



**KARMÉ DHARMA CHAKRA**  
Communauté monastique bouddhiste

Dear friends,

In August 2006, during his teaching on "View, meditation and action", Jigme Rinpoche gave a discourse on certain matters.

It was Rinpoche's wish that an edited transcript be prepared, without transforming his words into an administrative document. Although those of you who know Rinpoche may recognize that certain vocabulary and turns of phrase we have used are not his own, these adjustments were made on the basis of Rinpoche's own clarifications during the editing process.

We hope we have nevertheless succeeded in maintaining an oral style that will give you the sense of hearing the words from Rinpoche himself.

The editing committee

Vous trouverez la version française du texte présenté ci-dessous  
sur le site de Dhagpo Kagyu Ling : [www.dhagpo-kagyu-ling.org](http://www.dhagpo-kagyu-ling.org)





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“ Now I would like to take some time in order to answer questions that many people have been asking directly and indirectly. Most of the people who have asked these questions are not here today, but some are present, and I feel that it is important to answer these questions in public today so that everybody gets a clearer understanding. I would also like a transcript to be made which I myself can then further clarify, if necessary, so that it can be sent to all those who support the Dhagpo mandala project, the wishes of the 16<sup>th</sup> Karmapa.

Up to now, questions that arose regularly were answered on an individual basis. The problem with that was that everybody got a slightly different answer, and then interpreted what was said according to their own understanding, thereby again causing things to be unclear. That's why I thought it would be good to talk in public today and make a transcript. Not having answers creates disappointment and lack of clarity, but within the framework of a mandala of practitioners everything should be clear.

Now, Dhagpo's existence and activity is all due to the initiatives of the 16<sup>th</sup> Karmapa. He asked Gendün Rinpoche to come here and give teachings, which he did for almost 23 years. Due to this, we now have a lot of western lamas able to give and communicate the dharma to people who are interested in it. So, due to this continuous effort, everything is basically very good. I myself have been here for almost 30 years now, and when we look back we can see that everything has been going in the right direction. We cannot say that all is perfect, but there is nevertheless a solid foundation. Now, in order for us to become perfect, we will need to rely on other bodhisattvas like Karmapa or Shamar Rinpoche. If we put in effort and apply the teachings and transmissions they give, I feel that all will go well. Actually, 30 years is nothing if we consider that the development of dharma in Tibet took a few centuries. During the course of these centuries things just got better and better so that the Buddha's teaching became profoundly rooted in Tibet. Even though Communist China eventually destroyed everything, if you look at the situation in Tibet today, due to these profound roots the Dharma is once again flourishing. So, here in the West, it's the same. The teachings, the practice, the explanations of the dharma, all these things have to continue as we've been doing up until now. In order for everything to



continue well, the lamas also need to be quite rigorous. They are not present today, but I go to Le Bost twice a year and emphasize that all of lama Gendün's instructions need to be meticulously observed. The public doesn't know about this, but I try to be very strict. All the lamas there do their best to go into this direction... of course there is always human nature, so sometimes one can see mistakes... but basically we try to be very strict and proper. My feeling is that this is what the 16<sup>th</sup> Karmapa expected, that people who are sincerely interested in the dharma should have a long-term commitment and respect for the teachings, adapting them to the country; this was actually our plan of action.

I would now like to give 2 or 3 clear answers. *First I would like to talk about the building project.*

As you know, we had obtained a permit and the building was ready to be built. However, last year I told them to stop. The reason was that when I really looked at the project more closely, I discovered a number of shortcomings. The original design was very nice, a lot of work and effort had been put into it, but it was actually not realistically functional; that's the reason I said 'stop'. At first, the people directly involved became a little upset, but I nevertheless asked them to stop and work on improving the project.

So, what I would like to explain to everybody in public today is that when we do something, this something should be perfect. It should not be based on the unuseful personal ideas or creativity of single individuals. This project is actually a very important gift of the Karmapa to European countries symbolizing his bodhisattva activity. Therefore I feel it needs to be perfect and not a mere fantasy. Many people did not understand why we stopped, but this is the reason. This is also the reason why we never intensified the fund-raising beyond the initial information sent out in the beginning together with the plans. In order to communicate, one needs to be convinced oneself in order to put in the energy. Nevertheless many people have supported the project up until now, and we have kept these donations in separate accounts. In the meantime we continue our reviewing of the project in order to come up with a more functional solution, a solution that will create as little general dissatisfaction as possible. If we don't do a good job, more than only a few individuals will be unhappy.

Furthermore, I took the decision to stop, not on the basis of my ego, but on the basis of various consultations I asked to be conducted. For example, the opinion of the local representatives of the public, the town council, is very important. Once all the negotiations were over and we had obtained the permit, we asked the council, 'Do you like this project, or not?'. To our surprise, most people didn't like the design at all. The idea of the project itself they liked, everybody supported it, the local people, non-Buddhists, the town council, they all supported it, but they didn't like the building. So, since this is a gift of the Karmapa, local people shouldn't be upset, they should be happy, whatever we may do. This is very important.

Another important point is the practical aspect. The original project was a very expensive ecological wooden structure and we found out that it would have cost almost 25 million Francs to build.



When we consulted the different engineers on ways to cut costs, nobody could guarantee any satisfactory long-term solutions. The use of cheaper wood presented a whole new set of technical problems which could have been overcome, and the building would have held up for 20-30 years, but after that, people would once again have been confronted with great financial problems and headaches when faced with repairs. The use of cheaper wood also posed a problem in regards to mice and insects. As the main function of the project is to house the library, that is to say paper and electronics, these need to be well protected. In the beginning we didn't really think about this aspect, but as you know, mice are very difficult to control and they have very good teeth. Since we don't want to harm animals, we don't want to kill, mice and insects would quickly become a serious problem for the many valuable texts and electronic equipment in the library. For example, just a few months ago a mouse got into our 7000 € micro-film scanner and destroyed it beyond repair. Some people also, quite rightly, commented on and criticized the size of the building, especially the teaching hall with its large surface and a height of 16m. The heating and general maintenance costs would amount to thousands of Euros every year. So, from this practical point of view, we actually don't need a big dome like a church... I'm not criticizing, it could be very nice and beautiful, but from the economic point of view....

It's due to these different reasons that we've stopped for some time now, looking for solutions that will make everybody happy. We know that the local council supports us in our decisions so we won't have any problems modifying the building permit. Even though the project is delayed a little bit, it doesn't really matter, we can stay in the tent... after all, we've been in the tent for almost 30 years now... all we need is a little patience.

Another important point I want to bring up today is in regards to questions that seem to be coming mainly from dharma practitioners living nearby. Some people are worried or even upset, saying **Dhagpo is becoming more and more structured.**

It is actually myself who asked for this, since I'm not in daily contact with the residents here. They don't see me, they see lama Puntso, drupla Roland, Lionel and others, and it is them that I have asked to be more firm in managing the center. I have asked for this due to ethical reasons. One has to understand that Dhagpo functions due to the generosity of the people that come here. Some give donations, everybody pays for the courses, even though they might not have a lot of money... you know how it is... Dhagpo depends on everybody! So, even though people might be living in the centre and helping out voluntarily, which is very nice, I don't want these people doing their own thing without any real result. Using the funds of the public for relaxation is not so good. This is not my own decision, it's really not so good, it's not ethical.

Just the other day, Shamar Rinpoche gave a teaching to the lamas explaining that if you don't use donations properly, your next life will not be easy. Shamar Rinpoche quoted a very great lama who lived not so long ago, in the 1950's actually. It's the same for people active in the centre. If they waste time doing



meaningless things, benefitting from the material result of the good wishes of the public, this is not in accordance with ethics. If actions and ethics are not proper, the result will be that it also affects the general development of the center itself! This is also the topic that we will talk about tomorrow, proper action and ethics, honesty, this kind of thing.

Of course, people are not purposely abusing the system, but due to ignorance, we all somehow relax a little bit, then one thing leads to another and things start going wrong. Therefore, for about 2 years now, I've been pushing for a little more discipline. People who stay here doing voluntary work should do so with the aim of obtaining best possible results, otherwise voluntary helping is not helping, it's harming. Whether our actions help or harm is defined by whether or not they correspond to the development needs of the dharma here.

That's why people have been making efforts in this direction. It's not for the sake of organizing in itself. Some people say it's going to be like a factory. Actually a factory is controlled because it needs a result and similarly, Dhagpo needs to show results. When you look at all the hardship lama Gendün went through here, especially in the beginning- towards the end of his life it was a little easier-, when we consider all his hardship then we should respect and not misuse what we have today. The existence of all the lamas and the centre itself are due to his efforts. I'm explaining all of this because some people do not seem to be happy and are spreading rumours and complain, which in turn can seriously disturb the general sangha of Dhagpo. By general sangha I mean all those connected to Dhagpo. Even though we are not more than a few hundred during most gatherings, we are actually a few thousand. It is important that we avoid entertaining rumours and misunderstandings.

The purpose of Dhagpo is to provide proper dharma teachings and an infrastructure that facilitates this. And the people who are engaged here should also learn properly because they are, so to speak, the future holders of Dhagpo. They are part of the development of the dharma here, and later they will have to hold the teachings and be an example to others. In order to achieve this we need to be more disciplined. Maybe, due to lack of communication, people didn't really get the meaning and became upset, started talking, creating rumours etc. That's why I'm explaining all of this today. When I say people became upset, it means that some people came to me saying: 'Things are going wrong in the center. This is not the dharma'. But actually, the dharma is not messy, it's very precise and disciplined. Everybody should know this, and when everybody knows, they will get the real meaning. I feel this is very important.

Now, I would like to say a few things as regards the teachings I have been giving during the last few years. Until now, I've been giving general introductory teachings throughout the year, basic teachings that prepare and sustain practice. These teachings have been limited in depth and there is a reason why. We talked about taming the mind yesterday, saying that if one wants to discipline oneself, one shouldn't go too quick. If we now refer to the lamas of the past, we can see that they were not very active on a public level until later on in their lives, they generally stayed quietly in one place. Of course this was



not the case of such great historical lamas such as the Karmapas or the Shamarpas, these lamas are exceptional, but in general we don't really engage during our youth. So, now that I am 57, almost 58, depending on the western or Tibetan calculations, I think I can slowly start giving more profound practice guidelines. This doesn't mean that what I've given up until now was not proper or even chaotic. I've been preparing and supporting your existing practice and now we can try to go a little deeper on the levels of both teaching as well as practice.

Up until now I've been travelling a lot all over, supporting the European Kagyu centers in this way, but now the time is ripe for me to slow down, travel less and to settle into providing more profound practice instructions for the people who come here. In the past we have been preparing and now we are starting to see the results of this preparation. We now have to continue this process and we will do so in accordance with the more traditional instructions. This will not happen from one day to the next, it is however the direction we are slowly taking. It might be a little difficult to understand in the beginning, but it will all be linked to practice. I'm not saying that it will immediately be more profound and I don't want to promise anything, but slowly, step by step according to everybody's presence and commitment we can go a little deeper. ”

Your reflections and comments interest us!

Please e-mail them to us at:

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Although we will not be able to answer you on an individual basis,  
all your feedback will be of great help for the development of the centre.

