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His Eminence Jamgön Kongtrul Rinpoche, one of the main teachers of the Kagyupa tradition, whose qualities were appreciated in the East as in the West, by practitioners as well as by representatives of Western sciences, had planned to build an

I.B.I.

International Buddhist Institute

in Huy in Belgium.

Lama Karta, director of the Yeunten Ling Tibetan Institute in Belgium, and all its members would like to inform you that, although Rinpoche left His physical body on April 26, 1992, we intend to go ahead with the execution of this project.

Information: a booklet of 12 pages is available in six languages: English, French, Dutch, German, Spanish and Chinese.

Estimated cost: 3 million U.S. dollars.

Purpose: * long detailed cycles of courses on Dharma.

* international congresses on science and Buddhism

All this just as Kongtrul Rinpoche had wished.

All financial help will be very welcome.

Bank account number: 240-0296998-48
Générale de Banque, Huy/Belgium

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by their provincial assemblies and those nominated by the President.

Executive Power

13. The executive power shall be vested in the President and the Vice-President elected by the upper and the lower chambers of the Tibetan National Assembly in accordance with the law.

b. There shall be a Prime Minister from the party or any other group constituting the majority of the members of the lower chamber of the Tibetan National Assembly actually present. However, should this recourse fail, there shall be a Prime Minister elected by the entire members of the Tibetan National Assembly. The power to exercise executive powers shall rest primarily in the cabinet constituted by the Prime Minister.

Judicial Power

14. There shall be an independent Supreme Court of Tibet which shall be the highest appellate court of justice. The Supreme Court shall be the head of the judiciary which shall safeguard and decide by interpreting the provisions of the constitution all matters brought before it concerning alleged violations of law, whether by the government or citizens, so as to ensure just and equal dispensation of justice.

Provinces

15. The Tibetan National Assembly shall, after considering all aspects of the situation concerning availability of travel and transport facilities, population and geography, make proper demarcation of Tibet's provinces. In each province there shall be a provincial Assembly consisting of members elected by its people which shall be vested with the legislative power of the province, a Governor appointed by the President, a cabinet headed by the Chief Minister elected by the provincial Assembly and a provincial High Court vested with the judicial power of the province. The provincial Assembly shall, in accordance with the requirement of the province, pass laws and regulations. Apart from some matters of crucial significance, the respective provinces shall have the final authority in all matters concerning itself.

The democratic constitution of free Tibet may, after some period of time since its commencement, be reviewed and amended on the basis of experiences gained in the course of its working and on the basis of public opinion.

To sum up, Tibet, which is located in the heart of Asia and on the Roof of the World and between India and China, with its people endowed with inborn qualities of honesty, peace and a sense of moral integrity, shall in future be a nation committed to peace and non-violence, based on free

democracy, and the health and life of its people not endangered by air and water pollution. Tibet shall be fully equipped to safeguard the integrity of its environment.

Tibet shall have no offensive forces and bases for weapons of destruction, and shall be a nation of peace and harmony.

Today in some part of the world, though the people have all kinds of material facilities, human values and freedoms have suffered such a degradation that people have virtually become slaves of machines. But in general, in most of the countries, the people lack even basic necessities and are impoverished. Tibet shall be free of these two extremes and its economic system shall provide the needs of its people. It shall plan for a just development, fulfilling all the basic needs of its people.

Tibet shall not be influenced or swayed by the policies and ideologies of other countries but remain a neutral state in true sense of the term. It shall maintain a harmonious relationship with its neighbours on equal terms for mutual benefits. It shall maintain a cordial and fraternal relationship with all nations, without any sense of hostility and enmity. Such an ideal state of affairs all the right thinking and loyal Tibetans must strive to achieve with a joyful sense of dedication and determination.

CHRIS MULLIN

author of

A VERY BRITISH COUP

and

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RELIGION

L.S. Dagyab Rinpoche Problems in the development of Tibetan Buddhism in the West

An eminent Tibetan lama is worried that wrong motivation on the part of some of the Tibetan Buddhist teachers in the West and their disciples may eventually prove a threat to the pure Buddhist tradition

projections—on both sides.

To describe this discrepancy and its consequences, let me give you an example of how we deal with the four still existing lineages in Tibetan Buddhism. This is one of the most delicate topics within the context of the Tibetan tradition, and sometimes it leads to sad incidents.

Those interested in Tibetan Buddhism know that four main lineages have developed in Tibet in the course of the centuries: Nyingma, Sakya, Kagyu and Gelug. They were created by great teachers who considered it necessary to relay the same teaching in different ways to different disciples in order to achieve the best results. These efforts are summarised officially under the technical term of "skillful methods." So the impression was created that the followers of the four schools were striving for enlightenment together, hand in hand, in beautiful Buddhist harmony. But those who have studied Tibetan history a little know how difficult the contact between followers of different schools really was. Apart from the sincere efforts for a pure Buddhist theory and practice, other influences played an important role: social reputation, academic pride, economic interests, political power, etc. This was difficult enough in Tibet and led partly to regrettable conflicts. But there were at least some antidotes too. Everyone had

already learnt from his earliest childhood that such attitudes are nothing more than "ego in action." There was no chance of hiding behind any justification. Buddhist thoughts were deeply rooted after all these centuries.

However, such a foundation does not exist in the Western society. The Westerners who accepted Tibetan Buddhism did so because it suited their mental attitude. The Western way of thinking, in comparison with the Eastern, tends to be more analytical, discriminating and categorical. Thus it is not astonishing that many people in the West enthusiastically grasp at the phenomenon of the four schools and—before even understanding the common basis of all Buddhist traditions—they passionately analyse the differences, work out the distinguishing elements and deliver their qualitative judgments.

But that is not enough. To accept a new religion voluntarily is a very sensitive matter. For many people, the new religion is the essence of their yearnings and expectations. All the so-called faults of their former religion should not appear in the new one. The ocean of fear and loneliness should now be forever eliminated. Such an urgent necessity explains why so many Westerners compulsively insist on the thesis that everything has to be supernaturally perfect. For them Buddhism is the only real teaching, flawlessly transmitted and free of human influences. Vajrayana is the only thing worth practising, all lamas (especially one's own "root guru") are enlightened, omniscient Buddhas, and of course one's own lineage in this excellent region is the best, purest, most effective and holiest.

Such fantasies of absoluteness indicate a desperate fear of life, rather than signify advanced spirituality. Some of these "yogis" would be better placed in psychotherapy than in teachings, initiations and retreats. An enormous effort is required to maintain their unrealistic ide-

quality in life and overcoming their obstacles, even if sometimes this happens in an innocent manner like saying "My football team is better than your football team." Especially during this period, it is demanded of the teachers to support and help their students to gain a correct understanding.

Problems of sectarianism and narrow-minded fanaticism among the Western followers of Tibetan Buddhism are not only due to avoidable misconduct of Dharma beginners. There are irresponsible Tibetan teachers, too, who stir up these conflicts—but of course not in public, as this would not result in good reputation for a "professional Buddhist."

However, which role are the Tibetan teachers playing in this context now? Usually I enjoy discussing with Western Buddhists of all traditions and lineages. Most of these people are open, critical and communicative. This gives me an opportunity to gather a lot of information of how Tibetan lamas of different traditions answer the questions of their Western disciples. Most of the answers are correct in their contents, some are excellent, but some are even shocking.

Let me give you some examples. There are Tibetan lamas who consider the taking of refuge with teachers of other traditions (even Tibetan Buddhist traditions) as insufficient and ask their students to take refuge again, but in *their* lineage now. There are also Tibetan lamas, and unfortunately not just a few, who take part in spreading prejudices about other lineages. Some schools are said to have not enough intellectual knowledge, others to miss the practice of meditation or the knowledge of rituals—

even though every Tibetan teacher and scholar knows quite well that the real differences are very subtle and all four lineages are adequately qualified to teach the complete Tibetan Buddhism in a valid and correct way. Moreover, there are teachers who, against their own education and experience, gather disciples around them with the promise not to waste time with basic studies but to start with the highest essential practices right from the beginning. All these examples are based on information supplied by more than one source. I have been listening to such things over a long period of time from many Western Buddhists.

It is not easy for me to say this but problems of sectarianism and narrow-minded fanaticism among the Western followers of Tibetan Buddhism are not only due to avoidable misconduct of Dharma beginners. There are irresponsible Tibetan teachers, too, who stir up these conflicts—but of course not in public, as this would not result in good reputation for a "professional Buddhist." But they do it even more efficiently through the inner circle of their disciples.

The question now is: why do they do that? What advantages do they gain? Some may be so fanatically fond of their own lineage that they believe it would be best for all sentient beings to embrace it. Others might be cynical enough to make sure of getting a "major share" in the Western spiritual market. We have to face the fact: this is not only a matter of love and compassion, but also of solid financial and political interests.

In this context let me give you another example of a phenomenon which has been creating great astonishment among Tibetans for the last few decades—the so-called Tulku Boom. The number of reincarnated lamas in exile has increased like inflation. Now, the system of reincarnation has been in existence in Tibet for centuries, and the benefit of it is undisputed among almost all Tibetans and many Westerners. But obviously many people in exile have become aware of the fact that the title of a Rinpoche is

a capital with considerable value in the Western market. And nowadays, among the Tibetans there is an ironical saying: "Each cook of a monastery has to reincarnate." Well, even this would not cause any problems according to the principles of reincarnation. But trying to control one's own reincarnation is indeed a very subtle process. That it "works" does not only depend on the *desire* of the disciples but on the *capability* of the teacher too. In Tibet it was more or less taken for granted that at least three quarters of all rinpoches were real

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tulkus. But nowadays, if we get more and more "tulkus by declaration," a deterioration of the quality of teachers and a degenerated presentation of the teachings will follow.

Let me remind you that there is no reincarnation of the great masters Marpa and Milarepa, and of the Five Great Sakya masters and of Je Tsongkhapa, not to speak of Buddha himself. But this has never been an obstacle for their veneration and guru practice. So why on earth, one may ask, is there this tulku-hysteria?

The motives are a curious mixture, which is evident, for instance, in the strange titles for lamas created in the West. I have read things like *Lama XY Tulku Khenpo Rinpoche*. And of course, there is a swarm of eminences and holinesses. If you follow the biographies which are edited by the students of some so-called lamas, you can see how they become more and more baroque from year to year. After being called "His Holiness" will there be a "His Divinity" next? It is true that the Tibetans themselves laugh at this. But there are also Tibetans who are supporting these ten-

dencies in the West. Why and to which purpose?

I could now start lamenting and say that such conducts threaten the pure Buddhist tradition and in the long run will destroy Tibetan Buddhism. This is undoubtedly true but, unfortunately, such moralizing views are not very effective.

But there is also a practical aspect to it, and I may ask all administrators of the Tibetan Buddhist tradition to consider the following:

Westerners are not at all stupid. On the

seem to lack integrity. Now, longing for quality and inner development, many new Buddhists may, for a certain period of time, try to ignore the uneven points of their new religion. *But no Tibetan lama should feel too safe on his throne, performing the great show of his own omniscience and the uniqueness of his lineage.* The day will come when people will realize what kind of show it is and then retire—just like many of the young Tibetans in the West, who already know too much and cannot be bound to the old system anymore.

Thus, we Tibetan lamas have to be aware of the fact that where the spread of Dharma in the West is run with inadequate motivation and inadequate means, it is doomed to failure.

And the Westerners should know that the maintenance of the same clear, critical attitude which they try to use in their daily lives is necessary in Dharma too. A healthy common sense is not only a prerequisite of the spiritual practice but also a good protection against drastic misdevelopment.

[Originally written in German in cooperation with Regine Leiser, translated into English by Susanna Maass-Sagolla. The original was published in the 2/92 edition of the German magazine Tibet-Forum]

ANNOUNCEMENT

As announced earlier, the Cremation Rites of the mortal remains of His Holiness the late Dilgo Khenise Rinpoche will be performed at Paro, Bhutan on 4 November 1992.

All devotees are requested to be present for the occasion with a letter of introduction from their respective institutions to facilitate issuance of Innerline Permit to visit the Kingdom of Bhutan.

For all necessary information and assistance, please contact our Special Reception Centre at the Phuntsoling Check Post, Bhutan. They will be much too willing to help you.

Date: 11.09.1992

**TENKYAP, MP
Assembly of Tibetan
People's Deputies**