

Hello,

Please find enclosed copy of letter sent to eminence Karmapa, and Sitou Rinpotché.

Best regards.

Dharmachopel.com

Your Eminence:

We are a group of disciples, students and sympathizers of the Lamas in charge of Dashang Kagyu Ling, the first European Center founded by the previous Kalu Randjung Kunkyab (Randjung Kunkyab).

We are entrusting ourselves to your compassionate judgment, as we have been deeply saddened, shocked and taken aback by the recent events affecting the Center, events that also affect more generally the whole of the transmission Dachang Kagyu as inherited from Kalu Rinpoche (Randjung Kunkyab).

Since the creation of the Dashang Kagyu Ling Center in 1974, the presence of Lama Sherab Dordje and then of Lama Sonam and Lama Wangdrak have been at the heart of its development, at the service of the oral transmission of the Dachang teachings for the sake of all.

The Lamas of Dachang Kagyu Ling as well as their disciples and students awaited with respect and inspiration the coming of Yangsi Kalu Rinpoche, convinced as they were that it would contribute to provide a new breath and continue to improve what had been started, inspired by his predecessor.

Unfortunately, the events that marked those two visits, in 2010 and 2011, appear to us to be unjustifiable from a human, legal, and even traditional points of view.

1) From a human point of view:

During his April 2010 visit, Yangsi Kalu Rinpoche was inundated with calumnies and vile slanders in regard to the Kagyu Ling Lamas to whom he then requested, with certain legitimacy, to improve on certain aspects of the transmission.

Later on, the slanders were outrageously based on a complaint of abuse of weakness, filed at the Court of the Republic. This complaint resulted in a complete dismissal for lack of evidence on the 20th June 2011 (which signifies the charges were groundless from a legal point of view).

Based upon those same critics, and rather than reaching respectful and constructive solutions for those persons who had worked in the service of Dharma (for over 30 years for some), the Dachang Kagyu Ling lamas were publicly humiliated, forbidden to teach, to wear their robes and were expelled from the Community without any further recognition or assistance.

Even worse, all their resources, as well as their minimum living requirements, such as the use of vehicles, means of communications and even meals for them and for their families were withdrawn, with no regard for their capacity of starting a new life that was imposed on them.

Even the members of the Dashang Kagyu Ling's team who had expressed their reservation in regard to those measures as well as their acknowledgment of what they had received, were told to leave the premises within a week with no possibility of returning before 6 months!

For others: harassed morally until they left Kagyu Ling on their own initiative, without being expelled officially by that the new management appointed by Yangi Kalu Rinpoche.

2) From a legal point of view

Such practices are in contradiction with the laws and custom of all societies adhering to the fundamental principles of human respect, and they even carry the characteristics of movements with sectarian trends.

In 2010, Yangsi Kalu Rinpoche and his entourage made a charter to be signed by all Dharma centers. He also decided to establish a decision making committee at Kagyu Ling which was completely illegal vis-à-vis the statutes of the congregation, according to French laws.

In 2011, just arrived, Kalu Rinpoche was received by the congregation members expressing their joy to be able to work with him. Rinpoche replied to them "I can't work with the old lamas anymore; I will work with new ones." Shortly after, he called a residents' meeting where he also had all his entourage, people from outside of Kagyu-Ling, a Police Inspector, a representative of the French Intelligence Services (Renseignements Generaux) and the Mayor of La Boulaye, invited at his request. During this meeting, he slandered the Lamas and named 3 new Lamas to be the Superior, Treasurer and Administrative Manager for the congregation. Then he asked the assembly to vote for this new congregation. This vote didn't succeed, thanks to the displeasure and refusal of certain persons in the crowd, since it was an illegal and unfair power overtaking. Finally, another meeting was scheduled for the next day with the goal to proceed to a vote just as illegal. It was on this day that the old Lamas requested the presence of a Bailiff, as an Officer of the Law (Huissier de justice), so that he should witness the illegality of the procedure. Ultimately, it was Rinpoche himself and alone who decided on the new congregation members.

As for the Lamas' so called refusal to recognise Kalu Rinpoche, it simply translates their inability to sign this Charter as such. Kalu Rinpoche wanted to be recognised as the only Head of the Lineage. The old Lamas of the congregation notified him that he was in the same entitlement as their Eminences Situ Rinpoche, Djamgon Kontrul Rinpoche, Gyalsab Rinpoche and Tenga Rinpoche...as it is expressed in Situ's Rinpoche's letter.

On April 28th, 2011, The Lamas received a letter of exclusion from the congregation from the new Superior.

This expulsion was made in contradiction with the Community Statutes and the French Legal Administration Rules. Indeed it was done:

- Based on unproven facts that were unconfirmed by the Courts,
- On the grounds of a condemnation that never took place;
- By a self proclamation in total disregard of the congregation's statutes,
- With no true consultation of the interested parties who are the sole legally responsible for the structure;
- It was all orchestrated by members of Kalu Rinpoche's entourage who did not truly belong to the Community which actually owns and manages Dachang Kagyu Ling and therefore had no legal rights to do it.

It is therefore a completely illegal operation that, besides the harm it directly caused to the the Lamas and their disciples, is also discrediting the general Buddhist tradition, the Dagpo and Shangpa Kagyu lineages in particular, and is exposing its authors to legal pursuits, if the Lamas wished to do so.

3) From a traditional point of view

The principal argument used to justify the unjustifiable was to present Yangsi Kalu Rinpoche as the Hierarch of the Shangpa Kagyu lineage, endowed with full authority over all disciples of Kalu Randjung Kunkyab, which he could use in a regal fashion.

We consider, on the one hand, that , to present Yangsi Kalu Rinpoche as the highest spiritual authority (Head) of the Shangpa Lineage as his entourage is doing, is an abusive designation to a nonexistent function.

On the other hand, the legitimacy of his full authority, as affirmed by his entourage, on all of the disciples and inheritors of Kalu Rinpoche Randjung Kunkhyab would imply that the sacred bonds of Samaya established with one person are automatically transmitted to his Tulku. That is in contradictions with what we understand of the true nature of transmission according to Kalu Randjung Kunkhyab.

Moreover, this presentation is also accompanied by a choice to dedicate all centers founded by Kalu Randjung Kunkhyab to an exclusive Shangpa transmission, keeping distance from the Dagpo Kagyu lineage, without any concern for the ecumenical approach that was so dear, in a Rime spirit, to Kalu Randjung Kunkhyab and to his disciples.

We wish hereby to inform you that the support letter you wrote for Yangsi Kalu Rinpoche has been used by his entourage for the aims that seem to us contrary to the spirit of tradition and harmful to the practitioners.

We also wanted to make the wish that your kindness and your wisdom will continue to work for the service of all of Kalu Randjung Kunkhyab 'disciples' who are mindful to practice and work for his Dachang Kagyu heritage without integrating themselves in an "exclusive" Shangpa school that Yangsi Kalu Rinpoche' entourage is attempting to establish.

We thank you, Rinpoche, for your attention and consideration,

Respectfully Yours,