONG DROL TSEN PEI LANG TSO PAL BAR SHING

Simply to hear your soothing, melodious voice with its sixty
qualities liberates us

THO DROL DRUG CHUI YANG NYEN NA WE SO

Simply to think of you, sovereign of love and knowledge, and
refuge for beings, liberates us

DREN DROL KHYEN TSEI NGAR DAG DRO WEI KYAB

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

GYAL CHHOG TSE PAG ME KYI SHI PA DRUB



While never moving from dharmadhatu's expanse

CHO YING NAM KEI LONG NE MA YO KYANG

You remain the protector of all Buddhist teachings and their
essence, the practice lineage

GYAL TEN CHI DANG DRUB GYU NYING POI GON

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

KHYEN NYI KHA LE YE SHE O TONG BAR

Its luminous warmth, inconceivably deep and tranquil

SAB SHI SAM MI KHYAB PE TSA SER LE

Completely burns away the thickness of the two obscurations

DRIB NYI BU SHING RAB SEG MI SE PE

And the brilliance of your inexhaustible, compassionate activity
shines forth.

THUG JE CHEN POI TRIN LE SHAR WE CHI

Supreme and precious sun who illuminates the practice
instructions

DRUB TEN SAL WEI NYIN JE RIN CHEN CHHOG

May you remain forever in your vajra form.

JI SI DOR JE KU RU SHAB TEN SOL



In the line of the jewel rosary for the transmission of meaning
KHYE PAR DRI ME KARMA KAM TSANG GI
of the impeccable Karma Kamtsang teachings
DON GYU NOR BUI TRENG WA TER SHIN DU
May you the naturally-present glory of the flawless expanse of
totality
CHO YING MA ME LHUN GYI DRUB PEI PAL
Remain for a hundred aeons upon your Dharma throne.
CHO KYI DRI LA KAL GYAR TSO SHE SOL



Firmly rooted in the ground of your discipline, the three types of
Buddhist training
GYAL TEN LAB SUM TRIM KYI SA SHI LA
Is the wish-fulfilling tree of your mind of awakening
JANG SEM PAG SAM JON SHING TAG TU TEN
It is laden with the fruit of your vajrayana practice.
SANG WA NGAG KYI DRE BU YUR SA SHING
On your throne for the teaching of the three yantras, may you
remain long.
THEG SUM CHO KYI TRI LA TSO SHE SOL



Your expedient and ultimate instructions, like cool, refreshing
streams of nectar
DRANG NGE SHI SIL DUD TSII GYUN CHHOG GI
Extinguish the torment of all beings.
DRO WE TSA DUNG MIG ME JOM NE KYANG
May you fill the three levels of existence with the brilliance of all
traditions
RI ME NANG WE SA SUM KUN KHYAB NE
And may you live long as the Lord of beings and the Buddhist
doctrine.
TEN DANG DRO WE DAM PAR TSO SHE SOL



The essence of the final cycle of the Buddha's teaching is profound
and true
KHOR LO THA MEI NYING PO SAB YANG DAG
Free from conceptual extremes, it is the great middle way
THA DANG DRAL WEI U MA CHEN PO LE
It is not refuted by the three means of analysis, but is realised
directly.
CHE SUM RIG PE GOG MIN NGON SUM GI
May you the embodiment of this extraordinary truth live long.
THUN MIN CHO KU DAG NYI TSO SHE SOL



The essential truth does not reject projections of the conceptual
mind
KU DANG YE SHE CHEN POI DAG NYID CHHOG
The key point of naturalness is freedom from intellectual analysis
of conditioned phenomena
KUN TAG NANG WA MA PANG DE SHIN NYID
Intrinsic wisdom is effortless; this is the great result
SHEN WANG RIG PE DRUB ME RANG SEI NE
Which you the perfect embodiment of enlightened form and
wisdom
YONG DRUB YE SHE JAR ME DRE BU CHEI
Directly reveal to your students
NUB ME SAB GYE DRA YANG O GYA PE
Through your undiminishing, deep, vast radiance and melodious
words.
DUL JEI SHING DER DUL CHE NGON SON PA
Great embodiment of the eight capacities to bring others to
spiritual maturity and liberation
MIN DROL YON TEN GYE KYI DAG NYID CHE
May you remain forever for a hundred aeons on your vajra throne.
DOR JEI DRI LA KAL GYAR TSO SHE SOL



You are Ananda, Vairocana, Taranatha and
KUN GAR BE RO RANG JUNG NA THA DANG
Jamgon Lodro Chokyi Senge and others.
JAM GON LO DRO CHO KYI SENG GE SOG

As the culmination of your previous aspirations and your path as a
bodhisattva

NGON MON CHANG CHUB LAM GI SHUNG SHING GI

You are now the youthful epitome of them all, a sacred being.

CHIG DU SHON NU NYID CHANG DAM PEI NE



May you the essence of the three sources and deities with the
power of life live long

TSA SUM TSE LHEI NGO WOR TSO SHE SOL

May the thunder of Dharma resound throughout the three levels of
existence

CHO KYI YAR NGA DRAG PE SA SUM KHYAB

May the ancient tradition of the ultimate meaning swirl powerfully
like the Ganges river

NGE DON RING LUG GANGEI GYUN SHIN KHYIL

Through our noble intentions and words of aspirations with the
power of truth like that of the sages

LHAG SAM DRANG SONG DEN PAI MON TSIG GI

May the brilliance of the fulfilment of these wishes bring liberation
throughout all the worlds!

SHI PEI NANG WE GE LEG RAB GYE SHOG



This prayer of aspiration for the long life of Jamgon Lodro Chokyi Nyima Tenpey
Dronme, the Fourth incarnation of Jamgon Kongtrul Lodro Thaye, has been adapted
from the Prayer for the swift rebirth of the Third Jamgon Kongtrul by His Holiness the
Seventeenth Gyalwang Karmapa, Urgyen Trinley Dorje, at the request of Tenzin
Dorjee, Jamgon Kongtrul Rinpoche's general secretary.
May all virtue and goodness blossom! (Translated by Ingrid McLeod)



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H.H. the 17th Gyalwang Karmapa,
Supreme Head of the Kagyu Lineage,
with H.E. the 4th Jamgon Kongtrul Rinpoche;
September, 1996

Dedication

With devotion and profound gratitude, the Jamgon Kongtrul Labrang dedicates this presentation to His Holiness the 17th Gyalwang Karmapa, Ugyen Trinley Dorje, who demonstrated his wisdom and compassion by finding the immaculate reincarnation of His Eminence Jamgon Kongtrul the Third and to all authentic teachers who have returned for lives and lives in succession to uphold the Buddha's teachings for the benefit of all sentient beings. May their lives be long and may their activity for Buddhadharma flourish.



Acknowledgements

The book and this website are a gift of devotion to His Holiness the Seventeenth Gyalwang Karmapa, His Eminence the Fourth Jamgon Kongtrul Rinpoche and all authentic teachers, with the wishes that they enjoy long lives and their activity flourish auspiciously. By this merit, may the Buddha's teachings and practices never cease to benefit the minds of sentient beings, guiding them to ultimate liberation.

The book came about through the dedicated effort of devotion of Tenzin Dorjee, the General Secretary; Drupon Khenpo Lodro Namgial; Khenpo Sherab Gyaltzen and Lim Pao Yen.

The Jamgon Kongtrul Labrang is very grateful to: Ari Goldfield of the Marpa Institute, for his translation of the letters written by His Holiness the Dalai Lama, His Holiness the Karmapa, the Very Ven. Thrangu Rinpoche, and the aspiration prayer by the Very Ven.

Khenpo Tsultrim Gyamtso Rinpoche; Ingrid Mcleod, for her translation of His Holiness the Karmapa's prayer for the long life of the Fourth Jamgon Kongtrul Rinpoche; Carole P. Christensen, Torkild V. Christensen and Chester Y. Dee for reading through and editing the materials; Bjorn Jacobsen for setting up and preparing the design for the website.





H.H. the 16th Gyalwang Karmapa, Rangjung Rigpe Dorje
with H.E. the 3rd Jamgon Kongtrul in Rumtek monastery

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.**

The Jamgon Kongtruls are the mind incarnations of Jamgon Kongtrul the Great, Lodro Thaye (1813-1899). He was born in eastern Tibet, and his previous incarnations, since the time of Buddha Shakyamuni, included deeply realised masters and teachers who were significant in establishing, preserving and upholding the Buddha's teachings. Amongst them were Ananda, the devoted attendant to the Buddha and a main holder of His teachings; Aryadeva, the principle disciple of Nagarjuna, who defeated the heretics; Lotsawa Vairocana, who was among the first Tibetan translators of the sutras and tantras; Khyungpo Naljor and Taranatha, founders of the Shangpa and Jonangpa lineages respectively; and Longchen Rabjam, a greatly realised master and scholar of the Nyingma lineage.

The First Jamgon Kongtrul, Lodro Thaye, was one of the founders of the Rime Movement* together with Jamyang Khyentse Wangpo the Great, and Chogyur Lingpa. His Root Teacher was the 9th Tai Situ, Situ Pema Nyinje. He became a main holder of the Karma Kagyu lineage, and the Root Teacher of the 15th Karmapa, Gyalwang Khakhyab Dorje.

The Second Jamgon Kongtrul, Palden Khyentse Oser (1902-1952) was born, as predicted by the 15th Karmapa, at Tsurphu monastery. He was the son of Khakhyab Dorje, and his principle disciple. A great meditator and a main holder of the Karma Kagyu lineage, he became one of the Root Teachers of the 16th Karmapa, Ranjung Rigpe Dorje.

The Third Jamgon Kongtrul, Lodro Chokyi Senge (1954-1992) was born in central Tibet, as predicted by his Root Teacher, the 16th Karmapa. Enthroned by the Karmapa at Rumtek monastery in Sikkim, India, when he was 6 years old, he lived there all his life. Tirelessly travelling the world to fulfil the wishes and continue the activity of the Karmapa, the vision and activity of the Third Jamgon Kongtrul for his Root Teacher, for Buddhism in general, for the Karma Kagyu lineage, and for the poor, destitute and needy, are far too vast to tell. His qualities of devotion to the Root Teacher, of loving-kindness and compassion, of patience, sincerity and reliability are difficult for ordinary beings to emulate. His life was a profound teaching in guru devotion, and an inspiration to practitioners of the Path. To many who had the merit to meet him, the Third Jamgon Kongtrul epitomised all that practitioners seek to develop: devotion to the Root Teacher and wisdom born of loving-kindness and compassion.

Note:

* The Rime movement in nineteenth century Tibet, at the wake of the culturo-religio renaissance, was aimed at transcending rigid sectarianism and emphasising the essence of the Buddha's teachings.



**A Brief Account of how
H.E. the Fourth Jamgon Kongtrul Rinpoche
was found**



Request to the Karmapa

On April 26, 1994, the second anniversary of the parinirvana of the beloved Guru, the final ceremony for His Eminence the Third Jamgon Kongtrul was held at his main seat in Pullahari monastery, Nepal, and his sacred body relic was enshrined in a golden stupa there. (see photo right)



In August, 1994, on behalf of the Jamgon Kongtrul Labrang, Tenzin Dorjee and Sonam Chopel journeyed to Tsurphu monastery, Tibet, to entreat His Holiness the Seventeenth Gyalwang Karmapa, for his recognition of the reincarnation of the Third Jamgon Kongtrul. They were advised to perform 100,000 pujas of Guru Rinpoche and many prayers of supplication for Jamgon Rinpoche's swift return.

The following year, in April, 1995, Tenzin Dorjee visited the Karmapa in Tsurphu once more, to request news about the reincarnation. He was accompanied by Lama Siri and Acharya Chokey Gyaltsen. They were advised to perform 100,000 Tsok offering pujas of Mahakala, and many prayers of supplication for the swift return of Jamgon Rinpoche.



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

A month later, in May, 1995, Tenzin Dorjee returned to Tibet to accomplish the Third Jamgon Rinpoche's wishes for the monastery and the retreat centres in Palpung and Dzongsho, Kham, Eastern Tibet. He was accompanied by Lama Tsewang Phuntsok. On their way to Kham, they visited the Karmapa at Tsurphu monastery again. The Karmapa informed them that it was not time yet, but he had a good feeling about the reincarnation. He advised them to further perform 100,000 Tsok offering pujas of Gyalwa Gyamtso, pujas of the Six-Armed Mahakala, and many prayers to supplicate for Rinpoche's swift return.



The crown for Palpung Monastery in Pullahari, May 1995
The gilded crown on Palpung Monastery, July 1995

On their return from Kham, in August 1995, they paid the Karmapa a further visit. This time, the Karmapa again expressed good feelings about the reincarnation, and informed them that he would have good news for them the following year.



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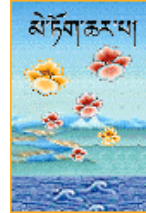
Prophecy of the Signs



The next year, 1996, at the end of April, Tenzin Dorjee received a letter from the late Ven. Drupon Dechen Rinpoche (see photo left). In it, he encouraged Tenzin Dorjee to visit Tsurphu monastery, indicating that there might be good news waiting for him. Therefore, on May 25th, Tenzin Dorjee once more journeyed to Tibet with Sonam Chopel.

Tenzin Dorjee and Sonam Chopel met the Karmapa at Tsurphu monastery at about 11:30 a.m. on May 27, 1996. It was the last day of the *Tse-Chu* pujas, and the giant *Gho-Ku-Chen-Mo* thangka was being displayed. There were many people at the monastery that day, and the Karmapa was about to grant them the Amitayus long life empowerment. 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., His Holiness the Karmapa personally handed his **letter of prophecy** of the rebirth of the Third Jamgon Rinpoche directly to Tenzin Dorjee. Tenzin Dorjee recalled that, "At that very moment, a single thunder clap roared in the skies. Sonam Chopel and I were together with His Holiness. When we left the room, heading to see the late Drupon Dechen Rinpoche, I noticed a very light rainfall with sunshine which we Tibetans call *metok charpa* (rain of flowers). In our tradition, it is believed to be an auspicious sign."



Tenzin Dorjee and Sonam Chopel opened the **letter describing the signs** of Jamgon Rinpoche's rebirth in the presence of the late Drupon Dechen Rinpoche. They read it together. Recalling that moment, Tenzin Dorjee said that he shall never forget the kind and sincere words of encouragement and advice expressed by the late Drupon Dechen Rinpoche.

"This is not only your burden. I am certain that I speak on behalf of all Karma Kagyu. We share with you this burden of finding the Fourth Jamgon Kongtrul Rinpoche. Firstly, the Jamgon Kongtrul Rinpoches have been holders of this lineage, and so a pure reincarnation is very important. Secondly, the Third Jamgon Kongtrul had done so much for the Karma Kagyu lineage generally, and for his Guru, the Sixteenth Karmapa, in his lifetime and after. We will help with whatever is necessary."
The late Ven. Drupon Dechen Rinpoche

His Holiness the Seventeenth Gyalwang Karmapa Ugyen Trinley Dorje's Letter Describing the Signs of Jamgon Rinpoche's Birth ▶

Prophecy of the Signs

His Holiness the Seventeenth Gyalwang Karmapa Urgyen Trinley Dorje's Letter Describing the Signs of Jamgon Rinpoche's Birth

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"**. 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 of 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

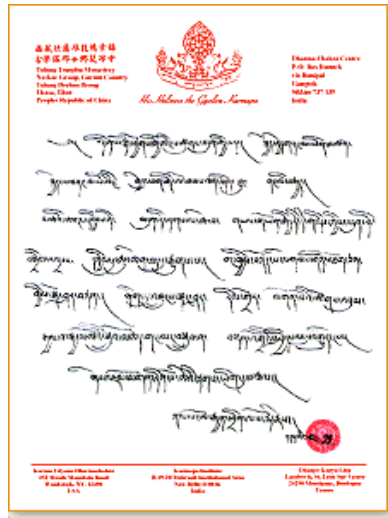
April 11, 1996.

Note:

* "ga", "ma", "tha" and "kha" are alphabets in the Tibetan script. Jamgon Rinpoche's father's name is Gonpo.

** Jamgon Rinpoche's mother's name is Yangkyi.

See also: [Describing the Events to the Karmapa](#)



Enlargement of this letter ▶



Exhibits

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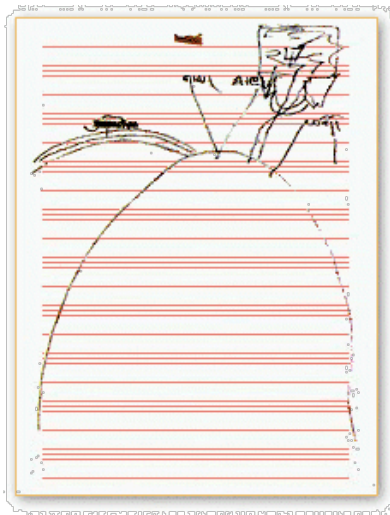
Instructions for the Search

The letter of prophecy describing the signs of Jamgon Rinpoche's rebirth did not exactly indicate where the incarnation could be found. Therefore, at 5:30 p.m. on the same day (May 27, 1996) Tenzin Dorjee and Sonam Chopel returned to see the Karmapa to seek his instructions on how to proceed with the search.

They met the Karmapa outside his chambers. The Karmapa said that he had witnessed some very auspicious signs that day, such as the single roar of thunder and the sunshine with rain. He said that he had also seen a rainbow above the mountain in front of the monastery, just south of Tsurphu.

They then went into his chambers and the Karmapa proceeded to describe the place of Jamgon Rinpoche's rebirth. As he was explaining, he drew some sketches.

Turning to a page in his exercise book, the Karmapa drew a mountain, rainbows above it on the left, and the family's home on the upper right side of the page. He also wrote some Tibetan alphabets. The Karmapa explained that the mountain he had drawn was that which is in front of Tsurphu monastery. Pointing to the family's home in the sketch he had drawn, he told Tenzin Dorjee and Sonam Chopel that it was to the south of that mountain.



Then, turning to a fresh page in his book, he began drawing another sketch. Casually pointing to the sketch, the Karmapa indicated the family's home and the houses around it, depicting an enclosure-like drawing around the family's home. He said that in front of their home is a black mountain, flanked on both sides by mountains like those in the sketch. The view of the black mountain is partially hidden by them. He sketched what looked like a spring or river coming from the mountain and remarked casually that "there is water."

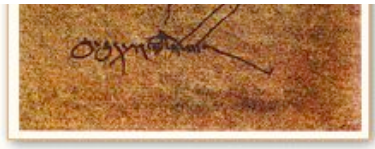


The family's home is two storeys and the Karmapa said, pointing to his sketch, that the location of the door into the house faces east, exactly.

The Karmapa then drew a third sketch on the back-cover of his exercise book, but he did not offer much explanation. He had earlier said that the family home is south of the mountain in front of Tsurphu monastery. At that moment, Tenzin Dorjee requested the Karmapa to be more precise about the location. The Karmapa replied that the place is around



Chushur Dzong. He requested Lama Nyima, his personal tutor, to write that down below his sketch: "around Chushur hsien". (The word "hsien" means district in Chinese, and "dzong" in Tibetan.) Finally, he said that Tenzin Dorjee should begin the search in the area south of Tsurphu, around Chushur Dzong.



Although the Karmapa did not offer additional explanation, the names of places he had written in the sketch were Chushur, Nyemo Shen and Nyethang; the latter two are names of villages on the western and eastern borders of Chushur Dzong.



Exhibits

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Webdesign: Tibetan Webart

The First Attempt at Finding the Reincarnation



In Chushur, during the search: Chogdrub, Didi, Lama Nyima and Tenzin Dorjee by the Karmapa's car

On Sunday, July 28, 1996, His Holiness Karmapa advised Tenzin Dorjee and Sonam Chopel to begin the search for the reincarnation of Jamgon Rinpoche on Wednesday, July 31st. On that occasion, Tenzin Dorjee asked the Karmapa whether the reincarnation was born at the beginning or the end of the year he had prophesied. The Karmapa replied that the Fourth Jamgon Rinpoche was born "not in the beginning, neither at the end, nor in the middle, but between the middle and the end, nearer the end" of that year.

On the afternoon of July 30th, Tenzin Dorjee and Sonam Chopel visited the very holy temple of Jokhang, in Lhasa. As traditionally performed before major and important undertakings, they offered new robes and new grains to the Jowo Yishin Norbu, and filled the golden lamps at the temple with new butter for offering the next day.

On the morning of July 31, 1996, as soon as the temple doors were opened, they prayed deeply before the Jowo Yishin Norbu for the success of their mission. At 9:30 a.m., they met with Lama Nyima and Didi, who were accompanying them on the search. They were the Karmapa's personal tutor and attendant. The Karmapa had also provided the search party with his own jeep and chauffeur, Chogdrub (see photo above).

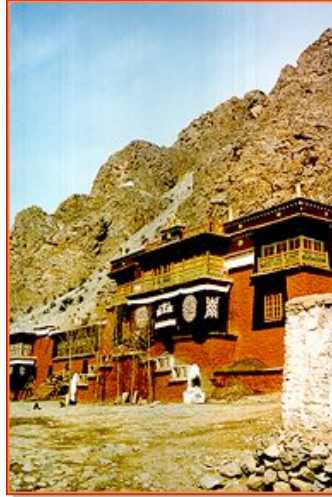
The party arrived in Chushur at around noon. They began their search at the place of a walnut tree, where the Karmapa had earlier in the year stopped for tea on his return from Tashilhunpo, accompanied by the late Ven. Umze Thubten Zangpo.

They spent the entire first day and the next scouting the area and the surroundings, enquiring about baby boys born in the last Pig year. However, the places they visited did not resemble the Karmapa's description. Tenzin Dorjee had kept the description of the black mountain well in his mind. He noticed that they could see a mountain, black in colour, from everywhere, but it never appeared in front of them in the way that the Karmapa had described. Also, the search party did not meet any children closely resembling the signs described in the Karmapa's prophecy. Tired and confused, they decided to return to seek further clarification from the Karmapa.

Disappointment and Confusion

On the evening of August 1st, the search party went back to Lhasa. On their arrival, they found that Jamgon Kongtrul Rinpoche's monk, Phuntsok Tashi, who had arrived earlier to attend the new incarnation once he was found, had suddenly become very seriously ill and had been taken to the hospital.

The next morning, August 2nd, the party returned to Tsurphu monastery (see photo on right). They headed to see the late Ven. Drupon Dechen Rinpoche, who was very happy, but surprised that they had returned so quickly. He asked if they had good news and they replied otherwise. They related everything to him and he became extremely concerned.



Drupon Dechen Rinpoche was very old. He could not see well and was not able to walk. He asked Lama Nyima to bring him a khatak (white silk scarf), saying that he wished him to offer the khatak to the Karmapa, on his behalf. 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 that he recognise the reincarnation of the Third Jamgon Rinpoche, something which he had been requesting him to do for a long time. Drupon Dechen Rinpoche also advised Tenzin Dorjee to go to see the Karmapa immediately. He told Tenzin Dorjee to ask the Karmapa whatever was necessary, because there was nothing else Tenzin Dorjee could do but to depend on him totally.



The party then went to see the Karmapa. On meeting them, the Karmapa said that when he heard their car heading toward the residence of Drupon Dechen Rinpoche upon their arrival at Tsurphu monastery, he knew that they had not been successful in finding the reincarnation. They told the Karmapa what had happened. The places they had visited in Chushur were unlike his description. Furthermore, they did not meet any child that resembled the description in his prophecy. The Karmapa listened very seriously at first, and then adopted a playful mood.

He asked Tenzin Dorjee to bring him the letter he had written **describing the signs** of Jamgon Kongtrul Rinpoche's rebirth. Almost as if he were playing, the Karmapa sat, as if in meditation, and said, "Let me see." He then, apparently, interrupted his meditation and said that he would need to eat some grapes first. He helped himself to the grapes that were before him. Then he sat again in meditation, but he did not seem serious at all. He did this several times. Suddenly, he took a piece of kusha grass, and

waved it before Tenzin Dorjee's face, and pointed it towards the south of Tsurphu. He did that three times. Tenzin Dorjee was becoming more and more confused and agitated. He had suffered great disappointment and was extremely serious in consulting the Karmapa, once again, for his advice. He felt that the Karmapa was not taking his concerns seriously. He wondered if the Karmapa might be too young after all.

The Karmapa's Visions



H.H. the 17th Karmapa, Urgyen Trinley Dorje

The Karmapa became serious again after some time. Returning the letter of prophecy to Tenzin Dorjee, he said that he had nothing more, or new, to add and advised him to return to Chushur to continue the search. The Karmapa told them that during the past year he had frequently seen, in visions, rainbows above the mountain in front of Tsurphu. Within the rainbows, he could see the Third Jamgon Kongtrul, luminous with many lights. Then he saw the rainbows, the vision of Jamgon Kongtrul, and the lights dissolve into each other and disappear behind the mountain. The Karmapa said that this vision had also often appeared in his dreams. Furthermore, he had visions of the Tibetan alphabets indicating the names of the parents. That was why he told them to return to search again in Chushur.

Tenzin Dorjee then said to the Karmapa that they had been searching in the area of Chushur as he had instructed them to do. He wondered if they should now also search in the opposite area of Kamba Dzong where there were many villages. However, the Karmapa replied that they should not do that. He said that they should continue to search in the area around Chushur as he had originally instructed them to do.

The Karmapa walked them to the door. As they were leaving, he again repeated what he had told them about his visions. Pointing now to the mountain in front of Tsurphu, the Karmapa reiterated that during the past year, he had often seen visions of rainbows above the mountain in front of Tsurphu. Within them, he could see the Third Jamgon Kongtrul Rinpoche, luminous with many lights. Motioning with his hands, he said that then the rainbows, the vision of Jamgon Kongtrul Rinpoche, and the lights dissolved into each other and disappeared behind the mountain. He again told them that this vision had also appeared many times in his dreams, and furthermore, he had had visions of the Tibetan alphabets indicating the names of the parents. Finally, repeating his advice, he told them to return to Chushur to continue with the search.

The full meaning of the first sketch, which the Karmapa had drawn on May 27th, dawned in Tenzin Dorjee's mind. Tenzin Dorjee said that he suddenly became aware of the significance of the rainbows, the Tibetan alphabets, and the family home in **the Karmapa's sketches**. It was clear now that they were all related to the Karmapa's visions.

The Second Search



H.E. the 3rd Jamgon Kongtrul
at 6 years of age

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 Tseringma shrine in the Jokhang Temple, to make offerings and to pray. They felt inspired to do so because it was at that same shrine that a very auspicious sign had occurred when the Third Jamgon Rinpoche first visited, as a very young child.

The next morning, August 4th, they returned to Chushur once again. Arriving at the walnut tree at about 11:15 a.m., they separated into two groups - Tenzin Dorjee and Lama Nyima in one, and Sonam Chopel and Didi in the other. This time, they were going to make a detailed search, visiting every child that was born in the last Pig year, taking photographs and noting the details.

Tenzin Dorjee and Lama Nyima visited several families and found a few children born in the last Pig year, but nothing else about them matched the other signs described by the Karmapa. Shortly thereafter, they met a young boy from the area named Thinlay, who agreed to help them. Through him, they met five more Pig-year babies but, again, none of the other signs matched. Young Thinlay then suggested that they could take the car and visit some of the communities nearby the road. Soon after, as their car was approaching a village, Tenzin Dorjee and Lama Nyima noticed that, suddenly, the black mountain appeared very near, and seemed to be coming in front of them. Tenzin Dorjee said that he became filled with hope.

A Very Special Experience



Mount Karak Khyung Tsun, the black mountain, facing the 4th Jamgon Rinpoche's family home

Tenzin Dorjee and Lama Nyima stopped and, alighting from the car, they first met a middle-aged woman (they later discovered that she was, in fact, the grand-aunt of the Fourth Jamgon Kongtrul Rinpoche). In reply to their enquiries, she said that she knew of no babies like the one whom they were looking for. Walking further along, they next came across a very young boy who offered to bring them to meet a baby whom, he said, was born in the Pig year before. However, they were discouraged from going there by an older passer-by who said that the child was already 2 years old.

Tenzin Dorjee and Lama Nyima continued on their way. Very soon, they met a young girl (whom they later found was the Fourth Jamgon Kongtrul Rinpoche's aunt). She told them that she knew of a baby of the Pig year and bade them follow her. They walked about fifty yards and came to a house. Just as they approached, a middle-aged lady with a baby bound on her back came out of the main gate.

Tenzin Dorjee noticed that the baby was wearing a yellow shirt, a maroon chuba (a traditional Tibetan clothing) and had a bracelet of light green beads around his wrist. He asked the lady if the baby were her own. She replied that he was not, but he was her grandson. Lama Nyima then asked how many were in their family. She said there were eight. Then Tenzin Dorjee asked the parents' name. She replied that, "his father's name is Gonpo and his mother is called, Yangkyi."

Tenzin Dorjee recalled: "The baby kept looking at me and he was smiling in a very special way. He was not afraid, even though we were strangers. It seemed he was very familiar. At that moment, I wondered about the black mountain, the river, and the family home, that all seemed to match the signs in the Karmapa's letter. A feeling of sadness, yearning and joy, all mixed, overcame me. I have never experienced such a feeling before, and I was very close to tears. Lama Nyima reminded me to be strong and not cause any suspicion in the lady."



Didi, Yum Yangkyi, Tenzin Dorjee, Lama Nyima, Gonpo

"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 black mountain was exactly as the Karmapa had described in his *letter of prophecy of the Signs*. As it turned out, it was Karak Khyung Tsun, a holy Guru Rinpoche mountain. On its right and left were two other mountains, which partially obscured its view. The family's home, and their village, were in front, facing it directly. On the left, between the mountains, was a spring, like in the Karmapa's second sketch; and in the direction facing the family's home was a big river, flowing deep down below. It was as Karmapa had described earlier, when he said that there would be water at the place of the family's home. The big river was the Yarlung Tsangpo, and it separated the family's home, on the side of Chushur Dzong, from the black mountain which was on the opposite side, in Kamba Dzong.



Tenzin Dorjee, Sonam Chopel on the upper terrace of the family home with the 4th Jamgon Rinpoche and his father

"The house is two storeys and well-built; its door faces east."

The family's home was well built and it had two storeys, as the Karmapa had predicted. They had a courtyard in front of their home, and one entered the house through the gate in the courtyard. The gate faced east, exactly. It then became clear that the "door" which the Karmapa had referred to was actually this gate.

Tenzin Dorjee and Lama Nyima then requested permission to enter the family's home, and the lady carrying the child obliged. The rest of the family was away at that time. They went up to the second floor, and met a lay practitioner reading the "Sutra of the Good Aeon" (tib. *dor de kalsang*). The lady asked Tenzin Dorjee what might they be doing there. He told her that they were from a very small monastery and were 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."



The 4th Jamgon Kongtrul Rinpoche with his grandmother, father and grandfather

After thanking the lady, Tenzin Dorjee and Lama Nyima left the house. Once outside, they requested Thinlay and Chogdrub to look for Sonam Chopel and Didi. In the meantime, some curious villagers had assembled around them, and from them, Tenzin Dorjee and Lama Nyima learnt that there were "about 28 to 30 families" in that village, which is in Sehmed Shang. They asked if there were any other baby boys born in the last Pig year. They said that the baby they had just met was the only baby born in their village in the last year. There were no other boys, or girls, for that matter. However, they said, there was one other baby who was also born in the last year, but that was in another village further below. Tenzin Dorjee and Lama Nyima did not visit that child at the time.

When Sonam Chopel and Didi returned, they reported that they found a child with eight family members born in the last Pig year, but it seemed that he must have been born early that year, as he could already stand. Apart from those two signs, they said that nothing else matched. Without informing them about the experience they had had, Tenzin Dorjee and Lama Nyima sent them into the house they had just visited. About fifteen minutes later, both of them returned looking very excited and happy. They exclaimed that they had a very good feeling about the child they had met, and everything about the place seemed to match what the Karmapa had predicted.

Recounting their experiences, Sonam Chopel said that when he and Didi went into the home, the grandfather showed them in. He remembered the baby was looking at his grandmother when they entered the room. He was wearing a yellow shirt and a maroon chuba, and he wore a bracelet of jade-like beads around his wrist.

Sonam Chopel said he felt that the child was extraordinary, and could not help blurting out, "Rinpoche." The baby turned around to look at Sonam Chopel, and smiled. At that moment, Sonam Chopel said he felt the similarity in the smiles of the Third Jamgon Kongtrul and that of the baby, and he felt overcome by a feeling of joy. Though he had not checked for any signs yet, a strong feeling of confidence that this might be the reincarnation arose in him, and he was very happy. After that, he and Didi went out to see Tenzin Dorjee and Lama Nyima, and their entire search party of four then went back into the home again. Soon after, the baby's father arrived, and they all went together to meet the mother, who was in the field.

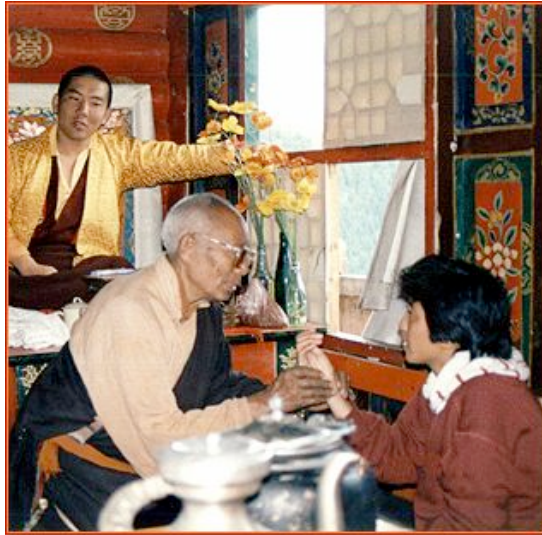
The baby's mother was in the field with some other women, cutting wheat. She appeared very young and she looked at them wonderingly. Her husband introduced the party to her, and Tenzin Dorjee asked the mother for her name, her age, when she had married, and the date of the baby's birth. The mother replied that: her name was Yangkyi, she was 21 years of age, she had married when she was 19 years old, and her baby was born on the Fourth day of the Tenth lunar month in the previous year. The meeting with the mother and rest of the family was very warm overall.

Everyone in the search party felt good about the events that day. They were confident that they had probably found the reincarnation of the Third Jamgon Kongtrul, and that the Karmapa would likely agree and decide on this child.



Celebration

On the same evening (August 4, 1996) they returned to Lhasa, arriving there at about 8 p.m. Changdzo Yonten Phuntsok, who had been General Secretary to the Second Jamgon Kongtrul (Palden Khyentse Oser) had arrived from [Tsandra Rinchen Drak](#), Palpung. Tenzin Dorjee related everything about the prophecy and the search to Changdzo Yonten Phuntsok.



A photo taken in Tsandra Rinchen Drak, Palpung 1991.
H.E. the 3rd Jamgon Kongtrul observing Changdzo Yonten Phuntsok treating a patient

In 1955, Changdzo Yonten Phuntsok, had received the letter of prediction of the rebirth of the Second Jamgon Kongtrul from His Holiness the Sixteenth Karmapa, Ranjung Rigpe Dorje, and had conducted the search and found the Third incarnation in Lhasa. After the Third Jamgon Kongtrul passed away in 1992, when Tenzin Dorjee was feeling very sad and bereft, Changdzo Yonten Phuntsok had visited him at Pullahari, and had recounted his experience when meeting the Third Jamgon Kongtrul for the first time. He told Tenzin Dorjee that it would be the same for him in the future. He said that the Karmapa would, of course, grant the prediction of the Third Jamgon Kongtrul's reincarnation, and that Tenzin Dorjee, who had been so close to him, would find the reincarnation based on that. Changdzo Yonten Phuntsok said that Tenzin Dorjee would have a very special feeling when meeting the reincarnation for the first time, and he would "know."

That evening in 1996, in Lhasa, Tenzin Dorjee told Changdzo Yonten Phuntsok that he could not really appreciate what he had shared with him earlier, in 1992, but now, after his first encounter with the baby he had met that afternoon, he understood.

Feeling very happy that they had probably found the reincarnation, everyone was in a jubilant mood. They celebrated together over a very good dinner.

Describing the Events to the Karmapa



H.H. the 17th Gyalwang Karmapa, 1998.

At 2 p.m. on the afternoon of the next day, August 5, 1996, the search party arrived at Tsurphu monastery. They were feeling very happy, and proceeded to the Karmapa's chambers. He was very calm as they related everything to him, and showed him the photographs they had taken, which he looked at very carefully. They told the Karmapa about the child they had met and said that all of the signs, except the name of his mother, had matched very well with his prophecy. The mother's name, Yangkyi, did not include either of the alphabets in the Karmapa's letter about the Third Jamgon Kongtrul's rebirth. However, the Karmapa replied that that was fine, as it contained an alphabet from within the same group as the one he had predicted.*

When they described the family's home to the Karmapa, he took out a house that he had constructed from his Lego toy set and asked the party present if the family's home resembled what he had built. They were surprised, and said that it did look like that. It was getting late, and the Karmapa told them to take a rest and return to see him the next morning.

Note:

* Tibetan alphabets are generally grouped according to their phonetics. There are seven and a half groups, each having four alphabets, and the last having only two. The mother's name Yangkyi included an alphabet "ka" from the same group as the alphabet "kha" which was predicted by the Karmapa.

Tenzin Dorjee's Confession

At 8 a.m. the next morning, Tenzin Dorjee went to meet the Karmapa. (Sonam Chopel had left for Lhasa the night before). When they were alone, the Karmapa asked Tenzin Dorjee if he felt happy with the baby he had met the day before. Tenzin Dorjee replied that he was happy because everything had matched the Karmapa's prediction. He said that he was depending on the Karmapa, and so his personal impressions and feelings regarding the child did not matter. The Karmapa replied that Tenzin Dorjee was right. He said the reincarnation is very important for all of Buddhism and, in particular, for the Karma Kagyu lineage because Jamgon Rinpoche is one of its lineage holders. A mistake about him would mean that he would not be able to benefit the Buddhadharm and sentient beings, and that he would not be able to carry out his activity.

As the Karmapa spoke, Tenzin Dorjee could not help feeling very impressed with him. He thought that, although the Karmapa was still very young (he was only 12 years old* at that time) he was very clear about what he was doing, and about his responsibility as the Karmapa, the Supreme Head of the Lineage. His prophecy and instructions had been very precise. This was all very apparent to Tenzin Dorjee now. However, only a few days earlier, when he was feeling disappointed and tired after the unsuccessful search for the reincarnation, Tenzin Dorjee had thought that the



Karmapa might, after all, be too young. Overcome by regret about what he had thought, Tenzin Dorjee confessed and told the Karmapa everything about how he had felt, and he cried. He said to the Karmapa that he would do everything the Karmapa asked. Even if he had to return to search for months, or years, he would do so if that was what the Karmapa asked him to do. The Karmapa laughed and told Tenzin Dorjee not to cry, and blessed him.

Without giving any explanation, the Karmapa then asked Tenzin Dorjee to return to search again! Surprised, Tenzin Dorjee asked the Karmapa, "What about the child 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 asked the Karmapa where he should conduct the search this time, as he had previously instructed the party to search around Chushur Dzong. The Karmapa said he should now search on the other side of the river. (That would be in Kamba Dzong, which is across the river from Chushur.) Tenzin Dorjee then asked how he should identify the reincarnation. The Karmapa said that he should do so in the same way as he had done during the last search, based on his letter of prediction.



Laughing, the Karmapa asked if Tenzin Dorjee wished him to go along for the search, and gave him a stack of paper prayer flags to scatter from the highest point he was going to. He said the same people as before should make up the search party, and advised them to chant the *Twenty-one Tara Praises* as many times as possible, instead of chatting with each other, on their way. He said their search had some obstacles, and that the illness Phuntsok Tashi (Jamgon Kongtrul Rinpoche's monk) had suffered. was related

to this.

Tenzin Dorjee then went to see the late Drupon Dechen Rinpoche, and told him that they would be resuming the search for the reincarnation of the Third Jamgon Kongtrul, as Karmapa had directed them to do so. Drupon Dechen Rinpoche looked surprised. He said that if the Karmapa had decided on this, then it should be done as he had directed. He also said that, as the Karmapa had offered to go on the search with them, Tenzin Dorjee should entreat the Karmapa to be with them until the reincarnation is found.

That same afternoon they left for Lhasa. Just before leaving, Tenzin Dorjee and Didi went to the Karmapa and entreated him to join them on the search. The Karmapa laughed and said that he had been there already, and that they should be leaving soon.

Note:

* The Karmapa was born in 1985 and would be 11 years old at that time according to western calculations, but Tibetans add another year to the age in their calculations, and considered him to be 12 years of age.



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Webdesign: Tibetan Webart

Return to Search Again



H.E. the 4th Jamgon Kongtrul Rinpoche
with his father, Yab Gonpo

On August 6th, at around 3 p.m., the search party left from Tsurphu monastery for Karak Shang, after picking up Sonam Chopel in Lhasa. They arrived at the place below the black mountain at around 6:30 p.m., and spent the night at the home of one of the families in that area, which kindly offered to house them.

At about 6 a.m. the next morning, they separated into two groups, as before, and resumed their search. They decided that they would meet all children born in the last Pig year, note their relevant details, and take their photographs. Tenzin Dorjee and Lama Nyima covered the area around the Karak Gom Chung cave, and Sonam Chopel and Didi covered the area around Karak Yongdzin monastery. They searched for four days, walking a distance of 20 to 25 kilometers each day, and covering four large village communities in the area. Altogether, they found 117 baby boys born at various times in the previous Pig year. Some of the children had eight family members and were born nearer the end of that year. However, other than those two signs, nothing else matched the Karmapa's prophecy. There were no mountains in front, and the black mountain was behind them. The places they had covered bore no resemblance to what the Karmapa had described. It had been a tough search in an area where the terrain was steep and mountainous, the weather was hot, and the sun was harsh. Everyone was feeling exhausted and Lama Nyima was suffering from a bad toothache.

Having ended their four-day-long search, they woke up early on

August 11th. On their way back to Tsurphu, they decided to pay a second visit to the village in Chushur where, the week before, they had met the baby who seemed to hold promise. As their car approached the village, they came across four young women walking towards them and noted that, among them, was the young mother of the baby. It was still early, about 7:30 a.m. There were two tea shops on the way, and they decided to take their tea in the shop further along. Stopping there, they noticed a small photograph of the baby's grandfather on the official permit for the tea shop that was on the wall. As it turned out, the tea shop belonged to the family. Traditionally, experiences such as these are considered auspicious. Everyone felt good.

After tea, they went to the village and spent some time there. They asked if there were any children born in the last Pig year, and it was confirmed that, apart from the baby that they had met a

week ago, there were no others. Tenzin Dorjee then remembered the baby boy from the village further below who was also born in the last Pig year, and decided to meet him. The search party of four went together. They found that the child was born at the beginning of the year, and that nothing else matched the other signs the Karmapa had prophesised.

They returned to Tsurphu directly. Arriving there at around 5 p.m., they met the Karmapa. He was very relaxed. They related everything to him, showed the list of names and details about the children they had met. He asked, "Is that all?" He had before him all the lists of details they had submitted this time, and the earlier list. The Karmapa reviewed them briefly, and marked a dot against the name of the baby that they had visited the week before, from Sehmed shang in Chushur Dzong. The Karmapa then said that they should retire for the evening, as they all looked very exhausted.



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Webdesign: Tibetan Webart

Recognition of the Reincarnation of the Third Jamgon Kongtrul



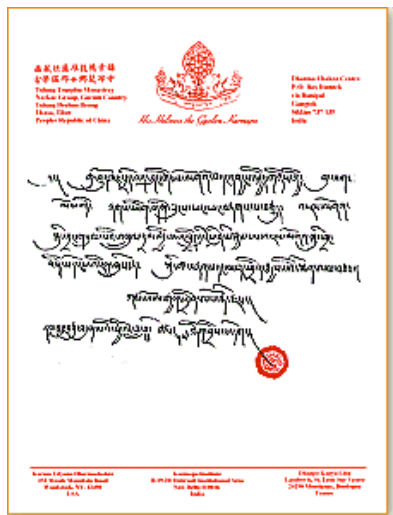
H.E. the 4th Jamgon Kongtrul Rinpoche with
the late Drupon Dechen Rinpoche in Tsurphu Monastery, 1996

On the morning of August 12, 1996, His Holiness the Karmapa summoned Tenzin Dorjee to his chambers. Arriving there at around 8:30 a.m. with Sonam Chopel, they found the Karmapa in a very happy and playful mood. The Karmapa bestowed on Tenzin Dorjee the **Letter of Recognition of the Reincarnation** saying, "Now this is the Letter of Recognition of the Fourth Jamgon Rinpoche. Your Labrang should be happy. You have all worked very hard." He offered a golden silk scarf and a red blessing cord to be presented to the new incarnation, as is traditional.

After that, Tenzin Dorjee and Sonam Chopel went directly to see the late Drupon Dechen Rinpoche and informed him of the very good news. On hearing that the Karmapa had granted his recognition of the Fourth Jamgon Rinpoche, Drupon Dechen Rinpoche was overcome with joy and cried. He said that he was very happy and that, even if he were to die then, he would be very happy.

His Holiness the Seventeenth Karmapa Ugyen Trinley Dorje's Letter of Recognition of the Fourth Jamgon Kongtrul Rinpoche ▶
Proclamation of His Holiness the Seventeenth Gyalwang Karmapa, Ugyen Trinley Dorje ▶

**H.H. the 17th Karmapa
Urgyen Trinley Dorje's
Letter of Recognition
of the 4th Jamgon Kongtrul Rinpoche**



In Chushur district in Sehmed shang, 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 Rat,
Sixth Lunar Month, Twenty-seventh Day.

**Enlargement of this letter ►
Proclamation of H.H. the 17th Karmapa ►**

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Exhibits

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Webdesign: Tibetan Webart

Proclamation

of
H.H. the 17th Gyalwang 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 Raj 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 this 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 to 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, Jamgon Lodro Chokyi Senge.

I hereby bestow upon him the name *Jamgon Lodro Chokyi Nyima Tenpe Dronme Chok Thamced 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.

Enlargement of this letter ▶

H.H. the 17th Karmapa
Urgyen Trinley Dorje's
Letter of Proclamation

西藏拉薩堆龍鏡清寺
古榮區那木鄉楚布寺
Tuhing Tsurphu Monastery
Narlar Group, Guron County
Tuhing Dechen Dzong
Lhasa, Tibet
Peoples Republic of China



His Holiness the Gyalse Karmapa

Dharma Chakra Centre
P.O. Box Rumtek
s/a Rumput
Gangtok
Sikkim 737 135
India

[Handwritten Tibetan text in blue ink, consisting of six lines of calligraphy.]

Karma Tshupa Dharmachakra
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USA

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B 19-20 Mehrauli Institutional Area
New Delhi 110016
India

Dharmo Karmo Ling
Laudrevic, St. Lann Sur Vesere
24290 Montignac, Dordogne
France



English Translation of this letter ▶



Exhibits

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Formally Announcing about the Incarnation to the Family

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

Calling the family together, Tenzin Dorjee formally announced to the grandparents, the parents, and the rest of the family members present, that the baby in their family had been recognised by His Holiness the Karmapa, Supreme Head of the Kagyu Lineage, to be the Fourth incarnation of their Root Teacher, the Third Jamgon Kongtrul Rinpoche. He requested them, on behalf of the Jamgon Kongtrul Labrang, to accept the Karmapa's recognition. The family was a little surprised, but appeared very calm. The monks then performed the traditional ceremony of bathing the child. After the ceremony, they offered the Fourth Jamgon Kongtrul Rinpoche a set of new robes, and the golden silk scarf and blessing cord from His Holiness the Karmapa.



The Fourth Jamgon Kongtrul Rinpoche was only 8 1/2 months old at that time. He was the only grandchild in his family, and the eldest child of the first son of his grandparents. He was very precious and loved by all of them, especially the grandmother. They were a good and gentle Buddhist family and they understood about reincarnation.



H.E. the 4th Jamgon Kongtrul Rinpoche, Sept. 96

Talking about the Fourth Jamgon Kongtrul Rinpoche, his grandfather, Lodro, a very kind and good man, told the visitors about an incident that happened two months earlier. He said that his grandson had become very restless. He cried endlessly and could not sleep at night. The family consulted a doctor, but he could find nothing wrong with him. Not knowing what else to do, they brought him to see an uncle of theirs who was a monk. He performed a divination, and told the grandparents that their grandson was disturbed because the family owned something that belonged to a monastery. As for the child, he said that giving him a name might help. So their uncle gave him the name Tenzin Norbu.

The grandfather told Tenzin Dorjee and the others of Jamgon Kongtrul Labrang present, that, at the time, he could not understand what the uncle had meant, as his family owned nothing belonging to a monastery. But now it was clear that his grandson belonged to their monastery. As the head of the family, he spoke for all of them. He said that he, the Fourth Jamgon Kongtrul Rinpoche's grandmother, his parents and the all the members of their family accepted the recognition of his grandson, by His Holiness the Karmapa, as the Fourth Jamgon Kongtrul Rinpoche. They were happy that at least one member of their family would be of great benefit to beings.



With Tenzin Dorjee, February 1998



The Fourth Jamgon Kongtrul Rinpoche's Return to the Sangha



H.E. the 4th Jamgon Kongtrul Rinpoche with his family, Tenzin Dorjee, Changdzo Yonten Phuntsok and sangha; and the family of the 3rd Jamgon Kongtrul

On August 19, 1996, the Jamgon Kongtrul Labrang organised a warm reception to honour and welcome His Eminence the Fourth Jamgon Kongtrul Rinpoche to his sangha. His Eminence, at 8 1/2 months old, thus took his seat as Chief Abbot of the monasteries and retreat centres of the Third Jamgon Kongtrul.



Beru Khyentse Rinpoche said he was very happy that the incarnation of the 3rd Jamgon Kongtrul had been found

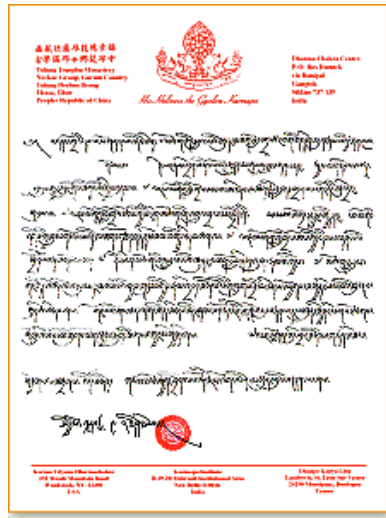
From that moment on, His Eminence the Fourth Jamgon Kongtrul Rinpoche, held audiences with many lamas, monks, disciples and devotees, some of whom had travelled great distances to meet him and to pay their homage. Among the first to arrive were: the Ven. Je Drung Rinpoche of Dzoche monastery in Kham, the stepfather of the Third Jamgon Kongtrul, Mr. Wangchuk Sadhutshang and family members of the mother of the Third Jamgon Kongtrul, Mrs. Pema Sadutshang, and Ven. Beru Khyentse Rinpoche. Also among the visitors during the first few days were the Honourable parents and family of His Holiness the Karmapa.

His Holiness the Seventeenth Karmapa Ugyen Trinley Dorje's Letter to the Sangha Proclaiming Jamgon Rinpoche's Authenticity ▶

H.H. the 17th Karmapa
Urgyen Trinley Dorje's
Letter to the Sangha
Proclaiming Jamgon Rinpoche's Authenticity

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 as renowned as the sun and moon. The Third in the garland of his emanations was the great Jamgon Lodro Chokyi Senge, whose reincarnation has now indisputably appeared. This present incarnation's mother is Khandro Yangkyi and his father is Gonpo. He was born in the Year of the Pig.



Being completely certain as to his authenticity, I have bestowed upon him the name *Jamgon Lodro Chokyi Nyima Tenpe 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 ably bear the awesome responsibility of disseminating the Great Fourth's flawless teachings throughout a 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.

Enlargement of this letter ▶



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With the Karmapa



In Tsurphu with H.H. the Karmapa

On September 1, 1996, His Eminence Jamgon Kongtrul Rinpoche the Fourth made his first visit to Tsurphu monastery to pay homage His Holiness the Seventeenth Gyalwang Karmapa, Supreme Head of the Kagyu Lineage.

The late Drupon Dechen Rinpoche told Lama Tsewang Phuntsok and Phuntsok Tashi, the monks attending His Eminence, that the weather in Tsurphu had been very bad that entire week, and that it had snowed the evening before His Eminence arrived. However, on the day of His Eminence's arrival, the weather cleared and the day became bright and very beautiful. Drupon Dechen Rinpoche said that it was a very good sign. He likened the weather clearing up to the maras being dispelled and disappearing into the skies.

At the break of dawn on September 2, 1996, the auspicious day of *Lha Bab Duchan**, His Holiness the Karmapa performed the age-old traditional ceremonies of hair-cutting and bestowing the name. The Fourth Jamgon Kongtrul Rinpoche was granted the name *Jamgon Lodro Chokyi Nyima Tenpe Dronme Chok Thamced Le Nampar Gyalwe De*, by His Holiness the Karmapa.



In Tsurphu Monastery with H.H. the Karmapa

The following year, on April 22, 1997, at Tsurphu monastery, His Holiness the Seventeenth Gyalwang Karmapa granted His Eminence the oral transmission of mantras, pujas and prayers, including the transmission of writing, and clothed him with monastic robes which he wore for the first time.

Note:

* Lha Bab Duchan is an auspicious day of the Buddha Shakyamuni's descent to earth from the Trayastrimcat Heaven, a god realm, where his mother had been reborn. To repay her kindness and to liberate her, and also to benefit the gods, the Buddha spent three months teaching in the realm of the gods.

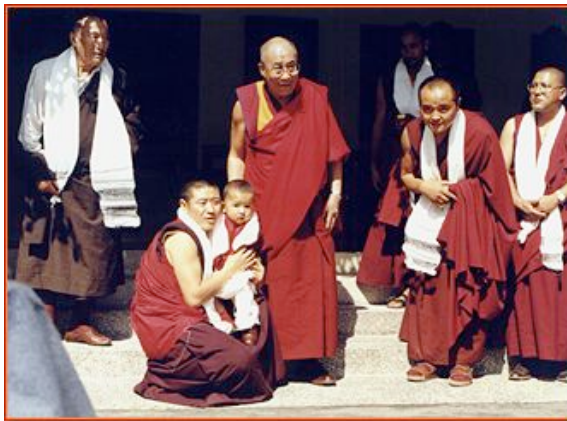
With the Dalai Lama



The hair-cutting ceremony

Early in the morning of September 19, 1997, His Eminence Jamgon Kongtrul Rinpoche the Fourth travelled to McLeod Ganj, in Dharamsala, to pay homage to His Holiness the Dalai Lama. He was accompanied by Tenzin Dorjee, Tsewang Norbu (H.E. Tai Situ Rinpoche's general secretary) monks, and members of the sangha of the Jamgon Kongtrul Labrang. A welcoming reception by the Ministry of Religious Affairs and the Kagyu representative in Dharamsala, Mr. Lodroe Tarchin, met His Eminence and his entourage at lower Dharamsala as they were on their way up to McLeod Ganj.

His Eminence arrived at 10:30 a.m. As is traditional, His Holiness the Dalai Lama performed the hair-cutting ceremony and bestowed upon His Eminence the name *Tenzin Osel Choying Gyatso*. His Holiness also granted a written confirmation of his agreement with the recognition of the Third Jamgon Kongtrul's reincarnation by His Holiness the Seventeenth Karmapa.



With H.H. Dalai Lama and accompanied by (from left) Tsewang Norbu (general secretary to H.E. Tai Situ Rinpoche); Lama Tsewang Phuntsok, Gyaltzen Zangpo, Tenzin Dorjee and Khenpo Sherab Gyaltzen

The meeting with His Holiness was very warm. His Holiness shared his personal experiences as a young child with His Eminence's sangha, and gave advice about his education and future upbringing. On parting, the Dalai Lama granted His Eminence an oral transmission of the mantra of Manjushri, and further advised His Eminence's sangha to take good care of his health.

In a traditional gesture of gratitude and thanks to His Holiness, the Jamgon Kongtrul Labrang made offerings of tea and butter rice to his sangha at the *Namgyal Dratsang*, his personal temple. The Dalai Lama's monks performed the pujas of the Sixteen Arhats and the Six-Armed Mahakala, and invited His Eminence to grace the occasion. The senior monk, on behalf of their sangha, then presented His Eminence with the offerings of the mandala and that of the body, speech and mind.

Following that, His Eminence met with the representatives from the Ministry of Religious Affairs and received their offerings of the body, speech and mind on behalf of the Tibetan people. The Ministry also hosted a lunch in honour of the Fourth Jamgon Kongtrul Rinpoche at the Cho Nor Guest House.

[His Holiness the Fourteenth Dalai Lama's Letter of recognition of the Fourth Jamgon Rinpoche](#) ▶

[The name bestowed on the Fourth Jamgon Kongtrul Rinpoche by H.H. the Dalai Lama](#) ▶



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Visit to Sherabling



H.E. the 4th Jamgon Rinpoche presented with a khatak by Tsewang Norbu, general secretary to H.E. Tai Situ Rinpoche at Palpung, Sherabling.

From Dharamsala, His Eminence, escorted by Tsewang Norbu, travelled to Sherabling, at the invitation of His Eminence Tai Situ Rinpoche, to visit his main seat in India. His Eminence was accorded a traditional ceremony of welcome by the Palpung Labrang, and was presented with the offerings of the mandala, and that of the body, speech and mind. He spent a few days at Sherabling, enjoying the very warm hospitality extended to him. During his stay there, His Eminence visited Chokling Gompa, a monastery in Bir, at the invitation of the Very Ven. Chokling Rinpoche and the Very Ven. Urgyen Topgyal Rinpoche. His Eminence also paid a visit to the Tilokpur Nunnery at the invitation of the sangha of the nuns there.



Very Ven Mingyur Rinpoche, Ven. Bo Gangkhar Rinpoche and the sangha welcoming H.E. the 4th Jamgon Rinpoche to the Seat of Palpung at Sherabling, India.

With the Sakya and Nyingma Lineages



H.E. the 4th Jamgon Kongtrul Rinpoche with
His Holiness Sakya Trizin Rinpoche

On October 19, 1997, His Eminence travelled south to Dehra Dun to pay homage to His Holiness Sakya Trizin Rinpoche, Supreme Head of the Sakya Lineage, at his main seat there.



H.E. the 4th Jamgon Kongtrul Rinpoche with
His Holiness Mindroling Tichen Rinpoche

The following day, October 20th, he paid a visit of homage to His Holiness Mindroling Tichen Rinpoche, one of the highest lamas of the Nyingma Lineage, at his main seat which was also in Dehra Dun. His Holiness Mindroling Tichen Rinpoche performed a puja of long life dedicated to His Eminence. On both occasions, as is traditional, the hair-cutting ceremony was performed and His Eminence was bestowed a name.

The name bestowed on the Fourth Jamgon Kongtrul Rinpoche by H.H. Sakya Trizin Rinpoche ►

The name bestowed on the Fourth Jamgon Kongtrul Rinpoche by H.H. Mindroling Tichen Rinpoche ►

H.H. Mindroling Trichen Rinpoche

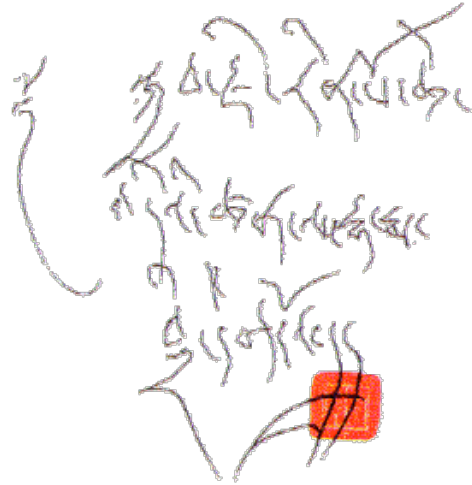


With H.H. Mindroling Trichen Rinpoche

His Holiness Mindroling Trichen
Head of Nyingmapa Sect of Buddhism



Nyingmapa Mahabuddha Vihara
Clement Town - 248002
Dehra Dun (U.P.) India
Ph.: (0135) 82-842
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Dharma Shree

The name bestowed
on the Fourth Jamgon Kongtrul Rinpoche
by H.H. Mindroling Trichen Rinpoche

**The name bestowed
on the Fourth Jamgon Kongtrul Rinpoche
by H.H. Sakya Trizin Rinpoche ▶**



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Visit to Kalu Rinpoche's Stupa Temple in Salagara



H.E. the 4th Jamgon Kongtrul Rinpoche with
Very Ven. Kalu Rinpoche

On October 28, 1997, His Eminence arrived at Bagdogra airport in Siliguri. He was warmly received by the Very Ven. Kalu Rinpoche and the Very Ven. Bokhar Rinpoche, monks, and devotees. They escorted him to Kalu Rinpoche's Stupa Temple in Salagara, where many more monks and devotees had gathered to welcome His Eminence. A traditional procession by the monks dressed in ceremonial attire and playing the drums, gyalings (Tibetan Buddhist trumpets) and other Buddhist ritual instruments, escorted His Eminence and the entourage into the temple.



Welcoming ceremony at Salagara Stupa

In a ceremony of offerings and prayers, Kalu Rinpoche and Bokhar Rinpoche presented His Eminence with the mandala offering and

that of the body, speech and mind, and made supplications to him to live long for the benefit of beings. His Eminence granted blessings upon everyone present, and spent a night at the temple with Kalu Rinpoche and Bokhar Rinpoche.

Return to The Jamgon Kongtrul Monasteries

Lava Monastery, India ▼
Paramita Charitable Trust, Kalimpong ►
Pullahari Monastery and Retreat Centre, Nepal ►



H.E. the 4th Jamgon Kongtrul Rinpoche with
the Very Ven. Bokhar Rinpoche, November 1, 1997

Return to Lava Monastery, India

At the invitation of the Paramita Charitable Trust of India, established by the Third Jamgon Kongtrul, and the devoted sangha of Lava monastery and retreat centre, Kagyu Thekchen Ling and Ngedon Chagchen Ling, His Eminence Jamgon Kongtrul Rinpoche the Fourth returned to take his seat as Chief Abbot of the monastery and retreat centre in Lava, one of the seats of **the Jamgon Kongtruls** in India, on October 29, 1997.

His Eminence began his journey to Lava early that morning, accompanied by Kalu Rinpoche, Bokhar Rinpoche, Tenzin Dorjee, and many monks and devotees. They travelled slowly, as many devotees from the local communities along the way had come, bearing khataks, incense, and flowers, to pay their respect to the young Jamgon Kongtrul Rinpoche. Altogether, sixteen gates of welcome for His Eminence were erected by the local communities between Salagara and Lava.

A traditional ceremonial procession of monks playing the drums, gyalings and ritual instruments, and a Tibetan lion-dance procession by devotees of the local communities, guided the motorcade from a mile away until their destination at the monastery. The road, on which auspicious symbols had been drawn, was strewn with flowers by well-wishers and the air was thick with smoke from burning incense. As they were approaching Lava monastery, a big rainbow appeared around the sun in the sky, which could be seen by everyone. It was a bright and cloudless day, and all were amazed and deeply touched by the auspicious sign.



H.E. the 4th Jamgon Kongtrul Rinpoche's return

Passing by the Jamgon Kongtrul IIIrd Memorial Health Care Centre, His Eminence arrived at the monastery at 10:30 a.m. To greet him on his arrival were his very devoted monks, Sonam Chopel and Khenpo Sherab Gyaltzen, who were mainly responsible for organising the welcoming ceremony and the events that day. Many dignitaries from Kalimpong, Darjeeling and Sikkim, and more than 6,000 people, comprising Rinpoches, lamas, monks and devotees, had gathered to welcome His Eminence. The Chief Guest was Mr. C.K. Pradhan, Honourable President of the Kalimpong Subdivision of the Darjeeling Gorkha Hill Council and Executive Councillor for Tourism in Kalimpong and Darjeeling. Also present were honourable representatives from: the Office of the Dalai Lama in Kalimpong; the Joint Action Committee of Sikkim; Rumtek Monastery; Nalanda Institute of Higher Buddhist Studies; the monastery of His Eminence Goshir Gyaltshab Rinpoche; and many other monasteries and organisations.

Local residents from the communities around offered many dances and songs to His Eminence, and the whole ceremony lasted until 6 p.m. that evening. The monastery hosted lunch for all present. His Eminence graced the entire series of events by his presence. Although he was not even two years old at that time, he sat for six hours, and blessed everyone individually, assisted by the Very Ven. Bokhar Rinpoche.

The next morning, His Eminence visited his retreat centre in Lava, Ngedon Chagchen Ling, accompanied by Bokhar Rinpoche, who is the retreat master. The weather was clear and the sun was shining brightly. When His Eminence entered the retreat centre, a beautiful rainbow appeared around the sun. It was another auspicious sign and, again, everyone was very amazed.



Visit to the projects of the Paramita Charitable Trust in Kalimpong ▶

Return to His Main Seat at Pullahari Monastery and Retreat Centre, Nepal ▶



Visit to the projects of
The Paramita Charitable Trust
in Kalimpong



In the Jamgon Kongtrul IIIrd Memorial School

On the morning of Nov. 1, 1997, His Eminence, accompanied by Bokhar Rinpoche, Khenpo Lodro Donyod and Tenzin Dorjee, travelled to Kalimpong to visit the social benefit projects of the Paramita Charitable Trust of India, founded by the Third Jamgon Kongtrul. They visited the Jamgon Kongtrul IIIrd Memorial School, and the Jamgon Kongtrul IIIrd Memorial Home for the Destitute Elderly, and they were received very warmly by Mr. Thinlay Ngodrup, manager of the projects. Thinlay, who is greatly devoted to His Eminence, had organised the entire event that day. The students extended a very warm welcome to His Eminence, and the residents of the Home were equally welcoming. It was another beautiful and sunny day. Again, rainbows appeared as His Eminence began his journey from Lava to Kalimpong. The clouds were also very special that day. All the signs were excellent and everyone was very touched and happy.



Thinlay Ngodup (left), manager of the social benefit projects of Paramita Charitable Trust, India

Return to His Main Seat at Pullahari Monastery and Retreat Centre, Nepal ▶



Return to His Main Seat at Pullahari Monastery and Retreat Centre in Nepal



H.E. the 4th Jamgon Rinpoche at his arrival in Pullahari

At the invitation of the Ananda Sangh of Nepal, founded by the Third Jamgon Kongtrul, and the devoted sangha of Pullahari monastery and retreat centre, His Eminence Jamgon Kongtrul Rinpoche the Fourth returned to the main seat of the Jamgon Kongtruls.

On November 16, 1997, the Very Ven. Khenpo Tsultrim Gyamtso Rinpoche, Tenzin Dorjee, monks and very close devotees, travelled from Nepal to India, to receive His Eminence and to escort him on his homeward journey to his main seat in Nepal.

His Eminence and his entourage travelled by airplane to Kathmandu, arriving at 1:30 p.m. on November 17, 1997. The Chairman and Treasurer of the Ananda Sangh, Mr. Kelche Gurung (Lama Gyaltzen) and Mr. Phinjo Gurung (Lama Phuntsok), members of the Himalayan Buddhist Association, many Rinpoches, lamas, monks, and devotees gathered at the airport to welcome His Eminence.



Being carried by Tenzin Dorjee up the stairway to the Stupa Temple of the 3rd Jamgon Kongtrul where the welcoming ceremony was being held

Escorted by a long motorcade, His Eminence travelled in the car driven by Mr. Sonam Topgyal Sadutshang, brother of his previous incarnation, the Third Jamgon Kongtrul. They passed by the Great Stupa of Boudhanath, and numerous gates that had been set up to welcome His Eminence, and finally arrived at the local school at the foot of Pullahari, the Shree Jana Jagriti Lower Secondary School. More than a thousand monks and nuns from the Karma Kagyu and other monasteries had gathered, and formed a very long procession to welcome His Eminence and to escort him home to his monastery up the hill. It was a beautiful day and the sun was shining brightly. A huge rainbow around the sun appeared when His Eminence came out of his car at the foot of Pullahari, and many other unusual rainbows and coloured lights, which could be seen by everyone, also appeared in the skies.

The students of the local school constructed by the Third Jamgon

Kongtrul offered songs and flowers to welcome His Eminence. Thousands of devotees lined the road leading up to the monastery, bearing incense and flowers. Prayer flags decorated the flower strewn road, on which auspicious symbols had been drawn, and the smell of incense filled the air. There was a feeling of great joy all around.



Thousands of disciples and devotees paid homage and received blessings from H.E. the 4th Jamgon Kongtrul assisted by the Very Ven. Sangye Nyenpa Rinpoche

Ven. Ngawang Chodrak Tulku and Ven. Drupon Khenpo Lodro Namgial, leading the procession by the monks of Pullahari Monastery, escorted His Eminence up to his monastery. Behind them was the longer procession of monks and nuns from other monasteries. That day, all monks and nuns were attired in full ceremonial robes, and they played the drums and gyalings and other traditional ritual instruments to herald the return of His Eminence.

Arriving at the monastery, Tenzin Dorjee, carrying His Eminence, bore him up the steps to the Stupa Temple of the Third Jamgon Kongtrul where the ceremonies were being held. Just as they entered the Temple, His Eminence unfurled the Wisdom Flag of the Karmapas, and the flag of the Jamgon Kongtruls. Inside the Temple, he was greeted by his devoted senior monks who had served him from the time of the Second Jamgon Kongtrul, Lama Oser and Lama Siri. Many Rinpoches and lamas were waiting to receive His Eminence. In a ceremony of offerings and prayers, they presented him with the offerings of the mandala, and that of the body, speech and mind, and supplicated him to live long for the benefit of beings. Among the very respected sangha present were

the Very Ven. Sangye Nyenpa Rinpoche, the Very Ven. Chokling Rinpoche, the Very Ven. Chokyi Nyima Rinpoche, the Very Ven. Karma Chagme Rinpoche, the Very Ven. Dhundup Tulku Rinpoche, the Very Ven. Tenga Rinpoche, the Very Ven. Khenpo Tsultrim Rinpoche, the Very Ven. Tennyin Rinpoche, the Very Ven. Tsoknyi Rinpoche, the Very Ven. Kenchen Rinpoche, the Very Ven. Gyalpo Rinpoche, the Very Ven. Anzing Rinpoche, the Very Ven. Tulku Sangye Rinpoche of Dapsum monastery, and numerous other honourable representatives from many monasteries, nunneries and other organisations in Nepal.



H.E. the 4th Jamgon Kongtrul Rinpoche with the parents of the 3rd Jamgon Kongtrul

After the ceremony, thousands of disciples and devotees who had

been waiting outside, came into the Stupa Temple to pay homage and to receive blessings from His Eminence. His Eminence was assisted by the Very Ven. Sangye Nyenpa Rinpoche, and he remained alert and attentive throughout the entire ceremony, which lasted for more than three hours. The monastery hosted lunch for everyone.

His Eminence had returned to his main seat and everyone was very happy. The day had been eventful and most memorable. There had been many unusual rainbows and coloured lights which were clearly seen by everyone. These special and heart warming events, accompanied by very auspicious signs, will be long-remembered.

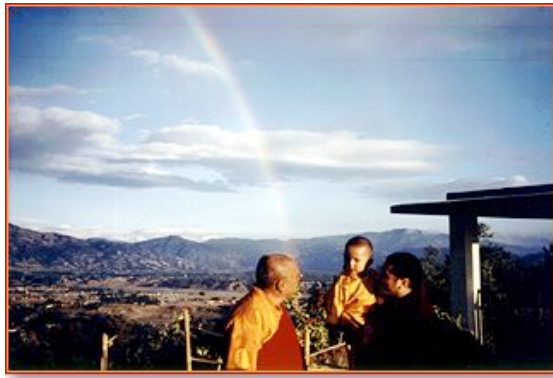
This brief account about how the Fourth Jamgon Kongtrul Rinpoche was found, was told by his devoted servant, Tenzin Dorjee. May all who read or hear about it be inspired to faith, and awoken to Buddhahood.

Visit to the projects of the Paramita Charitable Trust in Kalimpong ▶



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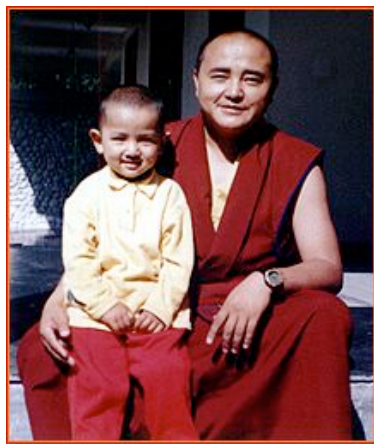
Epilogue



With the Very Ven. Khenpo Tsultrim Rinpoche on their way to His Eminence's second birthday party in Pullahari, 1997.

Rainbows have augured auspicious events, and appeared on many auspicious occasions, connected to His Eminence the Fourth Jamgon Kongtrul Rinpoche. In the prophecy of his rebirth, His Holiness the Seventeenth Gyalwang Karmapa told Tenzin Dorjee that he had clear visions of the Third Jamgon Rinpoche appearing within rainbows, with many lights. Later, when he handed the letter describing the signs of the rebirth to Tenzin Dorjee, His Holiness told him that he had seen a rainbow above the mountain in front of Tsurphu monastery. In fact, His Eminence was born in a village south of that mountain.

After His Eminence had been formally recognised, several families in the village where he was born recalled that they had seen a very special rainbow around the time he was born. The rainbow which appeared to be coming from the source of a holy spring in the mountain before their village, seemed to end at the family's home. Because of this, they felt that if any child in the village was indeed special, it would be the son that had been born to the family. They told this to Sonam Chopel, on one of his visits to the family's home in Chushur.



H.E. the 4th Jamgon Kongtrul Rinpoche with His General Secretary, Tenzin Dorjee

The rainbows which appeared on the occasions of His Eminence's return to his monasteries in India and Nepal, and when he visited the Third Jamgon Kongtrul's social-benefit projects in Kalimpong, were seen by everyone around. On his second birthday, the first that was celebrated after he returned to his main seat at Pullahari, Nepal, very special rainbows appeared again in the skies, as His Eminence started from his residence to the place where his birthday party was being held, in the monastery's dining hall. They were seen by all present. After that, in January 1998, on His Eminence's first visit to the Karma Lekshey Ling monastery, in Swayambhunath, to inaugurate the occasion of the philosophical debate amongst the monks of the Kagyu tradition, a huge rainbow appeared around the sun when His Eminence arrived at the monastery. It was a bright and sunny day and many people present witnessed the sign.

Historic accounts of the lives of great masters have told of rainbows and other special signs, like the rain of flowers, and of special clouds that appeared, witnessed by people on very special

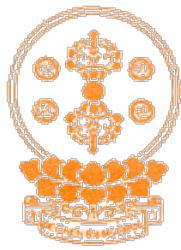
occasions and at auspicious events. The Very Ven. Khenpo Tsultim Gyamtso Rinpoche, who had escorted His Eminence on his return to Pullahari, Nepal, on November 17, 1997, told Drupon Khenpo Lodro Namgial that some of the rainbows and lights that he saw in the skies that day were very unusual. Khenpo Rinpoche 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 they may be outside of one's ordinary experience, such auspicious signs, as recorded in the biography of great masters, actually do occur.



H.E. the 4th Jamgon Kongtrul Rinpoche with his personal tutor, Drupon Khenpo Lodro Namgial

Ven. Drupon Khenpo Lodro Namgial, personal tutor to His Eminence the Fourth Jamgon Kongtrul Rinpoche, had also witnessed unusual rainbows on November 17, 1997. Offering his explanation for the signs he saw, he said that, "Like the samboghakaya, rainbows are colourful and pure. They appear as the result of the interdependence of causes and conditions. That they are connected with the events about the Fourth Jamgon Kongtrul Rinpoche is a sign that His Eminence's incarnation is authentic, and that his activity will be colourful and pure, like the rainbow."





The Aspiration Prayer

by The Very Ven. 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.



H.E. the 4th Jamgon Kongtrul Rinpoche with
Very Ven. Khenpo Tsultrim Gyamtso Rinpoche in Pullahari

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
blaze.

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, EMA HO, by Jamgon Kongtrul Labrang, which clearly
describes the process by which the Fourth Jamgon Kongtrul Rinpoche was recognised.

བོད་སྐད་ཀྱི་
In Tibetan

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The Aspiration Prayer
by The Very Ven. Khenpo Tsultrim Gyamtso Rinpoche



Khenpo Tsultrim Gyamtso Rinpoche

༄༅། །མཛེས་ལེགས་འཕེལ།

དོན་དམ་ཚོས་དབྱིངས་སྤོས་བྱུང་ནམ་མཁའ་འཛིང་། །སྐད་ཅིག་ཅིམ་ཡང་གཡོ་བམ་མཚིས་གྱང། །
འདུལ་བུའི་ཐོ་ཚོས་སྤྲོད་པ་བསལ་བའི་ཕྱིར། །སློབ་མོས་ཚོས་གྱི་ཉི་མ་རྟག་འཆར་གསོལ། །

ལམ་གསུམ་སྐྱེ་བམེད་པའི་ཚུལ་གཟིགས་པས། །དོན་ལ་བསྐོད་བྱ་བསྐོད་བྱེད་མདུག་གསུང། །
དང་པོའི་ལམ་ཅན་རིམ་གྱིས་དྲང་བའི་ཕྱིར། །ཐོས་བསམ་སྦྱོར་པའི་སློབ་མོས་ཉིན་བྱེད་འཕེལ། །

རྒྱལ་བས་གསུངས་པའི་མདོ་སྔགས་ཚོས་ཚུལ་ཀུན། །ཚད་མ་གསུམ་གྱི་ལམ་ལས་ལེགས་དྲང་ནས། །
ཚན་རིག་ཤིན་ཏུ་འཕེལ་བའི་དུས་རབ་འདིར། །སེམས་གྱི་ཚན་རིག་འཕེལ་བའི་ཉིན་བྱེད་ཤོག། །

ཚད་མའི་རིགས་པས་དགག་སྐྱབ་གནད་ལ་ལམ་ལས། །དབུ་མའི་རིགས་པས་སྦྱོས་པ་ཐམས་ཅད་འགོག། །
འཇུག་མེད་དབུ་ཚད་རྩེད་དུ་འབྲེལ་བའི་ལམ། །སློབ་མོས་པད་ཚེལ་རྒྱས་པའི་ཉིན་བྱེད་ཤོག། །

མཁའ་ལོ་ལས་ཤེས་བྱ་རྒྱ་མཚོའི་ཟབ་དོན་གཟིགས། །བརྗེ་བས་འགོ་ཀུན་མ་ཡིས་བུ་བཞིན་སྦྱོང། །
རྣམ་པས་དགྲ་ཡང་སློབ་མའང་འགྱུར་པ་ཡིས། །མཁའ་ལོ་བརྗེ་རྣམ་པའི་ཡོན་ཏན་མཐར་ཕྱིན་ཤོག། །

འོས་སྤྱོད་མེ་འཇམ་མགོན་ལྷ་སྐོང་བཞི་པའི་རོས་འཛིན་ཏུ་ཚུལ་གྱི་གནས་ལུགས་གསལ་ལོ་དོད་ལྷག་དེབ་འདི་ཉིད་དང་འབྲེལ་བའི་སློབ་
ལམ་ཉིད་བསྐུས་འདི། །མཁའ་ལོ་ཚུལ་རྒྱས་པས་སྐྱེལ་བ་དགོལ། །།

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English Translation of this letter ►



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