

Comment on DNA Test Confirms Karmapa Fathered a Child, Source Says  
by tenpel  
©Comments for Tibetan Buddhism – Struggling With Diffi·Cult Issues  
By: tenpel

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In reply to Stardust.

You are right Stardust.

And I openly acknowledged and corrected that after more evidence came in.

The comments and corrections are still there.

The first case was Namkha Rinpoche. It was an anonymous comment here on the blog. I asked different sources I trust, who are usually well informed, and who support this blog and they could not support the claim and its likelihood respectively. Since it was only one anonymous person sharing a comment on an alleged abuse, and I was unable to corroborate it, I decided not to post the comment, contacted the person and wrote her why. Three years later this had changed and two other witnesses came forward, and a person familiar with the Namkha Rinpoche group shared with me that he holds these accounts for correct and that it is more likely than not that this happened the way it was reported. The person who wrote the comment later also started a court case against Namkha Rinpoche and shared a detailed testimony with me and some others.

The problem is, I am no expert in these things, and I cannot allow my (very) public blog to become a place where anyone can be accused of anything. So, I have to do my best to find out how likely a claim is. If there is only one person claiming, and you don't know the person, it's very difficult to judge. If there are more than one persons, and if there are different accounts, it's easier because you can detect the patterns of the perpetrator. (So it was for instance with Dagri Rinpoche, who had a clearly identifiable groping pattern towards nuns, and it were different nuns who came forward, and then there was also one nun whom I personally know, who confirmed the accounts and told me her story.)

When I was made aware of a change org petition by DT – which was later deleted by Change org when I remember correctly – I knew no other account that was in any way similar. It sounded also all a bit strange to me, to be honest. So I asked different people to help me to understand if the claims are likely true or not. All of them were not supportive in trusting the account and some – on the contrary – shared very very denigrating information about DT. I understood the deletion of the change org petition as a statement by change org that they cannot support the content. At that time I neither knew DT (had never heard of) nor of any other similar claim.

My error is however, that I could at least have tried to reach out to DT at that time – as I did with the two women who accused the Karmapa on YouTube (I wrote them an email but they didn't reply). So, this was wrong from my side to not having tried at least to get into touch with DT. When we had finally contact, DT shared among others communications and images with me (between her and Sangye Nyenpa Rinpoche) so that I could see that her claims have definitive substance! (Shocking for me to see the content!) She also shared trustworthy contacts I could ask for other accounts. Based on this I corrected my wrong initial judgement.

My blog says, it discusses difficult issues, that are hard to comprehend or to untangle. This is true for survivors's testimonies or allegations of abuse too. This blog was not set up for these topics. These topics just came up, and I didn't block their discussion.

Being hard means, it cannot be without errors that need to be corrected as soon as the error comes to light or gets obvious, including to take responsibility and to apologise.

I had also a false allegation, a case against a Rinpoche in Switzerland. I dedicated very much time and discussion with the person who made the claims. It could not convince me and I said that also to the person. She angrily stopped the communication. But four years later she contacted me again, thanked me for listening, and confirmed that she took it wrong (she was in a mental confused state, she admitted.)

This shows how difficult these things are to be judged correctly. And I am not a trained professional journalist nor a person who is qualified or trained to investigate abuse cases. Investigations must be taken up anyway by professional and independent institutions or qualified people.

I have also to take care that my blog doesn't become a place for wrong accusations [wrong accusations can destroy also someone's life and they can undermine greatly the creditability of this blog, as RTR tried to undermine it regarding the DNA test result "You can say anything, you can say anything"] and at the same time it is important that it is honest and truthful to those who share painful stories and gives space to those.

Not easy to find the Middle Way, is it?

There was a third case, a claim of rape against Ole Nydahl. I didn't approve the comment and contacted the person, offering help and contact with a professional journalist. Finally this contact came into being. No article so far.

DT didn't want me to do anything with the press. However, I made aware the German Buddhist Union that her account is credible and (at least) two other women have experienced SNR in similar (very bad) manners and that the source who shared these two other accounts is a 100% trustworthy source of information.

This is all I can say or share, with all my weaknesses and errors in these regards.