

To His Holiness the Dalai Lama

Your Holiness,

We, the undersigned monks and lay people, followers of His Holiness the late 16th Karmapa, residents and permanent members of **Dharma Chakra Centre** of Rumtek, the seat of His Holiness the 16th Karmapa, are writing with devotion and respect of our body, speech and mind to Your Holiness.

We declare that we accept Trinley Thaye Dorje as the reincarnation of the 16th Karmapa. He was recognized as the real and legitimate Karmapa by Shamar Rinpoche, in accordance with our 900-year-old tradition, and as such he is the legitimate successor to take over the seat and the branch centres of the late 16th Karmapa.

We would like very much to brief you on how the Rumtek controversy started and we wish to express our stand in this matter.

Concerning the historical events, in 1991 the Tibetan lama called Akong Tulku came from England and claimed to be the General Secretary of Situ Rinpoche. Without prior announcement he entered the compound of Rumtek Monastery. He was helped by a few Tibetan refugees from Gangtok, unknown to us; and as he arrived in Rumtek, he was hosted by Mr. Dala and his wife. On the following day Mr. Dala, who had been the driver of the late 16th Karmapa, sent messages to all of us to gather in the courtyard of Rumtek Monastery, saying that he had very important information to transmit to us from Situ Rinpoche. All of us went there with curiosity, eager to hear the news. Akong Tulku stood at the main door of the monastery, accompanied by a foreign woman called Lea Wyler. Dala, standing behind them, carried Akong Tulku's briefcase in his hand. Akong Tulku said he had come here to open an office in the monastery according to Situ Rinpoche's instructions. He explained that they were going to give money to every member

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of Rumtek Monastery for food and medication, under the condition that they follow Situ Rinpoche. Since these were completely unexpected news, nobody said a word and all of just exchanged perplexed glances. The deputy secretary, however, whose real name is Legshe Drayang but who is better known by his nickname Naggu-la, and who was the younger brother of the late secretary of the 16th Karmapa, answered: "Situ Rinpoche is resident of his own monastery in Bir, Himachal. What do you mean by him needing an office in Rumtek Monastery? This is Karmapa's seat." He added: "Our duty is to follow the Karmapa, and we are working for him. What does it mean - we should work for Situ Rinpoche?"

Then Akong Rinpoche replied: "Don't worry, we just want to help the people here, that is all." Naggu-la replied: "We don't need this kind of help." The two started to argue a little, but the driver Dala mediated the argument and told the people that Akong Rinpoche could use his - Dala's - home as an office. At the same time, a man named Karma Tenzin who had newly arrived from Tibet emerged from the crowd and immediately said: "Why should we refuse that help? We all need it and I am volunteering to support this help."

From that day onward the driver Dala's house became Akong Rinpoche's office; and that organization distributed money to whoever went there and asked. Later we found out that Akong Rinpoche had also opened an office in Gangtok where he offered help to refugees from Tibet and people from Sikkim, and even to politicians.

Since then, from the community of monks and lay people in Rumtek, unfortunately quite a few of the people have been tempted by the money. We are attaching a list of the people who accepted this charity money.

Much later, Your Holiness, we got the information from Tibet that this main person in charge, Karma Tenzin, was a member of the Communist Party in the Tsurphu area and had volunteered to destroy the big Buddha statue in Tsurphu - a statue which had been erected by the second Karmapa.



In March 1992, Tai Situ Rinpoche himself arrived in Rumtek without our invitation, stirring up the committee of the monks as well as the lay people's committee and creating non-stop problems, not only in Rumtek but in entire Sikkim. At that time, Your Holiness unexpectedly supported Situ Rinpoche's activity, which was a big shock for us. Due to this we had doubts about Your Holiness, for which we would now like to offer our sincere apologies, which we beg You to graciously accept.

Now we, the undersigned people whose names are listed on an attached file, which will be handed over to Your Holiness along with this letter, did not betray the late Karmapa and his Seat. Your Holiness, please accept these viewpoints of ours as stated below:

Point One.

We condemn forever that Situ Rinpoche and Gyaltsap Rinpoche collaborated with China in 1992 and that they recognized a reincarnation of the Karmapa in 1993 with China, without the knowledge or authorization of the administration of the 16th Karmapa.

Point Two.

We object to the doings of Situ Rinpoche and Gyaltsap Rinpoche, who went to Dharamsala to inform Your Holiness on March 1st 1993, announcing the bold lie that the reincarnation of the 16th Karmapa had been found and agreed upon by the caretakers of the Seat of the 16th Karmapa as well as by Shamar Rinpoche. They came back to Rumtek and quickly wrote a letter in order to collect signatures to thank Your Holiness for Your consent.

Point Three.

Situ Rinpoche produced a letter, the so-called "letter of instructions" given to him by the late Karmapa, the handwriting of which does not resemble that of the late

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Karmapa but is clearly similar to Situ Rinpoche's own handwriting. Then, when we demanded forensic tests, Situ Rinpoche was manifestly scared and removed the letter. That letter has not been found again to this day, and Situ Rinpoche has been giving contradictory reasons for not sending the letter to be examined. Therefore we cannot accept that his letter was the real "letter of instructions" by His Holiness the 16th Karmapa.

Point Four.

We condemn that Situ and Gyaltap Rinpoche came twice more to Rumtek from Tibet, and that the second time, on August 2nd 1993, they took over Rumtek Monastery with the help of 200 Sikkimese policemen and about 1000 supporters from Tibet and Sikkim who were the beneficiaries of Akong Rinpoche's help, as well as over a hundred people from Rumtek who had also accepted money. They all helped to kick out the leaders and monks of the monks' community and did many appalling things about which we would like to inform Your Holiness here.

They killed a lama who was a life-long servant of the late Karmapa, and they beat the father of the late Karmapa's life-long servant until drawing blood. They removed and burnt Shamar Rinpoche's throne. They gave lectures to the people in Sikkim, claiming that all the past Shamarpas were enemies of the Karmapa. Gradually they announced everywhere that dharma books written by any of the Shamarpas should not be used.

As Your Holiness will know Himself, if the Shamarpas' books were to be banned, our Karma Kagyu lineage would cease to exist.

Therefore we, the undersigned people, see it as our duty to protect the Karma Kagyu lineage until our death and to dispense of the people who took over Rumtek Monastery. We have to get back the Seat and offer it to Karmapa Trinley Thaye Dorje.

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Therefore we humbly request Your support as You are the sun of all sentient beings as well as the Tibetan People.

As far as the 17th Karmapa Trinley Thaye Dorje is concerned, he was recognized by Shamar Rinpoche, who is in the position of the Shamarpa and as such has to be directly involved in the recognition of the Karmapa according to our tradition, just like all the previous Shamarpas. Moreover the Shamarpa did not invite any politics into the Karma Kagyu lineage. Therefore there is not any record that Thaye Dorje is recognized by the Chinese government. Such involvement of the Chinese government is very bad for the future of the four schools of Tibetan Buddhism. Neither is there any legal restriction for Karmapa Trinley Thaye Dorje in India, unlike the situation that Karmapa Ugyen Trinley has to endure. Therefore, we, the administrators of the late 16th Karmapa, unanimously and in accordance with the traditional norm, accept that Thaye Dorje is the only Seat Holder of Rumtek Monastery.

We humbly request Your Holiness to take into consideration our tradition. We are writing this letter accompanied by our respectful prostrations of body, speech and mind.

Received on 28/4/2011

Kelly

Sonam Tashi
Kashag office.
CTA.



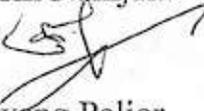
28th April 2011.

། །ཡཀམ་པ་མིན་ལས་མཐའ་ལས་དོན་དོས་ལེན་ལུ་མཁན་རྒྱལ་པ་ཀམ་པ་རང་ལྷུང་མིག་པའི་དུ་ཁྱིའི་ལྷ་ཡང་གཞུང་འཛིན་པ་
འདས་གསོན་རྣམས་ཀྱི་མིང་ཐོ་གཤམ་གསལ།

༥ ལྷ་མ་དུན་པ།

Lab Tulku Gedun Jatso.
༧ ལུ་དམར་རྗེ་དཔོན་ལབ་སྤྱལ་སྤྱུ་དགེ་འདུན་རྒྱ་མཚོ། 

The senior chief of the co-ordinator Ngoydrup Dorje.
༨ བོད་ནས་བཟུང་སྐྱའོའི་མགོན་གཉེར་དངོས་གྲུབ་དོན། 

The senior Solpon Tsultrin Namjal..
༩ གསོལ་དཔོན་རྒྱལ་མིམས་རྣམ་རྒྱལ། 

The senior Zimpon Tsewang Paljor.
༠ གཟེམ་འགག་ཚོད་བང་དཔལ་འབྱོར།

The senior Chopon Jaltzen Losang.
༡ མཚོད་དཔོན་རྒྱ་བགྱིས་རྒྱལ་མཚན་ལྷོ་བཟང། 

The senior Zimgag Karma Dhukkar
༢ གཟེམ་འགག་ཀམ་གདུགས་དཀར།

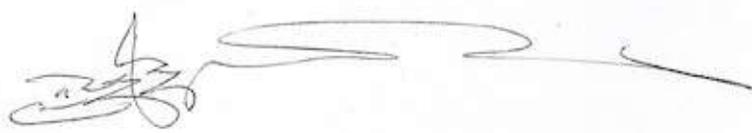
The senior Zimgag Wodser
༣ གཟེམ་འགག་འོད་ཟེར། 

The senior Den Nyer Norbu
༤ བོད་ནས་བཟུང་གདན་གཉེར་པ་ནོར་བུ། 

The junior Den Nyer Samten
༥ གདན་གཉེར་གཞོན་པ་བསམ་གཏན། 

The senior private cook Hortuk
༦ བོད་ནས་བཟུང་མ་བུན་བགྱིས་པོ་ཉོར་ལུག 

The senior cook for ceremony Tashi Tsering
༧ རྒྱ་བམས་མ་བུན་བགྱིས་ཚོ་མིང།



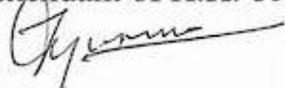
The senior cook of monastery Jalrong Tsultrin Tharchin

72 མ་བུན་བགྲིས་པ་རྒྱལ་རོང་ཚུལ་ཁྲིམས་མཐར་ཕྱིན།

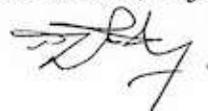
Tashi Tobjay The senior personal attendant of 16th Karmapa.

73 བོད་ནས་བཟུང་ཞབས་ཕྱི་བཀའ་ལོན་སློབས་རྒྱལ།

Tsewang Jordhen. The senior most personal attendant of H.H. 16th Karmapa.

74 སྐྱ་གོང་མའི་ཡབ་གཞན་ནས་བཟུང་ད་བར་ཞབས་ལུ་བཞེད་བར་འབྱོར་ལྡན། 

The junior personal attendant Vajra Guru

75 གོང་མའི་ཞབས་ལུ་བཞེད་བྱུང། 

མ དབུ་ཚེས།

Vajra Master of rituals of main seat Rumtek monastery of 16th Karmapa.

Naydho Rinpoche.

7 གོང་མས་ཞལ་བསྐོས་དོར་སློབ་གནས་མདོ་རིན་པོ་ཆེ 

Lama Gedhun Rinpoche. The chief abbot of Dhagpo Kagyuling the seat of 16th Karmapa in Euro.

2 གོང་མས་ཆེད་བསྐོས་ཡུ་རོབ་གླ་མ་དགེ་འདུན་རིན་པོ་ཆེ

Head master of all Karma Kagyu retreat center. Drupon Rinpoche Sherab Jaltsen

3 གོང་མས་ཞབས་བསྐོས་སྐྱུ་བ་དཔོན་རིན་པོ་ཆེ་ལེས་རབ་རྒྱལ་མཚན།

The head lama of Ladhak Karmapa's monastery. Cheyje Lama Chimed Rinpoche

6 གོང་མའི་སྐབས་ཀྱི་ཚེས་ཇེ་གླ་མ་འཆི་མེད་རིན་པོ་ཆེ། 

The chief Khenpo of Nalanda Shedra of main seat Rumtek Choydrag Tenphel.

7 གོང་མས་བསྐོས་པའི་མཁན་པོ་ཚེས་གྲགས་བསྟན་འཕེལ། 



ཕ བཙུན་མའི་དགོན་པ།

The vajra Master of Ani monastery Dhamchoy Paldron.

༡ རུམ་སྟེགས་བཙུན་མའི་དགོན་གྱི་དོན་སློབ་དམ་ཚེས་དཔལ་སྟོན། རུམ་ཡུ་འཕམ་ལུ།

In charge of Ani monastery Choying Tsomo.

༢ རུམ་སྟེགས་བཙུན་མའི་སྤྱི་བྱུང་ཨ་ནེ་ཚེས་དབྱིངས་མཚོ་མོ། འཇུ་ཚུ་ལུ།

The chanting master Ane Mijur Choydron.

༣ རུམ་སྟེགས་བཙུན་མའི་དབུ་མཚན་ཨ་ནེ་མི་འགྲུར་ཚེས་སྟོན། ཡུའི་མའི་འཇུ་ཚུ།

Care taker of Ani monastery. Ani Wodser Lhamo.

༤ རུམ་སྟེགས་བཙུན་མའི་གཉེར་པ་ཨ་ནེ་འོད་ཟེར་ལྷ་མོ། འཇུ་ལའི་ཚེན་པ།

ཁོང་རྣམས་མཚུར་ཕུ་ནས་སྐྱོད་མའི་ཞབས་ཁོངས་ཀྱི་བཙུན་མ་སྐྱབས་དག་ཡིན།

Incharge of Tilopour Ani monastery. Pema Sangmo

༥ ཏིལོ་ཕུར་ཨ་ནེ་དེ་དགོན་གྱི་གཙོ་འཛིན་ཨ་ནེ་པད་མ་བཟང་མོ། ཕེ་ཇ།

5 of trustees appointed by 16th the Karmapa.

ཕ རྒྱ་བྱང་གཞུང་འཛིན་ལས་བྱིན།

སྟོན་བཙུན་ལས་བྱིངས་བཅས་བདག་འཛིན་གྱི་སྤྱི་ཁྱེད་ཚོགས་པ་ལས།

Phyag Zod Tobga Rinpoche

༡ སྐྱེ་བོང་མས་ཚེད་བསྟོས་ལྷན་གཞུང་མཚན་པ་གྲགས་པ་ཡོངས་འདུས་སམ་སྟོབས་དགའ་རིན་པོ་ཆེ།

Tateng Yapa Sheyrab Jaltsen

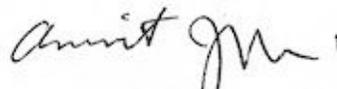
༢ གྲ་སྟེང་ཡག་པོ་ཤེས་རབ་རྒྱལ་མཚན།


JIGME TENZIN GYALTSHEN.

Banyag Yapa Jigdral

༣ འབའ་ཉག་ཡག་པོ་འཛིན་སྐྱབས་བྲལ་གདན་ས་པ།

Shamokarpo Gyan Jyoti

༤ 
AMRIT JYOTI.



ལ ལྷ་དཀར་རྒྱན་འཛེན་ཁང་སངས་ལན།

Ashok Chandra Bharman

ཡ ལམ་ཤོག་ཅན་རྣམས།

༩ དེ་ལོག་ལས་བྱེད་པ།

The most senior Nyerpa Tsewang Jatso

མ གོང་མའི་སྐབས་ཀྱི་གཉེར་པ་སྐྱབས་ལྷོ་དབང་རྒྱ་མཚོ།

The senior most Dechang Nagu

ཏ གོང་མའི་སྐྱོ་ཚེའི་ཞབས་ལུ་བ་ལྷེ་འཆང་ན་གུ།

The senior most Dechang Legshey Ngoydrup

ཨ གོང་མའི་ཞབས་ལུ་བ་ལྷེ་འཆང་ལེགས་ལགས་དངོས་གྲུབ།

The senior most attendant & later Nyerpa Konchog

ཉ གོང་མའི་ཡབ་དང་བཅས་པའི་ཞབས་ལུ་བ་གཉེར་པ་དགོན་མཚོག།

The senior Nyerpa of ladhak Karmapa's monastery Woser Dawa

ཏྟ གོང་མའི་སྐབས་ཀྱི་ཕྱོགས་གཉེར་འོད་ཟེར་རྒྱ་བ།

Nyerpa Karma Dorje

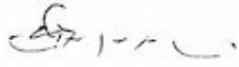
ཏཏ གོང་མའི་ཞབས་ལུ་བ་གཉེར་བ་ཀམ་དོཾ།

Karsam. Junior clerk for publishing dharma books.

ཏཏ གོང་མའི་སྐབས་ཀྱི་སྤྲེལ་ཁང་དུང་ཡིག་ཀར་བསམ།

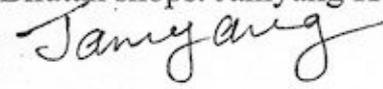
Pasang Namjal. Secretary of Karmapa International Buddhist Institute New Delhi.

ཏཏ གོང་མའི་སྐབས་ཀྱི་ལྷོ་ལི་དགོན་གྱི་དུང་ཡིག་པ་སངས་རྣམ་རྒྱལ།

70 Responsible person for Rumtek village. Tsultrin Palsang
ཞེལ་ལྷོད་འབྲུག་མི་ཚུལ་ཁྲིམས་དཔལ་བཟང་། 

71 Care taker for decoration. Karma Kunga.
གོས་འགག་པ་ཀར་ཀུན་དགལ། 

72 Care taker for decoration. Lharey Norbu.
གོས་འགག་པ་ལྷ་རེས་ནོར་བུ། D. Norbu,

73 For junior nyerpa for Bhutan shops. Jamyang Kotse
ཕྱོགས་གཉེར་འཇམ་དབྱངས་རྒྱལ་མོ། 

74 Manager of Bhutan affairs of Rumtek monastery. Chonyi Sangmo
སྐྱེལ་མཁའ་བསྐྱོལ་པའི་འབྲུག་ཕྱོགས་ཀྱི་ལས་འཛིན་ཚོས་ཉིད་བཟང་མོ།

3 branch monastery of Rumtek.

1 ཅུས་སྡེགས་བཤད་སྐབ་ཚོས་འཁོར་གླིང་གི་ཡན་ལག་དགོན་ཐོ།

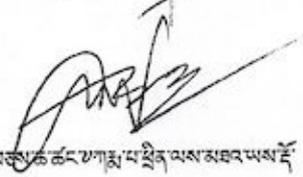
Syanbhu Karma Raja Maha Vihara Monastery

2 འཕགས་ཤིང་ཀར་དགོན་ཀར་རྩེ་མནུ་མི་རྒྱུད།

Pokhra Jangchub Choyling Monastery

2 ལྷོད་སྐྱན་གདོང་དགོན་པའི་ལྷ་མ་སྐབ་མིང་གིས་གསར་བཞེངས་སྡོག་ར་ཀར་དགོན་བྱང་རྒྱབ་ཚོས་གླིང་། 

Ladhak Karma Drubjud Choyling

2 ལ་དུགས་ཀར་དགོན་ཀར་སྐབ་བརྒྱད་ཚོས་གླིང་། 

བཅས་འདི་ནམས་ཅུས་སྡེགས་བཤད་སྐབ་ཚོས་འཁོར་གླིང་གདན་སའི་ཁོངས་གཏོགས་ཡིན་ཅིང་གཙོ་བོ་སྐབ་དང་འདུས་བྲལ་བཅས་ཚོར་ཡཀཱ་པ་སྡོན་ལས་མཐའ་ལས་དོ་
ཇི་ཉིད་ལ་འོས་ལེན་ཞུ་བར་གསུམ་གྱི་ཡིན།





ཕ གྲུབ་གོ་གཞུང་དང་རྗེས་འབྲུང་ཏཱ་ལི་སི་ཏུ་པས་ངོས་འཛིན་ཨོ་རྒྱན་མིན་ལས་དོན་རྒྱུ་པའི་ཡང་རྒྱུ་དང་རྒྱུ་རྟེན་གས་ཚོས་སྐྱུ་ལྷི་
བདག་པོར་ངོས་འཛིན་ལུ་མ་ཁན་ནམས་ཀྱི་མིང་ཐོ་གཤམ་གསལ།

ཕ སྐྱུ་མ་དུན་པའི་ཁོངས།

The one of senior solpon Lodhen Sherab.

༧ གསོལ་དཔོན་སྐྱུ་བགྲེས་སློབ་གྲོས་ཤེས་རབ།

Senior Zimgag Sithar Dorje

༨ གཟུམ་འགག་སྲི་ཐར་དོན།

Junior Solpon Paljor

༩ གསོལ་གཡོག་དཔལ་འབྱོར།

Junior cook Sangjay

༡༠ བལ་ཡུལ་ནས་གསར་འཛུལ་མ་བུན་སངས་རྒྱལ།

Senior Zimpon but fired by 16th karmapa. Lodroy Tharchin

༡༡ གོང་མས་དགོངས་པོག་ཏུ་བཏང་བ་གཟུམ་དཔོན་སློབ་གྲོས་མཐར་ཕྱིན།

ཕ ལས་བྱེད་ཁོངས།

The deputy secretary. Tenzin Namjal

༧ སྐྱུ་གོང་མས་བསྐོ་བཞག་གནང་བ་དུང་ཆེ་འོག་མ་བསྟན་འཛིན་ནམ་རྒྱལ།

Incharge of karma three yana dharma chakra center the main seat of 16th

Karmapa. Tenzin Choynyid

༨ ཨ་འི་འི་ཚོས་ཚོགས་གཙོ་འཛིན་བསྟན་འཛིན་ཚོས་ཉིད།

Senior most dechang Lodro Choydhen

༩ སྐྱུ་གོང་མས་བསྐོས་པའི་ལྷེ་འཆང་སློབ་གྲོས་ཚོས་ལུན།

Senior most nyerpa Yeshe Choyphel

༡༠ སྐྱུ་གོང་མའི་སྐྱབས་ཀྱི་ཞབས་ཕྱི་གཉེར་བ་ཡི་ཤེས་ཚོས་འཕེལ།

- Junior Nyerpa Gelek Tenzin.
 ୪ གཉེར་པ་དགེ་ལེགས་བསྟན་འཛིན།
- The senior secretary Ojen Jigme.
 ༤ ལྷ་གོང་མས་བསྟོན་པའི་དྲུང་ཡིག་འབྲུག་པ་ཨོ་རྒྱན་འཛིགས་མེད།
- Junior secretary Karma Dradhul.
 ༧ ལྷ་གོང་མའི་སྐབས་ཀྱི་དྲུང་ཡིག་ཀམ་དབྲ་འདུལ།
- Personal attendant of 16th Karmapa's sister Tobjay.
 ༨ ལྷ་གོང་མའི་སྐབས་ཕྱག་གཡོག་སྟོབས་རྒྱལ།
- Personal drive & later nyerpa Dalha
 ༩ མེབས་གྲོང་ཁོ་པའམ་གཉེར་པ་དབྲ་ལྷ།
- Junior Tashi Lhadar
 ༡༠ སྨར་མཚུར་ཕུའི་གཉེར་པ་ཡིན་པ་བོད་ནས་གསར་འབྱོར་པ་བཀྲིས་ལྷ་དང།

མ དབུ་ཚོས་ཁོངས།

- Tragu Rinpoche. The chief Khenpo who rebelled and left in 1974.
 ༡ ༡༩༧༡་ལོར་ལྷ་གོང་མར་ངོ་ལོག་ཏུ་སོང་བ་མཁན་པོ་བླ་མ་གུ་རིན་པོ་ཆེ།
- Tenga Rinpoche. The Vajra master who rebelled and left in 1974.
 ༢ ༡༩༧༠་ལོར་ལྷ་གོང་མར་ངོ་ལོག་ཏུ་སོང་བ་དོར་སྟོབ་བསྟན་དགའ་རིན་པོ་ཆེ།
- Tenpa Rabjay. Incharge of monks discipline who rebelled and left in 1973.
 ༣ ༡༩༧༣་ལོར་ལྷ་གོང་མར་ངོ་ལོག་ཏུ་སོང་བ་ཚོས་ཁྲིམས་བསྟན་པ་རབ་རྒྱལ།
- Bargag Tulku. Chanting master dismissed by 16th Karmapa in 1978.
 ༤ གོང་མས་དགོངས་པོག་ཏུ་སོང་བ་དབུ་མཛད་ཁྲི་པ་བར་འགག་སྐུལ་སྐུ།
- Khenpo Kartha. Chief abbot K.T.D. in USA.
 ༥ ཨ་རིའི་ཚོས་ཚོགས་ཀྱི་མཁན་པོ་ཀར་མཐར་རིན་པོ་ཆེ།
- Thupten Sangpo. The senior most chanting master.
 ༦ བོད་ནས་བཟུང་དབུ་མཛད་ཁྲི་པ་སྐུ་བཟོས་ཐུབ་བསྟན་བཟང་པོ།

Chanting master. Mijur Tenphel.
ལྷོང་མས་བསྐྱོམ་པའི་དབུ་མཛད་ཁྱིམ་མི་འགྲུར་བསྟན་འཕེལ།

Jamyang Losal. Junior discipline leader of monks.
ལྷོང་མའི་སྐབས་ཀྱི་དགེ་གཡོག་འཇམ་དབྱེངས་སློབ་གསལ།

Chanting master Lodro Samphel.
ལྷོང་མའི་སྐབས་ཀྱི་གཞུང་གྲ་དབུ་མཛད་སློབ་གསལ་འཕེལ།

Thupten Sherab. Junior discipline leader of monks.
ལྷོང་མའི་སྐབས་ཀྱི་གཞུང་གྲ་དགེ་གཡོག་གྲུབ་བསྟན་ཤེས་རབ། འདི་ནི་ཐོག་མའི་སྐབས་ཀྱི་དམར་རིན་པོ་ཆེའི་རྗེས་སུ་དང་ལོན་ཅིང་མཁན་ཡིན་པའང་།
ཡང་། མཐར་མ་གཉིས་ཀྱི་ལྷོང་མའི་སྐབས་ཀྱི་ནང་ནས་བྱུང་པའི་ཉེན་ཁ་ཡོད་ཚུལ་གྱིས་ལུ་རྒྱལ་གྱིས་ཨོ་རྒྱུན་ཕྱིན་ལས་མཚོག་གི་རྗེས་སུ་བཞུགས་པོང་།

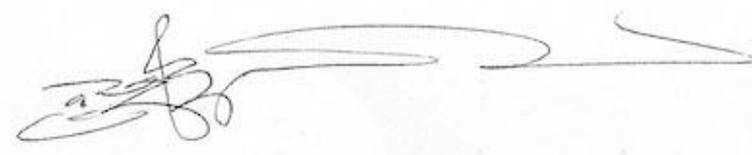
Two of staff who kept neutral.
བར་གནས་པ།

Jampal Pawo
ལྷོང་མའི་ཞབས་ཕྱི་འཇམ་དཔལ་དཔལ་བོ། བར་གནས་པ།

Nyima Tsering
ལྷོང་མའི་ཉི་མ་ཚོ་རིང་།

དེ་ཡང་། སྤྱི་བུ་མཛད་ཁྱིམ་གྲུབ་བསྟན་བཟང་པོ་ནི་སྐྱེན་བགྲིས་ཆེ་བས་ཡང་སྲིད་སྐོར་གནས་ཚུལ་མ་གྱུར་གོང་གན་ཡོལ་དུ་བོད་དུ་ལོག་ཕེབས་ནས་རང་གཞིས་མཚུར་སྤྱོད་དུ་བཞུགས་ཡོད་སྐབས། མཚུར་སྤྱི་ཚོས་དོན་རྒྱུས་ནས་ཨོ་རྒྱུན་ཕྱིན་ལས་མཚོག་གི་ཡོངས་འཛིན་དུ་བསྐོས་བཞག་གྲུས་འདུག་སྟེ་ཁོང་ཉིད་ཀྱི་སློབ་འགྲུར་བ་མིང་གྲུང་རང་དབང་མིང་ཚུལ་ལོགས་རུས་སྟེགས་ཀྱི་དབུ་ཚོས་མཚུར་སྤྱོད་འཇམ་དབྱེངས་ལ་གསང་གཏམ་དུ་གསུང་འདུག་པས་ངེས་གཏན་ལྷུ་མི་ཤེས་ཤིང་འདས་ཟེན།

ཨོ་རོ་དཀར་རིན་པོ་ཆེ་ནི་འཕོ་དཀར་དགོན་པ་སྤར་མཚུར་སྤྱི་དགོན་ལག་ཡིན་པར་སྐབས་འདི་དག་ཏུ་སྐྱེས་ཀྱི་ལུ་ཁོངས་སུ་འཇུལ་ཏེ་ཚོས་ལུགས་གྲུང་དུ་གསལ་གངས་བཀའ་བརྒྱུད་ཞེས་པར་གྱུར་འདུག་པར་བཞིན་ནས་རུས་སྟེགས་སྐྱེས་གྲུང་གི་དགོན་ལག་གསུ་ལེད།



Tenzin Namgyal

After the passing away of H. H. the 16th Karmapa, the junior Secretary Tenzin Namgyal created a great deal of trouble meddling within the administration (*bla brang*).

He associated himself with the administrations of Situ, Gyaltsap and Kongtrul then traveled secretly to Delhi, Nepal and so forth in an attempt to persuade Ashok Burman and Shamo Karpo to resign from their offices as Trustees. In punishment for this the General Secretary and main trustee Topga Rinpoche dismissed him from his post in 1985.

From that year on he stayed in Kathmandu at the Thrangu monastery and didn't return to Rumtek. His wife Tsheyag is Thrangu Rinpoche's sister.

Later, in 1993, once Situ had taken over by force the Rumtek monastery and all its possessions, Situ appointed him General Secretary. Although he did subsequently take in charge the office for a few years, he was not a legitimate General Secretary. He had nonetheless since Tshurphu served as secretary to the 16th Karmapa, yet at the end his situation became that of "neither fish nor fowl".

Thrangu Rinpoche

Earlier in 1959, when he was unable to provide for himself, he entered the establishment (*khongs*) of H.H. the 16th Karmapa. He stayed and accepted the position of Khenpo.

Later, in 1974, on the occasion of the opening of Tulku Urgyen's new monastery in Kathmandu, when the Gyalwa Karmapa was invited to inaugurate and bestow the empowerments of the *Kagyü Ngagdzö*, a permission was, at the request of Tulku Urgyen, given for Thrangu Rinpoche to be – during one year alone – the instructor of the *Karika* etc. at this newly established monastic community. After that, however, Thrangu Rinpoche did not come back to Rumtek and started instead the work of building his own new monastery in Kathmandu.

He did not offer a response to the letter H.H. Karmapa sent reminding him that he had to come back to Rumtek. Finally, not even given a written reply, he sent through his sister's spouse – the secretary Tenzin – an oral reply saying that even before in Tibet he had been the lineage holder (*bstan pa'i bdag po*) of the Thrangu monastery and did not belong to the Tshurphu establishment. He thus showed immeasurable contempt toward H.H. Karmapa.

I heard that later, in response to a letter from H.H. Karmapa demanding him to serve as Khenpo in the newly established Buddhist Academy (*shes grwa*) [in Rumtek], he wrote a reply stating that he would come for a few months each year. I'm not sure if that is true, and the 16th Karmapa has passed away.

Tenga Rinpoche

Earlier in 1960, Tenga Rinpoche went from Kathmandu to Kalimpong, and then to Rumtek where he was granted an audience with H.H. the 16th Karmapa. He then entered the establishment of the Gyalwa Karmapa.

Later, in 1969, he was nominated *Vajracarya* (*rdo rje slop dpon*) by the 16th Karmapa so as to replace H.H.'s nephew, the Jewon Topga Rinpoche, who had become a layman.

However, in 1974, when H.H. the 16th Karmapa was in Kathmandu bestowing the *Kagyu Ngagdzö* at Urgyen Tulku's monastery, a monk called Yakchen penetrated the office in Rumtek and stole 15 000 Indian rupees. The staff caught Yakchen and kept him under lock. Then Tenga Rinpoche requested them not to punish Yakchen this time, telling them that he had dreamt of a lady shedding tears of blood from her eyes, saying that "from now on the [Buddhist] doctrine will decline".

The staff discussed [the matter] and sent a letter to both H.H. the 16th Karmapa and the General Secretary. It is rumored that the secretary Tenzin wrote a distorted story (*zur gtam*), suggesting through the wording of the letter that the honorable Tenga was suspected for certain to be behind this theft. However, the honorable General Secretary came back with a letter from H.H. Karmapa stating, among other things, that it was impossible for the honorable Vajracarya to reasonably be behind this.

Then the General Secretary had both Yakchen and his complice called Rinchen flogged. Tenga Rinpoche immediately left for Darjeeling on pretense of his ill leg. After H.H. the 16th Karmapa had returned from Kathmandu to Sikkim, Tenga left Darjeeling for Kathmandu. After that he never came back [to Rumtek].

Although he never returned to meet again with H.H. Karmapa who passed away in 1981, in a video recently made by foreigners he claims that he went back to Rumtek and met with H.H. and that he was then appointed by H.H. the teacher of a center in Malaysia. We can prove that this is not at all true.

Chotrimpa Tenpa Rabgye

In the year 1973, one day without resigning from his post of disciplinarian (*chos khirms*) he ran away from Rumtek. Finally he entered the Sakya College in Rajpur. After that, he was also not able to ever see the Gyalwa Karmapa again.

Bargag Tulku

The 16th Karmapa himself said that Bargag Tulku had violated his *samaya* (the Buddhist esoteric vows) and expelled him from his post of head cantor (*dbu mdzad*).

However in the meanwhile many members of the staff have passed away. Those who were alive when H.H. the 17th Karmapa Trinley Thaye Dorje was recognized and later when he was invested upon the golden throne at the sanctum of Vajrasana (Bodhgaya) respected his [legitimacy]. Thus, in the name of those [among them] who have now passed away, relatives have, acting as witness, signed for them.

Similarly many among those on Urgyen Trinley Rinpoche's side who respected his [legitimacy] at that time have now passed away. This is a similarity in common.