

THE TIBETAN  
SITUATION TODAY

*Surprising Hidden News*



**FAVOURITE P-13**

Rusdie's Midnight's Children is the bookies' favourite for the "Best of Booker" prize



**BANK MERGER P-12**

The Boards of HDFC Bank and Centurion Bank of Punjab approve share swap ratio 1:29 for their merger

**60<sup>th</sup>**  
year of publication

**SEC & TECH**

Caving in to the monsoon  
Env: A true paradise  
Spectrum: Ageless knowledge, timeless setting



**B'LORE OPEN P-15**

World No 4 Jelena Jankovic of Serbia confirms her participation in the Bangalore Open tennis tournament



Buddhist monks staging a dharna in Tibetan refugees' camp at Bailukuppe on Monday.

## DIFFERENCES OF OPINION SPARK CONTROVERSY

# Lamas protest denial of entry to Seralachi Buddha mandir

**DH NEWS SERVICE**

**KUSHALNAGAR:** The differences of opinion among certain groups of Buddhist monks in Tibetan refugees' camp at Bailukuppe here, finally, has become public on Monday.

Leaders of Serame Buddha mandir reportedly denied entry to the Lamas of a group worshipping 'Shugden' for a special pooja commenced at Seralachi Buddha mandir on Monday.

Consequently, Shugden group Lamas started dharna in front of the mandir.

Police from Mysore rushed to

the spot and brought situation under control. They have camped there.

The dispute regarding the religious practice is said to be a head ache to the Tibet government.

Though Revenue and Police officials have negotiated the issue, the imbroglio has reportedly continued.

There are many groups among the Buddhist monks staying at Bailukuppe for the past five decades.

This include around 3,500 Lamas belong to the Dalai Lama sect, while about 500 Lamas be-

long to the one worshipping Shugden. Members of either groups had been participating in the special pooja conducted for three days after the 'Losar' festival, the new year of Tibetans, for the past many years.

The problem arose when rumours spread wide that all facilities provided by the Serame mandir to the Shugden branch would be withdrawn, as worshipping opportunity was denied for them.

The members of other troupes consider Shugden an evil, hence it is said, Dalai Lama group does not support them.

# ವಿಜಯ ಕರ್ನಾಟಕ

ಶುಕ್ರವಾರ 10

ಪೊಲೀಸ್ ಬಂದೋಬಸ್ತಿನಲ್ಲಿ ಲಾಮಾಗಳ ಪ್ರಾರ್ಥನೆ

## ಶಾಂತಿ ಮಕ್ಕಳ ಮಧ್ಯೆ ಅಶಾಂತಿಕಾಂಡ

ವಿಕ ಸುದ್ದಿಲೋಕ

ವಿಕ ಚಿತ್ರಲೋಕ

**ಪಿರಿಯಾಪಟ್ಟಣ:** ಬೆಂಗಳೂರಿನಲ್ಲಿ ವಿವಾದ ಗ್ರಸ್ತವಾಗಿದ್ದ ಹೊಸಪರ್ವತರಣಿಯ ಪ್ರಾರ್ಥನೆ ಸೋಲರನರ ಬಿಗಿಬಂದೋಬಸ್ತಿನಲ್ಲಿ ನಡೆಯಿತು. ಪ್ರಾರ್ಥನೆ ನಡೆಯುವ ಸ್ಥಳವಾದ ಸೋಲರ ಕೆ.ಎಸ್.ಎಲ್.ಎಸ್. ಲಾಜಿ ಕೆಲವರ ಸೋಲರ ಬಿಗಿ ಬಂದೋಬಸ್ತಿನಲ್ಲಿ ವಿವಾದಿಸಲಾಗಿತ್ತು. ಇಂದು ಗಂಟೆಗೂ ಅಧಿಕ ಕಾಲ ಪ್ರಾರ್ಥನೆ ನಡೆಯದ ಎರಡು ಗುಂಪುಗಳೂ ನಂತರ ಶಾಂತಿಯಿಂದಲೇ ಆಶ್ರಮಗಳಿಗೆ ವಾಪಾಸಾದರು.

ಸೋಮ ಮೊನ್ನಾಕ್ಕೆ ಸೇರಿದ 850ಕ್ಕೂ ಹೆಚ್ಚು ಲಾಮಾಗಳು ದೇವಾಲಯದ ಬಳಿಗೆ ಪ್ರಾರ್ಥನೆ ನಡೆಯಿತು. ಆದರೆ ಬಹುಷ್ಕತ ಪೊಮುಖಾನ್ ಪಂಗಡದ 344 ಲಾಮಾಗಳು ಹೊರಗೆ ಪ್ರಾರ್ಥನೆ ನಡೆಸಿದರು. ಇದರಿಂದ ಸೋಮ ಮತ್ತು ಸೋಲರ ಧರ್ಮಶಾಂತಿ ಗಳೆಂದ ಪೊಮುಖಾನ್ ಪಂಗಡದ ದವರನ್ನು ಬಹುಷ್ಕತ ಹಾಕಿದಂತಾಗಿದೆ. ಪೊಮುಖಾನ್ ಪಂಗಡದ ಕಾರ್ಯದರ್ಶಿ ಜಾನಾಪತಿಗೋಲ್, ಹೊಸ ವರ್ಷದ ಪ್ರಾರ್ಥನೆಯನ್ನು ಶಾಂತಿಯಂತೆ ಮಾಡಿ ಕೈಗೊಳ್ಳಲು ಇಚ್ಛಿಸಿದ್ದರಿಂದ ಹೊರಗೆ ಪ್ರಾರ್ಥನೆ ನಡೆಸಿದ್ದೆ ಎಂದು ಪ್ರತಿಪಾದಿಸಿದ್ದಾರೆ. ಇದು ನಮ್ಮ ಪೊಮುಖಾನ್ ಪಂಗಡಕ್ಕೆ ಹೊಸವಲ್ಲ. ಜ.26 ಗೋಲಾಜ್ಜದ ದಿನವೆಂದು ಸೋಮ ಧರ್ಮಶಾಂತಿಯಿಂದ (ಮೊನ್ನಾಕ್ಕೆ) ನೀಡುತ್ತಿದ್ದ ಉಚಿತ ಭೋಜನವನ್ನು ನಿಲ್ಲಿಸಲಾಯಿತು. ನಮ್ಮ ಪಂಗಡದವರಿಗೆ ಇದ್ದ ಕಾಲೆಯನ್ನು ಹಾಗೂ ವಸತಿ ನಿಲಯಗಳನ್ನು ಮುಚ್ಚಲಾಗಿದೆ. ಕಡಿಮೆ ಹಣದಲ್ಲಿ ನೀಡುತ್ತಿದ್ದ ನಿರೀಶವನ್ನೂ ನಿಲ್ಲಿಸಲಾಗಿದೆ.

ದೇವಾಲಯದ ಪ್ರವೇಶವನ್ನು



ಪಿರಿಯಾಪಟ್ಟಣದ ಬೈಲುಕುಪ್ಪೆ ಟಿಪ್ಪೆಟಿಯನ್ ಕ್ಯಾಂಪಿನ ಸೆರಲಾಜಿ ದೇವಾಲಯದಲ್ಲಿದ್ದ ಹೊಸಪರ್ವತರಣಿಯ ಪೊಲೀಸರಲ್ಲಿ ಪೊಮುಖಾನ್ ಪಂಗಡದವರಿಗೆ ದೇವಾಲಯ ಪ್ರವೇಶ ನಿಷೇಧಿಸಿದ ಹಿನ್ನೆಲೆಯಲ್ಲಿ ಪ್ರಾರ್ಥನೆ ನಡೆಸಿದರು.

ನಿರಾಕರನು ಮೂಲಕ ನಮ್ಮ ಪಂಗಡವನ್ನು ಸಾಮಾಜಿಕವಾಗಿ ಬಹುಷ್ಕತಿಸಿದ್ದಾರೆ. ಅಲ್ಪಸಂಖ್ಯಾತರಾಗಿರುವ ನಾವು ನಮ್ಮ ಹಕ್ಕುಗಳಿಗಾಗಿ ಹೋರಾಟ ನಡೆಸುತ್ತಿದ್ದೇವೆ. ಈ ಬಗ್ಗೆ ಭಾರತ ಸರ್ಕಾರವು ತನಿಖೆ ನಡೆಸಬೇಕೆಂದು ಮನವಿ ಮಾಡಿದರು. ತಮ್ಮ ಪಂಗಡದವರ ಮೇಲೆ ಇಲ್ಲನಲ್ಲದ ಆರೋಪಗಳನ್ನು ಹೊರಿಸಲಾಗುತ್ತಿದೆ. ಹಾಗೂ ಮಾನಸಿಕ ಹಿಂಸೆ ನೀಡಿ ಶುಗ್ಗೇನ ಆರಾಧಕರನ್ನು ಹೊರದೂಡುವ ಕಾರ್ಯ ನಡೆಯುತ್ತಿದೆ. ಶಾಂತಿಯಿಂದಲೇ ನಮ್ಮ ಹಕ್ಕುಗಳಿಗಾಗಿ ಹೋರಾಟ ನಡೆಸುತ್ತೇವೆ ಮತ್ತು ಉಳಿದ ಎರಡು ದಿನಗಳು ನಡೆಯುವ ಆಚರಣೆಯಲ್ಲಿ ನಾವು ಪಾಲ್ಗೊಳ್ಳುವುದಿಲ್ಲ. ಆದರೆ ಮೂರನೇ ದಿನವೊಂದೇ ನಡೆಸಿದ ತಾವೂ ಪೂಜೆಯಲ್ಲಿ ಪಾಲ್ಗೊಳ್ಳುವುದಾಗಿ ತಿಳಿಸಿದ್ದಾರೆ.

ಸೋಮ ಮೊನ್ನಾಕ್ಕೆ ಮುಖ್ಯಸ್ಥ ಲೋಪಾಸಾನ್ ತನ ಜನ್ಮ ದಿನಗಳ



ಮಾನಿಸ್ತರಿಮಿಂದ ಬಹಿಷ್ಕಾರಗೊಂಡಿರುವ ಪೊಮುಖಾನ್ ಪಂಗಡಕ್ಕೆ ಸೇರಿದ ಲಾಮಾಗಳನ್ನು ಪೊಲೀಸರು ತಪಾಸಣೆ ನಡೆಸಿ ಒಳಿಟ್ಟರು.



ದೇವಸ್ಥಾನದ ಬಳಿಗೆ ಪ್ರಾರ್ಥನೆ ನಡೆಸುತ್ತಿರುವ ಸೋಮ ಪಂಗಡದ ಲಾಮಾಗಳು.

ಈ ಬಾರಿ ಧರ್ಮಗ್ರಂಥ ಹಾಗೂ ಲಾಮಾ ನಿಯಮಾವಳಿಗಳ ಪರಿಷ್ಕರಣೆ ಮಾಡಲಿಲ್ಲ. ಕೇವಲ ಕಾಚಾಪಾಲಕ್ಕಾಗಿ ಪ್ರಾರ್ಥನೆ ನಡೆಯಿತು. ನಂತರ ಭೋಜನ ಮತ್ತು ಚಹಾವನ್ನೂ ನೀಡಲಿಲ್ಲ. ಇದರಿಂದ ಬೇಸರಿಸಿಲ್ಲ. ಸೋಲರನರು ಶಾಂತಿ ಕಾಪಾಡಲು ಮನವಿ ಮಾಡಿದ್ದರು. ನಾವು ಬುದ್ಧನನ್ನು ನಂಬಿರುವವರು. ನಮಗೆ ಶಾಂತಿ ಮತ್ತು ಆದರದಿಂದ ಯಾವುದೇ ಪ್ರತಿರೋಧ ತೋರಲಿಲ್ಲ. ಜಾನಾಪತಿಗೋಲ್, ಪೊಮುಖಾನ್ ಪಂಗಡದ ಕಾರ್ಯದರ್ಶಿ

ಕಾಲ ನಡೆಯುತ್ತಿದ್ದ ಪೂಜೆಯನ್ನು ಮೂರು ದಿನಗಳ ಕಡಿತೆಗೊಳಿಸಿತ್ತು. ಫೆ.27 ರಂದು ಪೂಜೆಯನ್ನು ಅಂತಿಮ ಗೊಳಿಸಲಾಗುವುದು ಎಂದು ತಿಳಿಸಿದ್ದಾರೆ. ಈ ಸಂದರ್ಭದಲ್ಲಿ ಬಿ.ವೈ.ಎಸ್ .ಪಿ.ಎಂ.ಎಂ.ಮಹಾದೇವಯ್ಯ, ಅಲಕ್ಷ್ಮಿ ವತ್ಸ ನಿರೀಕ್ಷೆ ಕೆ.ಎಂ.ಮಾದಯ್ಯ, ನೇತ್ರದಲ್ಲಿ ಮೊಲಿಸ್ ಬಿಗಿಬಂದೋಬಸ್ತಿನಲ್ಲಿ ವಿವಾದಿಸಲಾಗಿತ್ತು. ಅಲಕ್ಷ್ಮಿ ವತ್ಸ ನಿರೀಕ್ಷೆ ಕೆ.ಎಂ.ಮಾದಯ್ಯ ಗೋಷಿಕ್ವೆಪ್ಪಾ ಜೀವನ್, ಟಿಪ್ಪೆಟಿಯನ್ ರಿಜಿಸ್ಟ್ರಾರ್ ಸಿಂಟರ್‌ನ ಅಧಿಕಾರಿ ಮಹಮದ್ ಬುಡಾನ್ ಹಾಜರಿದ್ದರು.

# Letter to the Dalai Lama of Tibet

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## Western Shugden Society

uk tel: 07717-209418  
us tel/fax: 1-206-350-3877

e-mail: [western\\_shugden\\_society@live.com](mailto:western_shugden_society@live.com)

12th April 2008

To the Dalai Lama of Tibet,

We the Western Shugden Society ask you to accomplish four things:

1. To give freedom to practice Dorje Shugden to whoever wishes to rely upon this Deity.
2. To stop completely the discrimination between Shugden people and non-Shugden practitioners.
3. To allow all Shugden monks and nuns who have been expelled from their monasteries and nunneries to return to their monasteries and nunneries where they should receive the same material and spiritual rights as the non-Shugden practitioners.
4. That you tell in writing to the Tibetan community throughout the world that they should practically apply the above three points.

Do you accept these four points? We require your answer by the 22 April 2008, signed and delivered by registered post to:

Western Shugden Society  
c/o Dorje Shugden Devotees Society,  
House No 105, Old Tibetan Camp, Majnu Ka Tilla, Delhi-54

With a copy of your letter sent to the following email address:  
[western\\_shugden\\_society@live.com](mailto:western_shugden_society@live.com)

Letter to the Dalai Lama of Tibet

If we do not receive your answer by 22 April 2008, we will regard that you have not accepted.

The Western Shugden Society

cc Kashag Secretary, Parliamentary Secretary (Tibetan Parliament-in-exile),  
Dept. of Religion & Culture (Central Tibetan Administration), Assistant Commissioner (Representative for Tibetans)

# Letter to Sera Lachi, Sera Jey and Sera Mey

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## Western Shugden Society

uk tel: 07717-209418

us tel/fax: 1-206-350-3877

e-mail: [western\\_shugden\\_society@live.com](mailto:western_shugden_society@live.com)

April 9, 2008

To Sera Lachi, Sera Jey, and Sera Mey,

We, the Western Shugden Society, are writing this letter to you concerning the six monks from Pomra Khangtsen that you have expelled on April 8th, 2008 based on wrong and false reasons.

To fulfil the Dalai Lama's wish, which is to remove all the Dorje Shugden practitioners from the Tibetan community, you Sera Lachi, Sera Jey and Sera Mey, using Geshe Thupten Tendar and Geshe Tsultrim Gyaltzen (the monastery disciplinarians) have expelled the following monks from Sera monastery:

Thupten Samphel

Thupten Kunsang

Tenzin Tsering

Jampa Khetseun

Jampa Choegyal

Lobsang Jikmay

This is completely unacceptable; we will never accept your behaviour.

In your public written announcement dated 8th April 2008 you accuse these six monks of causing many problems. Everybody knows that the actions you accuse them of is nonsense and completely untrue—you are lying and there is clear and valid evidence to prove you are lying. These monks do not have power or the

intention to perform the actions you accuse them of. The true creator of all these problems is the Dalai Lama, and you are simply fulfilling his wishes.

You will remember that in 1996–1997 when a similar situation arose through religious discrimination created by the Dalai Lama to ban the practice of Dorje Shugden, the Western Shugden Society organised demonstrations directly against the Dalai Lama throughout the world, including the USA and United Kingdom. However, after the repeated request of the London Tibetan Office asking us to stop these demonstrations because people wanted to invite the Dalai Lama to England, we finally accepted and stopped. Since that time until now we have remained completely peaceful while on the contrary you have continually unjustly harmed Shugden people without compassion.

Our conclusion is we now offer you two choices:

1. To reverse the expulsion of the six monks and allow them to return to Sera Monastery where they should receive the same spiritual and material rights as the other monks who do not follow Shugden.
2. If you do not accept the first point, we will immediately organise worldwide public demonstrations directly against the Dalai lama whenever he visits any country.

If you have some wisdom you should understand how important the Dalai Lama's reputation is—this is now in your hands.

We need your answer by the 22nd April 2008, signed and delivered by registered post to:

Dorje Shugden Devotees Society,  
House No 105, Old Tibetan Camp, Majnu Ka Tilla, Delhi-54  
Phone: (91) 11-23921169, Mobile: (91) 9990426278



If we do not receive your answer by 22nd April 2008, we will regard that you have not accepted the first point, and we will immediately prepare demonstrations.

The Western Shugden Society

cc: Dalai Lama, Tibetan Government in Exile, Pomra Khangtsen, President of the USA George Bush, Prime Minister of the UK Gordon Brown, BBC, CNN, Sky News, ITV.

cc continued:

1. Hon. Shri Shivraj Patil, Home Minister of India  
Fax: 0091-11-23094221
2. Hon. Shri Pranab Mukherjee, Foreign Minister of India  
Fax: 0091-11-23011463, 23013254
3. Hon. Shri Shivshankar Menon, Foreign Secretary  
Fax: 0091-11-23016781
4. Hon. Shri. Madhukar Gupta, Home Secretary  
Tel: 0091-11-23092989, 23093003, Fax: 0091-11-23093003
5. National Human Rights Commission  
Tel: 0091-11-23384012, Fax: 011-23384863  
Email: covdnhrc@nic.in.ionhrc.in
6. H.E Shri Rameshwar Thakur, Hon.Governer of Karnataka State  
Tel: 91-80-22254102, 22253555, Fax: 91-80-22258 150  
Email: rbblr@vsnl.com
7. Shri P. Manivanan, Deputy Commissioner Mysore  
Fax: 0091-821-2429012  
Email: dc-mysore@karnataka.gov.in



# 21st Century Buddhist Dictator

## *The Dalai Lama*

Dalai Lama, right now you are removing the Tibetan Shugden worshippers from the Buddhist community saying that Shugden worshippers are not Buddhist because they worship an evil spirit—Shugden, and at the same time you are preparing to remove the Western Shugden worshippers from the Buddhist community for the same reasons. Through your religious discrimination and extreme view, you have already expelled thousands of Tibetan Shugden practitioners from the Tibetan society. Not satisfied with this, you are now collecting signatures from people in the West and the East in which they state that they abandon Shugden worship and that they will not support materially or spiritually anyone who does practice Shugden worship.

We understand that your aim in collecting these signatures is simply to protect your reputation—you want to blame the people for your breaking the law. Dalai Lama, you are a very professional liar. Your actions of Deity discrimination are directly against the constitution of the Indian Government, which means you are breaking Indian law. This is your fault alone; not the people's fault. You should not blame others for your breaking the law. Many people are giving their signatures stating they abandon Shugden worship ONLY because they are afraid of your punishment if they do not. There are clear reports in the newspapers about these punishments. Others sign because they are your friends who are trying to protect your reputation.

In our report on 29th February 2008, we asked you to show your evidence to prove that Shugden is an evil spirit: 'If you are not telling lies and you have valid evidence to support your actions you should show such evidence publicly, and you should do this yourself not through your people who until now you have hidden behind, having them perform your dirty work'. You received a copy of our previous report and have not replied. Your silence proves that you have no valid evidence and that you have lied.

Since 1996, you have continually said publicly that Shugden practice is harming your life and Tibetan independence. Many people who have blind faith in

you believe what you say without investigating the actual truth. Consequently, they are extremely angry with Shugden practitioners and try to remove them from their society by many different means such as humiliation, provocation, intimidation, threatening, ostracism, removing jobs and positions, denying services, spreading false rumours, lies, manipulation, not allowing others to have material or spiritual relationship with them, not giving the monks food in their monasteries, not allowing the monks to attend classes and services at their monasteries, and forcing them to sign a promise that they will abandon the worship of the Deity Shugden.

Through your actions of this lie, all Tibetans throughout the world are divided into two groups: 1) those who believe what you say concerning Dorje Shugden and who are consequently angry with Dorje Shugden practitioners, and 2) those who do not believe what you say concerning Dorje Shugden and are experiencing ostracism and great suffering and sorrow. This situation pervades everywhere in the East and in the West.

The entire Tibetan community have lost their trust, peace and harmony, and are experiencing a very dangerous situation. The source of all these problems is you. Through your negative policies, the Kagyupas are divided into two groups, and they have lost their trust, peace and harmony, and their common spiritual activities. Gelugpas are also divided into two groups 1) those who follow your view believing that Shugden is an evil spirit, and 2) those who believe that Shugden is a Wisdom Buddha, and have subsequently lost their trust, peace and harmony, and their common spiritual activities and live in a dangerous situation. The source of all these problems is you.

Until now you have repeatedly said that you are not seeking Tibetan independence and that you have not done anything to promote Tibetan independence, yet now you organise demonstrations against China! You are enjoying life in your luxurious palace while the poor Tibetan people are experiencing great suffering and danger. Your actions have caused all the Tibetans who live in Tibet to have a very difficult life because you have destroyed their internal trust, peace and harmony.

As soon as you arrived to India as a refugee you made a plan to transform the four traditions of Tibetan Buddhism—Nyingma, Sakya, Kagyu and Gelug—into one single tradition called *Rigme* (Non Lineage) tradition. This was your method to destroy the pure lineages of the Nyingma, Sakya, Kagyu and Gelug and make you alone the head of all of them by establishing a new tradition. In this way you

now have complete power and control of everything at a spiritual, political and material level.

At that time, the Tso Kha Chusum (“Thirteen Groups of Tibetans”) were against your plan and because of this for many years the Tibetan community lost their harmony and peace. Finally, the leader of the Tso Kha Chusum, Gungthang Tsultrim, was murdered by a shotgun. Tibetan people believe that Gungthang Tsultrim was killed by people working for you. Later, some other important members of the Tso Kha Chusum suddenly died, and people believed your organizations created the conditions for their death. It is said that you have a secret organization in New Delhi, led by your brother whose function is to destroy or kill anyone who opposes your plan.

According to some sources, you were born in a Muslim family. When you were a child who did not know anything, some ignorant Tibetans acting as representatives of the Tibetan Government chose that boy as the reincarnation of the Tibetan Dalai Lama. Since that time, that boy wore saffron robes, and the local people jokingly nicknamed you as ‘The Saffron Robed Muslim’. In this way, you received the position of the Tibetan Dalai Lama. Because of this, many people now keep your photograph on their shrines and worship you.

You have received a higher education in Buddhism from your kind teacher Trijang Rinpoche. However, the sad situation is that after you arrived to India your behaviour changed. You were continually against the intention of your Root Guru, Trijang Rinpoche, who is the lineage holder of Je Tsonghapa’s doctrine. You strived strongly to destroy Trijang Rinpoche’s spiritual tradition, which is the pure tradition of Je Tsongkhapa’s doctrine.

Since 1996, you have regarded Trijang Rinpoche’s followers as your enemies and you are now giving orders to the ordinary people and monasteries to expel them from their society. Following your views and your orders, many people believe that Trijang Rinpoche’s followers who practise Dorje Shugden are their enemies.

In both India and Tibet, many Shugden temples, shrines, statues, paintings and texts have been unlawfully destroyed, and many monks have been expelled from their monasteries. Following your orders, the authorities of the monasteries are continually making efforts to expel the monks who have devotion for Trijang Rinpoche and who practise Dorje Shugden. In this way, you have caused millions of people great suffering and sorrow.

All these horrible situations have developed through the power of your evil actions. This is our valid evidence to prove that you are not Buddhist. Because of this, we also believe that you are the saffron robed Muslim.

Throughout your life you have pretended to be a Buddhist holy being giving Buddhist teachings that you have stolen from Trijang Rinpoche. By doing this, you have cheated people throughout the world. In summary, it is clear that your real nature is cruel and very evil.



# Hypocrite Dalai Lama

## *Report from India*

Since 1995, the Dalai Lama has unceasingly inflicted heavy and unjust punishment on the practitioners of Dorje Shugden—all of whom are completely innocent practitioners. Using his people like an army, the Dalai Lama has destroyed all Shugden Temples and shrines, caused millions of people to experience inhumane situations and unbearable feelings of pain, and expelled all Shugden practitioners from the Tibetan community. He has separated innocent people from their families, friends and community. As a result of these actions, thousands of Shugden practitioners have been forced to become refugees for the second time in their life as they try to escape such inhumane actions that exist in this modern world by seeking exile in other countries.

Now, as recently as 8th February 2008, the Dalai Lama has expelled 900 monks from their monasteries. On January 9th 2008 he was invited to inaugurate a Prayer Hall for a large monastic community in South India. At this spiritual event he publicly announced a “Referendum on the practice of Dolgyal (Shugden)” and proposed a collection of votes on this issue with a deadline on 8th February 2008. Since when did the action of prayer become an object for political vote? And since when did voting become a “yes” or “no” game with colored sticks with no middle/neutral option for abstaining? Well, this is precisely the nature of the referendum held by the Dalai Lama and the direct cause for these 900 innocent monks being expelled from their monasteries in recent days.

Most of these 900 expelled monks are very poor and have no place to go; they are crying and are full of fear. The Dalai Lama is clearly breaking the law by inflicting such blatant religious persecution. Making this difficult situation worse for the expelled monks is the message now being issued by the Dalai Lama’s representatives to the Tibetan community saying, ‘any person who helps the Shugden people will receive similar punishment’. Furthermore, anyone who dares not to follow the orders of the Dalai Lama is publically denounced by his Ministers and declared to be a “Chinese supporter.” Not satisfied with this, the Ministers then encourage groups of the Tibetan community to humiliate, discredit and ostracize the denounced persons.

Aware of the International public horror at these recent atrocities, which clearly stem from the single handed actions of the Dalai Lama, the Tibetan Prime Minister and other Officials of the Tibetan Government in Exile have started a campaign to distance the Dalai Lama from this referendum and its resulting inhumane victimization of a section of the Tibetan community. What deception! What hypocrisy! How two-faced!

One only needs to hear the speeches of the Dalai Lama of recent weeks and witness current events to understand the truth. The International public, world leaders, governments and organizations can easily ascertain the truth with their own eyes—the Dalai Lama himself is the sole initiator and maintainer of the prevalent discrimination, persecution and intolerance in Tibetan Society—no one else.

The Dalai Lama has given two reasons for prohibiting the worship of Dorje Shugden. He claims the Shugden practice: (1) causes his lifespan to shorten, and (2) harms Tibetan independence. What complete nonsense! Not one valid piece of evidence has ever been issued from the Dalai Lama to validate his claims. He says: “Shugden is an evil spirit”. Where is his evidence to prove this? Until now his evidence has only been recollections of his own dreams. Does he really think such recollections from the mind of sleep make credible evidence? This is complete nonsense and would be thrown out of any court of law.

Dalai Lama, if you are not telling lies and have valid evidence to support your actions you should show such evidence publicly, and you should do this yourself not through your people who until now you have hidden behind, having them perform your dirty work.

Dalai Lama, you are a very fortunate liar and persecutor. Right now, some people believe what you say without checking the validity of your claims because you have inherited a high reputation and title from your predecessors. This mere inheritance gives you the opportunity to use the title “Tibetan Dalai Lama” in this world. You have not earned this title with your own personal qualifications or your actions. This is clear by the way in which you are misusing such a position in this modern world. Instead of putting Buddha’s teachings of universal love, compassion and equanimity into practice you inflict discrimination, persecution and intolerance. You are cheating people’s faith.

If you are really a Buddhist “Holy Being” why are you directly acting against Buddha’s teachings? Buddha said, “You should never harm any living being because



they are your kind mothers.” For almost two decades you have harmed millions of innocent people causing them unnecessary suffering, fear, and dangers. What have you achieved from these actions? Nothing.

Dalai Lama, you are the only 21st Century “Buddhist” Dictator. You are the only Tibetan “Lama” who uses Buddha’s teachings for political aims. You are the only Tibetan “Lama” who is causing millions of innocent people great suffering and sorrow. You are the only Tibetan “Lama” who has no compassion.

Please, to all of you who read this document—members of the International community, including President George Bush, and Prime Minister Gordon Brown, ask the Dalai Lama the following four points:

1. To give freedom to practice Dorje Shugden to whoever wishes to rely upon this Deity.
2. To stop completely the discrimination between Shugden people and non-Shugden practitioners.
3. To allow all Shugden monks and nuns who have been expelled from their monasteries and nunneries to return to their monasteries and nunneries where they should receive the same material and spiritual rights as the non-Shugden practitioners.
4. That you tell in writing to the Tibetan community throughout the world that they should practically apply the above three points.

Western Shugden Society

# The Dalai Lama's Address

January 9th, 2008

*(Translation from Voice of America)*

**Extract 1:** A problem lingering from about 370 years, which remained overlooked in about the last 30 years. Since Communist China is taking special interest in the matter... You abbots, do you understand? You office bearers, do you understand? The literature will be distributed later. You sponsors, did you understand? You Western monks, do you want to join in the referendum? To neglect it is of no use. In the Vinaya rules also, when there is a contentious issue, the monks take vote-sticks and decide, as mentioned in the seven methods of resolving conflict. In contemporary democratic practice, there is such a thing as 'referendum', 'consulting the majority'. The matter has now reached this point of consulting what the majority wants. Therefore, when you return to your respective places after this programme at Loseling Monastery, put these questions: 1. Whether you want to worship Dholgyal. This is the first question. Those who want to worship should sign saying they wish to worship Dholgyal; those who don't want should sign saying that don't want. 2. 'We want to share the religious and material amenities of life (live together in the monastery) with Dholgyal worshippers.' You should sign saying so. 'We do not want to share religious and material amenities of life (live together) with Dholgyal worshippers.' (You should) sign saying so.'

**Extract 2:** So take this voting on majority choice. No one will put any pressure; I am not putting any pressure. If the 'Yes Sayers' have a majority of 60 or 70, then from this day onwards I will not speak even one word on Dholgyal. And you will be responsible for whatever are the consequences. If a majority of 60 or 70 or more vote that they 'do not worship Dholgyal', that they 'have no wish to share religious and material amenities of life (live together) with Dholgyal worshippers', then one has to think accordingly.

**Extract 3:** This issue has now become a matter of interest to the Chinese Government also. During the meeting between them and my sixth delegation, one

of their criticisms is that the ban on Shugden worship by the Dalai Lama constitutes an attack on freedom of religion; that the atheist Chinese government, on account of the actions of the Dalai Lama, has come to take some responsibility towards the freedom of religion. They have actually made this formal criticism from the government. I am not sure if the Chinese government knows anything about Dholgyal, but seeing a political purpose in the issue they have levelled this criticism against me. It is of no importance that I am criticized. But in Tibet they give special care of Dholgyal worshippers; financial incentives are given for construction work; monasteries are told they should worship Dholgyal; that the Dalai Lama is undermining Freedom of Religion. A sad development is that an image of Padmasambhava recently built at Samye monastery (in Tibet) was destroyed, most likely at the instigation of Dholgyal worshippers. There have been similar cases of destruction of Padmasambhava images. This seems to be so... There is a large image of Padmasambhava built by the public in upper Tibet. Chinese soldiers barricaded this image, restricted entry for anyone, shooed away photographers, and then dynamited the image. So, this matter is becoming urgent. Under such conditions, if we still keep mistaking falsehood for truth, many people will face difficulty.

**Extract 4:** Recently, the Shugden society has written to the Indian Government claiming that the Dalai Lama is banning Shugden worship, that they are becoming apprehensive, and that they want protection by the government. The MEA has sent an acknowledgement. This has grave implications. Till now I have explained the pros and cons. To alert the public from my side that there is this danger is my responsibility. Whether to heed this advice or not is purely one's personal choice. ... I have never said that you should listen to what I say; I am not saying it even now. But it is not good to leave this issue in abeyance. It needs to be clarified.'

# Chronicle of Events

## 1950s

*Early 1950s*

The Dalai Lama composes *Melody of the Unceasing Vajra: A Propitiation of Mighty Gyalchen Dorje Shugden, Protector of Conqueror Manjushri Tsongkhapa's Teachings*.

## 1970s

*1978*

The Dalai Lama speaks publicly for the first time against the practice of Dorje Shugden.

## 1980s

*July 18th, 1980*

The Dalai Lama says at Sera Monastery, Karnataka State, 'To summarize my views, I am not saying Gyalchen (Dorje Shugden) is not an authentic deity, but in any event, for those who mainly rely on Palden Lhamo or Gyalpo Kunga (the state protector), whether it be a great master or a monastery, it does not bode well to worship Gyalchen.'

The Dalai Lama orders a small Shugden temple near the main hall of Sera Monastery in South India to close down. Lamas and senior monks from Sera-Je and Sera-Mey monasteries have attended this temple. A new, small temple of the state protector Nechung is erected under the command of the exile government in the courtyard of the monastery – and in all Tibetan settlements.

1983

The Dalai Lama orders the removal of the Dorje Shugden statue from the main prayer hall of Ganden Monastery, the main monastery of the Gelug Tradition of Tibetan Buddhism. When the Dalai Lama is told that the statue was too large to get through the door, he replies that the statue should be broken into pieces.

1986

The Mongolian Lama Guru Deva Rinpoche, who has made very generous offerings and donations to the Dalai Lama, the two tutors, to the great monasteries, Sera, Drepung and Ganden, at a time when Tibetans coming to exile experienced a shortage of everything, who is then living in Clementown near Dehra Dun, India, is forced to leave India because his printing press published a letter questioning the Dalai Lama's actions regarding Dorje Shugden. Rinpoche donates his house in Drepung Gomang to the monastery. The abbot of the monastery manages to persuade a Tibetan mob not to destroy the house. Under increasing pressure from Tibetans in Nepal, Guru Deva Rinpoche is forced to return to Mongolia, his native country.

1996

*March 1996*

The only independent newspaper in Dharamsala, known as *Democracy*, has to stop publishing.

*March 10th, 1996*

During annual teachings at the Thekchen Choeling Temple in Dharamsala, the Dalai Lama imposes a ban on worshipping Dorje Shugden, 'Whether outside of Tibet or within Tibet, this deity is discordant with our government and all our deities; this is serious in the context of the common cause of Tibet. It will be good if you comply [with what we are saying] without our having to resort to this last step. It will be the last resort if we have to knock on your doors [if you do not follow advice].'

*March 21st, 1996*

The Dalai Lama tells worshippers of Dorje Shugden to leave the temple and bars them from attending the empowerment.

*March 30th, 1996*

The Private Office of the Dalai Lama issues a decree for everyone to stop practising Dorje Shugden, with instructions to make people aware of this through government offices, monasteries, associations, etc.

The Assembly of Tibetan People's Deputies (Parliament) passes a resolution banning the worship of Dorje Shugden by Tibetan government employees.

Letters from the Private Office of the Dalai Lama are sent to the abbots of various monasteries in South India, telling them that 'if anyone who continues to worship Dholgyal, make a list of their names, house name, birth place, class in the case of students, and the date of arrival in the case of new arrivals from Tibet.' (Dholgyal is one of the names of Dorje Shugden, which the Tibetan administration uses in place of Shugden, thinking it a derogatory name.)

*April 5th, 1996*

The Dalai Lama addresses the Tibetan Youth Congress and the Women Association to encourage them to take up the cause of enforcing the ban. During this talk, the Dalai Lama is reported as saying that there may be one or two persons who might be willing to give up their life for him. Although this was later removed from the talk, it is believed that the talk was videoed by a Japanese film crew.

At 8 a.m., a group of nuns go into the abbot's chamber at Ganden Choeling Nunnery in Dharamsala and drag a Dorje Shugden statue into the street by using a rope attached to its neck. The perpetrators, Lobsang Dechen, disciplinarian of the nunnery, assisted by nun Tenzin Tselha and Dolma Yangzom, spit at the statue, sit on it, break it into pieces, and then throw the remains into the town's garbage dump. This statue had been consecrated by His Holiness Trijang Rinpoche, the junior tutor of the

Dalai Lama, H.H. Ling Rinpoche, the senior tutor of the Dalai Lama, Kyabje Song Rinpoche and Kyabje Rato Rinpoche.

*April 9th, 1996*

The Tibetan Freedom Movement bans the worship of Dorje Shugden among its members.

*April 14th, 1996*

The Guchusum Movement Organization passes a resolution banning Dorje Shugden among its members.

All government employees are ordered to sign a declaration to the effect that they do not / will never worship Dorje Shugden

*April 18th, 1996*

The Tibetan Department of Health gives a special notice to doctors and staff members: 'We should resolve not to worship Shugden in the future. If there is anyone who worships, they should repent the past and stop worshipping. They must submit a declaration that they will not worship in the future.'

*April 19th, 1996*

The Toepa Association (Regional Group) passes a resolution declaring Dorje Shugden a 'Chinese ghost' and banning its practice.

Employees of the Tibetan Children's Village are urged to take loyalty oaths.

A decree is sent to all major Tibetan monasteries by the Dalai Lama's Private Office making it mandatory for administrators and abbots to enforce the ban.

Representatives of the Dalai Lama's Private Office start to arrive in the monasteries and Tibetan settlements to apply pressure and supervise the signatures drive.

*April 22nd, 1996*

The decree banning the worship of Dorje Shugden is officially read out at Drepung Monastery. The abbot says that everyone must abide by the ban.

Drepung Loseling Monastery distributes a form, saying that anyone who does not sign will be immediately expelled from the monastery. Many monks including Dragpa Rinpoche move to a nearby Indian town.

At Golathala Tibetan settlement near Bylakuppe, a large statue of Dorje Shugden together with smaller images and pictures of His Holiness Trijang Rinpoche are taken on behalf of frightened Tibetans on an all night car journey to the Shugden temple in Ganden Shartse Monastery. In Bylakuppe, when a search party was looking for Shugden images, an attendant of the young Lama Dakyab Rinpoche tells them he has thrown one in the lake near Tibetan settlement No 2. It is reported that many Shugden statues were thrown into the lake.

*April 23rd, 1996*

At Drepung Gomang Monastery, in the main assembly hall, the abbot announces a strict ban on worshipping Shugden. In the evening, the windows of the house of Kyabje Dagom Rinpoche, a prominent devotee of Dorje Shugden, are smashed. An atmosphere of intimidation pervades the monastery. Kyabje Dagom Rinpoche's disciples complain to the abbot, but are ignored. The abbot orders a declaration to give up the worship of Shugden to be signed. Two monks from Ngari Khangtsen show up at the Shugden temple at Ganden Shartse monastery, weeping and saying that although they do not want to give up their religious belief, they had no choice but to sign or face immediate expulsion from the monastery. One of them leaves the monastery the next day.

*April 25th, 1996*

On the orders of the abbot of Ganden Shartse, Achog Tulku, then in Dharamsala, the monastery convenes a meeting to discuss the status of its Dorje Shugden shrine. The meeting resolves not to curtail the religious freedom to practise Shugden.

*April 26th, 1996*

A Hayagriva puja group of Sera-Je monastery receives a special commission from the Private Office of the Dalai Lama to perform 21 days of exorcism by the deity Hayagriva Tamdim Yangsang against Dorje



Shugden and its worshippers. Bari Rinpoche is asked to preside over the exorcism. In return the Private Office offers him to be the next year Geshe Lharampa with exemption from Geshe exams.

*Late April, 1996*

Zungchu Rinpoche collects signatures from Shartse schoolchildren agreeing to the ban. An 11-year-old monk asks what it is for. Zungchu replies that it is a form to find western sponsors for schoolchildren.

*April 27th–30th, 1996*

This is a period of great tension in the monasteries of South India. There is fighting among monks from Ganden and Drepung. At Ganden Jangtse monastery, a monk is beaten by supporters of the ban and has to be hospitalized. Windows of prominent Shugden worshippers are smashed.

*May 1st, 1996*

Government Officials proclaim a decree of ban under armed police protection at Ganden Monastery in Mundgod, South India.

*May 9th, 1996*

Tibetan Representatives from monasteries traditionally venerating Dorje Shugden from all over India meet in Delhi and resolve not to give up their faith. They submit their first appeal to the Private Secretary of the Dalai Lama.

*May 10th, 1996*

In the hope of a dialogue, Shugden devotees send a petition to the Dalai Lama, which is followed by petitions on May 20, May 30, and June 5. A number of petitions and letters have been sent to the Dalai Lama. Requests for audiences have been made on several occasions. They have all been rejected.

*May 10th–11th, 1996*

The Tibetan Youth Congress convenes and resolves to implement the ban in every Tibetan settlement. House-to-house searches start and statues, paintings and other holy objects are burned or desecrated.

*May 14th, 1996*

The Kashag (Tibetan Cabinet) releases a statement denying any religious suppression.

*May 15th, 1996*

Kundeling Rinpoche, Director of Atisha Charitable Trust, organizes peaceful demonstrations against the ban. A warrant for his arrest is issued upon Dharamsala's baseless allegation that he is a Chinese spy. He has to leave the country for the time being.

*May 23rd, 1996*

The Dorje Shugden Devotees Charitable and Religious Society is formally registered in Delhi. Documents including government decrees relating to the ban on the practice of Dorje Shugden are mailed to about 75 human rights groups, as well as Tibet support and cultural groups.

*May 24th, 1996*

The Dorje Shugden Society receives a letter dated May 22th, 1996 under the name of Kalon Sonam Topgyal, announcing that now there will be a complete ban on Shugden. The ban emphasizes that '... concepts like democracy and freedom of religion are empty when it concerns the well-being of H.H. the Dalai Lama and the common cause of Tibet.'

*May 28th, 1996*

The exile Tibetan Cabinet Secretariat restrict permission for Geshe Cheme Tsering to travel abroad to lead a cultural tour to raise funds on behalf of his monastery, Ganden Shartse, situated in Karnataka State. (Geshe Cheme Tsering is a practitioner of Dorje Shugden and general secretary of the Dorje Shugden Society.)

*June 5th, 1996*

During the 12th session of the Tibetan National Assembly, Dharamsala, (held between May 31 and June 6), Kalong Sonam Topgyal, Chairman of the Exile Tibetan Cabinet (Kashag), addresses the assembly:

Now, on the matter of propitiation of Dharma protectors, I think we first have to come up with explanations on whether this [ban] infringes upon human rights or not. Therefore, it is clear that no one is dictating do's and don'ts to all our religious traditions including the four Buddhist Traditions and Bon. Anyone in our Tibetan society can engage in the religious practices of Islam, Christianity, Buddhism, or Bon. However, once having entered a particular religious faith, [one has to] conform to the standard practices pertaining to that religious faith; it is not proper, however, for Buddhist monks to enter and practise [Buddhism] in mosques in the name of freedom of religion. This being the case, this [ban] is imposed without infringing upon religious freedom. In particular, since we are a dual system nation, we have to proceed in accordance with this religio-political structure [of our nation]; it is not proper to engage in whims in the name of religious freedom. In short, the great monastic institutions and those under the [exile Tibetan] administration are not allowed to rely [on Dorje Shugden].

*June 6th, 1996*

An eight-point resolution is passed by the Tibetan peoples' parliament imposing a ban on the worship of Dorje Shugden.

*June 19th, 1996*

The Tibetan Women Association sends a letter to Ganden Tripa, the head of the Gelug Tradition, 'We heartily appreciate and praise that many monks and monasteries have obeyed H.H. the Dalai Lama's speech against Shugden. We do our best against Geshe Kelsang, some Geshes and Westerners. They did protest. You must reply to letters and books written by them. This is the only best way to solve Tibet issue.'

*June 1996*

The retired Tibetan minister Mr. Kundeling is stabbed and badly wounded at his house. A few days before at a meeting in Dharamsala he had mentioned his concern about the new course of the exile policy.

*July 7th, 1996*

Geshe Losang Chotar from Sera-Je Monastery burns a thangka of the wrathful aspect of Dorje Shugden that came from Tawang Monastery in Arunachal Pradesh.

*July 8th, 1996*

A Public Notice is posted: 'On July 8, at 9 a.m. there will be the preparatory rite for the empowerment of Avalokiteshvara [Buddha of Compassion]. And on July 8 there will be the actual empowerment. However, those who worship Dholgyal [Shugden] are not allowed to attend this empowerment. By order of the Private Office of H.H. the Dalai Lama.'

*July 13th, 1996*

Samdhong Tulku, Speaker of the Tibetan parliament, speaks to local Tibetan dignitaries in New Delhi, advising them not to use pressure or violent language in persuading Tibetans in the Delhi area to give up the practice of Dorje Shugden, but to ask them to choose between Dorje Shugden and the Dalai Lama.

*July 13th–14th, 1996*

In Mundgod, South India, over 700 monks, devotees of Dorje Shugden, conduct a peaceful protest against the suppression of Dorje Shugden. Eleven monks from Serkong House join the march. As a result, these monks are expelled from their college. On August 6th, 1996 in the name of the Tibetan settlements in Mundgod, the Tibetan exile government sends a letter to Jangtse Monastery expressing appreciation for the expulsion of the eleven monks from their monastery.

*July 17th, 1996*

A resolution of Tibetan exile parliament is tabled by Yonten Phuntsog and seconded by Tsering Phuntsog: '8: In essence, government departments organizations/ associations, monasteries and their branches under the direction of the exile Tibetan government should abide by the ban against the worship of Dholgyal [Shugden] . . . however, if a person is a worshipper of Dholgyal, he should be urged not to come to any teachings such as Tantric empowerments given by H.H. the Dalai Lama.'

*Mid-July, 1996*

Ms. Chogpa, a 70 year old widow from the Rajpur Tibetan settlement, near Dehradun, U.P., is harassed beyond tolerance by local Tibetans and her neighbours. Helpless against so many people, she sells her home, kitchen, and small vegetable garden for Rs 5,000 and takes shelter in Lama Camp No 1, Mundgod, Karnataka State.

*July 11th, 1996*

A total of ten Tibetans including eight males and two women are expelled from the Tibetan Youth Congress and Tibetan Women's Association for refusing to give up their religious faith in Dorje Shugden. This incident takes place in the Tibetan community in Shillong, Meghalaya.

*July 1996*

A Tibetan Democratic draft constitution for a future free Tibet is amended to read that no judge or juror can be an adherent of Dorje Shugden.

During the preparation for the Kalachakra initiation in Lahul Spiti, the Dalai Lama's female oracle Tsering Chenga alleges that some thirty members of Dorje Shugden Society will attack the Dalai Lama during the initiation. Elaborate security measures and searches are taken, but this is shown to be a false prophecy and a false alarm. There is no-one from the Dorje Shugden Society present.

*July 25th, 1996*

A letter is sent to various monasteries recruiting monks for the Buddhist School of Dialectics in Dharamsala. One of the four qualification required is: ‘4: The candidate should not be a worshipper of Dholgyal [Shugden].’

*July 29th, 1996*

Eleven young monks are expelled from the monastery on the grounds that they demonstrated against the Dalai Lama. Along with 300 monks of Ganden Shartse Monastery, they took part in a peaceful demonstration against the ban at Ganden Monastery, Mundgod, Karnataka State.

*July 29th, 1996*

900 monks from Sera-Mey Monastery conduct a peaceful demonstration against the ban on Dorje Shugden.

Samdhong Tulku, then Speaker of the Tibetan People’s Deputies gives a speech to monks gathered in the assembly hall of Sera Lachi, saying ‘. . . Dorje Shugden and Nechung [state protector] are both Bodhisattvas who have reached high grounds.’

*August, 1996*

An organization calling itself ‘The Secret Society of Eliminators of the External and Internal Enemies of Tibet’ makes public its death threat against the two young reincarnations of high Lamas who rely on Dorje Shugden: Kyabje Trijang Rinpoche (13) and Kyabje Song Rinpoche (11). An extract reads: ‘Anyone who goes against the policy of the government must be singled out, opposed and given the death penalty . . . As for the reincarnations of Trijang and Song Rinpoche, if they do not stop practising Dholgyal [Shugden] and continue to contradict the words of His Holiness the Dalai Lama, not only will we not be able to respect them, but their life and activities will suffer destruction. This is our first warning.’

*August 8th, 1996*

Tibetan school children are taught for the first time a new song called *Tibetan Cause*, which includes the lines, 'All Tibetans, listen to the advice of the Dalai Lama and rely on pure protectors. This is the Tibetan cause.'

*October 4–6th, 1996*

The Board of Gelug teachers in Europe (19 members) meet and request an audience with the Dalai Lama to discuss this issue. The audience is denied, with a letter from the Private Office of the Dalai Lama stating, 'You have nothing else to say apart from taking care of the 18 volumes of Je Tsongkhapa's works.' From then on the members of the board are too scared to meet again.

The Dorje Shugden Society meet with abbots from Sera, Drepung and Ganden in New Delhi. The abbots request an audience with the Dalai Lama to discuss the issue. The audience is denied, as have all previous requests by the Dorje Shugden Society for audiences concerning this matter.

*November 7th–8th, 1996*

The house of retired schoolteacher Mr. Losang Thubten is attacked and set on fire with his daughter and a relative purposely locked in. Fortunately they survive. In a tape published by the Dorje Shugden Society Mr. Thubten had given a number of historical accounts, showing the blatant injustice in the Exile Government's actions.

*November 11th, 1996*

A notice is posted banning devotees of Dholgyal (Dorje Shugden) from attending a Guhyasamaja empowerment by the Dalai Lama.

*November 1996*

The Dalai Lama attends the last day of six weeks of practices in connection with Tamdrin Yangsang, the day on which the rituals including the 'taking out of the tormas' are performed. Those present are monks from

Sera-Je and Nechung monasteries, and six oracles, who all go into trance. One, a female oracle, Tsering Chenma, begins attacking Dorje Shugden, saying that even within the congregation there are still those who practise Dorje Shugden. Another female oracle, Yudonma, then points to Jangmar Rinpoche from Drepung Loseling monastery, a Lama in his late 60's who was originally from Gyalthang province of eastern Tibet, and starts shouting, 'This Lama is bad, he is following Dorje Shugden, take him out, take him out!' She then starts pulling his robes and grabbing his head. The Lama gets up and slaps her twice. A scuffle breaks out between Jangmar Rinpoche and his attendants on one side, and the oracle and monks from Nechung Monastery on the other. The Lama is expelled. Next day he reports this incident to the Dalai Lama directly and the Dalai Lama says, 'You have no fault, I know very well that you are not a practitioner of Dorje Shugden. Sometimes these oracles are a little too much. It is good you gave a slap.'

*November 19th–21st, 1996*

The Dalai Lama travels to South India to visit Tibetan Monasteries at Mundgod, without the traditional request, which is unprecedented for a Dalai Lama. The Dorje Shugden Society holds off a peaceful demonstration in the hope of reconciliation with the Dalai Lama. They petition the Dalai Lama, but they are denied an audience. The Dalai Lama speaks in even harsher terms about the ban, and threatens, 'You might feel that by publishing letters, pamphlets, etc. against this ban, the Dalai Lama will revoke the ban. This will never be the case. If you take a hard stand, I will tighten this ban still further.'

*Another account of the events of November 19th–21st, 1996*

In the hope of a reconciliation speech by the Dalai Lama, devotees of Dorje Shugden call off their proposed peace march. This is also published in the local paper. They also personally call the Deputy Commissioner as well as the SP of Karwar to assure the concerned authorities about this goodwill gesture. The Dorje Shugden Society in Delhi sends a delegation to request an audience with the Dalai Lama in the hopes of reconciliation during this visit. The Private Secretary, Mr. Lobsang Jinpa, tells the



delegates that there is no point in the delegates seeing the Dalai Lama if they do not want to give up their worship of Dorje Shugden.

On November 20th the Dalai Lama gives a talk at Drepung Lama Camp from 8:00 a.m. to 11:00 a.m. In this talk the Dalai Lama says that he is no longer striving for complete independence for Tibet from China. Tibetans, in view of their small population, large land mass, lack of natural resources, need for industrialization, should therefore be striving more for genuine autonomy under China rather than complete independence. As times change later on, independence can be mooted.

He also says, 'During this year's New Year teachings, I spoke against the worship of Shugden, and expressed my feeling. I did not ask the Tibetan exile Cabinet or the exile Tibetan parliament to enforce the ban. However, they voluntarily supported me. I appreciate their show of support. Likewise, among the abbots, there have been many who gave up worship of Shugden after my talks; I give them my thanks for their compliance.'

In a significant contradiction to allegations made by the exile Tibetan government made earlier in the year that the worship of Dorje Shugden poses a danger to the Dalai Lama's well-being, the Dalai Lama himself assures the public that, 'there is no need to worry about his well-being', adding further that, 'he is confident of living to the age of eighty at least.'

Later that day there is a monastic debate examination. Members of both Shartse and Jangtse monastery (approx. 2,000) participate. The programme begins at 2 p.m. and lasts until 7:30 p.m. During this programme, at about 6 p.m., the Dalai Lama speaks. Excerpts from this talk include the following:

When I was visiting Sera Monastery [in Bylakuppe, November 15th–18th, 1996], a representative of Shartse and Jangtse monastery called upon me, formally inviting me to visit these two Monasteries. I playfully asked them about the recent demonstrations against my officers . . .

This time I will visit Shartse. In the future, however, if the monastery continues to worship Dorje Shugden and build images of

this deity, then I must decline to visit Shartse. In that case, neither they should invite me, nor will I come even if invited.

Likewise, in Tibet in the future, if any monastery worships Dorje Shugden, neither should they entertain any hopes of inviting me, and even if invited, I shall not feel comfortable accepting such invitations.

Likewise if there are still people who feel they cannot give up this worship and who feel they will continue to worship Dorje Shugden, I do not see any benefit for them to remain under the auspices of the Ganden Phodrang Tibetan government.

You might feel that by publishing letters, pamphlets etc. against this ban, that the Dalai Lama will revoke this ban. This will never be the case. If you take a hard stand, I will tighten this ban still further.

After these words, the Dalai Lama stands up from this throne, and pointing to his left and the right asks, ‘Which is Shartse and which is Jangtse’. Then, pointing towards the Shartse section, the Dalai Lama remarks: ‘I warn you, elder monks of Shartse. You must not say one thing and do another. The elder monks should change their mind, and guide the junior monks.’

## 1998

*January 2nd, 1998*

During the inauguration of the debating courtyard of Sera-Mey monastery by the Dalai Lama, the monks of Pomra Khangtsen, who constitute about three-quarters of Sera-Mey monastery, and all of who rely on Dorje Shugden, are prohibited from attending the ceremony. They are prevented from leaving their rooms and kept under virtual house arrest by the local police under instructions from Dharamsala, who allege that the monks are a threat to the Dalai Lama’s security.

During the inauguration ceremony, there is a large thankha painting of Tha-wo, the monastic protective deity, who looks like Dorje Shugden. The Dalai Lama, thinking that it is Dorje Shugden, bitterly attacks the

practice of Dorje Shugden in his talk to the monks. Later he calls the abbots together and starts to chastise them for displaying the thangkha, until it is pointed out to him that it is not Dorje Shugden.

During this talk the Dalai Lama announces that the monks have to choose between the Dalai Lama and Dorje Shugden.

### *January 1998*

Tashi Wangdu, president of the Tibetan Regional Council, states on Swiss TV: 'There are governmental and non-governmental gods. To worship gods that are not recognized by our government is against the law.'

### *January 5th–8th, 1998*

The Swiss TV news programme *10 vor 10* features four consecutive news reports on the Dorje Shugden issue.

### *January 14th, 1998*

Amdo Lobsang Tenzin (President for Domed Cholkha), Bhu Yontan (President for U-Tang Cholkha) and Ratra Ngawang (President for Dotoe Cholkha, all three representing the United Cholsum Organization or UCO in Dharamsala) and Mr. Jampal Yeshe (President), Geshe Kunchog Gyaltsen (Vice-president). Lobsang Gyaltsen (International Relations Coordinator) and Ven. Dhondrub (Treasurer) of Dorje Shugden Society, meet in New Delhi to explore common ground as part of an exercise to resolve the current Tibetan religious crisis.

The UCO representatives ask the Society members for the 'immediate closure' of their society. The society members explain that the society exists only to seek the restoration of religious freedom and the lifting of the ban. When these two are achieved, the society will automatically cease to exist. Deliberations continue for the whole day. The society point out that both the Dalai Lama and the Tibetan exile government have so far 'ignored all our petitions and personal appeals for redress of their legitimate grievance.'

*January 25th, 1998*

Second meeting between the Dorje Shugden Society and the United Cholsum Organization in New Delhi. The participants are the same as on January 14th. At this meeting, the Dorje Shugden Society makes it clear to the UCO that it is not backed or funded by Communist China. The representatives accept this fact with an open heart. They say they will announce this fact publicly at the proposed United Cholsum Organization's convention in Dharamsala.

*February 26th, 1998*

Third round of meeting between the UCO and the Dorje Shugden Society. This is held between Ratra Ngawang (president of Dhotoe Province) for the UCO and Geshe Konchog Gyaltzen, Chatreng Gyurmey and Lobsang Gyaltzen of the Dorje Shugden Society. Ratra Ngawang says that their colleagues at the UCO, in Kashag and Tibetan exile parliament whom they have met, agree that the Dorje Shugden Society is truly blameless in this crisis. It deserves every effort for reconciliation, but the matter ultimately rests with the Dalai Lama. In view of the rigid stand of the Dalai Lama they have met with a dead end. Ratra explains that the wishes of the Dalai Lama are more important than the harmony of Tibetan Society. Asked by Lobsang Gyaltzen if this is also the stand of the UCO, Ratra says, 'Yes, this is also the stand of the United Cholsum Organization.'

*March: First Week, 1998*

Four monks who recently arrived from Tibet, from the monastery Sog-Shandrung, seek to participate at a public audience with the Dalai Lama in Dharamsala. They are told that before they are cleared for the audience they should sign a declaration saying that they will not worship Dorje Shugden. One of the monks says that unless the Dalai Lama personally orders him, he cannot sign such a declaration. After the audience, two sign but two do not.

*March 22nd, 1998*

There is a public meeting in Delhi on the religious crisis precipitated by the Private Office of the Dalai Lama. Participants number about 200, including Shri Rathi Lal Prasad Verma, Member of Parliament (BJP Party), Mrs. Dolly Swami, President of Delhi Mazdoor (Laborers), Prof. Dr. P. R. Trivedi, Chairman of Indian Ecological and Environment, Shri Dev Anand Mishra, prominent Human Rights Activist, Prof. Ashwani Kumar, Faculty of Law at Delhi University, and other dignitaries. Mr. Rathi Lal expresses genuine pain over the religious ban. He says this is a clear attack on religious freedom as guaranteed by the Constitution of India. He offers to discuss this issue with his colleagues in government, and to bring it on the floor of the parliament. Dolly Swami notes that as long as Tibetans live in India, their leadership has to live by Indian law. Every Indian leader or academic, who speaks on the occasion, expresses deep sympathy with all those Tibetans who worship Dorje Shugden and offer encouragement.

*May 9th–11th, 1998*

The first General Convention of Dorje Shugden Society is held at the India International Centre in New Delhi. About 100 delegates from various branches in India, USA, England, Italy, Spain, Germany, Austria, Holland, Switzerland, Hong Kong, Taiwan, Singapore and Nepal gather to review the situation and exchange views on establishing a common plan of positive action.

*July 22nd, 1998*

The United Cholsum Organization based in Dharamsala announces a proposed Tibetan general convention in Dharamsala in August. The theme of the convention is about marginalizing devotees of Dorje Shugden in the Tibetan exile community.

*August 22nd, 1998*

The Dorje Shugden Society makes the announcement, ‘Some reasons for delegates from Dorje Shugden Society to participate in the Conven-

tion in Dharamsala', to set the record straight regarding its non-political nature. It points out that 'the United Cholsum Organization has time and again spread the allegation that the Dorje Shugden Society in Delhi has connections with Beijing and Taiwan. We require the organization to clarify and substantiate their accusation in the presence of the Tibetan public during this convention. To accuse an innocent person with this type of allegation is the worst and most despicable method to destroy an innocent person's happiness and future within Tibetan society. Therefore, we would like to ask the United Cholsum Organization to produce hard evidence to substantiate their allegations against the Society . . . .'

*August 22nd, 1998*

A delegation consisting of 120 members of the Dorje Shugden Society from different parts of India, including women and elderly survivors from Tibet, leave from Delhi to Dharamsala, in order to participate in the convention with the aim of making a contribution towards reconciliation and restoration of religious freedom in the Tibetan community.

*August 25th, 1998: around 10 p.m.*

Officer Dawa Tsering calls the Tibetan public at McLeod Ganj, Dharamsala, and tells them that busloads of Shugden activists have set out from Delhi to destroy the Tibetan Temple, and then to proceed against the Dalai Lama's palace. The Tibetan public, including monks, gather at the bus station of McLeod Ganj throughout the night, waiting to attack the delegation.

*August 25th, 1998: Midnight*

Two Tibetan ministers call on the Sub-divisional Commissioner of Police, alerting the district authorities to the potential 'law and order' situation, and urging them to detain the Shugden delegations before the situation explodes.

*August 26th, 1998: Morning*

All the 120 delegate members of the Dorje Shugden Society, including many old people and women, are forced to stay back at Samela village,

on the outskirts of Kangra town. The delegates are left stranded at Samela from 9 a.m. till the evening.

*August 26th 1998: Evening*

The entire delegation is directed by the police to move to the nearby Dehra town into judicial custody.

*August 26th–27th, 1998: 10:30 p.m. to 2 a.m.*

The district administration arranges a meeting between the delegation and the United Cholsum Organization at the police headquarters in Dharamsala under the supervision of the additional Deputy Commissioner (ADC), (Mrs.) Anuradha Thakur, attended by the top district police officers.

The Shugden delegation asked the UCO heads, as well as Tibetan exile government's representative Samkhar Tenpa and Tashi Namgyal, to produce hard evidence, if any, to substantiate their allegation about the Dorje Shugden Society being funded by Communist China or Taiwan. In the absence of such evidence, the Dorje Shugden delegates add that the UCO should allow them to attend the convention where they will clear public misconceptions about the matter once for all. The UCO delegates do not provide any evidence. They only repeatedly point out that the delegates must return back to Delhi as they may be attacked, beaten and killed by Tibetans if they proceed towards Dharamsala.

*August 27th, 1998*

At the Annual Convention of the Tibetan Youth Congress (TYC) at the Tibetan Children's Village (TCV), Dharamsala, the Dalai Lama, in the course of his opening address, says: 'I have imposed this ban for three reasons: (1) Throughout history this worship has been at odds with the Gaden Phodrang ruling government of Tibet, (2) Buddhism, which is very profound, is in danger of degenerating into spirit worship, and (3) worship of Dholgyal [Shugden] creates sectarianism. For these three reasons I have imposed the ban. You, the younger generation, should be careful. It is dangerous. I was informed that more than a hundred worshippers of Dholgyal were coming.'

*August 31st, 1998*

Resolutions passed by the UCO convention include:

Agenda 3: In view of the fact that till date in our society, followers of Communist Chinese and Taiwanese money and means, who under the pretext of [the Shugden] religious conflict, have been engaged in systematic implementation of the enemy's designs and thereby undermine the cause of Tibet. How best these bad elements can be exposed to all. What should be done to stop this?

F. To make it impossible for those who are engaged in undermining the prestige of H.H. the Dalai Lama and our government to get access to 'Clearance for Foreign Travel', admission into schools, old-age benefits, child support system and aid for the destitute, we will urge that these people are not put on a par with other Tibetans. They should be subjected to scrutiny in the local Tibetan enclaves. It should also be checked whether these people have membership card of their respective provinces. In short, we will urge [the exile Tibetan Government] not to disappoint the general Tibetan public [by treating those who worship Dorje Shugden against the ban imposed by H.H. the Dalai Lama on a par with other Tibetans]. Likewise, the local Tibetan Freedom Movement offices should check whether or not any Tibetan applying for or updating the green book [without which no Tibetan is eligible for any Tibetan exile government benefit programs or foreign aid channelled through the Tibetan exile government] has a valid membership card of his on her local [birth] province issued by the local UCO branch.

G. Furthermore, in all Tibetan enclaves, unless and until devotees of Dorje Shugden voluntarily give up their worship, no one should patronize Tibetan restaurants, shops stores, guest houses etc. run by any devotee of Shugden. "Learning from history, as long as the religion and politics of the Tibetan people survive, each Tibetan should pledge that he or she will never attend any [religious] teachings, or establish any spiritual bond with, any Tibetan spiritual master or reincarnation lama who is related to Dorje Shugden."



H. Since books, documents, newsletters and whatever literature published by the so-called Dorje Shugden Society are nothing other than ideology and activity of Communist China, no Tibetan will be allowed to subscribe to, purchase, or read any of the above books or pamphlets. Nor should they be allowed to subscribe to, purchase, or read any issue of the Drang-den [the Truth] and Nyenchen Thang-Lha Tibetan [private] newspapers. If these arrive by mail, they should be returned to the sender.

*August 1998*

The 'Secret Society of External and Internal Enemy Eliminators' again makes death threats against the two young incarnations of Kyabje Trijang Rinpoche (13), Tutor of H.H. the Dalai Lama, and Song Rinpoche (11). Trijang Choktul Rinpoche is forced to stop his traditional studies and leave India.

[Choktul Rinpoche went to live in Western Europe and asked for an audience each time the H.H. Dalai Lama visited Europe. Choktul Rinpoche requested H.H. the Dalai Lama's unconditioned, compassionate acceptance to allow him to continue his relation to Dorje Shugden, who has been closely linked with the last three predecessors of the line of Kyabje Trijang Rinpoches. This has been repeatedly refused.

In their last meeting in Europe, in Graz, Austria, in 2003, the Dalai Lama stated his final judgement: 'If you give up this deity, myself and all Tibetan people will appreciate it very much and our protector Nechung will take care of you and make you more successful and famous than ever. If you do not give up this deity, then your monastic career, like receiving the full monk's ordination and taking Geshe examinations will not be possible. So I leave it to your judgement.' Then he concluded the conversation with the English words: 'Yes or No?' Choktul Rinpoche, in great disappointment, neither wanting to give up the tradition of his own predecessors, nor wanting to stick out as opponent to the Dalai Lama, chose to change his lifestyle totally and now lives freely, concentrating on his own Dharma studies and practices in the USA.]

*September 1998*

The last of several letter writing campaigns starts with letters coming from all over the world, seeking explanation from the Dalai Lama, as it affect thousands of Western Buddhists. There is no reply.

*September 2nd, 1998*

Two hundred delegates of Dorje Shugden Society from all over India and Nepal conducted a silent and peaceful march in New Delhi against the ban on their freedom of religion, with banners and placards, calling upon the Tibetan exile administration, Dharamsala: 'Stop your religious intolerance and discrimination. Stop your lies about Dorje Shugden Society. We are being condemned behind our back. Keep politics out of religion.'

*September 15th, 1998*

Mr. Phuntsok Nudrub (63), a devotee of Dorje Shugden and resident of Delhi, goes to the Foreigners' Registration Office (FRO) in Dharamsala for renewal of his Registration Certificate [Stay permit for Tibetan refugees in India]. He is interrogated over two days, attended by officers of Tibetan Department of Security. The Indian officer asks Phuntsok if he is a worshipper of Dorje Shugden. Phuntsok replies 'Yes'. On cue from Tibetan officers, the Indian officer observes that 'as every other Tibetan, you can either accept the Dalai Lama or worship Dorje Shugden. You cannot be both.' Phuntsok raises serious objection to this unprecedented interference with his religious faith. Noting that the FRO cannot renew his stay permit unless he gives up the worship, the Indian officer refuses extension of Phuntsok's stay permit.

*November 23rd, 1998*

A Tibetan organization in Darjeeling and Kalimpong, India, sends a message to Samten Choeling Monastery (established in 1952), which also houses the memorial stupa of Anagarika Govinda, that the delegates will show up shortly at the monastery to ask the monastic community to give up its traditional worship of Dorje Shugden. The next day, on Novem-

ber 24th, when Venerable Umze Thupten (71) hears the news through a phone call he suffers a massive heart attack and dies on the spot.

*June 10th, 1998*

The (then) Tibetan minister for the Department of Religion and Culture, Ven. Kirti Rinpoche, pays an official visit to Darjeeling Tibetan settlement. On the minister's instructions, two local Tibetans – Amdo Tsultrim and Gyalrong Gyatso – are sent to the home of Gonpo Dekyi, the widow of Amdo Gonpo, a devotee of Dorje Shugden. They forcibly take away a Shugden Vase from her home and bury it below the local cemetery. The vase had been consecrated by His Holiness Song Rinpoche.

*December 21st, 1998*

The president of All India Singsha Bhutia Association, one of the largest Indian Social organizations in Kalimpong, writes to the Department of Religion and Culture of Tibetan Administration in Dharamsala on behalf of its Indian citizens: 'We have been hearing that your Dept is raising some sort of objection against a particular deity in our place of worship. If this were true, then it is very unfortunate, for it is against the very nature and spirit of our secular democratic country. Hence, under the circumstances, we would like to request you to kindly refrain from interfering in our place of worship, so that peace and amity will not be disturbed among the followers of all sects of Lamaism.'

*December 30th, 1998*

On instructions from the advance party for the Dalai Lama's visit, the Mundgod Tibetan settlement's office issues a circular:

To the office bearers, disciplinarian of the monasteries, president of organizations and camp leaders.

. . . in keeping with the spirit of H.H. the Dalai Lama's repeated talks, it is imperative that those attending the teachings should be confirmed non-worshippers of Dholgyal [Shugden]. Therefore we have no choice but to announce that keeping this stringently in mind, the respective institutions and organizations should imple-

ment this requirement without failure. For this purpose, they should minutely scrutinize the list of attendance to these teachings of H.H. the Dalai Lama. At the same time, the settlement office has prepared special badges for all the monks, nuns and the laity.’

## 1999

*January 13th, 1999*

The Dalai Lama pays a visit to Trijang Labrang, the residence of His Holiness Trijang Rinpoche (1900–1981), his tutor. At a gathering of the Labrang’s monks, the Dalai Lama says: ‘. . . during my visit to Switzerland, Lobsang asked that the current Choktul Rinpoche be allowed to worship Dorje Shugden like his predecessor, without a decision through the dough ball divination. He also told me that the ban on Shugden worship is causing widespread suffering to everyone, and that it may be revoked. This is ridiculous talk. My reason for banning the Protector is in the interest of Tibetan’s politics and religion, as well as for the Gelug tradition. In our face-to-face meeting, I also told Rinpoche to understand that we may be meeting each other for the last time.’

During this private audience with the Dalai Lama, Ven. Choezed la, the eldest official at Trijang Labrang, humbly points out that the religious ban has created an unprecedented atmosphere of hostility against both Shartse monastery and against Trijang Labrang, which is not very different from the atmosphere of the Cultural Revolution in Tibet. He requests that, to lift the suffering within the Tibetan public from this atmosphere, he may kindly consider revoking the ban.

To this, the Dalai Lama angrily replies, ‘There will be no change in my stand. I will never revoke the ban. You are right. It will be like the Cultural Revolution. If they [those who do not accept the ban] do not listen to my words, the situation will grow worse for them. You sit and watch. It will grow only worse for them.’

*January 14th, 1999*

During the first public address of his visit to Drepung Monastery, the Dalai Lama touches briefly on the Tibetan issue, and dwells on his ban on the worship of Dorje Shugden. An excerpt reads: ‘The Dorje Shugden Society plays games with me wherever I go. They have published an announcement. They think that I will back off. That I will never do. If not in this life, a successor will be appointed to sustain this ban.’

*January 15th, 1999*

In Mundgod, the Dorje Shugden Society calls on Mr. Pema Choejor, Tibetan minister for the Dept. of Security and Mr. Khedrup, Secretary of the same Dept from Dharamsala. The society representatives, in their face-to-face meeting, explain their situation in detail. Excerpts include:

The exile government has already taken away both our political rights and religious rights. The Tibetan public has been induced to hate us even more than the Chinese, with discrimination, defamation, abuse and baseless allegations. This has gone on for three years now. From our side, time and again, we have approached the Dalai Lama and the exile government through personal representation and delegations, as well as numerous petitions. To this date, however, there has been no sympathetic solution from the exile government’s side. Today the Dalai Lama spoke out so angrily, violently and so abusively against us, and our faith in front of the entire settlement.

According to you, the worship of Shugden in Tibetan society harms the well-being of the Dalai Lama and the cause of Tibet. We do not have any intention to undermine the well-being of the Dalai Lama; at the same time we cannot compromise our religious principles for the sake of political expediency.

To these representations, the exile government officials respond: ‘We understand your difficulty. We will convey your grievance clearly to the Kashag [cabinet] in Dharamsala. What you say is true, but since the ban comes from His Holiness, we are put into a very difficult situation. H.H.

the Dalai Lama is taking a rock-like stand, and if you also take an equally rigid stand, we [the exile government] are caught helpless in between.’

*First week of May, 1999*

In an informal meeting of local Tibetan organizations in Darjeeling with the new representative officer of H.H. the Dalai Lama, these groups unofficially announce to the local Tibetans that henceforth no one is permitted to invite any member of the Samten Choeling Monastery (Est.1952), Tharpa Choeling Monastery (Est: 1922) and Kharshang Monastery (Est. 1919) to any Tibetan gatherings or Buddhist festivals. All are Gelug monasteries related to Dorje Shugden.

*July 24th, 1999*

An anonymous poster in Nepal reads:

‘The Mahayana Gelug Monastery in Kathmandu sent around 152 monks to Pomra of Sera-Mey and Dhokang of Ganden Shartse monasteries.’ They ask Nepali families not to send children to these monasteries, because these monasteries worship Dorje Shugden.

## 2000

*September 12th, 2000*

Around 3,000 Tibetans come to Dhokhang Khangtzen at Shartse Monastery, and attack the monastery and its monks with stones and bricks.

*December 14th, 2000*

The Delhi High Court directs the Delhi Police to look into the complaints of torture of Dorje Shugden practitioners by the Dalai Lama. In a writ filed before the court, Geshe Konchog Gyaltzen said that he received telegrams signed by ‘S Killer’ in which he has been threatened to be killed in the same way as Geshe Lobsang Gyatso was murdered. A division bench of Justice Usha Mehra and Justice K. Ramamoorthy, after hearing the criminal writ filed by the Dorje Shugden Devotees’ Charitable & Religious Society, directs the Deputy of Commissioner of Police (North)

to look into the complaint and take decision in accordance to law within six weeks.

## **2001**

*March 20th–22nd, 2001*

The Human Rights and Religious Freedom Summit is held at India International Center, New Delhi, attended by members of Parliaments, MLS, Professors, Doctors, and delegates of Dorje Shugden across the world.

*April 2001*

Lama Zopa Rinpoche, Spiritual Director of FPMT writes a letter to Lozang Jinpa, private secretary to the Dalai Lama. An excerpt reads: ‘The FPMT Board of Directors has just made a policy regarding the practice of Shugden. FPMT will not invite anyone who practices this as a resident teacher or a visiting teacher. Of course sometimes it is difficult to say if someone is hiding the practice. Can you please inform His Holiness of this.’

## **2002**

*July 30th, 2002*

An anonymous notice posted in Lama Camp no 2, along with the concluding meeting of examinations, reads ‘. . . in the interest of the general policy of Tibet, and for the very sake of Gelug sect, we wish to pass a resolution and take signature to ban devotees of Dholgyal [Shugden] from appearing at this examination.’

*June 20th, 2002*

Sera-Je monastery sends a letter to the representative of the Dalai Lama at Lugsung Samdupling Tibetan settlement, Bylakupee, Karnataka State. It reads:

As the one person mentioned below requires an Identity Certificate for travelling abroad, he is not a worshipper of Dholgyal [Dorje Shugden]. As such, we have no objection for his travelling abroad.

*June 30th, 2002*

The following letter is issued by the so-called Examination candidates 'who have no wish to study or hold any religious exercise with apostates':

Some perverted worshippers of Dholgyal [Shugden] have been engaged in slander against His Holiness the Dalai Lama. They have been engaged in various activities, which are detrimental to the cause of Tibetan polity. The reason why this is so is the fact that until now none of you have taught them [Shugden worshippers] a strong lesson. You have left them free. When you offered long life prayers to him [Dalai Lama] at Pang-pe this year, he [Dalai Lama] shouted out of exasperation: "Am I the only person who should challenge the Dholgyal Society?"

. . . the need of the hour is to make a complete discrimination between those who worship and those who do not worship Shugden . . .

. . . the abbots and former abbots should establish a complete ban blocking the inclusion of any Dholgyal worshipper in the Gelug Board Examinations.

. . . we will institute a signature campaign, to the effect that henceforth we do not wish to conduct or sit at examinations alongside those who worship Dholgyal.

Copies of this signature and oath will be submitted to the [exile Tibetan] Cabinet and the Private Office of H.H. the Dalai Lama.

*July 8th, 2002*

An official announcement is made by the (Administrative) House Teachers, with the seal of Sera-Je monastery:

1. It has been resolved at the meeting of July 8, 2002 that oath will be taken from the entering of the monastic community that henceforth no one will worship Dholgyal [Shugden].
2. On that day, all the adjacent monks of respective houses will be stringently called together for this taking of oath. Whoever does



not attend, will be treated as “voluntarily expelled” from the monastery’s communal auspices.

...

5. The monastery will not take cognizance of any posters for or against this decision, once the oath-admission is completed. House teachers will take stringent steps over their members on this point.

*June 28th, 2002*

Sera-Je Abbot Dhonyoe, Gyumey Khensur Lobsang Tenzin, Geshe Wangdhu and Jangtse Abbot use their full force and power to make the monks of their monasteries put their signature to forms saying that they have no connection with Dorje Shugden. At this time, seven monks are badly attacked.

## 2005

*January 5th–20th, 2005*

The names and photographs of seven people are sent to the police station and media. Their photographs are posted and they are reported to be a serious threat to the Dalai Lama’s life. Three are Geshes who have lived in the monastery for 20 years. As worshippers of Shugden, they are accused that they might try to attempt to assassinate the Dalai Lama during his Kalachakra ritual.

A police official says, “The Tibetan authorities inform us that these persons might attempt to assassinate him [the Dalai Lama] during his stay in Amravati.’ Police confirm they have received reports from Tibetan intelligence officials about a serious threat to the Dalai Lama’s life. The report says that ‘he faces threats from seven people in Tibet and China. The names and photographs of the seven, said to be former followers, have been sent to Guntur police.’ In this way, many innocent Buddhist lamas have been tortured by such false accusations.

## 2006

*February 14th, 2006*

Lhasa, Tibet: A statue of Dorje Shugden is forcefully removed and destroyed along with a statue of Setrab by a few monks in the Nyakri-department of Ganden Monastery. Some pilgrims report this to people in Lhasa, and a few hundred Tibetans from the Kham region, particularly from Dagyab, for whom both these deities are very important, are shocked and alarmed and go to Ganden Monastery to question those responsible for this outrage. However, one man from Dagyab, who is working as a driver foreseeing dire consequences of a meeting between these people and the monks, informs his boss. The Chinese police reach the monastery before hundreds of people arrived from Lhasa, and thus prevent direct clashes. Those responsible for this destruction are then interrogated. Dozens of monks who had participated in the destruction were released, but the two main instigators have to face legal consequences.

Unrest occurs inside Tibet due to strong denouncements by the Dalai Lama at Kalachakra initiations, and because of sending people to Tibet with the particular mission to spread allegations such as ‘the deity Dorje Shugden is harming the Tibetan freedom and is a danger for the life of His Holiness.’

The houses of practitioners of Dorje Shugden and their relatives have been attacked with explosives. In some cases, when those responsible are caught by the Chinese authorities and brought to justice, the exile administration publicizes these people as ‘national heroes fighting for Tibetan freedom’.

*June 16th, 2006*

The Dorje Shugden Society sends a letter to the abbots and administrators of Gelug monasteries regarding a new 18-page anti-Dorje Shugden ‘charter’ for all Gelug religious establishments. The letters point out that no individual can modify the code of conduct of the monks, and also that it is improper for laypeople and politicians to interfere in this case. This so-called charter incites the ‘winning of victory for ourselves and the

defeat of others’, and the generation of a schism within Gelug monks. These letters require profound deliberation for the sake of Buddhism.

*June 23rd, 2006*

Petitions are submitted to Indian government regarding the so-called charter against Shugden Devotees.

*July 19th, 2006*

LHASA, TIBET: The house of a family of well-known Dorje Shugden practitioners is attacked by four Tibetans wearing masks and claiming to be the Dalai Lama’s messengers. The only person in the house at that time is their 20 year old son, who is tortured by having his fingers cut off. He is threatened that next time they will cut his hands off and then they will cut his head off if his family doesn’t listen to the Dalai Lama.

*December 9th, 2006*

The Dorje Shugden Society organizes a Grand Puja in Delhi. Many senior Lamas, Geshes, and monks are invited from various monasteries including Sera and Ganden.

*December 20th–21st, 2006*

The 10th Anniversary of founding of Dorje Shugden Society and 5th International Dorje Shugden Summit was held at the India International Center, New Delhi. The summit was attended by dignitaries, scholars and delegates from fourteen different countries.

## **2007**

*January 12th, 2007*

At a public speech at Sera-Mey monastery, the Dalai Lama accuses the Dorje Shugden Society and Shugden devotees as ‘murderers and beaters’, and say ‘they receive money from China’.

*February 2nd, 2007*

In the morning puja of Ganden Jangtse Monastery, the abbot Lobsang Choepal declares that the monks who have no identity card must make a decision within two weeks. To get an ID, every monk must give a signature that he will give up the worship of Shugden. As monks of Serkong house worship the deity, they do not get the ID from the monastery.

*February 5th, 2007*

The Dorje Shugden Society sends petitions to the Prime Minister, Home Minister and Foreign Minister of India, requesting them to stop the religious repression by the abbot of Ganden Jangtse Monastery in South India, and allow Dorje Shugden worshippers to enjoy religious freedom as granted by the Indian Constitution.

*February 15th, 2007*

Delegates from the Tibetan Women's Association and Youth Congress seek permission from the abbot to conduct 'peaceful' demonstration in the monastery (Ganden Jangtse) against Shugden practitioners.

*February 23rd, 2007*

Tsering Dondup, General Secretary of Department of Religion & Culture (Tibetan Government in Exile) sends a letters to the abbots and staff of every Gelug monasteries. It reads:

Even at the Head Reception Center they are explaining why H.H. the Dalai Lama has banned the worshipping of Dholgyal [Dorje Shugden] to our brothers who newly arrived from Tibet. However, we give the same recommendation, without discrimination, for schools and monasteries to explain the same to the few newcomers who take rigid stand to worship Dholgyal.

However, in the Gelug Code of Conduct resolved on the gathering of Gaden Tripa, Shartse Choje and Jangtse Choje, abbots and representatives, in article 4, 7 of section 12, about 'do's and don'ts', it says that those who will join a monastery must give up the worship of Dholgyal [Dorje Shugden]. The Head Reception Center must

explain as before why H.H. the Dalai Lama has imposed a ban on worshipping Dholgyal. If they don't listen and take a strong stand despite your explanations, there is no way to let them go to any of the Gelug monasteries, including Sera, Drepung and Ganden, as it has been happening until today. Therefore, from the day you receive this decree, you must implement the policy of not providing recommendation [to those who continue to practise Dorje Shugden] to go to any monastery registered in the Tibetan Exile's Department of Religion and Culture.

*March 4th, 2007*

Tsundue (21) takes shelter in the Tibetan Refugee Reception Centre in Nepal. He was born in Chating province of Tibet. On the grounds that he is a Dorje Shugden practitioner he is denied a recommendation letter, which he needs to join the monastery of his choice.

*March 10th, 2007*

The Kashag's Statement on the 48th Tibetan National Uprising Day, March 10th:

Within the Tibetan community in and outside Tibet, quite a number of people were Shugden propitiators without having proper understanding and knowledge. However, as a result of His Holiness the Dalai Lama's spiritual advice, the number has significantly come down to a negligible one. Nevertheless, for the past several years, some personnel of the People's Republic of China, out of their own political motives, forced Tibetans to propitiate Shugden deity. These Shugden propitiators are bought with cash and kind, and are being employed to carry out various activities, which they still pursue to hamper the long-term interest of the Tibetan people. There seems to be a plan for increasing the use of Shugden propitiators in campaigns to oppose and vilify His Holiness the Dalai Lama in different places in Tibet and China in the near future. Hence, this issue has been transformed from a case of mere blind faith into a

malicious political exercise. We Tibetans must not be careless about this and be always alert to challenge the situation when needed.

*March 19th, 2007*

The Dorje Shugden Society submits a petition to the Indian government to the effect that the Department of Religion and Culture of Tibetan government in exile does not provide a recommendation letter to Shugden practitioners who want to join Tibetan monasteries. It requests the Indian government to stop all those illegal and unethical actions against Shugden practitioners.

*April 6th, 2007*

According to his testimony, Tsundue, aged 21 from Chating, Tibet, is denied the recommendation letter to join the monastery. He is the first refugee to have been discriminated against in this way.

*April 10th, 2007*

The Society represents Tsundue's grievance to the Hon. Prime Minister of India.

*June 1st, 2007*

A petition is submitted to His Excellency Pranab Mukherjee, Minister for External Affairs. It is pointed out that the application for Identity Card, the travelling document for Tibetans, is denied unless a declaration is signed saying that you are not a practitioner of Shugden. The Ministry is requested to kindly inquire into this odd directive and to take the required procedural action to discourage and restrain it.

*June 2nd, 2007*

The Dorje Shugden Society writes to Mr. Nicholas Burns, Hon. Deputy U.S. Secretary of State pointing out that policy directives mentioned in attached documents are targeted against Dorje Shugden practitioners, a large segment of Tibetans in India, in Tibet, in the USA and elsewhere in various ways. The request is added to restrain and check misuse of the

various goodwill programs and Federal grants from being used as tools for oppression against Dorje Shugden practitioners.

*June 7th, 2007*

The Dorje Shugden Society receives a letter from His Excellency M. P. Prakash, Minister for Home of Karnataka State:

Today a deep social crisis is simmering within this same society, particularly in Karnataka State. In the name of the Dalai Lama, a series of policy directives are today being enforced by the émigré Tibetan administration in Dharamsala. A bare-bone gist of this trend is documented in the Annexure.

*June 7th, 2007*

The Society submits a petition to His Excellency H.D. Kumaraswamy, Hon. Chief Minister of Karnataka State:

The details of the issue are self-explanatory in our letter to Home Minister. For immediate damage control, kindly commission a full state inquiry into these policies and their enforcing entities, and conduct a full investigation into them.

*June 7th, 2007*

The Dorje Shugden Society writes to the Chief of Mission, United Nations High Commission for Refugees, saying:

In February 2007, nine Tibetans that had escaped from Tibet were asked to sign a form declaring that they abide by this policy and directive of banning the practice of Dorje Shugden. The Tibetan Reception Centre declines to give them documents allowing them to join a monastery in India. We request you kindly convey this matter of grave concern to UNHCR in Kathmandu.

*June 28th, 2007*

The Dorje Shugden Society receives a letter from Hon. Minister for Home Affairs, Karnataka State concerning a series of policy directives

being enforced by the exile Tibetan Administration. The Hon. Minister has informed the principal secretary to examine and take appropriate action in this matter.

*July 15th, 2007*

A group of 16 (later 19) refugees arrives at the Tibetan Refugee Reception Centre in Dharmasala.

*August 3rd, 2007*

The Dorje Shugden Society writes to the ACP of Civil Line, Delhi

Many Tibetans from outside have arrived and are accommodated at the Tibetan Camp in Majnu-Ka-Tilla. Their purpose is to protest against the Beijing Olympic, which we don't object at all. But we fear and suspect that some of them might stir public unrest, which could result in attacking our society building here. We express our concern in advance in order to keep the balance of law and order situation.

*August 9th, 2007*

Letters sent to Assistant Commissioner of Police and SHO.

The five representatives of Dorje Shugden Institutions in South India had an appointment on August 10, 2007 to meet Samdhong Rinpoche in Dharamsala to discuss and appeal the case of the 19 refugees who are waiting in Dharamsala without getting a letter to join the monastery. To prevent any misunderstanding, we approach you with this clarification.

*August 12th, 2007*

A letter is written to the Assistant Commissioner of Police saying the five monks returned back to Delhi on August 11, 2007.



*September 5th, 2007*

A letter is written to the Chief of Mission, United Nations High Commission for Refugees:

18 Tibetan refugees have been at the Tibetan Reception Centre in Dharamsala for over a month waiting for a letter to join Tibetan monasteries in South India. The monasteries they want to join are registered societies having, among their aims the provision of free education and shelter irrespective of casts, creed, religion and sex etc. Your prompt initiative in this matter can help them to enjoy the right to education.

*September 7th, 2007*

Petition sent to His Excellency Dr. Manmohan Singh regarding the violation of the right to education for Tibetan refugees on the basis of practising Dorje Shugden.

*September 9th, 2007*

The National Human Rights Commission sends a notice to the Director of Tibetan Refugees Reception Centre in Dharamsala informing him that it is required that he submits the requisite information report within four weeks from the date of receipt of this notice.

*September 10th, 2007*

Petition sent by Dorje Shugden Society to the Chairperson of National Human Rights Commission:

Tibetans who went into exile in India were held in Nepal and Dharamsala for more than three months. They fled Tibet at the cost of their life to join and study Buddhism in Tibetan monastery. At the Refugee Reception Centre, these refugees were asked to sign a declaration that they will never worship Dorje Shugden.

Petition sent to Mrs. Sonia Gandhi, President of Indian National Congress, representing their interest.

*September 11th, 2007*

The Tibetan Reception Centre gives letters to 16 Tibetan refugees:

You have no way to go to Tibetan monasteries, except to schools.  
 . . . We have received special approval to provide you the expenses  
 to return back [to Tibet].

*September 17th, 2007*

The blankets, mugs, plates and spoons of 16 Tibetan refugees were taken away, leaving them without food during the day and without mattress at night.

They were first induced in various ways to give up their religious faith. When such inducements didn't work, the Tibetan Refugee Centre changed their attitude and became more aggressive. A staff member in his late forties, along with others, tried to provoke them into quarrel, in order to have a pretext to drive them out. But they do not react but maintain their silence.

*September 22nd, 2007*

Local police come and ask the 16 refugees to leave Dharamsala as soon as possible or they will be imprisoned. The Tibetan Refugee Centre and the local police force them to give signatures to two declarations that: (1) we are leaving Dharamsala, and (2) we will go back to Tibet. When one of the 16, Lobsang Tsultrim, refuses to sign the police hit him with a stick.

The 16 have stayed at the Tibetan Refugee Centre to get letters to join monasteries in South India, and are resolved to leave Dharmasala only when they get the letters of referral.

*September 25th, 2007*

Petition sent to Hon. Chief Minister of Karnataka State appealing for prompt action against violations of the right to education. The monastery is a registered society in the state and one of its aims is that there is no discrimination in terms of race, religion, etc.

*September 27th, 2007*

About 8 o'clock at the night, three members of the Dept. of Security and the head of the Tibetan Refugee Centre, accompanied by four constables, tell the 16 refugees that they will now be admitted to their monasteries, and get them all to individually sign a statement whose terms they don't know.

*September 27th, 2007*

The Superintendent of Police Mr. Gyanaswar Singh issue a notice to each of 16 Tibetan refugees to leave Dharamsala, saying. 'Mr. Kalsang Norbu at present staying at Tibetan Reception Centre have been found indulging in activities in upper Dharamsala that are prejudicial to public safety. We hereby order you to quit the boundaries of Himachal Pradesh within 7 days from the receipt of this order. . . .' Kalsang Norbu is 14 years old.

*September 27th, 2007*

Tribune News Service report:

The Kangra SP (Superintendent of Police) issues notice to 16 Tibetan children, who entered the country via Nepal by obtaining a special entry permit, to leave Himachal Pradesh within one week. The SP issued notices to these children to leave the state reacting to a complaint filed by the Tibetan administration. . . . The Tribune correspondent tried to meet the children but the Tibetan authorities did not allow him to meet them.

*September 28th, 2007*

Letter to Mr. Gyaneshwar Singh, the Superintendent of Police, explaining him the facts and asking him to help them get the recommendation letter to join the monastery.

*October 1st, 2007*

A petition is sent to the Hon. Prime Minister of India, humbly appealing to him for prompt protection to 16 Tibetan refugees who are being discriminated against and harassed by the Tibetan Refugee Centre and

local police, and informing him that the Kangra SP has issued notice to them to leave Dharamsala within one week.

*October 1st, 2007*

A Press Conference is held in Dharamsala, where the public relation officers of the Dorje Shugden Society brief journalists about the situation.

*October 2nd, 2007*

News about 16 Tibetan refugees appears in English and Hindi languages newspapers.

*October 5th, 2007*

The 16 Tibetan refugees leave Dharamsala and arrive at night in Delhi. Since they have no place to go, the Dorje Shugden Society takes care of them.

*October 8th, 2007*

The Tribune News Service reports:

Sixteen Tibetan children left the state on the intervening night of Saturday and Sunday, a senior police said today. . . . Sources in the Tibetan community said the children were in New Delhi these days under the protection of the Dorje Shugden Devotees Charitable and Religious Society.

*October 8th, 2007*

Petition sent by the Dorje Shugden Society to Hon. Prime Minister of India informing him that the 16 Tibetan refugees have abided by the law and left Dharamsala as per the order by the Kangra SP, and that they are at the moment staying at our society.

*October 9th, 2007*

At 2 a.m. the signboard of the Dorje Shugden Society is smashed by stones. This is the first attack on the society's building since the Tibetan refugees have taken refuge there. (That night a group of Tibetans from other states attack the Chinese embassy in New Delhi.)

*October 12th, 2007*

Petitions are sent to the Hon. Prime Minister to kindly provide urgent help to the 16 Tibetan refugees to join the monasteries of their choice, including the information about the attack on the Society.

*October 29th, 2007,*

Petitions sent to Hon. Prime Minister, Hon. Home Minister, Hon. Foreign Minister and Justice Shri Rajendra Babu, Chairperson of National Human Rights Commission:

We submit this petition for urgent action to protect and restore the religious freedom and right to education of 16 Tibetan refugees, on whose behalf we have submitted many petitions. We look forward your appropriate response for these refugees . . . .

*October 30th, 2007*

Letter sent to National Human Rights Commission:

On September 14th, 2007, your commission issued notice to the Tibetan Refugee Reception Centre to give a report within four weeks. It has now been six weeks and four days [and there has been no report].

*October 31st, 2007*

The registrar (of the National Human Rights Commission) says that they will send a reminder letter to get the report.

*October 31st, 2007*

The Dalai Lama gives a speech to the Tibetan public in Toronto, Canada:

I was told that the Shugden organization was established in Beijing. Its main aim is to protest against me during the Olympic Games.

This allegation is totally untrue and baseless.

*November 1st, 2007*

Letter from Private Secretary to Minister of External Affairs:

In receipt of your letter dated 29th October, addressed to the Honourable External Affairs Minister, regarding discrimination against nineteen Tibetan refugees by Central Tibetan Administration, Dharamsala, HP.

*November 11th, 2007*

Testimony given by Lobsang Tsultrim, one of the Tibetan refugees regarding the discrimination and abuses he has received as the result of his religious belief in practising Dorje Shugden.

*November 17th, 2007*

Mr. Lobsang Choedak, the disciplinarian of Sera-Je Monastery urges monks to sign a form that they will not attend the winter debate session, Great Prayer Festival and examinations together with Dorje Shugden practitioners.

*November 18th, 2007*

Sera-Je monks wrote to the abbot and disciplinarian of Sera-Mey:

We have heard and remain highly suspicious that the answerer [in debate] from Sera-Mey monastery this year practises Dholgyal [Dorje Shugden]. Therefore, unless it is made transparent publicly that he doesn't practise Dholgyal, or he be replaced with another monk who has no connection with Dholgyal, we unanimously resolved that we shall never debate with him.

*November 19th, 2007*

The Society informs the Indian government and National Human Rights commission of the actions of Lobsang Choedak.

*November 23rd, 2007*

Voice of Tibet (Norway) Radio broadcasts:

The disciplinarian Lobsang Choedar held a press briefing on November 22nd, 2007 at Sera-Je Monastery. He collected signatures from monks not to take part in the winter debate session, examinations and Great Prayer Festival together with Shugden practitioners.

*November 25th, 2007*

The Dorje Shugden Society in Bylakuppe writes a letter to Deputy Superintendent of Police, Hunsur, Karnataka State:

We have been investigated by our local police several times on the baseless complaint given by Geshe Lobsang Chodhar, the disciplinarian, and his accomplice Mr. Thupten Choepel.

They initiated the movement against Shugden practitioners and then they complain to the local police without proof that their lives could be threatened by Shugden practitioners.

*November 28th, 2007*

Kelsang Dorje calls the National Human Rights to inquire about the case. He says that he had already sent three reminders.

*December 1st, 2007*

In Drepung monastery during the night, two different letters are posted appealing to the monks not to debate with Shugden practitioners.

Everyone has the responsibility to carry out the words and intentions of His Holiness the Dalai Lama. We fully believe that all the Dharma friends will not make contact with Dholgyal [Shugden] and his followers.

*December 3rd, 2007*

During the debate session, Sera-Mey monks were the answerers and Sera-Je monks were the questioners. But Sera-Je monks boycott the session by not attending.

*December 4th, 2007*

Three new Tibetan refugees arrive at the Tibetan Refugee Reception Centre in Dharamsala where they faced the same situation as the previous 16 Tibetan refugees.

The society informs the Indian Government and National Human Rights Commission.

*December 5th, 2007*

The abbot Geshe Lobsang Palden and the disciplinarian Geshe Tsultrim Gyaltzen of Sera-Je Monastery sends a letter to Sera-Je students who took part in the winter debate session:

. . . on this day it was impossible to hold the traditional debate session because our monks did not attend. The chief disciplinarian of Drepung Monastery wrote in depth, namely, he called upon our monks, but they did not show up. On this matter, we express our concern. If something like this were to happen again in the future, it would be highly detrimental to the external and internal rules.

*December 5th, 2007*

The abbot Geshe Lobsang Rabgya and Secretary Geshe Ngawang Choezin write a letter to Sera-Mey students who took part in the winter debate session:

. . . it is very important to make sure that no conflict occurs, whoever turn it comes. From our side, there is no point to say anything else about a case which violates the rule and regulation of the debate session.

*December 5th, 2007*

A letter containing speeches by the Dalai Lama is posted on a wall, adding:

A few Lamas, abbots and so on of the monastic establishments are moderate and lenient. If you give support to the responsibility



taken by the Dalai Lama at the present you must not be mistaken as to what to abandon and what to take up.

*December 14th, 2007*

A letter is sent to the Indian government stating that:

Lobsang Choedar and Thupten Choepel are spearheading a movement to stir up disharmony and disorder in the Winter Debate session.

*December 15th, 2007*

The three Tibetan refugees are ordered by the local police to leave Dharamsala. They arrive in Delhi and stay at the Dorje Shugden Society.

*December 17th, 2007*

A letter with seals and signatures on letter-pad of Drepung Lachi Monastery is sent out:

The Dalai Lama's entourage will arrive here on 24, and we have to prepare the accommodation and to pitch tents in the courtyard of Drepung Lachi. As such, there is no option but to conclude the winter debate session on December 23rd, 2007.

*December 19th, 2007*

The National Human Rights Commission replies:

It cannot be involved in a debate on spiritual issues. Therefore it will not like to intervene.

(The copy of this result was received on January 10th, 2008 from the computer at the Madad Section [Help Desk].)

*December 20th, 2007*

A poster campaign is launched against Denma Locho Rinpoche, accusing him of being a traitor, a person with double standards, lacking a conscience, and having 'sold his soul to the Devil'.

Although not a Dorje Shugden practitioner he has avoided making critical remarks against Shugden practitioners. He also accepted invitations from Shugden practitioners to teach at their centres, such as those of Serkong Tritrul Rinpoche, and during a visit to Nepal sent his attendant to Dagom Rinpoche with a request for his long life.

The posters conclude: 'By virtue of the resulting deeds of the criminal acts of great deception originating from the evil doings of Kel.gya of Sera-Je [Geshe Kelsang Gyatso], Dagom of Drepung Gomang and Serkong Tritul of Ganden Jangtse, it is time contemplate well as to whether all Lamas (Tulkus), monastics and others have preserved their commitments purely or not.'

*December 21st, 2007*

The front-page of the Tibetan newspaper *Lochog Ponga* reports the contents of anonymous letters stuck up on the walls in the night.

*December 26th, 2007*

Two different anonymous letters are posted, including the following:

The advice of intolerable responsibility and danger by the Dalai Lama:

As for the countries which lack proper awareness of the present issue, there are promoters of Dholgyal [Shugden] in countries such as Europe, America, China, Singapore and so on. The branches of Buddhist Centres of England Geshe Kelsang have been established. However, some places of Markham, Drayab, and Chamdho provinces [of Tibet] have strong community of worshipping Dholgyal. Not only that, it appears to have more people who knowingly belittle. In Dema province there are more adherents with the influence of Denma Gonsar. Similarly, in foreign countries [the worship of Shugden] is being spread widely, like in Mongolia.

## 2008

*January 6th, 2008*

The Dalai Lama presides over the opening ceremony in the Shartse Monastery debating courtyard. He says that he will not give teachings at Ganden Shartse because there are many Shugden devotees there.

*January 7th, 2008*

During the opening ceremony of Drepung Loseling monastery in Mundgod, Karnataka State, the Dalai Lama says:

‘With strong emotion, Samdhong Lama accused Shugden devotees, saying that they have made open and overt contact with the People’s Republic of China.’

He adds that he thinks it is very difficult for the monks to remain like fish and tadpoles together in the three monasteries of the Gelug Tradition.

In the afternoon, the Dalai Lama convenes a meeting in Drepung Monastery, which is attended by Kalon Samdhong Lama, Tsering Phuntsok, the Tibetan minister of Culture and Religion, and abbots and ex-abbots. The Dalai Lama urges them to take action to clean up Shugden devotees. He reprimands the abbots of Jangtse and Shartse monasteries for not taking a rigid stand against Shugden devotees.

The Dalai Lama rebukes the Shartse abbot, saying:

‘Shugden devotees are growing in your monastery. If you are this inept, you had better resign.’

The Dalai Lama also reprimands the Jangtse abbot, saying:

‘You said that the monastery is clean, but there are still some Shugden devotees. You must do better.’

Later that night, Jangtse Monastery holds a meeting about the signature and oath to give up the worship of Shugden to be taken by every monk. In this meeting, Serkong Tritul Rinpoche and Geshe Tsultrim Tenzin – who had already left the monastery due to threats of attack – are officially expelled from the monastery because they practise Dorje Shugden. Eleven monks are also expelled from the monastery.

*January 8th, 2008*

In the assembly hall of Jangtse Monastery, each monk stands up in turn in front of the speaker. First he must declare that he will never practise Dorje Shugden, and then walk under the pictures of the Protector Palden Lhamo and the Dalai Lama. Twelve monks who practise Dorje Shugden do not attend and are excommunicated and expelled from the monastery.

In Phukang Khangtsen, signed statements are collected from each monk, declaring that the signatory never practises Dorje Shugden.

Monks who do not want to sign the statement and take the oath to forego the practice of Dorje Shugden are pressured to do so. The signature and oath campaign is conducted in ten monastic sections.

With strong emotion, the Dalai Lama scolds the abbots of Jangtse and Shartse, accusing them of lying:

‘All you are doing is telling lies and playing drama.’

When the Jangtse abbot gets up and apologizes, the Dalai Lama shouts at him to sit down.

When the signatures are collected in Phukang Khangtsen, one monk is expelled for refusing to sign. Photographs and video footage are taken during the signature campaign. The Khangtsen signature campaign does not satisfy the Dalai Lama who insists that under the eyes of the monastery and in the presence of the other monks every monk should sign a statement that from this time forth he will renounce faith in Dorje Shugden and promise never to practise Dorje Shugden again.

*January 9th, 2008*

When the Dalai Lama gives a Yamantaka Empowerment at Drepung Loseling Monastery at Mundgod, Karnataka State, he says:

In contemporary democratic practice, there is such a thing as a “referendum”, or “consulting the majority”. The matter has now reached this point of consulting the majority to see what they want.

Therefore, when you return to your respective places after this programme at Loseling Monastery, put these questions to the monks:

1. Whether you want to practise Dholgyal [Dorje Shugden]? This is the first question. Those who want to practise should sign saying that they wish to practise Dholgyal; those who do not want to should sign saying, “We do not want to.”

2. Do you want to share religious and material amenities of life (that is, live together in the monastery) with Dholgyal worshippers? Sign saying so: “We do not want to share religious and material amenities of life [live together] with Dholgyal worshippers”.

The Dalai Lama continues:

Those who practise Dholgyal are taken care of by the Chinese government. It will be best if they returned to where they are cared for. There is no reason for them to live here. Do you understand?

...

Recently, the Shugden society has written to the Indian Government, claiming that the Dalai Lama is banning the practice of Dorje Shugden, that they are becoming apprehensive and that they seek protection from the government. The MEA has sent an acknowledgement. This has grave implications.

*January 9th, 2008*

The above is confirmed in a talk given by the Dalai Lama, which is broadcast on Voice of America, 11th January.

Translation of Dalai Lama’s talk:

Extract 1: A problem lingering from about 370 years, which remained overlooked in about the last 30 years. Since Communist China is taking special interest in the matter . . . You abbots, do you understand? You office bearers, do you understand? The literature will be distributed later. You sponsors, did you understand? You Western monks, do you want to join in the referendum? To neglect it is of no use. In the Vinaya rules also, when there is a contentious issue, the monks take vote-sticks and decide, as mentioned in the seven methods of resolving conflict. In contemporary democratic practice, there is such a thing as ‘referendum’, ‘con-

sulting the majority'. The matter has now reached this point of consulting what the majority wants. Therefore, when you return to your respective places after this program at Loseling Monastery, put these questions: 1. Whether you want to worship Dholgyal. This is the first question. Those who want to worship, should sign saying they wish to worship Dholgyal; those who don't want should sign saying that don't want to. 2. "We want to share the religious and material amenities of life [live together in the monastery] of life with Dholgyal worshippers." You should sign saying so. "We do not want to share religious and material amenities of life [live together] with Dholgyal worshippers." [You should] sign saying so.'

Extract 2: So take this voting on majority choice. No one will put any pressure; I am not putting any pressure. If the 'Yes Sayers' have a majority of 60 or 70, then from this day onwards I will not speak even one word on Dholgyal. And you will be responsible for whatever the consequences. If 60 or 70 or more majority vote that they 'do not worship Dholgyal', that they 'have no wish to share religious and material amenities of life [live together] with Dholgyal worshippers', then one has to think accordingly.

Extract 3: This issue has now become a matter of interest to the Chinese Government also. During the meeting between them and my sixth delegation, one of their criticisms is that the ban on Shugden worship by the Dalai Lama constitutes an attack on Freedom of Religion; that the atheist Chinese government, on account of the actions of the Dalai Lama, has come to take some responsibility towards the Freedom of Religion. They have actually made this formal criticism from the government. I am not sure if the Chinese government knows anything about Dholgyal, but seeing a political purpose in the issue they have levelled this criticism against me. It is of no importance that I am criticized. But in Tibet they give special care of Dholgyal worshippers; financial incentives are given for construction work; monasteries are told they should worship Dholgyal, that the Dalai Lama is undermining Freedom of Religion. A sad development is that an image of Padmasambhava recently built at Samye monastery [in Tibet] was destroyed, most

likely at the instigation of Dholgyal worshippers. There have been similar cases of destruction of Padmasambhava's image. This seems to be so . . . There is a large image of Padmasambhava built by the public in upper Tibet. Chinese soldiers barricaded this image, restricted entry for anyone, shooed away photographers, and then dynamited the image. So, this matter is becoming urgent. Under such conditions, if we still keep mistaking falsehood for truth, many people will face difficulty.

Extract 4: Recently, the Shugden society has written to the Indian Government claiming that the Dalai Lama is banning Shugden worship, that they are becoming apprehensive, and that they want protection by the government. The MEA has sent an acknowledgement. This has grave implications. Till now I have explained the pros and cons. To alert the public from my side that there is this danger is my responsibility. Whether to heed this advice or not is purely one's personal choice. I have never . . . [Quote from a book] as I always say, to heed this or not is purely one's own choice. I have never said that you should listen to what I say: I am not saying it even now. But it is not good to leave this issue in abeyance. It needs to be clarified.'

*January 11th, 2008*

Shartse Monastery holds a meeting in its office attended by Khangtsen representatives. The abbot explains that three different meetings have been held. In the first meeting the Dalai Lama spoke of stopping religious and material contact with Shugden devotees. In the second meeting the Dalai Lama said that the Shugden organization has had contact with China, and also that Lama Gangchen, Gonsar Rinpoche and Kundeling Rinpoche should return to China. In the third meeting he said that he would distribute a document regarding the Shugden issue, and that the referendum would be held.

The abbot says that this presented an increasingly grave situation and urges Lungrik Tenzin, the representative of Dhokhang Khangtsen, to take this into consideration and follow the example of the other Khangtsens.

*January 11th, 2008*

The abbot of Ganden Jangtse Monastery, Gen Rinpoche Geshe Lobsang Tsephel is publicly scolded by the Dalai Lama in a public meeting for being a Dorje Shugden practitioner. He is accused of being 'two faced', seemingly following the Dalai Lama's advice but secretly practising Dorje Shugden.

*January 13th, 2008*

In the morning, abbots and representatives of the monastic sections of Ganden Shartse Monastery visit the Dalai Lama and show him the list of names and signatures. The Dalai Lama says:

There are six more programme of activity to come [to set up a Guru Rinpoche statue in every Gelugpa monastery, to introduce six month bhikshu ordination, for monks and nuns to study together, etc]. Shugden practitioners need allotment [the allotting of property etc according to the number who will continue their Shugden practice]. I will talk to the Indian government.

In the afternoon, following the teaching in Loseling Monastery, the Dalai Lama distributes literature that expresses contempt for the practice of Dorje Shugden. He says:

In contemporary democratic practice, there is such a thing as a referendum, or consulting the majority. The matter has now reached this point of consulting the majority to see what it wants. Therefore, when you return to your respective places after this programme you should pose these questions. They must read them and sign whether they continue to practise Shugden or not. If 60 percent of people say that they will continue to practise Shugden, then I will talk no more against Shugden. On the contrary, if 60 percent do not want to practise Dorje Shugden, then I will continue with my plan to eliminate the practice from the monasteries.



*From a report sent from South India, dated January 16th, 2008*

Monks of Ganden Jangtse Monastery have to go to their chapel and swear to Pelden Lhamo that they have no association with Dorje Shugden. If they refuse to swear, then they are expelled. This is at the urging of the Dalai Lama to clear out any remnants of Dorje Shugden practice. If they do not, not only are they expelled but they are branded a traitor to the Tibetan cause and accused of taking money from the Chinese government. Essentially they are ostracized from the Tibetan communities.

All monks of Ganden, Sera and Drepung monasteries must state their allegiance to the Dalai Lama by signing within their individual monasteries that they have no allegiance to Dorje Shugden. They have to re-submit a letter and two passport photos to this purpose. The monastery keeps these letters on record, and also report to the Tibetan government-in-exile. If they breach this by practising or associating in any way with Dorje Shugden, they are automatically expelled from the monastery.

This is happening right now, while the Dalai Lama is in Drepung Monastery giving teachings on Panchen Sonam Drakpa's philosophical texts and also conferring a Thirteen Deity Yamantaka initiation. The Dalai Lama is leaving Drepung Monastery on January 16th, but he has said clearly that he will have further meetings before he leaves to make sure the Dorje Shugden practice is stamped out.

*January 19th–20th, 2008*

Samdhong Lama, Kalon Tripa (Prime Minister) of the Central Tibetan Administration, and Tsering Phuntsok of the Tibetan Department of Religion and Culture hold a meeting in Drepung Monastery regarding Shugden practice. They pass a resolution to conduct a referendum on whether or not monks want to practise Shugden, and whether or not monks want to share a religious and material relationship with Shugden monks.

*January 21st, 2008*

At 3:30 p.m., Sharpa Choje, Jangpa Choje, representatives of the Tibetan Department of Culture and Religion, a local Tibetan deputy, the local

head of the Tibetan settlement, administrators of Gomang and Loseling monasteries, and administrators of Shartse and Jangtse monasteries pass a resolution which outlines procedures for a referendum, the purpose of which is to impose a ban on the practice of Dorje Shugden. The deadline of the referendum is set for January 26th, 2008 and February 8th, 2008.

*January 23rd, 2008*

Sera-May Monastery issues a form:

Before the witness of the great protector Thawo, I . . . . voluntarily take an oath, without a doubt, making a clear decision to relinquish sharing all religious and material amenities of life with any Dholgyal follower, whoever he may be, from now on.

*January 23rd, 2008*

The Dorje Shugden Devotees Charitable and Religious Society releases a 16-point document in disagreement with and in opposition to the referendum proposed by the Dalai Lama.

*January 26th, 2008*

The referendum is conducted in Sera-Je monastery, starting at 7a.m. Sharpa Choeje, the representative of the Tibetan Department of Culture and Religion, and the monastic administrator supervise the referendum.

With the intention of ceasing to provide food to Shugden monks, the abbot of Sera-Mey Monastery asks the monastic kitchen to close on the occasion of Indian Republic Day. The meal had been funded by the late Khensur Geshe Lobsang Tharchin, a Dorje Shugden practitioner.

All the shops in Sera-Mey Monastery are closed. Many monks, particularly Shugden practitioners, are tense, worrying about the consequence of the forthcoming referendum. There is a widely circulated report that a Tibetan officer will bring some members of the Tibetan public to protest against Shugden monks in Sera-May Monastery, and that the public might be provoked into protesting and attacking Shugden monks. This is despite there being no sign of violence or agitation by the Shugden monks.

*January 26th, 2008*

According to Phayul.com, monks at Tashilhunpo Monastery in South India swear once more in the presence of dignitaries from the religious and political departments of the exile government. This confirms the already known stance that Dorje Shugden is no longer practised by the Tashilhunpo monks.

*February 1st, 2008*

Monks of Sera-Mey Pomra Khangtsen who practise Shugden hold a meeting in their monastery, during which they resolve to keep their religious faith. A student of a senior monk of Pomra is bribed; he receives thousands of rupees for his signature in favour of the ban. There is a report that some monks from Pomra were given ten thousand rupees each by the monastic staff for their signatures.

*February 3rd, 2008*

The Ganden and Drepung Monlam (Great Prayer Festival) committee create a certificate that boycotts the involvement of Dorje Shugden followers.

*February 4th, 2008*

In Ganden Monastery an agency is set up to monitor whether monks are still secretly practising Dorje Shugden. Despite having given their signatures, the old monks continue to be afraid of those doing the monitoring.

*February 5th, 2008*

Gyalrong Lophel appeals to Shugden devotees not to attend his restaurant situated at Camp No 3, near the Tibetan Medicine Clinic. He says he is not happy at hearing a rumour linking him to the practice of Shugden because it will pose obstacles to his restaurant business. The appeal appears in *Lochok Ponya*, a Tibetan Newspaper published in South India. Two other restaurants run by Amdos take the same stand.

*February 6th, 2008*

The Dorje Shugden Society holds a press conference at the Press Club of India in New Delhi.

*February 7th, 2008*

In the assembly hall of Shartse Monastery, the disciplinarian with tears in his eyes announces:

‘Now Dhokhang Khangtsen will be separated from Shartse Monastery.’

Many monks also start crying.

*February 8th, 2008*

In the afternoon, the Sera-May abbot Gen Rabgya calls the administrators of Pomra Khangtsen and asks them to give their signatures denouncing Shugden, considering the interests of the monastery. They say that they cannot renounce their religious faith.

*February 9th, 2008*

At 6.30 a.m., the referendum is conducted in Shartse Monastery, Mundgod, Karnataka State. Representatives of Bangalore and Mundgod, the representative of Ganden Tripa Rinpoche and so on preside over the process. Each monk takes a stick and enters the assembly hall. The monks are called up one by one. They are required in front of the microphone and read:

I . . . voluntarily take an oath, without a doubt, that I make a clear decision to relinquish [sharing] the religious and material amenities of life (that is, live together) with Dholgyal [Shugden] [practitioners].

Local police are deployed around the venue. There is no sign of any breach of law and order. The process finishes at 1p.m. Monks from Dhokhang Khangtsen do not take part in the referendum.

At the same time, the referendum is conducted in Sera-Mey Monastery, Bylakuppe, Karnataka State. Police are deployed and there is no sign

of any breach of law and order. No monks from Pomra Khangtsen attend the referendum.

It is the day for the partition of Dokhang Khangtsen from Ganden Shartse. The milk for morning tea turns sour. The next morning the vessel is cleaned thoroughly, but again the milk turns sour. This happens every morning for a week.

*February 9th, 2008*

There is a report that the Sera-May abbot has from time-to-time disagreed with the oath taking, saying that it is causing disharmony between teachers and students, between monastic sections and the monastery, and between individual monks. He asks the local committee to take responsibility if anything bad happens. The committee presides over and monitors the referendum, signature and oath campaign.

*February 11th, 2008*

The Central Committee for the referendum holds a meeting where representatives of every monastery take part. Many do not want to continue with the movement, but Jangpa Choje says: 'It would not be good if we avoid the movement.'

Sera-Mey delegates complain that the monastery has big problems, including the canteen being closed. The meeting is dismissed without reaching any decision, but the participants are informed that a second step is to be implemented soon.

*February 13th, 2008*

Kenchok Rinpoche from Australia and some Chinese offer a long life puja to an ex-abbot, Ngawang, in the assembly hall of Sera-Mey Monastery. Kenchok asks Shugden monks not to attend the long life puja, despite the fact that they have a Guru-disciple relationship.

*February 13th, 2008*

An additional Commissioner, a special representative for Tibetans, calls a meeting at Sera-Mey Monastery, Bylakuppe, South India. This is attended by the Sera-Mey abbot, representatives of the Tibetan settle-

ment and representatives of Pomra. The meeting started at 2.30 p.m. and lasted until 5.30 pm. The Commissioner presents a stack of over 800 letters from America, Europe and Canada.

In the evening, there is a meeting at Sera-Lachi, when it is decided to hold the Great Prayer Festival. Identity cards saying 'I will not share religious and material amenities with Shugden devotees' are made for participants of the Great Prayer Festival.

*February 14th, 2008*

This is the preliminary day for the Great Prayer Festival, but it cannot be held in Sera Monastery.

*February 15th, 2008*

The Great Prayer Festivals are held at Drepung and Ganden monasteries. To patronize the puja and offerings, the patron needs to sign that he or she denies providing spiritual and material resources to Shugden practitioners. Some say that they can not sign this because they want to contact monks from Dhokhang monastic section who practise Shugden. Shugden practitioners are barred from making offering to the monks.

A meeting is held at the Tibetan local assembly. The heads of Camps 5 and 9 suggest that the monasteries have been cleansed and that a similar campaign must now be carried out among the lay public. The local head says:

We should not move hastily. There is a second plan to come. When I met Samdhong Rinpoche in Bangalore [Karnataka State] yesterday [February 14th, 2008], he told me: "If the monasteries are completely cleansed, the campaign of taking the oath not to practise Shugden and not to share religious and material resources with Shugden devotees, will be initiated throughout India, Nepal and Bhutan, then abroad and gradually in Tibet."

*February 15th, 2008*

It is decided that the Great Prayer Festival will be held on February 18th, 19th and 20th in Sera Monastery. The Festival is normally organized by

Sera Lachi, but this time a so-called ‘Monlam Chenmo organizing committee’ has set up to organize it.

*February 16th, 2008*

An announcement from the 2008 Monlam Chenmo organizing committee at Sera monastery reads:

It was decided to hold a Great Prayer Festival at Sera-Lachi monastery for four days. People must be aware that there is no way to integrate with Dholgyal worshippers, except for those who swore not to practise Dholgyal, and in no way to share spiritual and material amenities with Dholgyal followers. We ask those who have a relationship with Dholgyal not to offer donations or patronage for the puja.

*February 16th, 2008*

The ID for the Monlam Chenmo (Great Prayer Festival) at Sera Monastery is the certificate for those who had already taken the oath not to share religious and material relationship with Shugden practitioners.

*February 17th, 2008*

During the night, the 2008 Monlam Chenmo organizing committee post a letter on the main gate of Sera Lachi Monastery, which reads: ‘We are postponing the festival by another week.’

*February 18th, 2008*

Except from *Voice of Tibet* radio, broadcasted from Norway:

Broadcaster: ‘This year, on the third day of the Tibetan New Year, vote sticks were taken concerning whether monks want to worship Dholgyal or not. 412 monks who continue worshipping Dholgyal in Gaden Shartse Monastery have already separated from the monastery, like self-expulsion.’

*February 18th, 2008*

The Great Prayer Festival planned for this day is cancelled. The monks who take part in the prayer would need to show an identity card that reads: ‘I will not share religious and material resources with Shugden practitioners.’

In the morning, Taluk Magistrate (Tahasildar) calls the Sera-Mey abbot, the Sera-Je abbot, two disciplinarians, two administrators of Sera-Mey and Sera-Je monasteries, two administrators of Pomra monastic section, and two delegates of the local Dorje Shugden Society. He says that cases have been filed against the leaders of the two groups as a precautionary measure to maintain law and order.

*February 20th, 2008*

Bod-Kyi-Dus-Bab (a Tibetan Language Newspaper) covers the full announcement of the Department of Culture and Religion regarding the vote against Shugden worship. The Minister Tsering Dhondup says:

‘I think the monastery must give allotment, examining the number of worshippers there are in the respective monasteries. Since they have already taken the oath that they will never share religious and material resources with [Shugden practitioners], there is no way for them to be integrated; they must be separated. I think the local enclave and Dholgyal devotees must consider what to do.’

The newspaper only presents one side of the story; the Dorje Shugden practitioners are not interviewed.

*February 24th, 2008*

It is reported that the Department of Culture and Religion has asked the committee that is set up for the purpose of the vote-stick referendum to go to Nepal and carry out the same campaign. They complain that it is difficult for them to go and ask them to send officers from the Tibetan government in exile instead.



The Department replies:

‘It is not appropriate for them to do so; it is not good to show the involvement of the Tibetan government in exile. You need to be the public face and we would send the recommendation letters there to help arrangements.’

The committee agree to send their envoys to Nepal.

*Comments received from the Dorje Shugden Society, Delhi, on recent events:*

Many monks in the monastery, although they are not Shugden worshippers, express their concern about the disharmony, schism and tension in the monasteries as a result of the referendum. They are not happy with the divisive and ‘Buddhist apartheid’ policy against Shugden monks. How can they be happy when other human beings are suffering?

But what can they do? Whether they agree or not, whether they like it or not, they have to follow the words of the Dalai Lama and Tibetan government in exile or they will suffer the same difficulties as the Shugden practitioners.

Many Tibetans are not truly aware of the Shugden issue. They just repeat what the Dalai Lama says. Also, they are ignorant of the suffering of Shugden practitioners and the discrimination against them. They are unaware of the abuse experienced by these practitioners and unaware of the new Buddhist apartheid. Propaganda from the Tibetan government in exile about the Shugden controversy has exhausted the Tibetan public. But they are easily roused by the Dalai Lama’s aggressive words and by orders from the Tibetan government in exile.

In view of the ongoing abuses, discrimination and apartheid, the Dalai Lama and his government have the sole intention to provoke the public and monks into creating an atmosphere of disorder. The question remains: what is the purpose of using Dorje Shugden practitioners as scapegoats? From what are they trying to divert attention?

*February 20th, 2008*

The Dorje Shugden Society writes to the abbot of Ganden Jangtse Monastery:

Under threat and tremendous pressure, those who practise Shugden are plunged into a hopeless situation where they have to involuntarily separate from their monastery. We request you to provide them allotment according to their numbers, like Shartse Monastery.

*February 24th, 2008*

The Tibetan public is asked to attend the Great Prayer Festival.

*February 25th, 2008*

In the morning, the Tibetan public is told not to come.

*February 25th, 2008*

The Great Prayer Festival is held at Sera Lachi monastery, which is in Bylakuppe, Karnataka State, starting at 7 a.m. in the assembly hall. Over 200 police are deployed around the assembly hall. The monks from Pomra who practise Dorje Shugden are made to stay in the courtyard while the other monks hold the prayers inside the monastery. Journalists witness the drama and newspapers report this development. Some non-Shugden monks buy a large number of the newspapers so that they would not reach others' hands.

*February 26th, 2008*

An anonymous supporter of the ban sends a letter to the Indian Intelligence Bureau, accusing the intelligence agents of being Shugden worshippers and supporting Shugden devotees.

*February 28th, 2008*

In the afternoon the Regional Tibetan Youth Congress and Tibetan Women's Association in Bylakuppe summon their members to take the oath and sign the statement renouncing the practice of Dorje Shugden. This is presided over by the Sera-Je abbot Lobsang Palden. It takes place

at Podrang (the Old Palace of the Dalai Lama where the Tibetans normally hold festivals), which is situated at Dikyí Larsoe Tibetan Settlement, Bylakuppe, Karnataka State. The abbot Lobsang Palden recites the letter of oath taking and those members present repeat it after him. After that they take the oath and sign the pledge to give up the worship of Dorje Shugden.

The monks are not able to share vehicles when travelling to the shops. Informers and monitors check to see if non-Shugden monks are making any contact with Shugden practitioners.

To purchase anything in the monastery shops, monks have to show identity cards certifying that the monk swears not to practise Dorje Shugden, or to share any religious or material relationship with Shugden practitioners.

#### *March 4th, 2008*

The 14th Tibetan Parliament-in-Exile (TPIE) began its fifth session at Dharamsala. The Speaker Karma Choepel lauded the bold initiative of the Tibetan monastic communities in their resolve to end Dolgyal (Shugden) worship, following the long life offering to the Dalai Lama held at Drepung monastery in south India in February.

He added: 'This session will present motions to strengthen the present resolution adopted by the TPIE against the propitiation of Shugden'.

#### *March 8th, 2008*

Sera-Mey Monastery sells mineral water bottles on the cheap – which they had stopped selling on January 26th, 2008 – indicating that they do want to share material resources with Shugden practitioners.

#### *March 8th, 2008*

At 10 o'clock the program Warrant on Channel 9 in Karnataka State airs a report on the Shugden issue. It shows Pomra monks sitting outside while the other monks sit inside during the Great Prayer Festival on February 26th, 2008. The programme lasted for about 30 minutes (with commercial breaks).

The reporter says:

‘The minority Shugden devotees are not being granted their rights. . . . Tibetans are richer in terms of buildings, houses, etc. They are much richer than the local people. They do not pay land tax . . .’

*March 9th, 2008*

The next day all shops and restaurants in the Tibetan settlements are closed for fear that concerned authorities would come to raid them.

*March 10th, 2008*

A section from the Statement of the Kashag on the Forty-Ninth Anniversary of the Tibetan National Uprising Day reads:

However, a few of the monastic institutions of the Gelug tradition have still not clarified their positions on this issue, as a result of which the propitiators and non-propitiators of Dholgyal live together under the same roof. A broad section of the enlightened monks have, therefore, expressed their views through a number of campaigning activities that this matter must be resolved once and for all.

As such, during his recent visit to Mundgod, South India, His Holiness the Dalai Lama has suggested to the Gelug monastic institutions that, for the future convenience of all, a referendum must be conducted amongst the monks. The responsible authorities of the monastic institutions unanimously supported this idea and a referendum was conducted by relying upon the Buddhist Vinaya system of voting by administering Tsul-shings [Sangha voting sticks]. Subsequently, most of the Gelug monastic institutions, including the three Great Monastic Seats, have disassociated themselves completely from the Dholgyal propitiators.

While expressing our appreciation for this, the Kashag would like to urge the monastic world that they should not be negligent in this matter in the future as well. There are still a tiny number of monks who have not stopped the propitiation of Dholgyal. Since they cannot live within the compounds of the Great Monastic

Seats, they should move out of the monasteries and live elsewhere. Towards this end, the Central Tibetan Administration will provide the necessary assistance that we provide to all other Tibetans.

### *March 13th, 2008*

During a call-in broadcast from Radio Free Asia, a well-known Tibetan writer and activist for a free Tibet, Jamyang Norbu is asked what he thinks of the March 10th Statement:

The main reason for the March 10th speech is to address the issues of our Nation, but on this day the Kashag twice brought up the complicated issue of deities and Dharmapalas, which is dividing our Tibetan community between those who practise and those who do not. Please, with my hands folded, I request the Exile Government not to bring this subject up in the March 10th speech.

### *March 15th, 2008*

A resolution is made by the Tibetan-in-exile parliament, which reads:

1. On June 6th 1996, there are eight points in the resolution number 12/1/96 (4), which was passed during the first session of the 12th Tibetan Parliament. On September 17th 1997 there are 12 points in the resolution number 12/4/97/37, which was passed during the fourth session of the 12th Tibetan Parliament. We will support them with addition. We will again urge to comply with the gist of the resolutions in the interest of people.
2. The instruction that the practice of Dhogyal [Dorje Shugden] is not appropriate is an excellent spiritual instruction, in order not to stain Buddhism. There is no way to deprive anybody from religious freedom directly, indirectly and thoroughly. No one should be trapped by the lies about violation of religious freedom. We insistently request you to understand the pros and cons with your wisdom.
3. The Dhogyal followers have been launching campaigns of terrorism, and committed the crimes of arson, eating and murder.

Therefore, Tibetans and the host country are requested to carry on legal challenges, identifying them without belittling.

4. A few uneducated leaders of People's Republic of China who wear the mask of communism, which regards religion as poison are using the Dhogyal leaders to criticize Holiness the Dalai Lama and to create division within the Tibetan people. The Tibetan people inside and outside Tibet and all the people of the world who love truth are requested to identify them and should not be mistaken about the pros and cons.

5. In order to get the sincere implementation of the earlier and later resolutions passed by the International Gelug Council and abbots and staffs of Gelug monasteries, the monks started a movement. During the visit by His Holiness the Dalai Lama to the Mundgod Tibetan settlement in South India all the monks including the abbots and staffs of the Gelug monasteries reached a majority consensus on whatever suggestions he gave on this topic. A referendum as conducted in the Vinaya way of picking a vote-stick regarding putting a halt to the worshipping, and not sharing religion and material ties with those who do not give up the worshipping of Dhogyal. Those who picked the vote-stick, with majority consensus, have decided not to worship Dhogyal and not to share religious and material ties with those who do not give up the Dhogyal practice. The Tibetan Parliament appreciates this decision. And we urge all the related monasteries to sincerely implement the contents of the announcement dated February 12th, 2008 issued by the Department of Culture and Religion, regarding the instructions for the implementation of the gist of the referendum.

### *March 18th, 2008*

An anonymous letter is posted at Boudha Stupa in Kathmandu, Nepal, which reads:

'The Shugden Organization, Adruk family and Shamarpa group are all Chinese spies and must be attacked.'

The Adruk family's guesthouse is attacked with rocks.

On the list, 17 Tibetan families are claimed to be Chinese spies. One man goes to the office of the Tibetan Youth Congress and Tibetan Women's Association and demands, 'You need to prove the allegation that we are Chinese spies.' They reply that they had nothing to do with the list, but he says, 'You know full well that you organized the protest.'

*March 31st, 2008*

Oath and signature campaigns are carried out among Tibetans living in Camp No 7, Mundgod, Karnataka State. The campaign is convened and presided over by the Pasang, the ex-abbot of Loseling Monastery; Pema, the president of the Tibetan Women's Association; Mr Tenpa, the president of the Regional Assembly; Tsultrim Woesser, a member of the Tibetan parliament; and the head of Camp No 7.

*April 1st, 2008*

A meeting is held in Rabgya House about holding the purification day on April 5th, the 29th day of the Tibetan calendar, in Sera-Je monastery. It is decided that if Dorje Shugden practitioners try to attend it will be held elsewhere. If they persist, they would be asked not to come.

An officer from Dharamsala comes to Sera and tells them to open the prayer hall, canteen, monastery shop and so on.

There are two different versions of a statement by the Superintendent of Police (SP):

Shugden practitioners cannot be expelled from the place where they live, and they must keep your previous demand.

Shugden practitioners had better go along with the majority.

There is a report that the SP has not given the appropriate report to Central Government.

*April 3rd, 2008*

A meeting is convened in Sera Monastery, South India, by the Deputy Commissioner, Additional Commissioner and so on, which is attended by abbots, administrators, representatives of Pomra, and the Dalai Lama's representative in the Tibetan settlement.

The Deputy Commissioner makes three demands:

- (1) You had better hold spiritual activities together, as you used to.
- (2) If this is not possible, then one party must hold their prayers first, and the other party must do them next.
- (3) If either of these two demands cannot be met, then there will be no option but to close Sera Lachi and Sera-Mey monasteries.

The Sera-Je monks in attendance suggest expelling the Shugden monks and making them go elsewhere. The police are reported saying:

According to your point of view, we should single out the Muslim from the Hindu community and the Hindu from the Muslim community. This is not possible. The so-called referendum is nonsense. You are saying that they only have 200 monks. Whether they have 200, or 500, or 10, the Indian government supports those with truth on their side.

The high-level police officers give 24 hours for a decision. The deadline is 3 p.m., April 4th, 2008.

*April 3rd, 2008*

The statement by the Himalayan Buddhist Cultural Association & Himalayan Cultural Association For Action on Tibet:

‘. . . hence we will see that the group of Shugden, the ghost, is driven out of our country.’

*April 4th, 2008*

Lobsang Choedar of Sera-Je monastery declares that he and his people will stop Shugden practitioners from attending the next day’s puja at Sera Lachi monastery. He has formed a group named Himalayan Culture. Lobsang is from Tawang in Arunachal Pradesh, India.

He and his group defy the official order of the Deputy Commissioner of Mysore. There is a widespread report that members of the Tibetan Women’s Association are coming to Sera Monastery to protest against Shugden practitioners, and to physically drive them out of the monastery.



The police ask the Shugden monks not to attend the puja. The police assure them that there will be no puja in the monastery at all. The Deputy Commissioner gives 24 hours for a decision. None of the Shugden monks defy the police directives.

However, Lobsang Choedar and his group try to incite a crackdown against the Shugden monks. The situation in the monastery is tense.

When setting up the Himalayan Culture organization Lobsang Choeder reportedly says that they will sacrifice their lives to fight against Shugden practitioners.

Mr. Choeder gives an inflammatory speech to Tibetans in Camp No 1 and distributes a three-page letter. The essence of the letter is that he has begun the campaign against Shugden devotees, and that he will finish it; and that he will drive all Shugden devotees from India. The letter contains a hit list of 12 monks from Pomra. The Tibetans are provoked, and Lobsang Choedar becomes the leader and organizer of a mob.

### *April 5th, 2008*

In the morning, Sera Lachi monastery, Bylakupee, Mysore District, Karnataka State, re-opens for sojong ceremony. The Tibetan public are called and gather in the courtyard of Sera Lachi. Many are old men and women. The mob turns violent and is ready to attack Shugden practitioners. The ultimate intention of the mob organizers in pursuing such a violent strategy is to create public riot or public clashes, on which basis they can file false cases against Shugden practitioners for the purpose of harassing them. Most of the mob have no idea of the real intention of the organizers.

During a conversation, a high level officer of the Tibetan government in exile says:

‘If you open the cafeteria and they come to collect food, tell them not to come. If they don’t listen, ask the Sera-Je monks to come, and if not, call other Tibetans.’

Pomra monks are stopped on the way to Sera Lachi. A monk from Pomra is attacked and someone tries to snatch his camera.

The Tibetan Women’s Association and the Tibetan Youth Congress threaten to come at night to attack the Pomra monastic building.

The Tibetan mob protests to the police and the Indian government that they are not being supported. They use harsh words against the Indian government – the same government that accepted them and gave them food and shelter when no one else would.

At 6 p.m., Sera-Mey Monastery announces that it will hold a debating class in its courtyard. It is their plan to call the Tibetan public to block Shugden monks from attending the debate class. The public did not show up, and the debate class was not held.

*April 5th, 2008*

The local Dorje Shugden Society writes to the Deputy Commissioner of Mysore:

We are very sad to report that Sera Lachi was opened this morning and we were denied access to the temple. We now believe that Sera-Mey Monastery is planning to re-start the normal evening debate class this evening. We are going to attend this class and respectfully request immediate protection in the event of the possibility of our attending.

*Sunday April 6th, 2008*

A function is held at the Dalai Lama's palace in the New Tibetan Settlement, Bylakuppe. At this event, Lobsang Rabgya (the Sera-Mey abbot) and Tenzin Dragpa (his assistant) make a speech to the so-called Himalayan Buddhist Association and gathered Tibetan people, declaring that those who practise Dorje Shugden should separate themselves from the other monks of Sera-Mey Monastery and should not attend joint pujas, debates and so on. They plan to open Sera-Mey for pujas and so on, and appeal for support from attendees to prevent Shugden monks from attending.

*April 7th, 2008*

Puja is held in Sera-Lachi Monastery. More than a thousand Tibetans patrol the monastery with the purpose of barring Shugden practitioners from attending.

*April 8th, 2008*

Posters of five monks with their photographs are posted, declaring that they are excommunicated from the institution of Sera Monastery and appealing to the Tibetan public and monks not to share religious or material resources with them.

*April 8th, 2008*

The High Court in Delhi send notice to the Dalai Lama and other respondents, including Samdhong Rinpoche – Kalon Tripa (Tibetan Prime Minister in exile), who is heading the Central Tibetan Administration (CTA) – and central and state governments, of a writ petition filed against them by the Dorje Shugden Society.

The Dorje Shugden Society maintains that the ban on the practice of Dorje Shugden is illegal and unconstitutional because it violates the freedom of worship guaranteed by the Indian Constitution.

Lawyers acting for the Dalai Lama manage to have the hearing postponed until September.

*April 9th, 2008*

The Western Shugden Society write letters to Sera Lachi, Sera-Je and Sera-Mey monasteries asking them to reinstate the five monks who were expelled from the monastery because of their religious belief.

*April 11th, 2008*

At 6 p.m. the debating class is attended by the abbot, Mr. Rabgya, delegates of the monastic section, and Thubten Rinchen of Tsangpa Khangtsen. Monks from Pomra also attend. The abbot and Thupten tell the Pomra monks:

‘You, the monks from Pomra, cannot attend the debate class. You are not qualified because you did not take the oath and pledge.’

At that point, monks leave the courtyard because of the presence of the Pomra monks. The next day the debate class continues and monks prevent Shugden monks from entering by blocking the gate.

*April 12th–15th, 2008*

A couple in the Tibetan settlement of Mundgod get married on April 12th. Normally the date for a marriage is fixed months before by consulting the Tibetan calendar. The newly wedded couple are abused and reprimanded by Tibetan people in the Camp, saying they are disregarding the news of the court hearing against the Dalai Lama. Eventually they, and the driver who escorted the bride, have to apologize.

A rumour spreads in Sera Monastery that the Himalayan Buddhist Association has petitioned the Indian government to drive all Shugden practitioners out of the country, and that the government has sanctioned their expulsion. This rumour is intended to put pressure on and panic Shugden practitioners.

According to the reliable sources, many Tibetans in the Tibetan settlements in Mundgod were unwilling to join protests against Shugden practitioners, believing that it would cause bloodshed. They still remember the horrible events in 2000 when the then Dhokhang Khangtzen of Ganden Shartse, now known as Shar Ganden Nampar Gyalwe Ling, was attacked with stones by Tibetan mobs.

*April 12th, 2008*

The Western Shugden Society sends a letter to the Dalai Lama requesting the fulfilment of four points.

*April 13th, 2008*

In the SOS school in Bylakuppe, Tibetan students are asked to sign their names saying that they will never practise Shugden, and also to pledge that they will never share religious and material amenities with Shugden people. 20 students refuse to sign and pledge, and are threatened with expulsion.

Signature and oath campaigns are carried out in the three different camps at Bylakuppe, presided over by the abbots of Sera Monastery and the Dalai Lama's representative.

*April 13th, 2008*

In the city of Ooty, Nilgiri District, Tamil Nadu state, South India, in the Tibetan Market near the Botanical Garden, there are 74 families who sell sweaters. Among these are four families who are Dorje Shugden practitioners. Their lives have become increasingly difficult since the recent signature campaign and the signing of oaths against the practice of Dorje Shugden. The remaining families no longer have any kind of contact with them; they have lost long-term friendships and become outcasts.

The situation becomes even tenser since the legal petition against the Dalai Lama and Samdhong Rinpoche has been filed in Delhi High Court. The other Tibetan vendors in the market say that Shugden people have brought their living Buddha to court, and that they must have been funded and helped by the Chinese. Notices are posted reprimanding Shugden practitioners, and groups of younger Tibetans are reported saying that Shugden practitioners should be beaten.

These four families are living in fear, feeling vulnerable to assault and abuse at any time.

*April 14th, 2008*

Living in a newly built house between Sera and Camp No 3, Kagyur Tulku of Gyaltang province gives a signed statement renouncing his practice of Dorje Shugden. He tells his assistant to give his signature, but his assistant refuses and is told to leave his home. Kagyur also told the Gyaltang monks of Sera-Mey to give their signatures.

*April 14th, 2008*

News from Ganden Shartse Dhokhang Khangtsen is posted announcing the official separation of 450 monks of Dhokhang Khangtsen from Ganden Shartse Monastery. They will form their own monastery called Shar Dhokhang Dratsang.

*April 15th, 2008*

SOS school decide not to expel these students for fear of an international outcry. Instead, the school director asks the other students not to talk to

or have any contact with the 20 students who refuse to recant their religious belief. So they face a suffering more painful than expulsion.

*April 17th, 2008*

Sera-Mey school opens, but Shugden students are denied attendance to the school.

*April 22nd, 2008*

Having received no reply from the Dalai Lama to their letter dated April 12th, 2008, the Western Shugden Society protests outside the Dalai Lama's visit to Colgate University in Hamilton, NY. (450 Western practitioners of the Deity Dorje Shugden – including 100 Tibetan practitioners resident in the West – join together for this purpose).

*April 27th, 2008*

The Dorje Shugden Society receives abusive emails from Tibetans.

*May 4th, 2008*

An urgent meeting is held in Dharamsala against Shugden practitioners. Samdong Rinpoche says that Shugden practitioners are staging demonstrations against the Dalai Lama in many places. There is discussion on the petition filed in the High Court in Delhi by the Dorje Shugden Society. It is reported that some Tibetans volunteer to attack the Society and its members.

*May 6th, 2008*

At Ganden Lachi Monastery in Mundgod, South India, Thubten Lungrik, Minister of Education in the Tibetan exile government speaks publicly to monks and lay people and says:

‘Every Tibetan must know that the Dorje Shugden Society has filed a case against His Holiness the Dalai Lama. In New York, during the demonstration by western Shugden practitioners, some Tibetans took part. . . . All Tibetans must identify them.’ He also accused Shugden followers of being linked with China.

*May 8th, 2008*

Thubten Lungrik, Minister of Education in the Tibetan exile government convenes a public meeting in Sera Lachi Monastery in Bylakuppe, South India, and says:

‘Tibetans must know that the Dorje Shugden Society has filed a case against the Dalai Lama. People and the monasteries combined must put pressure on Shugden practitioners. We should not leave them like this.’

During his speech, he also says:

‘We anger the Chinese by burning their flags and so on. There is no point in angering the Chinese.’

The Dharamsala exile-government is careful not to anger the Chinese, but has no concern at all for its own people, the Tibetans who practise Dorje Shugden. Shugden practitioners are not treated as human: they have no rights to live in dignity. Moreover, they are treated worse than the enemy; you cannot talk or have any dealing with Shugden practitioners.

With a few words the Dalai Lama could resolve the Shugden issue, but the Dharamsala exile-government creates one problem after another, and when Shugden practitioners respond, baseless allegations are made against them.

*May 10th, 2008*

Organisations accuse the Dhoegyial Society of undermining Tibetan freedom struggle.

Report posted on Phayul.com, by Phurbu Thinley:

Dharamsala, May 10th: A group of Tibetan non-governmental organisations, representing various sections of Tibetan community, today strongly condemned the Delhi-based Dhoegyial society of undermining the Tibetan freedom struggle in the face of the current political crisis in Tibet.

The groups, consisting of Tibetan People’s Movement for ‘Middle Way’, Domey Cholka, Dotoe Cholka, Utsang Cholka, Cholsum United Association, Ngari Association, Association for Former Political Prisoners, Cholsum Volunteers Association, Association of Hotels and Restaurants and Shop Keepers, were reacting against the recent case filed in the Delhi

High Court by the Delhi-based Dhoegyul Society against the exiled Tibetan leader the Dalai Lama and the Central Tibetan Administration.

The Dhoegyul or Dorje Shugden Devotee's Charitable and Religious Society based in New Aruna Nagar in Delhi recently filed a case against the Government of India, the State Government of Himachal Pradesh, the Central Tibetan Administration and His Holiness the Dalai Lama accusing them of alleged violation of Human Rights and Religious Freedom, and suppression of the propitiators of the highly controversial Shugden deity.

The group of organisations today said Dhoegyul society's recent activities, including the latest court case and reported protest campaigns planned against the Tibetan spiritual leader, were 'thoroughly premeditated with the help of forces bent on maligning His Holiness the Dalai Lama and weakening the Tibetan struggle for freedom.'

In a letter addressed to the Indian Home Minister Shri Shivraj Patel, the Tibetan groups have called on his attention to the intensified activities of the Dhoegyul society, and urged him to 'instruct necessary initiatives and appropriate actions against the activities of the Dhoegyul Society and its members.'

The letter signed by all the ten Tibetan organisations said the Dhoegyul society's activities were spearheaded by 'self-proclaimed' Kundeling Rinpoche alias Nga-Lama or Lobsang Yeshe Rinpoche and some of his western supporters.

The groups further wrote Shugden society's activities have 'intensified' in the recent past with the nearing of the 2008 Olympics in Beijing and described the latest court case as 'part of a larger conspiracy aimed at destabilizing the Tibetan community and to divert world attention from the ongoing crisis in Tibet'.

'In fact, we have been reminded by our brethren within Tibet, since last many months, about possible Chinese plan to exploit the Shugden issue during the months leading to Olympic Games,' the groups' joint letter claimed.

'We, the Tibetan people are deeply hurt by these unthinkable actions of the Shugden Society and its members, that we are compelled to believe that they have clandestine relations with the Chinese Government', Mr



Dawa Tsering, a founding member of the Tibetan People's Movement for Middle Way said during the press conference here today. Mr Urgen Tenzin, Director of the Tibetan Centre for Human Rights and Democracy (TCHRD) and representatives of the other organisations were also present during the press conference.

'At a juncture when whole of Tibet is burning under the communist repression, it is imperative that all Tibetans stand united against the oppression. But we see no solidarity and support, however small though, coming from the Shugden Society or its members to the suffering of Tibetans in Tibet', Mr Dawa said.

Refuting the allegations filed by Dhoegyral society, in its complaint to the Delhi High Court, as being 'all lies and unfounded accusations', the Tibetan organisations, in their letter, accused the Shugden supporters of engaging in 'violent acts of silencing those who are opposed to their views and beliefs'.

'It is quite apparent that the Dhoegyral Society is playing right into the hands of China under the garb of Human Rights and Religious Freedom', the groups' joint appeal letter notes.

Drawing attention to the murder of three monks close to the Dalai Lama in February 1997 by people allegedly traced to having close link to the Delhi based (Dhoegyral Shugden Society), the organisations accused the Dhoegyral supporters of resorting to 'acts of intimidation, beating, arson and murder' since establishing the '[Dhoegyral] Dorjee Shugden Devotee's Charitable and Religious Society in Delhi in April 1996'.

The groups also blamed the Dhoegyral supporters of conniving with the Chinese government to stage protest and malign His Holiness the Dalai lama in hand with the overseas Chinese and labelled Nga-Lama and the Dhoegyral Society as being 'hand in glove with the Chinese government'.

In their letter the Tibetan groups said they were 'undoubtedly clear about the fact that the Dhoegyral Society and its members are funded and used by the PRC Government' as a conduit to retain China's political interest in Tibet and called on the Indian Government to treat them as 'not only a threat to the security of His Holiness the Dalai Lama but also to the National Interest of India'.

In a strongly worded appeal letter, the groups wrote, 'In the event of any untoward incident occurring in relation to the security of His Holiness, we all are equivocal in our belief that it will be then only [Dhoegyul] Shugden supporters to be blamed for' and urged the Indian government to further 'beef up security around His Holiness the Dalai Lama'.

*May 16th, 2008*

300 members of the Western Shugden Society (50 Tibetans and 250 western practitioners with representatives from 11 countries) gather to demonstrate against the Dalai Lama outside the Ruhr Congress Hall, Bochum, Germany requesting him to stop lying about the religious persecution he initiated and endorsed with his ban against the practice of Dorje Shugden, and to give religious freedom to all Shugden practitioners.

*May 16th, 2008*

Mr. Rinchen Dharlo, the ex-minister of the Tibetan government in exile, travels to Nepal from America, and does a Tibetan exile minister from Dharamsala, reportedly to preside over the meeting attended by Nyenang people. The meeting is reportedly to discuss how to pressurize the Phelgyeling monks into recanting their religious faith.

The senior monks in the monastery take a firm stand that they will never give up the practice of Shugden even if they face imprisonment or death because of their religious faith.

The tentative provocative meeting plunge the monks into a state of stress and tension.

*May 16th, 2008*

A meeting organized by the Himalayan Buddhist Association is held in the courtyard of Sera Lachi Monastery, South India. Monks from the Himalayan areas take part in the meeting. The essence of the meeting is the decision to continuously confront Shugden monks and to excommunicate them not only from Sera monastery but also from India.

*May 18th, 2008*

The 300 members of the Western Shugden Society continued their demonstrations in Germany with two consecutive protests against the Dalai Lama outside the Arena Nurnberger Versicherung, Nuremberg and the Arena Hall, Bamberg.

*May 19th, 2008*

Gen Rabgya, the abbot of Sera-May Monastery, summons two senior monks of Pomra to his house and informs them about the meeting. He says that since he is concerned he is sharing this (information about the meeting on May 16th) with them for their consideration. He adds that they had discussed confronting Shugden monks continuously and furthermore to expel Shugden monks from the monastery as well as from India. He tells them: 'You still have time to think, or you will be in difficulties.'

(This branch association [of the Himalayan Buddhist Association] has actively planned and been involved in anti-Shugden activities in Sera monastery. But it has not yet been confirmed whether the head office agree with the anti-Shugden activities of the branch association. It is said that this branch has written to the Indian government to appeal for Shugden monks to be driven out of Sera Monastery as well as from India.)

*May 22nd, 2008*

1,000 Western Shugden Society members gathered together to demonstrate against the Dalai Lama outside the Royal Albert Hall, London, UK.

*May 22nd, 2008*

Two journalists come to Ooty to interview the families of Shugden practitioners, and to hear their stories of discrimination and abuse. At 6 p.m., the journalists go to the Tibetan market where the Shugden practitioners sell clothes together with other Tibetans who are non-practitioners.

In the office of Tibetan market, the journalists ask the officer about the abuses experienced by Shugden practitioners. He denies that Shugden

practitioners have any problems. Later, the journalists bring a Shugden practitioner to the office to counter this. The officer gets angry and says, 'Why are you questioning us? You must question the Tibetan representative in Bangalore, and the Dalai Lama.' The office is surrounded by a large group of Tibetan men and women. Some young Tibetans try to snatch and smash the journalists' camera. The journalists, threatened with being beaten up, go to the nearby police station for protection.

The Shugden practitioners are now deeply distressed, wondering what will happen to them.

*May 27th, 2008*

With representatives from over 30 countries, 800 Western Shugden Society members demonstrate against the Dalai Lama in the Main Market Square, Nottingham, UK.

*May 30th, 2008*

Over 500 members of the Western Shugden Society gather to protest against the Dalai Lama's religious discrimination while he gives a public talk at the Sheldonian Theatre, Oxford, UK

*June 11th–15th, 2008*

200 members of the Western Shugden Society demonstrate for four days outside the Olympic Park Arena, Sydney, Australia – once again requesting the Dalai Lama to give religious freedom to Shugden practitioners throughout the world.

*July 7th, 2008*

'Appeal' posted by Save Tibet Group:

Except 1: 'It is apparent that the Dholgyal [Shugden] organization, whose face is as thick as elephant skin, is engaged in sinful actions of criticism and so on against His Holiness the Dalai Lama, who is the eye and soul of Tibetan people, when he travels to the western countries. At this crucial time, the organization keeps evil touch with Chinese government, the chief culprit of all Tibetans. And the

Dalai Lama is our sole object and a leader with whom we share our plight . . .’

Except 2: ‘We appeal to you to cut any ties of buying and selling foods in restaurants and shops with whoever has connection to this Dholgyal organization that choose the enemy and forsake friends.’

*July 11th, 2008*

Report received from Kathmandu, Nepal:

Mr Rinchen Dharlo, ex-minister of the Tibetan government in exile, is in Nepal. He is creating a tense environment in Phalgyeling Monastery, where the monks follow their monastic protector, the deity Dorje Shugden. For the past eleven years they have been pressurized and terrorized to recant their religious belief. They have stood firm against these pressures. These days they are once again in a more difficult and tense situation.

Problem:

Mr Dharlo is demanding that the monks divide the monastery between Shugden practitioners and non-Shugden practitioners. The Shugden monks unanimously state: ‘We cannot divide the monastery. We are follow the monastery’s traditional practice of Dorje Shugden; and there is no change in our stand in this case.’

Mr. Dharlo, based in USA, came to Nepal for this very purpose. It goes without saying that Rinchen Dharlo and co, if they could, would take over the monastery and put the Shugden monks in the street.

Shugden practitioners believe and practice peace and non-violence and tolerance with which they survive against atrocity, abuses and discrimination.

Appeal:

We request all of you to write to the Nepali government and give your helping hand to these suffering monks. Your help will give them inspiration instead of disappointment, rejoicing instead of sadness, and alleviate their decade-long suffering.

## Extracts from FPMT Websites:

### The Dalai Lama speaking in Zurich, August 12th 2005.

‘Some of you might know, some not, that in the Tibetan tradition there is a practice of a deity who is called Dorje Shugden, that some are following this practice, practising veneration of this deity, and that I am against this practice because it goes against my principles and those of the Dalai Lamas.

‘I am asking people who want to take initiation from me to let go of this practice and this deity.

‘The ones who want to keep their practice of Shugden should not attend any further events or ceremonies in which a teacher-disciple relationship is established with me. This is something each person has to decide for him/herself. Each person has to take care of this themselves. From my side, I don’t want this relationship to be established if it is the case that the person is keeping up the Shugden practice. I myself would engage in contradiction to the commitments I have had towards the previous Dalai Lamas, especially toward the 5th Dalai Lama, and therefore I request that if any of you are practicing Shugden for you not to attend the initiations. I have explained the reasons why I am against the veneration of Shugden and given my sources in a very detailed manner.’

*From a letter by Lama Zopa, Spiritual Director of the FPMT, to Lozang Jinpa, private secretary to the Dalai Lama, April 2001:*

‘The FPMT Board of Directors has just made a policy regarding the practice of Shugden.

‘FPMT will not invite anyone who practices this as a resident teacher or a visiting teacher. Of course sometimes it is difficult to say if someone is hiding the practice. Can you please inform His Holiness of this.’

*From a talk given by Lama Zopa at Istituto Lama Tsong Khapa, Italy, 22nd October 2000.*

Lama Zopa reads from a letter he is writing to Kyabje Trijang Rinpoche, explaining about the qualities of the Dalai Lama and how we can trust

the Dalai Lama's advice not to practise Shugden. Also how to practise guru devotion, and how to give up the practice without criticizing the guru.

*From a talk given by Lama Zopa at Aryatara Institute, Germany, 7th April 2001*

'Then, I want to specify one extra point, on the basis of the usual examination that is explained in the teachings. I want to add that, if you are making a new Dharma connection with a teacher, you should examine to make sure that that teacher is not someone who is against His Holiness the Dalai Lama, particularly with respect to the practice of the being called Dholgyel or Shugden. These days, that's an extra analysis you should make. In that way, you'll avoid problems in the future . . .'

*For more detail and recent updates, check the following websites:*

[www.westernshugdensociety.org](http://www.westernshugdensociety.org)

[www.wisdombuddhadorjeshugden.org](http://www.wisdombuddhadorjeshugden.org)

[www.shugdensociety.info](http://www.shugdensociety.info)

[www.dorjeshugden.com](http://www.dorjeshugden.com)

[www.sumatiarya.nl/voiceofDorjeShugden.html](http://www.sumatiarya.nl/voiceofDorjeShugden.html)