

Life Story of His Holiness the XVI Gyalwa Karmapa

Venerable Jamgon Kongtrul Rinpoche

The embodiment of all the enlightened activity of the Buddhas of the three times, who, though having attained supreme enlightenment, out of His limitless compassion; chooses to take rebirth in this dark age in order to subdue the sufferings of sentient beings — the supreme lineage of tulku, self-recognizing, who continually take rebirth for the benefit of all beings—whose name, Karmapa, is as renowned as the sun and moon.

From the First Karmapa, Dus.gsum.mkhyen.Pa, to the Fifteenth Karmapa, mKha. Khyab. rDo. rJe, they have performed their Dharma activities principally in Tibet, China, Mongolia, Sikkim and Bhutan. His Holiness the XVIth Gyalwa Karmapa, Rang. 'byung. Rig.Pae'. rDo.rJe, branched out His Buddha activity to encompass the entire world.

His Holiness was born at Den.Khok in Khams, near the river Yangtse, on the full moon day of the sixth month of the year of the Wood Mouse (1923 A. D.). He was born in an aristocratic family named Ah. Thub. His father's name was Tshe. dbang.Nor.Bu, and his mother's name was Kal. bZang.Chos.lDan. The birth of a great bodhisattva in the Ah.Thub family had been previously predicted by rDzogs. Chen. sPrul.sKu.Chos.Kyi.rDo.rJe, head of the famous rNying.Ma Monastery of rDzogs.Chen. Acting on his advice, the mother had given birth in the nearby cave of Padmasambhava, called the "Lion Sky Castle".

Before the child's birth He disappeared entirely from the womb for one whole day, and then returned the next. On the actual night of His birth, the atmosphere was charged with portents, which everybody in the locality could sense.

Shortly thereafter, Si.Tu.Pad.Ma.dbang.Phyug.rGyal.po opened the previous Karmapa's letter of prediction and discovered therein a detailed description of the house in which His Holiness' parents dwelt. A search party was sent, and the child was speedily recognized to be the Sixteenth Karmapa incarnation.

His Holiness stayed with His family for several years. When He was seven years old, he received the lay ordination from Lay ordination of Si.Tu.Rin.Po.Che. and 'Jam.mGon.Kong.sPrul.Rin. the H.H. Karmapa Po.Che. of dPal.sPungs, and a year later the Vajra from Situ Rimpoche Crown and the robes of the Karmapa were brought from mTshur.Phu to Khams for Him. Si.Tu.Rin.Po. Che then invited Him to visit dPal.sPungs Monastery. His Holiness was given a great welcome there, and four days later, he was enthroned by Si.Tu. Rin.Po.Che, in the main shrine of the Monastery.

Two months later, His Holiness and Si Tu.Rin.Po.Che. accompanied by a monastic camp of a thousand people, set out for mTshur.Phu. His Holiness' love of animals was very evident on this long Vajra Crown ceremony journey and many guineapigs were presented to held for first time Him as pets, Along the way, His Holiness performed the Vajra Crown ceremony for the first time in His lifetime at Gyi.Na.Gang. After this auspicious event, the party visited Nyen. Chen.Thang-Lha, an environment symbolically dedicated to the energy of the Karma. bKa'. brGyud tradition. On His subsequent arrival at mTshur. Phu, His Holiness was welcomed by dPal sPungs.' Jam.mGon.Kong.sPrul. Rin.Po.Che, dPa.bo.Rin-Po.Che and rGyal.Tshab.Rin.Po.Che.

After a short period of time, His Holiness visited His Holiness the Thirteenth Dalai bLa.ma. Thub.bsTan.rGya.mTso, in Lha.Sa. During this visit, the Dalai bLa.ma perceived the Vajra Crown, woven from the hair of one hundred thousand dakinis above His Holiness Karmapa's head. After His return to mTshur.Phu, His Holiness was given a second golden throne ceremony by Si. Tu. Rin. Po. Che. and 'brug. Chen. Rin. Po. Che, Mi. Pham. Cho. Kyi. dbang.po.

For the next four years, His Holiness studied with Kang.dKar.Rin.Po. Che, who was acclaimed as the greatest bKa, brGyud scholar of the time. He had memorized the entire contents of the Kagyur, and also numbered among his students the most profound Sa.sKya contemporary scholar, De. Zhung. Rin. Po. Che. While studying with Kang. dKar. Rin. po. Che, His Holiness related the stories of His previous lives to His guru.

In 1937, His Holiness and His entourage set out on a journey to Khams, De rGe to visit Si. Tu. Rin. Po. Che. On the journey many highly symbolic events took place which conveyed the inspiration of Karmapa's energy. On this journey, His Holiness visited the monastery of mChog. Gyur. gLing. Pa, the nineteenth century Ba.Ram. bKa' brCyud master, in the Nang. Chen area. There bLa. Ma. bSam. gTen. rGya. mTsho requested His Holiness to bring an end to the drought that was afflicting the monastery. In response, His Holiness asked for some water in which to wash Himself. As He bathed, it started to rain and a spring came up under the wash tub.

When His Holiness finally arrived at dPal. sPungs monastery, He was welcomed by Si. Tu. Rin. Po. Che. Subsequently, Si.Tu.Rin.Po.

Che instructed His Holiness in 'Jam. mGon. Kong. sprul. bLo., gros. mTha. 'Yas's profound works, bKa.' brGyud. sNgags, mDzod and gDams. Ngag. mDzod. On a visit to sPang. Phung monastery, His Holiness and Si. Tu. Rin. po. Che left their footprints on stone, while outside the temple, His Holiness' dog and horse also left clear footprints on the rock.

At the Dzong. gSar monastery of mKhyen. brTse. Chos. Kyi. bLo. gros, the great Ris. Med scholar, His Holiness performed the Vajra Crown ceremony. mKhyen. brTse. Rin.Po.Che envisaged the spiritual form of the Vajra Crown floating about eighteen inches above His Holiness' head. In addition, he saw His Holiness in the form of Dus. gSum. mKhyen. Pa, the First Karmapa. On His return to dPal. spungs, His Holiness received the empowerments, transmissions and instructions of the collected spiritual practices of the Sa. sKya tradition.

In the ninth month of the year of the Iron Dragon (1940 A. D.), His Holiness began the journey back to mTshur. Phu. On the way, He visited Ben. Chen monastery, where , on His arrival, a statue of the horse on which the Dharmapala prithavapati was seated, His Holiness' back began to neigh. After a journey lasting eleven Journey to Tshurphu, months, His Holiness and His entourage reached pilgrimage to Samye mTshur. Phu. For the next three years, His Holiness entered into intensive practice, while new construction work was carried out on the monastery. In 1944 He went on pilgrimage, firstly to bSam. Yas monastery and then on to Lho. brags, the home of Mar. Pa. Lo. Tsa. wa. That same year His Holiness visited Bhutan at the request of His Majesty the King, Jigs. Med. rDo. rJe. dbang. Phyug. During His stay, He performed the Vajra Crown ceremony several times and gave many empowerments.

In the following year, the aged Si. Tu. Rin. Po. Che travelled to mTshur. phu to give further teachings to his Full ordination of spiritual son, His Holiness, then twentythree years H. H. Karmapa old, received full ordination as a monk from Si.Tu. Rin. Po. Che. In addition, his guru instructed Him in the rGya. Chen. bKa.' mDzod collection of 'Jam mGon. Kong. sprul. bLo 'gros. mTha. Yas and the gCig. Shes. Kun. grol collection

of the Ninth Karmapa, dbang. Phyug, rDö. rJe. From O. rGyan. sPrul. sKu, His Holiness received the complete empowerments and transmissions of gTer. sTon. Chog'Gyur. gLing.Pa's teaching. This teaching has in fact exerted a powerful influence on both the bKa.' brGyud and rNying. Ma traditions in the modern period.

In the fourth month of the year of the Fire Pig (1947 A. D.), His Holiness journeyed to Western Tibet and from there into India and Sikkim. In Nepal He performed the Vajra Crown ceremony and gave His blessings to the people. His Holiness then travelled to Lumbini, the birthplace of the Sakyamuni Buddha. He also visited Varanasi, the site of Sakyamuni's first sermon, and Bodhgaya, the place of his enlightenment. At the invitation of the Chos. rGyal of Sikkim, bKra. Shis. rNam. rGyal, His Holiness visited Gangtok where He performed the Vajra Crown ceremony and gave empowerments.

His Holiness then travelled to Rewalsar (mTsho. Pad. Ma) in North west India, which is sacred to Guru Padmasambhava. Many white snakes appeared on the surface of the Rewalsar lake and this was regarded as a very auspicious event. The long journey back to mTshur. Phu passed through the area of Mount Kailasa and Lake Manassarovar. Finally, His Holiness and His party arrived back in mTshur. Phu. in the eleventh month of the year of the Earth Rat (1948 A. D.).

His Holiness invited 'Jam mGon. Kong. sPrul. Rin. po. Che. of dPal. sPungs to come to mTshur. Phu and give Him further teachings, 'Jam. mGon. Kong. sPrul. Rin. Po. Che gave Him the Rin. Chen. gTer. mDzod, which is a sixtythree volume collection of rNying. Ma. Pa. gTer. Ma instructions on Mahamudra and six Yogas texts, and instructions in Mahamudra and the Six of Naropa from Jamgon Yogas of Naropa. At the completion of His studies, His Holiness received the transmission of the lineage from 'Jam. mGon. Kong. sPrul. Rin. Po. Che and Si. Tu. Rin. Po. Che. To celebrate His Holiness' mastery of Mahamudra,

dPal. sPungs. 'Jam. mGon. Kong. sPrul. Rin. Po. Che composed a poem, in which he praised Him as a perfect holder of the Mahamudra lineage.

In 1953, His Holiness gave the empowerments and transmission of bDe. Chen. mChog. 'Gyur. gLing. Pa's gTer. Ma teaching to sMin. grol. gLing. Chung. Rin. Po. Che, who as head of the important sMin. grol. gLing monastery was in effect the senior bLa. Ma of the rNying. Ma tradition.

In 1954, the Chinese authorities in Peking invited His Holiness the Fourteenth Dalai bLa. Ma, and the heads of the other Tibetan religious traditions, together with other notaries, to visit Peking and other parts of China. His Holiness Karmapa accepted the invitation and together with the rest of the party, travelled to Peking. While there, His Holiness received a visionary intimation from Mahakala indicating the circumstances of the rebirth of Si. Tu. Rin. Po. Che. He was able to send a letter to dPal. dPungs describing the whereabouts of Si. Tu. Rin. Po. Che's incarnation. On the return journey, His Holiness formally enthroned the new Si. Tu. Rin. Po. Che at dPal. sPungs. Many bKa.' brGyud bLa. Mas and students came to His Holiness, while He travelled, to receive empowerments and teachings.

Following His return to mTshur. phu, His Holiness supervised the construction of a residence for the Dalai bLa. Ma, whom He invited to visit. The Dalai bLa. Ma and his entourage were greeted with great festivities, and he was requested to give the empowerment of the one thousand armed Avalokitesvara. In return, the Dalai bLa. Ma asked His Holiness to perform the ceremony of the Vajra Crown. A ritual. Padmasambhava dance was also held in his honour.

In 1956, His Holiness visited 'brug. bDe. Chen. Chos. 'Khor. gling' the principal 'brugs. Pa. bKa. 'brGyud Monastery. He gave teachings and also

performed a purification rite. From there He travelled to Sikkim, where He again met the Chos.rGyal.bKra.Shis.rNam. Gyal. Karmapa's pilgrimage to India during 2500th Anniversary of Buddha's Parinirvana party extended their journey into India and Nepal where they visited all the sacred places of pilgrimage. During this journey, His Holiness was asked to visit Rum.bTeg Monastery in Sikkim, which had been established during the lifetime of the Ninth Karmapa. However, His Holiness declined the invitation, saying that He could be coming to it in the future, when He had need of it.

When His Holiness returned to mTsur, Phu early in 1957, serious hostilities had broken out again in Khams. A stream of refugees was pouring into Central Tibet. Among these refugees were many bKa., brGyud, bLa. Mas such as the Ninth Sangs. rGyas. sNyan. Pa. Rin. po. Che. and the Twelfth Si.Tu.Rin.Po.Che, both of whom came to mTshur. Phu. During this time, His Holiness recognized the Twelfth rGyal. Tshab.Rin.Po.Che incarnation and the new dPal.sPungs. 'Jam.mGon.Kong.sPrul.Rin.Po.Che.

From Ze.Chen. Kong.sPrul.Rin.Po.Che His Holiness Himself received the transmissions and teachings of the kLong. Chen. mDzod. bDun, the profound seven-volume work of kLong. Chen. Pa. which deals with Maha Ati Yogas.

Inexorably, the conflict spread from Khams into Central Tibet. His Holiness sent Si. Tu. Rin. Po. Che, Sangs. rGyas. sNyan. Pa. Rin. Po. Che. and the venerable meditation master Ka. Lu. Rin. Po. Che. to Bhutan. The young dPal sPungs. 'Jam. mGon. Kong. sPrul. Rin.Po.Che. was sent to Kalimpong in India to stay with his family, the Sa.'Du, wealthy merchants. However, His Holiness Himself decided not to leave at that time, saying that

He would come to Bhutan if the situation deteriorated. It was His intention to stay behind at mTshur,Phu until the last possible moment to render assistance to the refugees.

The hostilities between the Chinese People's Liberation Army and the Khams,Pa refugee forces were now raging throughout Tibet. His Holiness saw that the ancient Buddhist culture of Tibet was about to be extinguished like the light of a lamp. Realizing that He must leave Tibet then, in order to help preserve Buddhadharma. His Holiness informed the Dalai bLa.ma of His plans.

Subsequently, in the middle of the fourth night of the year of the Earth Pig (1959 A.D.), His Holiness, dressed in lay clothing, together with a party of one hundred and sixty people, left mTshur, Phu. The party included incarnate bLa,Mas, monks and lay people. With His Holiness were the Thirteenth Zhwa, dMar, Rin. Po. Che, the Twelfth rGyal, Tshab, Rin, Po, Che, the meditation master grub, dPon, bsTan 'Dzin, Rin, Po, Che, and the saintly fourth consort of the Fifteenth Karmapa, mKha', Khyab. rDo, rJe, mKha.' gro, Chen, Mo. The party's escape route lay over the Himalayas into Bhutan.

As all the successive Karmapas had been the head gLamas of the Kings of Bhutan and Sikkim, they always enjoyed a close Dharma connection. And thus the Chos, rGyal of Sikkim, bKra, Shis, Nam, rGyal, and His Majesty the King of Bhutan, Jigs. Med. rDo. rJe. dbang. Phyug extended their invitations to His Holiness and His followers to take up residence in their respective countries. The Government of India also extended an official invitation to His Holiness, as they had made preparations for receiving and resettlement for His Holiness the Dalai bLa, Ma and all the eminent bLa, Mas who were fleeing Tibet.

However, in His perfect wisdom, His Holiness perceived that Sikkim, the 'holy land of Guru Padmasambhava,' was the ideal place for the preservation of the precious and noble Dharma. And thus, He proceeded to Sikkim.

H.H.'s decision to take residence in Sikkim (India) The Chos.rGyal of Sikkim offered 74 acres of land at Rum.bTeg to His Holiness, and having gathered together more than 500 followers, tulkus, monks and lay disciples, His Holiness cared for them all, providing their material needs as well as their spiritual need. He gave numerous empowerments, transmissions and teachings on the bKa.' brGyud.sNgags.mDzod, and gDams. sNgags. mDzod, collections of 'Jam.mGon.Kong.sPrul.bLo. 'gros.mTha'Yas comprising 13 volumes, and performed many Vajra Crown ceremonies.

Upon His arrival in Sikkim, His Holiness initiated the building of the root monastery of bKa'. 'brGyud tradition' the Main Seat, H.H. initiated construction of Kagyu Shedrup Chokhor Ling at Rumtek known as Shedrup Chokhor Ling. The construction commenced in 1963 and was completed in 1967. More than 250 tulkus, lamas and monks are constantly engaged with performing pujas there in the traditional manner for the flourishing of the Dharma and the benefit of all limitless Mother sentient beings.

The establishment of an Institute for the study of Buddhist philosophy, Sutra and Tantra, and founding of a retreat centre for the practice of meditation on Mahamudra and the Six Yogas of Naropa, are just a few of the many Dharma activities which His Holiness accomplished. His Holiness blessed Rum. bTeg as the main centre for the re-establishment of the Precious Dharma.

In recent years, at the instruction of His Holiness, Venerable Chogyam Trungpa Rinpoche, Venerable Kalu Rinpoche and numerous tulkus and lamas have gone abroad to elucidate the teachings and presently there are more than 300 bKa'. brGyud monasteries and Dharma Centres in various countries throughout the world, such as, America, Canada, Europe, Asia and Australia.

At the request of the devoted benefactors and followers, His Holiness visited all the monasteries of Nepal, Ladakh and the Himalayan region. For the benefit of all, His Holiness gave empowerments, transmissions and teachings. During His visit to Nepal, the Shri Karma-raja Mahavihara monastery at Swayambhunath was particularly blessed, as His Holiness arranged for its complete renovation and refurnishing.

Also, the Late King of Bhutan, His Majesty Jigs. Med. rDö. Rje. dbang. Phyug, extended a yearly invitation to His Holiness to visit and bless his country. His Holiness visited all parts of the country imparting blessings, refuge vows, transmission of the Six-Syllable Mantra, and empowerments and teachings according to the needs and requests of the people.

Later, Tashi Chholing Dzong in Bumthang and Kunga Rabten Dzong were offered to His Holiness by the Late King, and at his request, His Holiness constructed a large monastery at Tashi-chholing, to house more than 300 monks. There after, at the request of many tulku and lamas of all sects, His Holiness conferred the empowerment, transmission and teachings on rGya. Che. bKa' mDzod, a collection of the First 'Jam. mGon. Kong sPrul, and gChig. Shes.Kun.grol, a collection of the Ninth Karmapa, and on Mahamudra and the Six Yogas of Naropa, the main teachings of the bKa' brGyud Tradition, which continued for three months.

At the same time, His Holiness completed the unfinished Dharma activities for the Rum. bTeg monastery, such as, the making of one thousand Buddha statues of clay with gold-plating, 8 inches in height, each consecrated and containing a precious bone relic of Lord Sakyamuni Buddha. These statues are the main devotional objects in the monastery.

In 1974, at the invitations received from various Dharma Centres, His Holiness went abroad for the first time. During His H.H.'s visit to Dharma five-month tour, His Holiness visited America, Chakra Centres abroad Canada and Europe, bestowing teachings and instructions for the future at each Centre. During His Holiness' visit to Arizona, one of the States of America, the Hopi Indians were most grateful to His Holiness for performing the miracle of bringing rain to the parched land, afflicted by a drought.

Dr. and Mrs C. T. Shen, wealthy and devoted Buddhists and residents of America, offered to His Holiness 400 acres of land in the vicinity of New York for the construction of a monastery. Similarly, a disciple in France offered a 500 acre plot of land. In accordance with the wishes of His Holiness, the various works for the establishment of these monasteries, retreat centres and institutes are already in progress.

In order to facilitate the monastery construction projects and to unify and strengthen the existing Centres, His Holiness set up Karma Kagyu Trusts in America, Canada, England and France according to the laws of the respective countries. The concerned governments showed a great deal of devoted interest and respect to His Holiness' project and also gave their full recognition and co-operations.

While in France, His Holiness received an invitation from Pope John the XXIIIrd to visit Rome. His Holiness visited the Vatican, staying for several days, during which time He discussed with the Pontiff the establishment of harmony among all world religions.

Soon after returning from the Dharma tour, His Holiness took up the project of printing some one hundred very rare texts, commentaries of the bKa' brGyud Tradition, and printed 500 sets of the 'Derge Edition' of the Kangyur in 102 volumes, making it available to all monasteries and libraries irrespective of sects. Subsequently, these precious texts have become the indispensable objects of devotion for all benefactors, monks and lay people.

In 1976, His Holiness paid a visit to Nepal at the requests of various monasteries there. During this visit, His Holiness consecrated the newly founded Ka-Nying Shedrup Ling monastery and gave teachings to tulkus, lamas and lay people numbering over 100 for an entire month. His Majesty the King of Nepal, Maharaja Birendra, was present for the opening ceremony of the monastery, and His Holiness requested the King to take the monasteries and Dharma people of Nepal under his government's protection and assistance. His Holiness visited a number of monasteries, and returned to India by way of Lumbini.

The Government of India had made all necessary arrangements for His Holiness' stay in New Delhi, the Capital of the country. His Holiness had a meeting with the Prime Minister, Shrimati Indira Gandhi, at which time the Government of India expressed its willingness to offer a plot of land in New Delhi to His Holiness for the construction of a monastery.

In 1977, His Holiness made His second international Dharma tour, proceeding to the Centres which He had established in southeast Asia, America, Canada and Europe. His Holiness bestowed many teachings and performed the Vajra Crown ceremony, besides fulfilling the various other spiritual needs of the individual disciples. At the same time, He initiated the establishment of some twenty new Dharma Centres and performed the consecration ceremonies for the construction of several monasteries.

At the end of 1978, His Holiness returned to India. Upon arrival, His Holiness began renovation of the Calcutta Monastery and sent 30 Lamas abroad as resident teachers for Centres, to instruct and guide the many disciples along the Path of Dharma,

In 1979, the Government of India gave official confirmation of the allotment of land for the construction of the New Delhi Monastery. And on 28th November 1979, in the presence of the Honourable Vice President of India and host of other government officials and dignitaries and devoted benefactors, His Holiness and His Excellency the President of India, Shri Neelam Sanjiva Reddy, laid the cornerstone of Karmae Dharma Chakra Centre.

Shortly thereafter, His Holiness became suddenly ill. At the request of His Excellency the President and His Excellency the Former Governor of Sikkim, Shri B. B. Lal, His Holiness was admitted in to All India Institute of Medical Science, New Delhi, for examination and treatment. Comprehensive treatment was offered and within a month's time His Holiness had fully recovered. Thereafter, He returned to His Main, Seat, Rumtek.

At that point in time, due to the liberalization policies of the Chinese Government, communication was opened with Tibet. Many people in Tibet requested His Holiness to recognize the rebirths of the tulkus who had passed away in Tibet over the past 20 years. And subsequently, His Holiness recognized thirtytwo.

In 1980, His Holiness made His Third World Dharma Tour. He was admitted in to several world-renowned hospitals for check-up, and gradually was able to visit all the Centres and universities which had extended invitations. A hearty welcome was extended to His Holiness upon His arrival in Washington, D C, the Capital of America, and the Government expressed in a letter its gratitude to His Holiness for coming to the country. Above all, Senator Charles H. Percy of Illinosi and his family arranged a luncheon in honour and devotion to His Holiness at the Capital Building. In a speech to the official dignitaries, His Holiness spoke extensively on the Dharma and on world peace and happiness.

Later, as per the request of the Hong Kong Buddhist Association, His Holiness proceeded to Hong Kong and spoke to those present stressing the importance of mutual understanding among the various Buddhist traditions existing there. He established a new Tibetan Dharma Centre in Hong Kong.

After His return to India, His Holiness began preparing new small robes, and often in His conversations he mentioned that impermanence might strike at any moment, and that in the near future, He would return as a small child and at that time He should be well looked after. His Holiness gave the impression that He would not stay on for long. His Holiness caused His body to weaken in order to demonstrate impermanence for the benefit of all. And at the persistent requests of many benefactors from all walks of life, He proceeded to Hong Kong for medical treatment. However, His Holiness did not say clearly that He would stay on, but only agreed to go for treatment.

The Government of Sikkim made special arrangements for His Holiness to proceed to Hong Kong, and provided a physician to accompany Him. Later, at the advice of a Hong Kong doctor, His Holiness went on to America, where the American International Clinic, Zion, Illinois, Chicago, offered their treatment. However, eventually, His Holiness chose to leave His body and passed to the Dharmadhatu. He remained in samadhi for three days, after which the Precious sKu.gDung was transported to Rum.bTeg, and approximately 500 tulkus, lamas and monks performed the 49-day pujas.

During this time, hundred and thousands of people came to receive blessings and pay their tribute to the Precious sKu.gDung. The holy cremation ceremony was performed on 20th December, 1981. At that time thousands of people paid tribute to the precious mortal remain the great multitude had the blessed opportunity of witnessing the miraculous signs which expressed the noble qualities of His Holiness, the Living Buddha. This invoked and

strengthened their devotion in the noble Dharma. His Holiness' devotees and followers all offered and continued to offer constantly their heartfelt prayers for the quick rebirth of His Holiness' next incarnation, the Protector of all sentient beings.

In the meantime,- His Eminence Shamar Rinpoche, His Eminence Tai. Situ Rinpoche, His Eminence Jamgon Kongtrul Rinpoche, and His Eminence Gyaltsab Rinpoche, who are the Four Heart-Sons of His Holiness, are taking full responsibility for carrying out the Dharma activities and fulfilling His Holiness' wishes, so that the Golden Chain of Kagyu Lineage will continue to flourish for all time.

His Eminence Jamgon Kongtrul Rinpoche-

A brief life sketch

The Third Jamgon Kongtrul Rinpoche of Palpung, Karma Lodro Chokyi Senge, was born in an aristocratic family known as Sadut-chang, in Lhasa on 1st October 1954.

When he was two years old, His Holiness recognized him, at which time the servants of the previous Jamgon Kongtrul Rinpoche, carrying the recognition letter written by His Holiness, went in search of the new incarnation. And in Lhasa, in a dwelling situated at the back of the famous statue of Lord Sakyamuni Buddha, they discovered the child who was easily identified to be the new Jamgon Kongtrul Rinpoche of Palpung.

It was thought to take the new incarnation to his monastery, Palpung, for his enthronement. However, due to growing unrest in Tibet with the Chinese occupation, His Holiness instructed that he would go to stay with his family at Kalimpong, India, where they had already established a residence. And so he went, staying with his family until the age of six, Rinpoche then joined His Holiness at Rumtek, Sikkim, and was formally enthroned in Rumtek Old Monastery. Since that time, Rinpoche has been residing in Rumtek receiving numerous empowerments, transmissions and teachings from His Holiness, and studying Buddhist philosophy with eminent teachers such as Khenchen Thrangu Rinpoche and others.

During the past 7—8 years, Rinpoche remained constantly with His Holiness and had accompanied His Holiness on His several world Dharma tours. Now aged 27, Rinpoche continues to reside at Dharma Chakra Centre, Rumtek.

As the First and Second Jamgon Kongtrul Rinpoches were the Gurus of the Fifteenth and Sixteenth Gyalwa Karmapas respectively, they are included in the list of lineage holders. Since His Holiness has passed away His Eminence Jamgon Kongtrul Rinpoche is one of the Four Seat-Holders who are taking full responsibility for continuing of His Holiness' Dharma projects and the fulfillment of His wishes,