

THE TIBETAN SITUATION TODAY

Surprising Hidden News



FAVOURITE P-13

Rushdie'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

60th
Year of publication

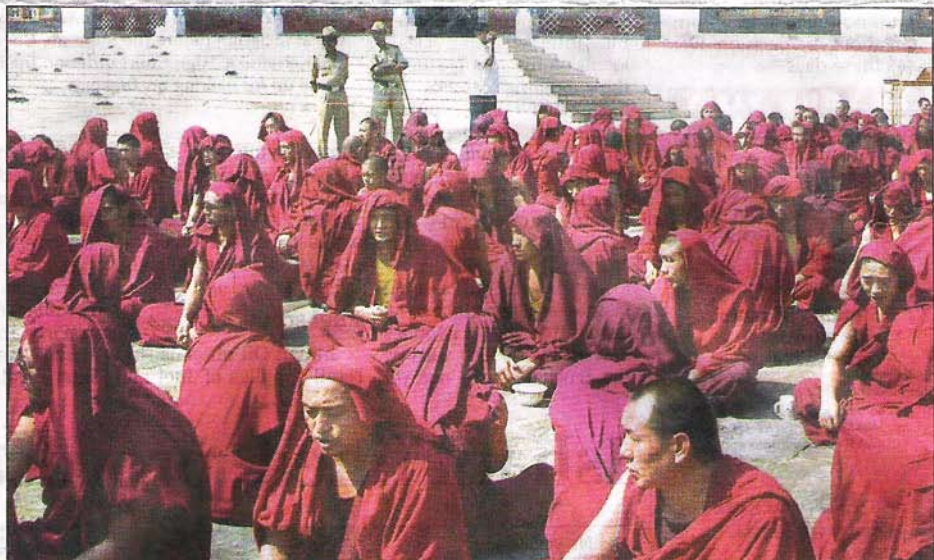
SEC & TECH

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arose when rumours spread wide that all facilities provided by the Serame mandir to the Shugden branch would be withdrawn, as worshipping opportunity was denied for them.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

Letter to the Dalai Lama of Tibet



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

e-mail: western_shugden_society@live.com

Western Shugden Society

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

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



Western Shugden Society

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

e-mail: 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 world-wide 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 Tsonghapa’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 11th, 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, shoed 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

Up to 1997

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 the closure of a small Shugden temple near the main hall of Sera Monastery in South India. 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, 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.

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 this 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 Dhogyal, 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 use in place of Dorje 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 nuns 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 distribute 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 is 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 have been 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.

In 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 the houses 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 practitioners send a petition to the Dalai Lama, which is followed by petitions on May 20th, May 30th, and June 5th. A number of petitions and letters have been sent to the Dalai Lama and 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 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 31st and June 6th), 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 8th, 1996

A Public Notice is posted: 'On July 8th, at 9 a.m. there will be the preparatory rite for the empowerment of Avalokiteshvara (Buddha of Compassion). And on July 8th 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

Samdong 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 to 14th, 1996

In Mundgod, South India, over 700 monks, practitioners 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 5000 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 qualifications required is: '4: The candidate should not be a worshipper of Dholgyal (Dorje 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.

Samdong 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 His Holiness the Dalai Lama and rely on pure protectors. This is the Tibetan cause.'

October 4th-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 7-8th, 1996

The house of retired school teacher Mr. Thupten 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. Thupten 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 hopes 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 send 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 whom 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 Dharam-sala, who allege that the monks are a threat to the Dalai Lama’s security.

During the inauguration ceremony, there is a large thangkha 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 Gyaltzen (Vice-president). Lobsang Gyaltzen (International Relations Coordinator) and Ven. Dhondrub (Treasurer) of the 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 with 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-Shandrun, 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 Convention in Dharamshala’, 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 up 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 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 Ganden 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 programmes or foreign aid channelled through the Tibetan exile government) has a valid membership card of his or 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 Dalai Lama visited Europe. Choktul Rinpoche requested 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 conduct 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 in 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 H.H. the Dalai Lama or worship Dorje Shugden. You cannot do 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 November 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 department is raising some sort of objection against a particular deity in our place of worship. If this is true, then it is very unfortunate, for it is against the very nature and spirit of our secular democratic

country. Hence, in 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 (Dorje Shugden). Therefore we have no choice but to announce that keeping this stringently in mind, the respective institutions and organizations should implement 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 and after

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, would the Dalai Lama 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 play 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 department 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 H.H. 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 His Holiness 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 H.H. the Dalai Lama and the cause of Tibet. We do not have any intention to undermine the well-being of His Holiness; 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 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 tell Nepali families not to send children to these monasteries, because these monasteries worship Dorje Shugden.

September 12th, 2000

3,000 Tibetans come to Dhokhang Monastery at Shartse Monastery. They 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.

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.’

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, Bylakuppe, 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 (Dorje 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 (the Dalai Lama) at Pang-pe this year, he (the 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-Jey 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 (Dorje 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-Jey 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.

January 5th to 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.

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 arrive 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 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’.

July 19th, 2006

The house of a family in Lhasa, who are well-known as 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 is held at the India International Center, New Delhi. The summit is attended by dignitaries, scholars and delegates from fourteen different countries.

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 23, 2007

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

‘Even the Head Reception Center are explaining why H.H. the Dalai Lama has banned the worship 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 the few newcomers who take rigid stand to worship Dholgyal.

‘However, in the Gelug Code of Conduct resolved on the gathering of Ganden Tripa, Shartse Choje and Jangtse Choje, abbots and representatives, in article 4, 7 of section 12, about ‘do’s and don’ts’. 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. In case they don’t listen and take a staunch stand despite your explanations, there is no way to let them go, like present in every Gelug monastery including Sera, Drepung and Ganden. Therefore, from the day you received this decree, you must implement the policy not to provide recommendation (to those who continue worship Dorje Shugden) in every monastery, which is registered in the Tibetan Exile’s Department of Religion and Culture.’

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

www.westernshugdensociety.org, www.wisdombuddhadorjeshugden.org,
www.shugdensociety.info, www.dorjeshugden.com, and
www.sumatiarya.nl/voiceofDorjeShugden.html

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 Rinpoche, 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 Rinpoche at Instituto Lama Tsong Khapa, Italy, 22nd October 2000.

Lama Zopa Rinpoche 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 Rinpoche 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...’