

Dorje Shugden Devotee's Charitable & Religious Society

Chronicle

This article is a record of events since 1970 leading to the worst dissension the Tibetan community has experienced since centuries. For the past twelve years we have been hoping for this conflict to 'expire'. As it is lacking all historical justification and completely contradicts all Buddhist views and correct way of life, as Tibetans, we always felt embarrassed to present such a shortcoming of the Tibetan society to a large public. For this reason we have also not published an internet page until now. Unfortunately, the situation has become so bad, that we are now desperately seeking the help of every honest, unbiased, kind person of this world.

H.H. Dalai Lama 'bans' a deity

In March 1996, H.H. the Dalai Lama announced a ban against the worship of the Buddhist deity Dorje Shugden, declaring that such worship posed a *"danger to his life and the cause of Tibet."* The exile government then began to enforce this ban. Houses were searched and a signature campaigns were carried out. People were coerced into signing their name, agreeing to abandon all worship of this deity from then on. Those refusing to sign were openly declared enemies to the cause of Tibet and as endangering the life of the Dalai Lama. The consequences were dire for those who stood by their faith: employees of the exile government were pushed out of their jobs and children of uncompromising parents were denied school attendance. Even the constitution of the exile government was adapted to this change of policy: *"The presiding judge of the Judiciary Commission ... must not be a worshipper of Gyalchen Shugden ..."*

Dorje Shugden is one of many Buddhist deities which are worshipped as a protector of the teachings of Buddha. He is worshipped by many of the most venerated Masters of the Gelug and Sakya traditions of Tibetan Buddhism, as well as by many monasteries, families and entire regions. H.H. Dalai Lama himself had a close connection with this deity. His own teacher, His Holiness Trijang Rinpoche, one of the most revered Buddhist Masters of recent times, worshipped Dorje Shugden. Moreover, entire departments in the monasteries of Sera and Ganden, as well as most of the families in several regions of Tibet (like Chatring, Chamdo, etc.) have been worshipping this deity for centuries. The ban against the faith was seen as shocking because Buddhism is a religion of tolerance, not dogma or force. No secular or religious-political power has the right to change the content of the doctrine. Differences in opinion are resolved with clear logic in public debates and presentation of documents which are left to the judgement and analyses of the scholars. The use of political power to impose religious opinions is unthinkable.

The events since 1996 have created deep divisions, as well as conflict and suspicion, in all levels of Tibetan society: in families, monasteries, and schools.

Background

The background to the reasons for H.H. the Dalai Lama's actions has become a source of much speculation. One easily recognized factor is the increasing influence of the state oracle over H.H. the Dalai Lama since the 70's. The Tibetan state oracle system goes back to a pre-Buddhist time. In Tibetan history, consultation of the state oracle has proven constructive at times, but also destructive at other times. For this reason, the state oracle was not consulted during the Dalai Lama's escape in 1959.

All details of the remarkable escape were arranged by a secret committee consisting of the two tutors of His Holiness, the abbot of Sera-Mey, a few reliable members of the cabinet, the lord chamberlain, and the leader of the Kampa Guerilla organization. The advice and guidance given by Kyabje Trijang Dorje Chang with secret consultation of the most reliable Panglung oracle of protector Dorje Shugden was the key to the miraculous escape of His Holiness and his entourage to India.

There have been multiple efforts to distort this historical truth by publishing new 'historical' books, films etc., yet it remains an unchangeable fact of history by the presence of still living eye-witnesses of the time, who participated themselves in the struggle: Some old monks, who had accompanied His Holiness on that secret journey as his life guard are still living, their testimony was shown on Swiss TV in January 1998. They now sadly are a victim of this discrimination. Mr. Lithang Atar, who was an active member of the Khampa-guerilla, left his testament for the world on a video-recording, before he passed away in 2006.

The great help and service on part of Dorje Shugden for the escape of His Holiness in 1959 as well as for the escape in 1951 up to the border of India had pleased His Holiness so deeply, that he composed a beautiful praise to the deity. Both in Tibet and in exile His Holiness showed a great favour for Dorje Shugden, so that even in his private ritual monastery, Namgyal Dratsang, the puja of this protector was regularly offered along with pujas for a host of other protector deities of ancient Tibet and past and present Dalai Lamas.

This special connection of His Holiness to the deity Dorje Shugden caused the state oracle to become deeply jealous and it began to extend deceptive influence on His Holiness and some other persons in order to change the positive picture of Dorje Shugden. A direct intervention of the state oracle on this issue occurred just at the moment when His Holiness was preparing to take the initiation of Dorje Shugden from his tutor Kyabje Trijang Dorje Chang. His Holiness had personally requested to receive this initiation. Through causing postponement and finally giving up of this plan the state oracle become confident about his influence on His Holiness, and continued to present more and more weird reasons for abandoning Dorje Shugden.

The slander varied and worsened year by year. First the oracle started off saying, "Dorje Shugden a powerful deity, only to be worshipped by beings with high realizations. However worshipping this deity would upset Goddess Palden Lhamo (a superior protecting deity, who does not have an oracle)". Then he said "the deity is appropriate to be worshipped by an individual, but not by a group". Then it was "Dorje Shugden is a deity, suitable to the others, but not to the successor of the 5th Dalai Lama and those working for the Gaden Phodrang Government established by the 5th Dalai Lama." At another occasion: "Dorje Shugden is a spirit born out of a Kagyupa-monk who hated the Tibetan government, and not the incarnation of Tulku Dragpa Gyaltsen" (as it is well-known). At other times: "Dorje Shugden is the spirit of Tulku Dragpa Gyaltsen, whose Samaya bond to the 5th Dalai Lama was not good, thus it is harmful for this government." Then he said: "Tulku Dragpa Gyaltsen was a good lama, whose works of composition are praiseworthy, therefore Dorje Shugden cannot be the

spirit of such a master." And then: "Tulku Dragpa Gyaltsen himself was a false Tulku, who came to be among the candidates for the 5th Dalai Lama and failed to be chosen, but through clever tactics of his mother on the first Panchen Lama Choe Kyi Gyaltsen, he was recognized as the fourth reincarnation of Panchen Sonam Dragpa (the teacher of 3rd Dalai Lama), but was then born as an evil, trouble-making spirit to harm the Tibetan government."

It is amazing to see, how the radical contradiction in these progressive 'prophecies' does not seem to matter at all to those seeking advice from this oracle.

In addition to the state protector, there exists a 'vice state protector', Gadong, who also has an oracle, but this oracle never spoke since the son took over the position after the passing away of his father. Thus the state oracle sought to reinforce his influence by bringing in some other new oracles, who mysteriously came from Tibet; a man and a woman, claiming to speak for a certain Tibetan god and a goddess. They were adopted by the state oracle as his assistants, without judgement of their validity, and at once joined in his efforts of denouncing Dorje Shugden. Under such circumstances of oracles the slander of Dorje Shugden took its heaviest form in the beginning of the nineties, by blaming him as "a Chinese demon, responsible for everything that goes wrong in the Tibetan government, most harmful for the freedom of Tibet, and heaviest of all, harmful for the life of His Holiness".

Although such baseless defamation of the deity Dorje Shugden was repeated by the oracles during 25 years, it did not produce the desired effect on the people, who do not trust the words of these oracles in general. And in particular the predictions of the state oracle about the future of Tibet and the government's policy have continuously proven to be wrong. Here some of his prophecies: "I will send ten billion divine soldiers to China, and Tibet's freedom will shine in the year of the dragon" (1988). And similar prophecies for the year of the pig (1995), and again for the year of the bull (1997). Sometimes he says: "Dorje Shugden had been destroyed by the great masters at the time of the 5th Dalai Lama". At other times: "Dorje Shugden is the most actual and harassing demon that is bothering His Holiness and the Tibetan government at present". Sometimes he advised the government to pursue full independence of Tibet, at other times he advised for autonomy under China, and again at other times to make effort for the so-called 'middle way policy'.

Thoughtful Tibetans neither believe that the freedom of Tibet can be given by gods, nor do they believe that it can be taken away by any demons. However, when His Holiness started to repeat the same slander of the deity Dorje Shugden publicly in 1996 with the harsh wording "if you want me to be damned and do not care about Tibetan freedom, then go ahead worshipping this evil spirit", then it has another impact on the Tibetan people.

Violence, Destruction, and Death

Nothing fans fanatic concern of Tibetans more violently than the thought that His Holiness' life could be in danger. H.H. the Dalai Lama, deliberately giving this as a reason for justifying the ban of Dorje Shugden, triggered within a few weeks heavy discord, fights, and destructions of holy images. The repeated pleas of concerned individuals were ignored by the office of H.H. the Dalai Lama.

Manipulation of Public Opinion

The Indian press initially reacted with critical reports regarding the new developments in the Tibetan community. From the West came concerned questions about how the actions of the exile government could be compatible with freedom of religion and democracy. The exile government soon carried out an extensive campaign to shape public opinion. These were aimed especially at Tibet support groups, Buddhist centres, and the Western media. The Indian police force was also strongly misinformed.

The original reasons that "*the worship of the deity is a danger to the Dalai Lama's life and the cause of Tibet*" was quickly questioned in the West. How could the worship of a deity endanger the Dalai Lama? What is the cause of Tibet? Is it a political or a religious issue?

New justifications were created which sounded more credible to western ears. Dorje Shugden was depicted as an evil spirit destroying the harmony of the Buddhist traditions of Tibet, and the ban of its worship was declared as a means for "safeguarding the profound and philosophical Tibetan Buddhism from degenerating into spirit worship". Thus the great number of Tibetan people who adhere to Dorje Shugden traditionally were declared to be a small minority and demonic sect. To the shock of many knowledgeable people, the first (and after disrobed) American Buddhist monk, who has the prestigious position of professor at the university of Columbia, even dared to label Dorje Shugden worshippers as 'Taliban' in time magazine.

The justifications for the ban, as they are given by His Holiness in the West, look reasonable at first glance. Yet, they are merely 'made up justifications', lacking real truth:

In comparison to many other religious groups and schools, the harmony between the four Tibetan Buddhist traditions is remarkably good. For example, 1500 monks from all four traditions lived together after their escape from Tibet in a place called Buxaduar in India. They lived in great harmony, like in one family - and remarkable to note: Most of the Gelug- and Sakya-monks there were Dorje Shugden practitioners. There are no inter-traditional conflicts or disputes of any kind. Disputes are primarily within one tradition, such as problems due to reincarnations, such as the two Karmapas, which has led to a division within the Karma-Kagyü. The current deity-issue created by the exile government is a dispute within the Gelug-tradition.

The second reason His Holiness gives, implies the objective of reforming Tibetan Buddhism through reducing the multitude of deities. However, the reality is, that all four schools of Tibetan Buddhism recognize thousands of deities, among which hundreds are protector deities. Some of these deities originated in India, others in Tibet, and among those some are pre-Buddhist, others are of Buddhist origin. None of the Tibetan lamas, including His Holiness, have any interest to reduce even one of these deities. This is particularly the case for the monasteries closely linked with His Holiness, like Namgyal monastery and Nechung monastery, where more protecting deities are worshipped than in any other community, and the fervour of their deity worship is stronger than ever, well along with a number of new prayers to such gods recently composed by His Holiness himself. At least four oracles are consulted regularly by His Holiness and the exile government for various purposes. Such close reliance on oracles was not common even in old Tibet. Therefore, this ban has nothing to do with reforming Tibetan Buddhism, but rather with personal disfavour towards Dorje Shugden.

The fame and respect of H.H. the Dalai Lama though seemed enough to make it easy for the exile government to spread false statements. If one looks for true accounts of the history of

Dorje Shugden, this can be found in many writings of important Sakya- and Gelug-masters of Tibet of the past 300 years.

Searching for justifications

Some time after the ban was issued, the exile government began to install a special research group, with the hope to find eligible historical support in the works of early masters that might be usable as justification of the ban. What this research then came up with were three verses among the earlier works of the 5th Dalai Lama. These verses had been written during the short period of discord, which then existed between the 5th Dalai Lama and the newly arisen deity, whose identity was then not yet understood. In course of the ensuing events the great 5th Dalai Lama recognised the true nature of the deity, repented, and composed the first prayers to the deity, and thus discredited the previously composed three verses.

Out of the more than 30 large volumes of the open and secret works of the great 5th Dalai Lama on various subjects of Dharma and Tibetan culture, those three verses are the only writings that were widely distributed and thus made available to the general public. In the monasteries it has been made compulsory to recite these verses. Regarding the other remarkable works of the 5th Dalai Lama, besides being known to a few scholars, the majority of the people does not even know about their existence.

As for the prayers to Dorje Shugden that were composed by the 5th Dalai Lama, the exile government now proclaims them not to exist among the works of the 5th. If true, this would not be surprising, because what is *included in* or *omitted from* collected works is in the hand of the person compiling these. The great poet and yogi Longdoel Lama Rinpoche has said: "Not all the teachings of a master are necessarily contained in his collected works, for example: the pure vision long-life-sadhana called *chime dorje sog shing* was composed by the victorious Sonam Gyatso (3rd Dalai Lama), but it is not contained in his collected works". Besides, the issue of which Sutras are contained in the Tripitaka (collected teachings of the Buddhas) according to Theravada and Mahayana Buddhism is still a subject of discussion.

However, it seems to be the policy of the exile government to stress items that cause division, rather than point to the items that would cause reconciliation.

A second concrete reference which is quoted over and over again, is the single one mentioning of the name *Dolgyal* in the biography of master Changkya where the biography narrates an episode of master Changkya's Guru, Trichen Ngawang Chogden, expelling 'Dolgyal' from Ganden monastery. However, the hazy portrayal of the episode in that very point is also naturally refuted and clarified by the very work of master Chankya himself in the biography of his Guru Trichen Ngawang Chogden. In this biography master Changya clearly mentions what Trichen Ngawang Chogden has expelled is a 'Gyalpo', instead of 'Dolgyal'. 'Gyalpo' is a general name used for all the deities and spirits born as incarnation of former lamas or monks. Therefore hundreds of Gyalpos exist in the Tibetan pantheon, and the term does not only apply to the Dolgyal. The name *Dolgyal* is a short term for '*dol gyi gyalpo*'. *Dol* is the name of a place, where the first temple of Dorje Shugden was erected by the 5th Dalai Lama.

The state protector Gyalpo Kunga is also one of the chief Gyalpos of Tibet. Besides, it is a well-known fact that the Gyalpo spirit, which was expelled by Trichen Ngawang Chogden, is the so-called *Tagtse Gyalpo*, a spirit of the Tagtse estate, which is not far from Ganden monastery. The Samlo department of Ganden monastery took over this estate, and with it, adopted that spirit of the estate as a protector deity of the department. It was then worshipped in the

Ganden monastery in their department for some time, until it was expelled by the great master Trichen Ngawang Chogden, who at that time was the throne-holder of Ganden. The spirit was sent back to its estate, where it was worshipped by the villagers until 1959. So it is clear, that the spirit expelled from Ganden monastery by Trichen Ngawang Chogden is not at all Dolgyal (Dorje Shugden).

Still one more important reason to support this statement regards the next incarnation of Trichen Ngawang Chogden, who was also a Ganden throne-holder, with the name Trichen Tenpa Rabgyä. Out of his deep devotion to Dorje Shugden this master requested his disciple Dragri Choejor Gyatso to compose the first extensive Dorje Shugden ritual for the Gelug tradition, finding the first ritual composed by the 5th Dalai Lama too short. Until then there only existed an extensive ritual in the Sakya-tradition. Followed by this more extensive ritual other great Gelug-masters, like Shide Njungnae Lama, the great Serkong Dorje Chang, Tagpu Dorje Chang, Phabonka Dorje Chang, Kyabje Trijang Dorje Chang, and many more.

Repeatedly quoted as 'justification' are also some indirect short admonitions by masters like Phurchog Ngawang Jampa and Kachen Yeshe Gyaltzen. These admonitions were given with words like "the favour of reliance on a new deity is unsuitable". The master does not mention the name of the 'new deity' he is referring to, so such words are now interpreted as if they all refer to Dorje Shugden, which is a newly invented interpretation.

It was a well known fact, that these admonitions were referring to the state protector. Due to the 5th Dalai Lama receiving the political power, the influence of some *new deities* like the state protector have become more and more widespread in the Gelug-tradition. In the earlier period of the Gelug-tradition, in the centuries directly following master Je Tsongkhapa, there was no link of the tradition to state and political power. Therefore deities like the state protector also had no links with Gelug-tradition.

The principal protecting deities of Je Tsongkhapa were Mahakala, Kalarupa, Vaisravana, and Machen-Pomra. Machen-Pomra is the ruler of the great mountain carrying the same name. This mountain lies in East-Tibet, and is the source of the yellow river.

The deity Machen-Pomra is also known as the 'birth-place-god' of the region where master Je Tsongkhapa took birth. It is said, that this god followed Je Tsongkhapa as his protector when he travelled to central Tibet. This god is a Deva-Upassaka, and is also venerated commonly in Gelug-monasteries.

Apart from these few protecting deities, the many Tibetan gods and goddesses had little place in the Gelug-tradition. Even the veneration of supreme protectress Palden Lhamo only came into the Gelug-tradition due to its personal special link to the first and second Dalai Lama.

All the pomp and ceremony relating to state protectors and their entourage with this mixture of religion and state-affairs is a completely new development starting with the founding of the Gaden Podrang reign (the reign of the Dalai Lamas). Since the original seat of Gaden Podrang is in Drepung monastery, the monastery has also become the main seat of all those multitude of protectors. Drepung Deyang college for example, used to contain a very important Goenkhang (protector temple) with a huge representation of Nechung along with hundreds of other protectors in his entourage represented in most terrifying figures and masks.

These new developments in the major philosophical Gelug monasteries were the subject of the admonitions given by masters like Purchog Ngawang Jampa, and master Yeshe Gyaltzen.

Dorje Shugden has no rank and no position as the state deities have, and also never had any influence of this kind on any community. Therefore, Dorje Shugden always was and remains a pure protector of Dharma alone, relied upon by many great masters and their followers.

Thus, apart from such a few, misinterpreted references, there is not a single valid argument to disqualify the practice of this great Dharma protector. On the other hand, the true and clear sources affirming the extraordinary qualities of this deity are abundant among the works of earlier and later indisputable Sakya- and Gelug-masters. More extensive accounts and references to this subject will follow on this site.

The Dorje Shugden Devotee's Charitable and Religious Society

In April of 1996, the Dorje Shugden Devotee's Charitable and Religious Society was established. Its aim is to restore religious freedom and human rights to those who worship and rely on Dorje Shugden across the world.

A Conflict with a Solution

H.H. Dalai Lama has the tendency to trace the issue over Dorje Shugden to the 5th Dalai Lama. Fact of history is, that whatever negative circumstances have occurred at that time, they were wholesomely resolved by H.H. 5th Dalai Lama recognizing Dorje Shugden as a powerful Dharma protector. The 5th Dalai Lama then composed the first prayer dedicated to the deity and helped to found the first temple of this deity in Lhasa, called Trode Khangsar, and entrusted such monasteries as Nyanang Phelgye Ling and Chong-gye Riwo Choeling to the protection of Dorje Shugden. Still now-a-days these monasteries are housing the holy image of Dorje Shugden they received from the 5th Dalai Lama and carry on with the prayers of the deity composed by the great 5th one.

However, through those unfortunate wrong influences, the present H.H. Dalai Lama tries to give existence to a trouble, which has been nonexistent for the last 300 years. Many thoughtful observers find this most unfortunate to occur for a Tibet, that is going through a most difficult time of its history, and having more than enough concrete problems to be solved on a human level.

This conflict was started by the present H.H. the Dalai Lama, and it can also be ended by him at any time, if he wishes. Up until now, H.H. the Dalai Lama has done nothing to settle the dispute, instead he caused it to escalate, as if the annihilation of Dorje Shugden has become the most important objective to be pursued in his very life.

We exile Tibetans dependent on the good favour and support of the West, like many other people in the world. If the western media would therefore recognize and accurately represent the current behaviour of the Tibetan exile government, changes in this government would certainly happen, and this embarrassing situation would improve.

Chronology

July 18, 1980

H.H. the Dalai Lama said at Sera Monastery, Karnataka State: "In summation of my reviews, I am not saying Gyalchen is not an authentic deity. In any case, for those who mainly hold Palden Lhamo or Gyalpo Kunga (state protector), whether it be a great master or a monastery, it does not abode well to worship Gyalchen."

H.H. the Dalai Lama orders to close down a small Shugden temple near the main hall of Sera monastery in South India. The temple had been attended by Lamas and senior monks from Sera-Je and Sera-Mey monasteries. A new little temple of state protector Nechung was erected under the command of the exile government in the courtyard of the monastery. Likewise in all Tibetan settlements.

1983

H.H. the Dalai Lama orders the removal of Dorje Shugden statue from the main prayer hall of Gaden Monastery, the main monastery of 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 broke up.

1986

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

Events in 1996

March 1996

The only independent newspaper in Dharamsala, known as 'Democracy', had to stop publishing.

March 10th, 1996

During annual teachings at the Thekchen Choeling Temple in Dharamsala, H.H. the Dalai Lama imposed the 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 us 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, 96

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

March 30th, 1996

The Private Office of H.H. 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.

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 H.H. the Dalai Lama were sent to the abbots of various monasteries in South India.

April 5th, 1996

H.H. 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, H.H. 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 am, a group of nuns went into the abbot's chamber and dragged a Dorje Shugden statue into the street by using a rope attached to its neck. This statue in the Gaden Choeling Nunnery, which was consecrated by His Holiness Trijang Rinpoche, the junior tutor of H.H. the Dalai Lama, H.H. Ling Rinpoche, the senior tutor of H.H. the Dalai Lama, Kyabje Song Rinpoche and Kyabje Rato Rinpoche. The perpetrators, Lobsang Dechen, disciplinarian of the nunnery, assisted by nun Tenzin Tselha and Dolma Yangzom, spat at, sat on, broken up into pieces, and then thrown the remains into the town's garbage dump.

April 9th: 1996

The Tibetan Freedom Movement bars 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:

“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’

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

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

* Representatives of H.H. the Dalai Lama's Private Office start to arrive in the monasteries and Tibetan settlements to generate 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 said that everyone must abide by the ban. Drepung Loseling Monastery distributed a form, saying that anyone who does not sign will be immediately expelled from the monastery. So many monks including Dragpa Rinpoche moved 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 were taken on behalf of frightened Tibetans on an all night car journey to the Shugden temple in Gaden Shartse monastery. In Bylakuppe, when a search party was looking for Shugden images, an attendant of the young Lama Dakyab Rinpoche told that 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 announced a strict ban on worshipping Shugden. In the evening, the windows of the house of Kyabje Dagom Rinpoche, a prominent devotee of Dorje Shugden, were smashed. An atmosphere of intimidation pervaded the monastery. Kyabje Dagom Rinpoche's disciples complained to the abbot, but were ignored. The abbot ordered to sign a declaration to give up the worship of Shugden. Two monks from Ngari Khamtsen showed up at the Shugden temple at Gaden Shartse monastery, weeping and saying that although they didn't want to give up their religious belief, they had no choice but to sign, or face immediate expulsion from the monastery. One of them left the monastery next day.

April 25th: 1996

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

April 26th: 1996

Hayagriva puja group of Sera-Je monastery received a special commission from the Private Office of H.H. the Dalai Lama to perform 21 days exorcism of the deity Hayagriva Tamdim Yangsang against Dorje Shugden and its worshippers. Bari Rinpoche was asked to preside the exorcism. In return the Private Office offered him to be the next year Geshe Lharampa with exemption from Geshe exams.

In late April: 1996

Zungchu Rinpoche collected signatures from Shartse schoolchildren. A 11 years old monk asked what it was for. Zungchu replied that it was a form to find western sponsor for school children.

April 27-30, 1996

A period of great tension in the monasteries of South India. There was fighting among monks from Gaden and Drepung. At Gaden Jangtse monastery, a monk was beaten by supporters of the ban and had to be hospitalized. Windows of prominent Shugden worshippers were smashed.

May 1st: 1996

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

May 9th: 1996

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

May 10th: 1996

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

May 10/11, 1996

The Tibetan Youth Congress convenes and resolves to implement the ban in every Tibetan settlement. House to house searches start; statues, paintings, 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 had to leave the country for the time being.

May 24th: 1996

Shugden Society receives a letter dated May 22, 1996, under the name of Kalon Sonam Topgyal, announcing that now there will be a complete ban on Shugden:

"...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 restricted permission for Geshe Cheme Tsering from travelling abroad to lead a cultural tour to raise funds on behalf of his monastery, Shartse, situated in Karnataka State. (Geshe Cheme Tsering is a devotee of Dorje Shugden and general secretary of 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 either 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 practice (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

The 8-point resolution was passed by the Tibetan peoples' parliament to impose a ban on worshipping of Shugden. It is a comprehensive, clear and worthy standard of do's and don'ts for both the public and private individuals.

June 19th: 1996

Tibetan Women Association sent a letter to Gaden Tripa, the head of 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 only the 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 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 Dolgyal (Shugden) are not allowed to attend this empowerment. By order of the Private Office of H.H. the Dalai Lama." (Dolgyal is one of the names of Dorje Shugden, which the Tibetan administration is inclined to use in place of Shugden, thinking it to be a derogatory name.)

July 13th:

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 H.H. the Dalai Lama.

July 13 to 14,

Mundgod, South India. Over 700 monks, devotees of Dorje Shugden, conducted a peaceful protest against the suppression of Dorje Shugden. There were eleven monks from Serkong House who joined the march. As a result, these monks were expelled from their college. On August 6, 1996, in the name of the Tibetan settlements in Mundgod, the Tibetan exile government sent a letter to Jang-Tse monastery, appreciating the expulsion of these eleven monks from the monastery.

July 17th: 1996

A resolution of Tibetan exile parliament 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 the person is a worshipper of Dholgyal, he should be urged not to come to any teachings such as Tantric empowerment given by H.H. the Dalai Lama."

Mid-July, 1996

Ms. Chogpa, 70 and a widow, in Rajpur Tibetan settlement, near Dehradun, U.P, was harassed beyond tolerance by local Tibetans and her neighbours. Helpless against so many people, she sold her home, kitchen, and small vegetable garden for Rs 5000. She took shelter in Lama Camp No 1, Mundgod, Karnataka State.

July 11th: 96

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

July 1996

* 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, H.H. the Dalai Lama's female oracle Tsering Chenga alleges that some thirty members of Dorje Shugden Society will attack H.H. the Dalai Lama during the initiation. Elaborate security measures and searches show this to be a false prophecy and a false alarm. There is no one from Dorje Shugden Society.

July 25th: 1996

A letter 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

11 young monks were expelled from the monastery on the ground that they demonstrated against H.H. the Dalai Lama. Along with 300 monks of Shartse monastery, they took part in a peaceful demonstration against the ban at Gaden 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 Tibetan people's deputies, gave a speech to the gathering monks in the assembly hall of Sera Lachi.

“...Dorje Shugden and Nechung (state protector) are both Bodhisattvas who reached high grounds.”

August, 1996

The Secret Society of Eliminators of the external and internal enemies of Tibet announces 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 give the death penalty... As for the reincarnations of Trijang and Song Rinpoche, if they do not stop practising Dholgyal (Shugden) and continue to contradict with the words of His Holiness H.H. 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 8, 1996

Tibetan school children are taught a new song for the first time, called “Tibetan Cause,” including the lines: “All Tibetans, listen to the advice of His Holiness H.H. the Dalai Lama and rely on pure protectors. This is the Tibetan cause.”

October 4 - 6, 1996

The Board of Gelug teachers in Europe (19 members) meets and requests an audience with H.H. the Dalai Lama to discuss this issue. The audience is denied, with a letter from the

private office of H.H. 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 were too scared to ever meet again.

* Dorje Shugden Society meets with abbots from Sera, Drepung and Gaden in New Delhi. The abbots request an audience with H.H. 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 7-8, 1996

The house of the 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 Dorje Shugden Society, Mr. Thupten had given a number of historical accounts, showing the blatant injustice in the Exile Government's actions.

November 11, 1996

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

November 19 - 21, 1996

H.H. the Dalai Lama travels to South India to visit Tibetan Monasteries at Mundgod, without traditional request, an unprecedented move for a Dalai Lama. Shugden Society holds off a peaceful demonstration in the hope of reconciliation with H.H. the Dalai Lama, and petitions H.H. the Dalai Lama. They are denied the audience and H.H. 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, H.H. 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."

November 1996

H.H. 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 went into trance. One, a female oracle, *Tsering Chenma*, began attacking Dorje Shugden, saying that even within this congregation there are still those who practice Dorje Shugden. Another female oracle, *Yudonma*, then pointed to a Lama called Jangmar Rinpoche from Drepung Loseling monastery, aged late 60's, originally from Gyalthang province of eastern Tibet, and started shouting, "This Lama is bad, he is following Dorje Shugden, take him out, take him out!" She then started pulling his robes and grabbing his head. The Lama got up and slapped her twice. A scuffle broke out between Jangmar Rinpoche and his attendants on one side, and the oracle and monks from Nechung monastery on the other. Thus the lama was expelled. Next day he reported this incident to His Holiness directly and His Holiness said: "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." Thus he resumed his place.

November 21st, 1996

Excerpt from an address delivered by H.H. the Dalai Lama on Nov. 19th to Nov. 21st at Lama Camp No.1, Main Prayer Hall

(By Geshe Cheme Tsering)

1) In the hopes of a reconciliation speech, devotees of Dorje Shugden have called off their proposed peace march. They published this in the local paper also. They even called personally on the Deputy Commissioner as well as the SP of Karwar to assure the concerned authorities about this good will gesture. The office of the Shugden Society in Delhi even sent a delegation to request an audience with H.H. the Dalai Lama, in the hopes of reconciliation during this visit. The Private Secretary, Mr. Lobsang Jinpa, told the delegates there is no point in seeing His Holiness by the delegates if they do not want to give up their worship of Dorje Shugden.

2) On Nov. 20th, at Drepung lama camp, H.H. the Dalai Lama gave teachings and a talk from 8am to 11am. The highlight of his talk was on two topics:

a) On his part, H.H. the Dalai Lama said, he was 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 again much more be striving for genuine autonomy under China rather than complete independence. As times change later on, independence can be mooted;

b) 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 significant contradiction to allegations made by the exile Tibetan govt. earlier this year that the worship of Dorje Shugden poses danger to H.H. the Dalai Lama's well-being, the Dalai Lama himself assured the public that 'there is no need to worry about his well-being', adding further that 'he is confident of living up to the age of eighty' at least.

3) Background:

On this day, there was a monastic debate examination. Members of both Shartse and Jhangtse monastery (approx. 2,000) participated. The program began at 2pm, and lasted till 7.30pm. During this program, at about 6 pm, H.H. the Dalai Lama spoke and delivered an address.

Excerpts:

"When I was visiting sera monastery (in Byalakupee, Nov. 15-18, 1996), a representative of Shartse and Jhangtse monastery called upon me, formally inviting me to visit these two Monasteries. I playfully asked them about recent demonstration 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 they should 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 Ganden Phodrang Tibetan govt. 'You might feel that by publishing letters, pamphlets etc. against this ban, H.H. 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, H.H. the Dalai Lama stood up from this throne, and pointing at his left and the right, asked: 'which is Shartse and which is Jhangtse'. Then, pointing towards the Shartse section, His Holiness remarked: "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."

Events in 1997

Feb, 5, 1997

The monk director of the Dialectic school, who entertains close ties with Taiwan, was murdered in Dharamsala, together with two of his assistants right in the midst of their school during daylight. The Indian Press, informed by the Exile Government, immediately linked the murder with Shugden devotees.

Feb. 9, 1997

About 40 Indian police, including the police chief of Dharamsala, travel down to Delhi to arrest the leaders of the Dorje Shugden Society in the middle of the night without a court order. They were then celebrating Tibetan New Year in the society. The five accused leaders receive anticipatory bail from the Delhi Court, and are released the next day without charge.

Feb. 14, 1997

The five leaders of Shugden society go to Dharamsala voluntarily to cooperate with the investigation. They are held illegally under tight security in a hotel (to avoid habeas corpus which only covers being held in a police station) for nearly two weeks, interrogated eight hours daily without food, water, or any facilities, or permission to see their lawyer, or contact with their families.

Feb 1997

The Dharamsala Tibetan Administration alleges the hit-list of officials including H.H. the Dalai Lama, comes from Dorje Shugden Society. There is no proof. Indian government pays IRs 4.6 million for the security of Dharamsala officials.

March 2, 1997

The Shugden Society releases a press release, refuting the allegation that the society was involved in any way in the murder of Lobsang Gyatso and his two attendants.

March 3, 1997

The five leaders of the Dorje Shugden society are released from Dharamsala and return to Delhi. There is still no evidence of their wrong doing.

Before March 10, 1997

H.H. the Dalai Lama encourages newcomers from Tibet in very clear terms to fight the Dorje Shugden followers.

March 12, 1997

It is reported that sources in the Tibetan Administration in Dharamsala tell a prominent American journalist (Tim McGirk, Time Magazine) that they have no proof at all of any wrong doing by the Dorje Shugden Society, and that Dharamsala believes the murders were committed by the Chinese.

March 13, 1997

The five leaders of Dorje Shugden Society receive anticipatory bail from Delhi High Court. There is no evidence of wrongdoing. The Police officer responsible for the illegal detention in Dharamsala is reprimanded by the Delhi Court.

March 17, 1997

In anticipation of H.H. the Dalai Lama's visit to Taiwan (March 22- 29, 1997), statements against Dorje Shugden and prominent masters of the tradition are circulated.

March 26, 1997,

Prominent Taiwan newspaper refuses to run an ad by private Taiwan individuals of an open letter to H.H. the Dalai Lama, requesting to heal the split in the Gelug tradition.

Last week of March 1997

Tibetan Exile Minister Sonam Topgyal tries to bring up in the Tibetan Exile Parliament the suspicions related to Dorje Shugden Society. The under-secretary stops him. Parliament conclusion: since there is no proof of wrongdoing by Dorje Shugden Society, it is improper to discuss mere suspicion.

March 27, 1997

South China Morning Post: "H.H. the Dalai Lama said yesterday he had broken with tradition to accept US \$500,000 in donation from Taiwan people, vowing to use the funds for his exiled government. He said he normally did not accept money for his mass enlightenment lectures but agreed to do so because Taiwan was so rich."

April 1997

The leaders of Dorje Shugden society again travel to Dharamsala twice to participate in the investigation. No evidence of wrongdoing is found.

* April issue of TIBETAN REVIEW still reports news in the form of false allegations and rumours from an Indian newspaper 'Indian Express' published on February 4, 1997.

May 1, 1997

World Tibet News reproduces a translation of an article that appeared in the Indian Newspaper 'Jansatta' printed in Chandigarh on April 28th. Several aspects of this report give serious grounds for concern.

May- July, 1997

Legal proceedings are unduly drawn out, even though there is no evidence against the leaders of the Dorje Shugden Society. Sources in Dharamsala believe the exile government is trying to interfere in the legal process. Dharamsala wages a slanderous media campaign against the Dorje Shugden Society in Delhi and anyone abroad whom Dharamsala perceives as political opposition, in England, Germany, and Italy (July).

The difference in views gets more entrenched: Buddhists who rely on Dorje Shugden claim H.H. the Dalai Lama's ban has caused divisiveness in the exile community, while Dharamsala insists it is Dorje Shugden. The former say they are loyal to H.H. the Dalai Lama and only want their religious freedom to practice as they have for centuries. Dharamsala brands them as anti-Dalai Lama.

May 16, 1997

Advice given by Lama Zopa to his students: Therefore, it becomes very important to support His Holiness and to fulfil His Holiness' wishes. For that reason, Kopan Monastery stopped doing this practice. This was done for His Holiness. This does not mean that Pabongka Dechen Nyingpo, His Holiness Trijang Rinpoche, and His Holiness Song Rinpoche have made mistakes. It does not mean they are wrong. Nor does one have to look at the protector as evil. For us ordinary people it is difficult to judge, because we cannot see these lamas' minds. Another side of the teaching is that it is mentioned that the protector is an Arya Bodhisattva, a manifestation of Manjushri. So, then, there is also the risk of our creating very heavy karma in that context.

However, Lama Zopa's point of view has dramatically changed in the recent years and he now takes a leading role to spread the anti-Dorje Shugden campaign all over the world, up to calling personally the older students of Lama Yeshe and advising them to give up Dorje Shugden, saying that they are thus making a delighting offering to H.H. Dalai Lama. All his own masters, Kyabje Trijang Dorje Chang, Kyabje Song Dorje Chang, the Most Venerable Geshe Rabten Rinpoche, Venerable Lama Yeshe, all had Dorje Shugden as their main protecting deity. Lama Yeshe introduced his centres to this deity and invited Kyabje Song Rinpoche to perform blessing rituals for the sake of the flourishing of these centres. Now many of them have given that up, due to the new action of Lama Zopa.

June 6, 1997

Amendment of the Tibetan constitution:

Original Version: The Chief Justice of the Supreme Court: The chief justice of the Supreme Court should be a Tibetan nationality, and in a court of law...need not be referred to...

New Version: The Chief Justice of the Supreme Court: The chief justice and two other justices of the Supreme Court, in addition to being a Tibetan national, should not be a devotee of Gyalchen Shugden and in a court of law... need not be referred to.

1997

Advertisements from Tibetan Newspapers known as She-Ja and Bokyi Dhubab state that everyone who resists H.H. the Dalai Lama must be treated ruthlessly by all means, including violence. The secretary of the association responsible for these ads, Tashi Wangdu, president of the Tibetan Regional Council, states that his actions were in accordance with the wishes of the Tibetan exile government and that violent threats are made against people who do not accord with the wishes of H.H. the Dalai Lama.

June 19, 1997

Office of H.H. the Dalai Lama sends a letter to Gaden Monastery instructing that monks requesting full ordination from His Holiness must submit a letter from their abbots, certifying that none of them have any connection with Dorje Shugden.

June 25, 1997

Lobsang Jinpa, Private Secretary of H.H. the Dalai Lama's office wrote to monk Jampa Wangyal: "...on this visit (to Tibet), do your best to advise your acquaintances on the issue of Protector worship. A sum of Rupees 300,000 (US \$ 7142.85) is being provided for construction of the new monastery (Saluga, India)."

July 3, 1997

Dr. Lobsang Thubten's house (sec Nov, 7/8), which was under police protection, had been vandalized. When he and his family went with police protection to check on it, a mob of three hundred Tibetans attacked them with bricks and iron bars. A monk recently arrived from Tibet went into the crowd and got severely beaten to the point of unconsciousness. The local police stood by and the family had to save him from being killed. He had to be hospitalized. A journalist's camera got taken by the mob. Only after the Provincial Armed Constabulary' (PAC) was deployed did the family get some protection. The police forcibly removed the family's possessions and loaded it onto a police truck, insisting that they could otherwise not get out alive. They returned to Delhi.

July 9, 1997

Dhomey Association (Regional group from Amdo) circulates a resolution and their "patriotic request" which amounts to inciting their members to be in no uncertain terms to fight the enemies, i.e. the Dorje Shugden groups in general, and specifically singling out Geshe Dragpa Gyaltzen, spokesperson of our Society.

July 14, 1997

A letter signed by 73 residents of the Tibetan community of Majnu-Ka-Tilla, Delhi, is written to the Commissioner of Police in New Delhi, asking for police protection. This letter makes clear their fear and their feelings of isolation and helplessness in the face of hostility within the exile Tibetan community.

July 25, 1997

The five leaders of the Dorje Shugden Devotees Charitable and Religious Society in Delhi receive bail from the local Dharamsala court. This clears them of any connection to the murders.

A writ is filed in and accepted by the Delhi High Court to protect the lives and property of the Dorje Shugden Society's members who have been threatened by Tibetan social groups.

September 18, 1997

The Tibetan exile government's Department of Security publishes information on 10 prominent opponents of H.H. the Dalai Lama's ban against Dorje Shugden, as the so-called 10 most hated enemies of Tibet and H.H. the Dalai Lama. These profile their names, addresses, occupation, photographs, and contain false, unproven, and defamatory allegations. This information is widely distributed in the Tibetan settlements, as well as posted on walls. (Three of them feature in a Swiss news report 10 vor 10 January 1998).

The information on one of the people includes the names and addresses of his brothers. One brother repudiates him, another flees the country, and the third changes his name and moves to an outlying settlement.

Another gives details about where the children of one of the dissidents are being educated. Because of this and due to death threats made by telephone. One saying to the man's six year old daughter, "We will kill your Daddy". The man sends his family abroad for their safety.

September 20, 1997

During the summer session of the exile Tibetan People's Assembly, reference is made to a second signature campaign against the worship of Dorje Shugden, which had been held among 200 government employees in Dharamsala on September 17th.

October 8, 1997

H.H. the Dalai Lama says publicly that possibly followers of his own master, Kyabje Trijang Rinpoche, were involved in the murders of February 1997.

October 14/15, 1997

H.H. the Dalai Lama continues to increase the pressure on Dorje Shugden practitioners by stating that monks from Sera-Mey Pomra Khangtsen and Dhokhang Khangtsen of Gaden Monastery, who continue to practice Dorje Shugden, do not like him; a statement designed to inflame opposition to these monasteries.

October 17, 1997

10-points resolutions adopted by the parliament, during the fourth session of the 12th Tibetan parliament, signed by Thubten Lungrik:

- 1) To extend repeated support to all the resolutions adopted by the Tibetan peoples' parliament on June 6, 1996 by general consensus, and thereby arouse the interest of the general public on the intent of those resolutions;
- 2) To continue clear campaign about the negative aspects of worshipping Dholgyal (Shugden), and to lay emphasis on the distribution of literature, audio and video cassettes to the general public;
- 6) In particular, effort has to be made with respect to the monastic colleges. Efforts should be made to ensure that restrictions against the worship of Dholgyal (Shugden) in these monasteries, which are already in place, should be continued.

11) There should be complete ban on the worship of Dholgyal (Shugden). Tibetan Govt. offices, NGOs, Private individuals should as a whole make this possible.

December, 1997

H.H. the Dalai Lama, in an interview in the American Magazine Mother Jones, says: "...if there is the situation such that there was only one learned lama or genuine practitioner alive, a person whose death would cause the whole of Tibet to lose all hope of keeping its Buddhist way of life, then it is conceivable that in order to protect that one person, it might be justified for one or ten enemies to be eliminated - if there was no other way."

December 4-6. 1997

The Private Office of H.H. the Dalai Lama interferes in the internal affairs of Sera-Mey monastery by ordering the removal of the recently elected disciplinarian, one of the three highest offices within the monastery, on the grounds that he is a Dorje Shugden worshipper.

December 25, 1997

In the light of the forthcoming visit to Sera-Mey monastery by H.H. the Dalai Lama, Mr. Tashi Wangdu, the minister for Tibetan exile government, visits the office of Sera-Mey monastery. He directs that seven monks out of 600 monks of the Pomra Khangtsen will not be allowed to attend any of the forthcoming programs during H.H. the Dalai Lama's visit. One of these seven monks is Ven. Ngawang Namgyal (75), the head of Pomra Khangtsen. No reason is given. Later, he orders that none of the 600 monks of Pomra can attend H.H. the Dalai Lama's teachings. Petitions requesting to be allowed to attend H.H. the Dalai Lama's teachings sent by Pomra Khangtsen to the Minister of Security on December 26 and 27 are ignored.

December 29, 1997

H.H. the Dalai Lama arrives at Sera Monastery at 1 p.m. Without prior warning he gives his first talk at 2.00 p.m. during which he says that "anyone who worships Dorje Shugden, if they do not want H.H. the Dalai Lama to die, should get up and leave the prayer hall."

December 30-31, 1997

H.H. the Dalai Lama's Private Secretary, Lobsang Jinpa, sends a message via the abbot of Sera-Mey, saying that those students who have successfully completed their Geshe degree studies but who engage in the worship of Dorje Shugden will not receive any certificates for their examination. These include seven senior students who give regular classes at the monastery. Five of them respond by saying that if this is the condition required for them, they will not accept their Geshe degree. The Private Office later retracts this condition and the students receive their certificates.

Events in 1998

January 2, 1998

During the inauguration of the debating courtyard of Sera-Mey monastery by H.H. the Dalai Lama, the monks of Pomra Khangtsen, who constitute about 75% of Sera- May 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 Dharamsala, who allege that the monks are a threat to H.H. 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. H.H. 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 thankha, until it is pointed out to him that it is not Dorje Shugden.

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

January, 1998

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

January 5-8, 1998

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

January 14, 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, in New Delhi to explore common ground as part of an exercise to resolve the current Tibetan religious crisis.

The UCO representatives asked the Society members for the "immediate closure" of their society. The society members offered that the society existed only to seek religious freedom restored and the ban lifted. Once these two are achieved, the society would automatically cease to exist. Deliberations continued for the whole day. The society pointed out that both H.H. the Dalai Lama and the Tibetan exile govt. had so far ignored all our petitions and personal appeals for redress of their legitimate grievance. "

Jan. 25, 1998

Second Meeting with United Cholsum Organization in New Delhi. The participants were the same as on Jan. 14. At this meeting, the Shugden Society made it clear to the Organization that it is not backed or funded by Communist China. The representatives accepted this fact with open heart. They said they would announce this fact publicly at the proposed United Cholsum Organization's convention in Dharamsala.

Feb. 26, 1998

Third round of meeting between the UCO and Shugden society. This is held between Ratra Ngawang (president of Dhotoe Province) for the UCO and Geshe Konchog Gyaltsen, Chatreng Gyurmey and Lobsang Gyaltsen of Shugden Society. Ratra Ngawang said that both their colleagues at UCO, Kashag and Tibetan exile parliament whom they met, observed that Shugden society is truly blameless in this crisis. It deserves every effort for reconciliation. The matter ultimately rests with H.H. the Dalai Lama, but in view of the rigid stand of H.H. the

Dalai Lama, they have met with dead end. **Ratru explained that the wishes of H.H. 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, Ratru said, yes, this is also the stand of the United Cholsum Organization.

March: First Week, 1998

Four monks who arrived from Tibet, from the monastery Sog-Shandrung, seek to participate at a public audience with H.H. 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 observes that unless H.H. the Dalai Lama personally orders him, he cannot sign such a declaration. After the audience, two give their signature, two don't.

March 22, 1998

Public meeting in Delhi on the religious crisis precipitated by the Private Office of H.H. the Dalai Lama. Participants, numbering 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 expressed genuine pain over the religious ban. He said this was a clear attack on Religious Freedom as guaranteed by the Constitution of India. He offered to discuss this issue with his colleagues in the government, to bring it on the floor of the parliament. Dolly Swami noted that as long as Tibetans live in India, their leadership has to live by Indian law. Every Indian leader or academic, who spoke on the occasion, expressed deep sympathy with all those Tibetans who worship Dorje Shugden and offered encouragement.

May 9-11, 1998

The first General Convention of Dorje Shugden Society was held at the India International Centre in New Delhi from 9 to 11 of May. About 100 delegates from various branches in India, USA, England, Italy, Spain, Germany, Austria, Holland, Switzerland, Hong Kong, Taiwan, Singapore, and Nepal gathered, to review the situation and exchange views on establishing a common plan of positive action.

July 22, 1998

The United Choelsum Organization based in Dharamsala issues announcement for a proposed Tibetan general convention in Dharamsala in August. The theme of the convention is about marginalizing devotees of Shugden in the Tibetan exile community.

August 22, 1998

Announcement from Dorje Shugden Society: "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. The United Cholsum Organization has time and again spread the allegation that the Dorje Shugden Society in Delhi has a connection 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 the Tibetan society. Therefore, we would like to ask the United Cholsum Organization to produce hard evidence to substantiate their allegations against the Society...

August 22, 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 to contribute towards reconciliation and restoration of religious freedom in Tibetan community.

August 25: Around 10 PM, 1998

Officer Dawa Tsering called Tibetan public at McLeod Ganj, Dharamsala, and told that busloads of Shugden activists have set out from Delhi, to destroy the Tibetan Cathedral, and there after to proceed towards H.H. the Dalai Lama's palace. The Tibetan public, including monks, gathered at the bus station of McLeod Ganj throughout the night, waiting to manhandle the delegation.

August 25: Midnight, 1998

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

August 26: Morning, 1998

All the 120 delegate members of the Dorje Shugden Society, including many old people and women, were forced to stay back at Samela village, on the outskirts of Kangra town. The delegates were stranded at Samela from 9 am till evening.

August 26: Evening, 1998

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

August 26: 10:30 pm to 2 am

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 govt's representative Samkhar Tenpa and Tashi Namgyal, to produce hard evidence, if any, to substantiate their allegation about the Shugden Society being funded by Communist China or Taiwan. In the absence of such evidence, the Shugden delegates added, the UCO should allow them to attend the convention where they will clear the public misconception about the matter once for all. The UCO delegates did not say anything about evidence. They only repeatedly pointed out that the delegates must return back to Delhi as they may be attacked, beaten, and killed by the Tibetans if they proceed towards Dharamsala.

August 27, 1998

Annual Convention of the Tibetan Youth Congress (TYC). at the Tibetan Children's Village (TCV), Dharamsala: H.H. the Dalai Lama, in the course of his opening address, said: "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 31, 1998

Resolution passed by the UCO convention reads: “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 His Holiness 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 Govt.) not disappoint the general Tibetan public (By treating those who worship Dorje Shugden against the ban imposed by H.H. the Dalai Lama on par with other Tibetan). 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 applying for or updating the green book (without which no Tibetan is eligible for any Tibetan exile Govt, benefit programs or foreign aid channelled through the Tibetan exile gov.) 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 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) newspaper. If these arrive by mail, they should be returned to the sender.

August 1998

* The Secret Society of External and Internal Enemy Eliminators makes its 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 was forced to stop his traditional studies and leave India.

Choktul Rinpoche, then lived in in western Europe and asked for audience each time, when H.H. Dalai Lama visited Europe. Choktul Rinpoche requested His Holiness' 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, H.H. 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 His Holiness, chose to change his life-style totally and now lives freely, concentrated in 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 H.H. the Dalai Lama, as it affect thousands of Western Buddhists. There is no reply.

September 2, 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 15, 1998

Mr. Phuntsok Nudrub (63), a devotee of Dorje Shugden and resident of Delhi, went to the Foreigners' Registration Office (FRO) in Dharamsala for renewal of his registration Certificate (Stay permit for Tibetan refugees in India). He was interrogated over two days, attended by officers of Tibetan Dept. of Security. The Indian officer asked Phuntsok if he is a worshipper of Dorje Shugden. Phuntsok said yes. On cue from Tibetan officers, the Indian officer observed that "as every other Tibetan, you can either accept H.H. the Dalai Lama or worship Dorje Shugden. You cannot be both." Phuntsok raised 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 refused extension of Phuntsok's stay permit.

November 23, 1998

Tibetan organization in Darjeeling and Kalimpong, India, sent a message to Samten Choeling Monastery (Est: 1952), which also houses the memorial stupa of Anagarika Govinda, that the delegates would show up shortly at the monastery to ask the monastic community to give up its traditional worship of Dorje Shugden. Next day, on Nov. 24, when Ven. Umze Thupten (71) heard the news through phone call, he suffered a massive heart attack and died on the spot.

June 10, 1998

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

December 21, 1998

The president of All India Singsha Bhutia Association, one of the largest Indian Social organizations in Kalimpong, writes to the Dept. 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 30, 1998

Upon instructions from the advance party for H.H. 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 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."

Events in 1999

January 13, 1999

H.H. the Dalai Lama paid visit to Trijang Labrang, the residence of His Holiness Trijang Rinpoche (1900-1981), his tutor. At a gathering of the Labrang's, H.H. the Dalai Lama says: "...during my visit to Switzerland, Lobsang said, 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 meet each other for the last time. During this private audience with H.H. the Dalai Lama, Ven. Choezed la, the eldest official at Trijang Labrang, mostly humbly pointed 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 requested that, to lift the suffering within the Tibetan public from this atmosphere, he may kindly consider revoking the ban.

To this, H.H. the Dalai Lama angrily said, "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 14, 1999

During the first public address at Drepung monastery, H.H. the Dalai Lama touched briefly on the Tibetan issue, and dwells on his ban on the worship of Dorje Shugden. Excerpt: “Dorje Shugden Society play games at 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 15, 1999

In Mundgod, the Shugden Society called 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, explained their situation in details. Excerpt:

“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 exile government through personal representation and delegations, as well as numerous petitions. Till date, however, there has been no sympathetic solution from the exile govt.'s side. This day, 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 principals for the sake of political expediency.

To these representations, the exile govt. officials responses: “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 (exile govt.) are caught helpless in between.”

May 1st week, 1999

In an informal meeting of local Tibetan organizations in Darjeeling with 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 24, 1999

Anonymous poster in Nepal:

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

Events in 2000

September 12, 2000

Three Thousand Tibetans came to Dhokhang Monastery at Shartse monastery. They attacked the monastery and its monks with stones and bricks.

December 14, 2000

The Delhi High Court has directed the Delhi Police to look into the complaints of torture of Lord Dorje Shugden devotees by H.H. 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 had been murdered. A division bench of Justice Usha Mehra and Justice K. Ramamoorthy after hearing the criminal writ filed by Dorje Shugden devotees' Charitable & Religious Society, directed the Deputy of Commissioner of Police (North) to look into the complaint and take decision in accordance to law within six weeks.

Events in 2001

March 20-21-22, 2001

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

April 2001

From Lama Zopa Rinpoche, spiritual director of the FPMT. Excerpt from a letter to Lozang Jinpa, private secretary to His Holiness H.H. 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."

Events in 2002

July 30, 2002

In an anonymous notice posted in Lama Camp no 2, along with the concluding meeting of this examination, 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 20, 2002

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

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

June 30, 2002

The letter was 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 till 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 8, 2002

For official announcement 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 (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 28, 2002

Sera-Jey abbot Dhonyoe, Gyumey Khensur Lobsang Tenzin, Geshe Wangdhu and Jangtse abbot had used their full force and power to let the monks of their monasteries to put their signature, saying that I have no connection with Dorje Shugden. At that time, seven monks were badly attacked.

Events in 2005

Jan 5 to 20, 2005

The names and photographs of seven people were sent to the police station and media. Their photographs were posted and they were reported to be serious threat to H.H. the Dalai Lama's life. Three are the monks who lived in the monastery for 20 years and became Geshes. As worshipper of Shugden, they were accused that they might attempt to assassinate H.H. the Dalai Lama during his Kalachakra ritual. The news of the threat fade away.

"The Tibetan authorities informed us that these persons might attempt to assassinate him during his stay in Amravati," said a police official. Police confirmed they had received reports from intelligence officials in Tibet about a serious threat to H.H. the Dalai Lama's life. The report said he faced 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." Let's see how many innocent and how many Buddhist lamas were tortured by such false accusations.

Events in 2006

February 14, 2006

A statue of Dorje Shugden was forcefully removed and destroyed along with a statue of Setrab by a few monks in the Nyakri-department of Ganden Monastery, Lhasa, Tibet. Some pilgrims seeing this reported to people in Lhasa and a few hundred Tibetans from Kham regions, particularly from Dagyab, for whom both these deities are very important, were shocked and alarmed and went up to the Ganden monastery to question the responsible for this sabotage. However, one man from Dagyab, who was working as a driver foresaw the dire consequences of a meeting between these people and the monks, and informed his boss. The Chinese police reached the monastery before these few hundreds of people arrived from Lhasa, and thus prevented direct clashes. The responsables for this destruction were then put under interrogation. The dozen of monks who had participated in the destruction were just carried away, following the two main instigators, who had to face legal consequences.

Such unrest and activity occurs inside Tibet due to strong denouncement by H.H. Dalai Lama at Kalachakra initiations, as well as due to sending people to Tibet with the particular mission to spread such allegations, as "the deity Dorje Shugden is harming the Tibetan freedom and is a danger for the life of His Holiness".

In similar acts houses of practitioners of Dorje Shugden and their relatives have also been attacked by planting heavy explosives. In some cases, when the responsables were caught by the Chinese authorities and brought to justice, the exile administration publicized these people as national heroes fighting for Tibetan freedom.

July 19, 2006

A house of a family in Lhasa known as a practitioners of Shugden was attacked by four Tibetan fanatics who wore masks and claimed to be Dalai Lama's messengers. The only person who was at that time in the house was their 20 year old son who was tortured and cut his fingers off and threatened that the next time they were going to cut his hands off and they will cut his head off if his family doesn't listen to Dalai Lama.

December 9, 2006

Dorje Shugden Society organized a Grand Puja in Delhi. Many senior Lamas, Geshe, and monks were invited from various monasteries including Sera and Ganden.

December 20/21, 2006

The 10th Anniversary of founding of Dorje Shugden Society and 5th International Dorje Shugden Summit was held at India International Center, New Delhi. The summit was attended by dignitaries, scholars, and delegates from 14 different countries.

Events in 2007

January 12, 2007

At the public speech at Sera-Mey monastery, H.H. the Dalai Lama accused the Dorje Shugden Society and Shugden devotees as murderers and beaters, and said "they receive money from China".

February 2, 2007

In the morning puja of Gaden Jangtse monastery, the abbot Lobsang Choepal declared that the monks who have no identity card must make a decision within two weeks. To get the 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 didn't get the ID from the monastery.

February 5, 2007

The society sent petitions to Prime Minister, Home Minister, and Foreign Minister of India, requesting them to stop the religious repression by the abbot of Gaden Jangtse monastery in South India, and let the devotees enjoy their religious freedom granted by Indian Constitution.

February 15, 2007

The delegates from women association and Youth Congress sought permission from the abbot to conduct peaceful demonstration in the monastery against Shugden devotees.

February 23, 2007

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

"Even the Head Reception Center 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 the few newcomers who take rigid stand to worship Dholgyal."

"However, in 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 and don't. Those who will join a monastery must give up the worshipping of Dholgyal (Dorje Shugden). The head reception Center must explain like before as to why H.H. the Dalai Lama has imposed a ban on worshipping Dholgyal. In case they didn't listen and take 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 degree, you must implement the policy not to provide recommendation [to those who continue worship Dorje Shugden.] in every monastery which was registered in the Tibetan Exile's Department of Religion and Culture."

Events in 2008

January 6, 2008

The Dalai Lama presided over the opening ceremony in the Shartse monastery debating courtyard. He said that he would not give teachings at Gaden Shartse because there were many Shugden devotees there.

January 7, 2008

During the opening ceremony of Drepung Loseling monastery in Mundgod, Karnataka State, the Dalai Lama said: "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 added 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 convened a meeting in Drepung monastery, which was attended by Kolon Samdong Lama, Tsering Phuntsok, the Tibetan minister of Culture and Religion, abbots and ex-abbots. The Dalai Lama urged them to take action to clean up Shugden devotees. He reprimanded the abbots of Jangtse and Shartse monasteries for not taking a rigid stand against Shugden devotees.

The Dalai Lama rebuked the Shartse abbot: "Shugden devotees are growing in your monastery. If you are this inept, you had better resign." The Dalai Lama also reprimanded the Jangtse abbot: "You said that the monastery is clean, but there are still some Shugden devotees. You must do better."

Later that night, Jangtse monastery held a meeting about the signature and oath to give up the worship of Shugden to be taken by every monk. In this very meeting, Serkong Tritul Rinpoche and Geshe Tsultrim were expelled from the monastery because they worship Dorje Shugden.

January 8, 2008

In the assembly hall of Jangtse monastery, each monk stood up in turn in front of the speaker. First he declared that he would never worship Dorje Shugden, and then he walked under the pictures of the Protector Palden Lhamo and the Dalai Lama. Twelve monks who worship Shugden did not attend and were excommunicated from the monastery.

In Phukang Khamtsen, signed statements were collected from each monk, declaring that the signatory never worshipped Dorje Shugden.

The monks who didn't want to sign the statement and take the oath to forego the practice of Dorje Shugden were pressured to do so. The signature and oath campaign was conducted in 10 monastic sections.

With strong emotion, the Dalai Lama scolded the abbots of Jangtse and Shartse, accusing them of lying: "All you are doing is telling lies and playing drama." When the Jangtse abbot got up and apologized, the Dalai Lama shouted at him to sit down.

When the signatures were collected in Pukang Khamtsen, one monk was expelled for refusing to sign. Photos and videos were taken during the signature campaign. The Khamtsen signature campaign did not satisfy the Dalai Lama, who insisted that under the eyes of the monastery and in the presence of the other monks, every monk should sign a statement that from that time forth he would renounce faith in Dorje Shugden and promise never to worship Dorje Shugden again.

January 9, 2008

When the Dalai Lama gave the empowerment of Yamantaka in Drepung Loseling monastery at Mundgod, Karnataka State, he said:

“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 program at Loseling monastery, put these questions to the monks:

1. Whether you want to worship Dholgyal (Dorje Shugden)?

This is the first question. Those who want to worship should sign saying that they wish to worship 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 (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 continued:

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

He also said:

“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 11, 2008

Shartse monastery held a meeting in its office attended by representatives of Khamtsen. The abbot explained that three different meetings had been held: In the first meeting, the Dalai Lama spoke of boycotting religious and material contact with Shugden devotees. In the second meeting he said that the Shugden organization has contact with China and also that Lama Gangchen 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 said that this presented an increasingly grave situation and urged Lungrik Tenzin, the representative of Dhokhang Khamtsen, to take this into consideration and follow the example of the others at Khamtsen.

January 13, 2008

In the morning, abbots and representatives of Shartse monastic sections visited the Dalai Lama and showed him the list of names and signatures. The Dalai Lama said: “There are six more programs to come. Shugden devotees need allotment. I will talk to the Indian government.”

In the afternoon, following the teaching in Loseling monastery, the Dalai Lama distributed literature that expressed contempt for the practice of Dorje Shugden. He said:

“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 program, pose these questions. They must read them and sign whether they continue to worship Shugden or not. If 60 percent of people say that they will continue to worship Shugden, then I will talk no more against Shugden. On the contrary, if 60 percent do not want to worship Dorje Shugden, then I will continue with my plan to eliminate the practice from the monasteries.”

January 19/20, 2008

Samdhong Lama, Kalon Tripa of the Central Tibetan Administration, and Tsering Phuntsok of the Tibetan Department of Religion and Culture held a meeting in Drepung monastery regarding Shugden worship. They passed a resolution to conduct a referendum on whether monks want to practice Shugden or not, and whether monks want to share a religious and material relationship with Shugden monks or not.

January 21, 2008

At 3:30 p.m., Sharpa Choeje, Jangpa Choeje, 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 passed a resolution which outlined procedures for a referendum, the purpose of which was to impose a ban on the worship of Dorje Shugden. The deadline of the referendum was set for January 26, 2008 and February 8, 2008.

January 23, 2008

Sera-May monastery issued a form:

“Before the witness of the great protector Thawo, I..... take a volunteer 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 23, 2008

The Dorje Shugden Devotees Charitable and Religious Society released a 16-point pronouncement in disagreement with and opposition to the referendum proposed by the Dalai Lama. (Document)

January 26, 2008

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

January 26, 2008

With the intention of ceasing to provide food to Shugden monks, the abbot of Sera-May monastery asked the monastic kitchen to close on the occasion of Indian Republic Day. The meal had been funded by the late Khensur Geshe Lobsang Tharching, who was a Shugden devotee.

All the shops in the monastery were closed. Many monks, particularly Shugden devotees, were tense, worrying about the consequence of the forthcoming referendum. There was a widely circulated report that a Tibetan officer would 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. Yet there was not even one sign of violence or agitation from the Shugden monks.

January 26, 2008

According to Phayul.com, Tashi Lhunpo monks swore once more in the presence of dignitaries from the religious and political departments of the exile government. This just confirmed the already known stance that Dholgyal (Shugden) was no longer propitiated by the monks of Tashi Lunpo.

February 1, 2008

Monks of Pomra who worshipped Shugden held a meeting in their monastery, during which they resolved to keep their religious faith. A student of a senior monk of Pomra was bribed; he received thousands of rupees for his signature. There is a report that some monks from Pomra were given ten thousand rupees each by the monastic staff for their signatures.

February 3, 2008

Monks who would join the great prayer festival require certificate issued by Gaden, Drepung Molan committee. The certificates reads Dholgyal (Shugden) followers are banned to attend the prayer.

February 4, 2008

In Gaden monastery, an agency was set up to monitor whether monks were still secretly practicing Dorje Shugden. Despite having given their signatures, the old monks continued to be afraid of those doing the monitoring.

February 5, 2008

Gyalrong Lophel appealed to Shugden devotees not to attend his restaurant situated at Camp No 3, near Tibetan Medicine Clinic. He said he was not happy at hearing a rumor linking him to the worship of Shugden because it would pose obstacles to his restaurant business. The appeal appeared in Lochok Ponya, a Tibetan Newspaper published in South India. Two other restaurants run by Amdos took the same stand.

February 6, 2008

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

February 7, 2008

In the assembly hall of Shartse monastery, the disciplinarian with tears in his eyes announced: "Now Dhokhang Khamtsen will be separated from Shartse monastery." Many monks burst into tears.

February 8, 2008

In the afternoon, the Sera-May abbot Gen Rabgya called the administrators of Pomra and asked them to give their signatures denouncing Shugden, considering the interests of the monastery. They said they could not renounce their religious faith.

February 9, 2008

At 6.30 a.m., the referendum was conducted in Shartse monastery, Mundgod, Karnataka State. Representatives of Bangalore and Mundgods, the representative of Rinpoche and so on presided over the process. Each monk picked a stick and entered the assembly hall. The monks were called up one by one. They stood in front of the microphone and read:

"I... take a volunteer oath, without a doubt, that I make a clear decision to relinquish the religious and material amenities of life (live together) with Dholgyal (Shugden)."

Local police were deployed around the venue. There was no sign of any breach of law and order. The process finished at 1 pm. Monks from Dhokhang did not take part in the referendum.

At the same time, the referendum was conducted in Sera-May monastery, Bykakuppe, Karnataka State. Police were deployed and there was no sign of any breach of law and order. No monks from Pomra attended the referendum.

It was the day of the partition of Shartse and Dokhang. The milk for morning tea turned sour. The next morning, the vessel was cleaned properly, yet again the milk turned sour. This happened every morning for a week.

February 9, 2008

There is a report that the Sera-May abbot disagreed with the swearing from time to time, saying that it was causing disharmony between teachers and students, between monastic sections and the monastery, and between individual monks. He asked the local committee to take responsibility if anything bad happened. The committee presided over and monitored the referendum, signature and oath campaign.

February 11, 2008

The Central Committee for the referendum held a meeting where the representatives of every monastery took part. Many did not want to continue the movement, but Jangpa Choeje said: "It would not be good if we avoid the movement."

Sera-May delegates complained that the monastery had big problems, including the canteen being closed. The meeting was dismissed without reaching any decision, but the participants were informed that a second step was to be implemented soon.

February 13, 2008

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

February 13, 2008

An additional Commissioner, a special representative for Tibetans, called a meeting at Sera-May monastery, Bylakuppe, South India. It was attended by the Sera-May abbot, representatives of the Tibetan settlement and representatives of Pomra. The meeting started at 2.30 pm and lasted until 5.30 pm. The AC presented a stack of 800+ letters from America, Europe, and Canada regarding the abuses and discrimination against Shugden monks.

In the evening, there was a meeting held at Sera-Lachi, when it was decided to hold the great prayer festival. Identity cards saying "I will not share religious and material amenities with

Shugden devotees" were made for the participants of the great prayer festival.

February 14, 2008

This was the preliminary day for the great prayer festival, but it could not be held in Sera monastery.

February 15, 2008

The great prayer festivals were held at Drepung and Gaden monasteries. In order to patronize the puja and offering, the patron needed to sign that he or she denied spiritual and material resources to Shugden devotees. Some said that they could not sign this because they want to contact monks from Dhokham monastic section who worship Shugden. Shugden devotees were barred from the offerings to the monks.

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

"We should not move hastily. There is a second plan to come. When I met Samdhong Rinpoche in Bangalore (Karnataka State) yesterday (February 14, 2008), he told me:

'If the monasteries are completely cleansed, the campaign - of taking the oath not to worship 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 15, 2008

It was decided that the great prayer festival would be held on the 18th, 19th and 20th of February in Sera monastery. The Festival had normally been organized by Sera Lachi, but this time the so-called 'Monlam Chenmo organizing committee' was set up to organize it.

February 16, 2008

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

"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 worship Dholgyal, and 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 16, 2008

The Identity Card is issued to monks to attend the great prayer festival of Sera Monastery. It reads that the ID is for those who had already taken the oath not to share religious and material relationship with Shugden devotees.

February 17, 2008

During the night, the 2008 Monlam Chenmo organizing committee posted a letter on the main gate of Sera Lachi monastery, which read: "We are postponing the festival by another week."

February 18, 2008

Excerpt 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 18, 2008

The great prayer festival was planned to be held on this day, but was cancelled. The monks who took part in the prayer would be needed to show an identity card that reads: "I will not share religious and material resources with Shugden devotees."

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

February 20, 2008

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

"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 devotees), 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 presented one side of the story; the Dorje Shugden worshippers were not interviewed.

February 24, 2008

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

The Department replied:

"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 has agreed to send their envoys to Nepal.

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

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

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 devotees and the discrimination against them. They are unaware of the abuse experienced by the devotees and unaware of this new 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 20, 2008

The Dorje Shugden Society wrote to the abbot of Gaden Jantse monastery:

“Under threat and tremendous pressure, those who worship 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 24, 2008: The Tibetan public was asked **to attend** the great prayer festival in Sera-Monastery, South India.

February 25, 2008: In the morning, the Tibetan public was told **not** to come.

February 25, 2008

The great prayer festival was held at Sera Lachi monastery, which is in Bylakuppe, Karnataka State, starting at 7am in the assembly hall. Over 200 police were deployed around the assembly hall. The monks from Pomra who worship Dorje Shugden were made to stay in the courtyard while the other monks held the prayers inside the monastery. Journalists witnessed the drama and newspapers reported this development. Some non-Shugden monks bought a bunch of the newspapers so that they would not reach others' hands.

February 26, 2008

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

February 28, 2008

In the afternoon, the Regional Tibetan Youth Congress and Tibetan Women's Association in Bylakuppe summoned their members to take the oath and sign the statement renouncing the worship of Dorje Shugden. This was presided over by the Sera-Jey abbot Lobsang Palden. It took place at Podrang (the Old Palace of the Dalai Lama where the Tibetans normally hold festivals), which is situated at Dickyi Larsoe Tibetan Settlement, Bylakuppe, Karnataka State. The abbot Lobsang recited the letter of oath-taking and those members present repeated it after him. After that, they took the oath and signed the pledge to give up the worship of Dorje Shugden.

The monks are not able to share vehicles when traveling to the shops. Informers and watchmen monitor to see if non-Shugden monks are making any contact with Shugden devotees.

To purchase anything in the monastery shops, monks have to show identity cards certifying that the monk swore not to worship Shugden, nor to share any religious or material relationship with Shugden practitioners.

March 4, 2008

The 14th Tibetan Parliament-in-Exile (TPIE) began its fifth session at Dharamsala. The speaker Karma Choephel lauded the bold initiative of the Tibetan monastic communities in their resolve to end Dolgyal (Shugden) worship, following the long life offering to His Holiness 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 8, 2008

At 10 o'clock, the program "Warrant" on Channel 9 in Karnataka State aired a report on the Shugden issue. It showed Pomra monks sitting outside while the other monks sat inside during the great prayer festival on February 26, 2007. The program aired for 30 minutes (with commercial breaks).

The reporter said:

"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 9, 2008

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

March 10, 2008

The Statement of the Kashag on the Forty-Ninth Anniversary of the Tibetan National Uprising Day:

"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 is, 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 we provide to all other Tibetans.”

March 13, 2008

During the call-in broadcast from Radio Free Asia, Jamyang Norbu, a Tibet activist and writer, was asked what he thought 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 practice 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 18, 2008

An anonymous letter was posted in Boudha Stupa in Kathmandu, Nepal. It read:

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

The Adruk family’s guesthouse was attacked with rocks.

On the list, 17 Tibetan families were claimed to be Chinese spies. One man went to the office of the Tibetan Youth Congress and Tibetan Women’s Association and said: “You need to prove the allegation that we are Chinese spies.” They replied that they had nothing to do with the list. He said: “You know full well that you organized the protest.”

March 31, 2008

The oath and signature campaigns were carried out among Tibetans living in Camp No 7, Mundgod, Karnataka State. The campaign was convened and presided over by the Loseling monastery ex-abbot Pasang, the president of the Tibetan Women’s Association, Pema, the president of the Regional Assembly, Mr. Tenpa, a member of the Tibetan parliament, Tsultrim Wooser, and the head of Camp No 7.

April 1, 2008

A meeting was held in Rabgya house about holding the purification day on April 5, the 29th day of the Tibetan calendar, in Sera-Jay monastery. It was discussed that if Dorje Shugden devotees tried to attend, it would be held elsewhere. If they persisted, they would be asked not to come.

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

April 3, 2008

A meeting was convened in Sera monastery, South India by the Deputy Commissioner, Additional Commissioner, and so on. It was attended by abbots, administrators,

representatives of Pomra, and the Dalai Lama's representative in the Tibetan settlement.

The Deputy Commissioner made three demands:

You had better hold spiritual activities together, as you used to.

If this is not possible, then one party must hold their prayers first, and the other party must do so next.

If even these two demands cannot be met, then there will be no option but to close Sera Lachi and Sera-May monasteries.

The Sera-Jay monks in attendance suggested expelling the Shugden monks and making them go elsewhere. The police said:

“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 gave 24 hours for a decision. The deadline was 3 pm, April 4, 2008.

April 3, 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 4, 2005

Lobsang Choedar of Sera-Jay monastery declared that he and his people would stop Shugden devotees from attending the next day's puja at Sera Lachi monastery. He had formed a group named Himalayan Culture. Lobsang is from Tawang of Arunachal Pradesh, India.

He and his group defied the official order of the Deputy Commissioner of Mysore. There was a widely spread report that the members of the Tibetan Women's Association would come to Sera monastery to protest against Shugden devotees, and to physically drive them out of the monastery.

The police asked the Shugden monks not to attend the puja. The police assured them that there would be no puja in the monastery at all. The Deputy Commissioner gave 24 hours to make a decision. None of the Shugden monks defied the police directives.

However, Lobsang Choedar and his group tried to incite a crackdown against the Shugden monks. The situation in the monastery was tense. Mr. Lobsang Choedar reportedly set up a Himalayan Cultural organization to sacrifice their lives to fight against Shugden devotees. Mr. Choedar gave an inflammatory speech to the Tibetans in Camp No 1 and distributed a three-page letter. The gist of the letter was that he has begun the campaign against Shugden devotees, and that he would finish it; and that he would drive all Shugden devotees from India. The letter contained the hit-list of 12 monks from Pomra. The Tibetans were provoked and called upon today, with Lobsang Choedar being the leader and organizer of the mob.

April 5, 2008

In the morning, Sera Lachi monastery, Bylakupee, Mysore District, Karnataka State, reopened for sojong ceremony. The Tibetan public were called and gathered in the courtyard of Sera

Lachi. Most were old men and women. The mobs were violent and ready to pounce upon Shugden devotees. In fact, they caused a clash between the two groups. It was their ultimate intention to create public riot or public clashes, on which basis they would file cases against Shugden devotees for the purpose of harassing them. So they pursued the violent strategy at date. The public mob did not know the real intention of the mob leader. Their intention and aims were doomed several times.

During a conversation, a high level officer of the Tibetan government in exile said: "If you open the cafeteria and they come to collect food, tell them not to come. If they don't listen, ask the Sera-jay monks to come, and if not, call Tibetans." Pomra monks were stopped on the way to Sera Lachi. A monk cameraman from Pomra was slapped on the face and someone tried to snatch his camera. The Tibetan Women's Association and the Tibetan Youth Congress threatened to come at night to attack the Pomra monastic building.

The Tibetan mob protested to the police and the Indian government that they were not supported. And they used 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 pm, Sera-May monastery announced that it would hold a debating class in its courtyard. But it did not do so for, probably, their aim was far from being fulfilled since no riot or clashes had emerged despite the facts that the mobs had been called. And it is unclear where the order to open the Sera Lachi came from, or who exactly opened the temple door.

April 6, 2008, Sunday

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

April 7, 2008

Puja was held in Sera-Lachi monastery. More than a thousand Tibetans patrolled the monastery with the purpose of barring Shugden devotees from attending.

April 8, 2008

Posters of the photos of five monks were hung up, declaring that they were excommunicated from the institution of Sera monastery and appealing to the Tibetan public and monks not to share religious or material resources with them.

The Delhi High Court sent notice to the Dalai Lama and other respondents on a writ petition filed by the Dorje Shugden Society.

April 9, 2008

The Western Shugden Society wrote a letter to Sera Lachi, Sera-Jay and Sera-May to ask them to reinstate the five monks who were expelled from the monastery because of their religious belief.

April 11, 2008

At 6 pm, debate class was attended by the abbot, Mr. Rabgya, delegates of the monastic section, and Thupten Rinchen of Tsangpa Khamtsen. The monks of Pomra also attended. The abbot and Thupten said: "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 left the courtyard as the result of the presence of the Pomra monks. The next day the debate class continued and monks blocked Shugden monks from entering through the gate.

April 13, 2008

In the SOS school, Bylakupee, Tibetan students were asked to give their signatures that they would never worship Shugden, and also to pledge that they would never share religious and material amenities with Shugden people. 20 students refused to sign and pledge and were threatened with expulsion. The signature and oath campaigns were carried out in the three different camps at Bylakuppe, presided over by abbots of Sera and the Dalai Lama's representative.

April 14, 2008

Living in a newly built house between Sera and Camp No 3, Kagyur Tulku of Gyaltang province gave his signed statement renouncing his worship of Shugden. He told his assistant to give his signature but his assistant refused, and so was told to leave his home. Kagyur also told the Gyaltang monks of Sera-May to give their signatures.

April 15, 2008

SOS school decided not to expel these students for fear of an international outcry. Instead, the school director asked the other students not to talk to or have any contact with these 20 students who refused to recant their religious belief. So they face a suffering more painful than expulsion.

April 17, 2008

Sera-May school was opened, and Shugden students were denied attendance at the school.

May 15th, 2008

A couple in the Mundgod Tibetan settlements were married on May 12. As normal, they had fixed their marriage date by consulting the Tibetan calendar a few months beforehand. The newly wedded couple were abused and reprimanded by the Tibetan people in the camp, who blamed them for having their wedding on the same day that the sad news of the court hearing against His Holiness the Dalai Lama came to light. Eventually they had to apologize, as did the driver who escorted the bride.

A rumor was intentionally spread in Sera monastery that the Himalayan Buddhist Association had petitioned the Indian government to drive Shugden devotees out of the country; and that the government had sanctioned their expulsion. The rumor was intended to pressurize Shugden devotees and cause them to panic.

According to reliable sources, many Tibetans in the Mundgod Tibetan settlements were unwilling to join the protests against Shugden devotees, believing that it could cause

bloodshed. They still remembered the horrible development in the year 2000 when Dhokham Khamtsen, which is now known as Shar Ganden Nampar Gyalwe Ling, was attacked with stones and bricks by Tibetan mobs.

May 16, 2008

Mr. Rinchen Dharlo, the ex-minister of the Tibetan government in exile, traveled to Nepal from America, and so too did a Tibetan exile minister from Dharamsala, reportedly to preside over the meeting attended by Nyenang people. In the meeting, they were reportedly to discuss how to pressurize the Phelgyeling monks into recanting their religious faith.

The senior monks in the monastery took a firm stand that they would never give up the practice of Shugden even though they supposedly face imprisonment and death because of their religious faith. The tentative provocative meeting plunged the monks into a state of stress and tension.

The spirit of their meeting is the offence to religious tolerance through insulting the religious beliefs and wounding the religious feelings of Shugden devotees. The meeting could incite people to hold an unlawful assembly, which would be likely to lead to a riot. Therefore, your writing to the Nepali government can stop this religious intolerance and alleviate the anxiety and uncomfortable life being experienced by Shugden monks, especially the most senior monks in Phalgyeling monastery, Swayambhu, Kathmandu, Nepal.

May 16, 2008

A meeting organized by the Himalayan Buddhist Association was held in the courtyard of Sera Lachi monastery. The monks from the Himalayan regions took part in the meeting. The gist of the meeting was the decision to continuously confront Shugden monks and to excommunicate them not only from Sera monastery but also from India.

May 19, 2008

Gan Rabgya, the abbot of Sera-May monastery, summoned two senior monks of Pomra to his house and informed them about the meeting. He said that since he was concerned, he was sharing this with them for their consideration. He added that they had discussed confronting Shugden monks continuously and furthermore to expel Shugden monks from the monastery as well as from India. He told them: "You still have time to think, or you will be in difficulties."

This branch association had been actively involved in and pre-meditated the anti-Shugden activities in Sera monastery. And 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. This is an attempt to turn the lawful into the unlawful, and the unlawful into the lawful.