

Office of the United Nations High Commissioner for Human Rights (OHCHR)
Palai des Nations
CH-1211 Geneva 10, Switzerland

Dear Human Rights Commission,

We are submitting this letter, and the materials with it, to inform you of the severe religious oppression occurring under the leadership of the Dalai Lama. This religious intolerance has been perpetrated by the Dalai Lama for decades. It is broad and has resulted in the development of a wide breach between supporters of the Dalai Lama and those who literally worship a different deity. It has resulted in the ostracizing of tens of thousands of Buddhists from resources they desperately need. **THE COUNCIL MUST RECOGNIZE THAT THE ACTIONS OF THE DALAI LAMA, have resulted in this terrible situation. DESPITE THOUSANDS OF PEOPLE PROTESTING** and attempts to inform the public of the religious persecution being solely instigated by the Dalai Lama, it has not stopped and has caused irreparable harm to thousands.

Please see the enclosed materials. Included in the supplemental materials are the following:

- October 20, 2014 Press Release “DALAI LAMA AND HIS FOLLOWERS BEEF UP ATTACK ON DORJE SHUGDEN”
- October 29, 2014 Press Release from Vancouver, British Columbia
- Letter to President Barack Obama
- Letter to Secretary of State John Kerry
- Letter to His Excellency Mr. Naraendra Modi, Honorable Prime Minister of India

The materials illustrate, through press releases and a written list of simple demands, the need to STOP the oppression immediately so the seeds of hate can be eradicated. The United Nations can help stop these atrocities by recognizing this clear injustice and religious intolerance practiced by the Dalai Lama. Monies cannot continue to flow through the hands of a sect of believers while excluding a large portion of the people intended to benefit. The United Nations should not be party to the support of violence against simple people who just want to be able to practice their faith without threat or violence or exclusion.

On January 9, 2008, the Dalai Lama called for “holding an open referendum to decide if the majority of the Tibetans want to coexist with the devotees of the deity”. This was an invitation for open segregation within the Tibetan community, under the guise of practicing

democracy. Furthermore, because of the Dalai Lama's position and influence, his statements become administrative policies, and, therefore, have great consequences. These statements from the Dalai Lama's position undermine the fundamental right to exercise freedom of religion, the right to peaceful living, and the right to equal opportunity for all people. These statements have great potential to cause communal violence in Tibetan society and mislead the Tibetan people into believing that Dorje Shugden practitioners are the enemy of the people. As a result, the followers of this deity and their family members have been victims of ostracism and violence.

In 2008, we gave a deadline to the Tibetan Government in Exile and the Dalai Lama to stop the religious persecution and segregation of Shugden practitioners and their families, including children at schools. However, the situation is getting worse every day, and now, in 2013, things have not improved. The Dalai Lama has declared a war against the Shugden people, demonizing and segregating Shugden practitioners since 1996. This "war" has been fueled by outrageous rumors promoted by the Dalai Lama and his supporters. People are led to believe that if non Dorje Shugden followers kill believers, then this would not be considered a sin. Furthermore, these killings are said to provide cumulative merit towards the Dalai Lama's long life. Other actions not considered sins include destroying Shugden Monasteries, Stupas and thousands of religious documents and statues. Between 2011 and 2012, nine Tibetans were killed in Tibet because of the Dalai Lama's demonization of Shugden people.

In May and October of 2014, during the Dalai Lama's visits to America, we protested and asked the Dalai Lama to stop violating Human Rights and persecuting Shugden practitioners. Rather than stopping the persecution, he directed Prime Minister Lobsang Sangye to travel throughout the Tibetan community in America, and Pemba Tsering, Speaker of the Tibetan Parliament-in-Exile, to travel throughout the Tibetan community in Europe, to further demonize the Shugden people by accusing them of harming the Dalai Lama's life. They told the people that the protestors were a direct threat to the Dalai Lama's life, meaning that they must be killed in order to save the Dalai Lama's life. The people who stood up and used freedom of speech are now on the Dalai Lama and his exile community's "hit list" and slated for humiliation and death. Now we are asking the United Nations Human Rights Commission to investigate the Dalai Lama and bring him to justice.

The following are few of the illustrations of recent incidents of violence towards Shugden devotees:

- In October, 2014, a Dalai Lama supporter from Amherst, Massachusetts, said he tells his daughter not to associate with another child at school because her family follows Shugden. "If you have a tooth problem, you're not going to keep that tooth. You're going to extract it, because otherwise it's going to harm the whole body. That's my philosophy." Sonam Lama, Shugden supporter, responds, "It's very sad. I never said anything about their daughter or her parents to my daughter. I'm so surprised that they even try – in little kids – to plant this seed of hatred". Sonam Lama's full response can be seen in this video, <https://youtu.be/ahf0rtwYf8c>.

- In July 2011, the Dalai Lama was in Washington DC performing the Kalachakra Initiation. He requested that no Dorje Shugden followers be allowed to attend. His tone seemed edited for the Western audience. Following this meeting, on August 23rd, 2011 the Abbot of the Namgyal Monestary (the Dalai Lama's private monastery) in Dharmasala who travelled with him to the US called an emergency meeting with the Lithang Organization of NY. As a result of this meeting, anyone caught associating with a Shugden follower will be automatically expelled from the organization and subject to persecution. This is religious persecution happening right here in the United States, in New York City.
- On March 10th, 2011, the Dalai Lama dissolved the "Tibetan Government in Exile", creating the Central Tibetan Administration, which he still heads. The rest of the world believes that he has resigned from political power; however, he is still making decisions and ruling from behind the face of the Central Tibetan Administration.
- In January 2011, while speaking at a Tibetan Monastery in South India, the Dalai Lama angrily said that "Dorje Shudgen harms the Tibetan Government of Tibet" and proceeded to expel several High Lamas, including the ex-Abbot of Jumay Monastery. He had written to the Dalai Lama and Prime Minister Samdong stating that it was illegal, as well as morally wrong, to segregate and persecute, even though he himself is not a practitioner of Shugden. Because of his refusal to segregate Shugden people, the ex-Abbot was immediately expelled. He had to flee from India and now resides in Europe.
- In May 2010, the Chushi Gangdurk Organization, New York, USA (a political association) met with the Dalai Lama. The organization informed him that they had removed the members who believed in Dorje Shugden and vowed to disassociate and remove any Shugden believers in the future in order to please His Holiness.
- February 26, 2010 Central Chushi Gangdruk Organization Head Quarters in New Delhi gave a letter to the Dalai Lama, stating that they hadn't associated with the Shugden believers since 1996 and vowed to continue disassociating from the Shugden people in the future.
- On February 20, 2010, 68 out of 100 invited guests, as well as performers, left a wedding party in New York City because a few Dorje Shugden devotees were invited. Those who left apologized and explained that they did not want to break the oath that they had taken to segregate from the followers of Dorje Shugden.
- On July 29, 2009, the Tibetan section of Radio Free Asia, with intention to turn the general Tibetan people against the Shugden devotees, accused

the Shugden devotees of being responsible for the abductions of Tenzing Thakpa, Wooser Rinpoche's father, and a 13-year-old boy along with a few goats and sheep in Markham, Tibet. In reality, Wooser Rinpoche's father and the boy were victims of flooding and Tenzing Thakpa was seen alive and well, traveling in Lhasa and India.

- In 2008, the oath and signature campaign, vowing breaking off of religious and material relationships with Shugden devotees, was introduced in the monasteries and Tibetan settlements
- Another example was the shutting down of the Tibetan Association of Western Massachusetts on October of 2008, because it had some Shugden believers as its members.
- In July 2008, wanted posters of several monks involved in the Western Shugden Society protests, appeared in Queens, New York. Al Jazeera reported about the wanted.
- In 2006, thousands of copies of the autobiography written by Lamdrim Rinpoche (from Deipung Monastery, Tibet) were burned.
- On July 19th, 2006 in Lhasa, Tibet, the house of the family of a well-known Dorje Shugden practitioner was attacked by four Tibetans wearing masks and claiming to be the Dalai Lama's messengers. The only person in the house at that time was their 20-year-old son, who was tortured by having his fingers cut off. He was threatened by the messengers, stating that next time they would cut his hands off and then they would cut his head off, if his family didn't listen to the Dalai Lama.
- In 1997 a nun in Tibet, who was a Shugden practitioner, was beaten up and left naked in the street to die; fortunately she survived.
- On April 23rd, 1996 at the 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 a declaration be signed, giving up the worship of Shugden. Rinpoche had to move to Nepal and was never allowed to return to his monastery. Rinpoche wrote a book in 2003 about the Dorje Shugden controversy. In 2004 the North American Office of Tibet in New York organized a conference and condemned Dagom Rinpoche's book and accused him of being against the Dalai Lama. They had a petition signed by their members that stated they must go after Dagom Rinpoche and destroy him. In 2007 Rinpoche and the Dorje Shugden

Oracle both died of stomach cancer just one week apart. Suspicions were raised by the doctors who treated them as to the cause of this disease.

- On April 5, 1996, after Dalai Lama's teaching Gaden Choeling nunnery in Dharamsala, the Shugden statue was dragged out, trod on, and flung into a garbage pit.
- Throughout India and Nepal, tens of thousands of Dorjee Shugden statues, literature and scriptures were desecrated.
- The Gaden Shartse monastery in South India was attacked by over three thousand Tibetan settlers, which resulted in 40 people wounded and properties damaged.
- In Clement Town in North India, there was an attempt of arson on a Shugden devotee's family's house. There were people inside when this happened. They were all beaten and threats were made stating their house would be burned down and they would all be killed if they didn't leave town. Their house was confiscated by the Dalai Lama's organization and the local police gave them a written warning saying that the police could no longer protect them if they didn't leave town. They have since received political asylum and reside in Minnesota.

These are just a few cases from countless incidents of atrocities involving violence and discrimination towards Shugden followers. Some Westerners are beginning to understand the issues and the plight of the Tibetan people. Editorials such as "Darkness behind the Guru-Bubble" by Mike Carlton for the Sydney Morning Herald are popping up here and there in international media. Still, these articles and the truth are few and far between.

“Silliness is one thing. Nastiness is another. The so-called apostle of kindness has been ruthless in crushing a rival Tibetan Buddhist sect known as Dorje Shugden, expelling its monks from monasteries and ostracizing or exiling its adherents.” You can read more: <http://www.smh.com.au/opinion/politics/darkness-behind-the-gurububble-20110617-1g7si.html#ixzz1WiMO9qzN>

In reference to the letter to Prime Minister Samdong Rinpoche of the Tibetan Government in Exile, and the Dalai Lama, dated April 25, 2008, we had appealed to the Tibetan government to enforce our demands within the deadline of September 2, 2008. Our Demands were:

To entitle us to the fundamental rights of freedom to speech, beliefs, and the rights to live peacefully as guaranteed in the Constitution of Tibetan Government-in-Exile and Democratic countries;

To lift the ban on Shugden practice and the religious persecution of its practitioners.

To stop the systematic process of segregation in the Tibetan communities in exile, which has led to the social, psychological and physical torture of Shugden practitioners.

Our demands were repeatedly ignored and our plight continues. The Dalai Lama continues to ostracize and segregate the Shugden practitioners from the rest of the Tibetan society.

Hundreds of monks who worshipped Dorje Shugden were ostracized and expelled from the monasteries. As a result, a new wall at Ganden monastery in Southern India was built in March 2008 to segregate the Shugden worshippers.

Monks who worshipped Shugden were denied medical services from the health clinics in the Tibetan communities in exile.

Students whose parents practiced in Dorje Shugden were ostracized in the school system.

Until the Dalai Lama stops religious segregation and corrects his horrific mistakes, we will continue to fight for the peaceful coexistence of all faiths and beliefs in this world.

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Detailed Events Chronicling the Atrocities (1996-2008)

1996

- March 10, 1996: During annual teachings at the Thekchen Choeling Temple in Dharamsala, the Dalai Lama imposes a ban on worshipping Dorje Shugden:
- “Whether outside of Tibet or within Tibet, this deity is discordant with our government and all our deities; this is serious in the context of the common cause of Tibet. It will be good if you comply [with what we are saying] without our having to resort to this last step. It will be the last resort if we have to knock on your doors [if you do not follow advice].”
- March 21, 1996: The Dalai Lama tells worshippers of Dorje Shugden to leave the temple and bars them from attending the empowerment.
- March 30, 1996: The Private Office of the Dalai Lama issues a decree for everyone to stop practicing Dorje Shugden, with instructions to make people aware of this through government offices, monasteries, associations, etc. The Assembly of Tibetan People’s Deputies (Parliament) passes a resolution banning the worship of Dorje Shugden by Tibetan government employees. Letters from the Private Office of the Dalai Lama are sent to the abbots of various monasteries in south India, telling them:
- “if anyone who continues to worship Dholgyal, make a list of their names, house name, birth place, class in the case of students, and the date of arrival in the case of new arrivals from Tibet.” (Dholgyal is one of the names of Dorje Shugden, which the Tibetan administration uses in place of Shugden, thinking it a derogatory name.)
- April 5, 1996: The Dalai Lama addresses the Tibetan Youth Congress and the Women Association to encourage them to take up the cause of enforcing the ban. During this talk, the Dalai Lama is reported as saying that there may be one or two persons who might be willing to give up their life for him. Although this was later removed from the talk, it is believed that the talk was videoed by a Japanese film crew.
- April 5, 1996: At 8 a.m., a group of nuns go into the abbot’s chamber at Ganden Choeling Nunnery in Dharamsala and drag a Dorje Shugden statue into the street by using a rope attached to its neck. The perpetrators, Lobsang Dechen, disciplinarian of the nunnery, assisted by nun Tenzin Tselha and Dolma Yangzom, spit at the statue, sit on it, break it into pieces, and then throw the remains into the town’s garbage dump. This statue had been consecrated by His Holiness Trijang Rinpoche, the junior tutor of the Dalai Lama, H.H.

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

- April 9, 1996: The Tibetan Freedom Movement bans the worship of Dorje Shugden among its members.
- April 14, 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 18, 1996: The Tibetan Department of Health gives a special notice to doctors and staff members:

'We should resolve not to worship Shugden in the future. If there is anyone who worships, they should repent the past and stop worshipping. They must submit a declaration that they will not worship in the future.'
- April 22, 1996: The decree banning the worship of Dorje Shugden is officially read out at Drepung Monastery. The abbot says that everyone must abide by the ban. Drepung Loseling Monastery distributes a form, saying that anyone who does not sign will be immediately expelled from the monastery.
- April 22, 1996: At Golathala Tibetan settlement near Bylakuppe, a large statue of Dorje Shugden together with smaller images and pictures of His Holiness Trijang Rinpoche are taken on behalf of frightened Tibetans on an all night car journey to the Shugden temple in Ganden Shartse Monastery in Bylakuppe for safekeeping. When a search party was looking for Shugden images, an attendant of the young Lama Dakyab Rinpoche tells them he has thrown one in the lake near Tibetan settlement No 2. It is reported that many Shugden statues were thrown into the lake.
- April 23, 1996: At Drepung Gomang Monastery, in the main assembly hall, the abbot announces a strict ban on worshipping Shugden. In the evening, the windows of the house of Kyabje Dagom Rinpoche, a prominent devotee of Dorje Shugden, are smashed. An atmosphere of intimidation pervades the monastery. Kyabje Dagom Rinpoche's disciples complain to the abbot, but are ignored. The abbot orders a declaration to give up the worship of Shugden to be signed. Two monks from Ngari Khangtsen show up at the Shugden temple at Ganden Shartse monastery, weeping and saying that although they do not want to give up their religious belief, they had no choice but to sign or face immediate expulsion from the monastery. One of them leaves the monastery the next day.

- April 27 - 30, 1996: This is a period of great tension in the monasteries of South India. There is fighting among monks from Ganden and Drepung. At Ganden Jangtse monastery, a monk is beaten by supporters of the ban and has to be hospitalized. Windows of prominent Shugden worshippers are smashed.
- May 10–11, 1996: The Tibetan Youth Congress convenes and resolves to implement the ban in every Tibetan settlement. House-to-house searches start and statues, paintings and other holy objects are burned or desecrated.
- May 15, 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.
- May 24, 1996: The Dorje Shugden Society receives a letter dated May 22th, 1996 under the name of Kalon Sonam Topgyal, announcing that now there will be a complete ban on Shugden. The ban emphasizes that:

' . . . concepts like democracy and freedom of religion are empty when it concerns the well-being of H.H. the Dalai Lama and the common cause of Tibet.'
- June 6, 1996: An eight-point resolution is passed by the Tibetan Peoples' Parliament imposing a ban on the worship of Dorje Shugden.
- 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 13–14, 1996: In Mundgod, South India, over 700 monks, devotees of Dorje Shugden, conduct a peaceful protest against the suppression of Dorje Shugden. Eleven monks from Serkong House join the march. As a result, these monks are expelled from their college.
- July 17, 1996: A resolution of Tibetan exile parliament is tabled by Yonten Phuntsog and seconded by Tsering Phuntsog:

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

Mid-July, 1996: Ms. Chogpa, a 70 year old widow from the Rajpur Tibetan settlement, near Dehradun, U.P., is harassed beyond tolerance by local Tibetans and her neighbors. Helpless against so many people, she sells her home, kitchen, and small vegetable garden for Rs 5,000 and takes shelter in Lama Camp No 1, Mundgod, Karnataka State.

July 29, 1996: Eleven young monks are expelled from the monastery on the grounds that they demonstrated against the Dalai Lama. Along with 300 monks of Ganden Shartse Monastery, they took part in a peaceful demonstration against the ban at Ganden Monastery, Mundgod, Karnataka State.

August, 1996: An organization calling itself 'The Secret Society of Eliminators of the External and Internal Enemies of Tibet' makes public its death threat against the two young reincarnations of high Lamas who rely on Dorje Shugden: Kyabje Trijang Rinpoche (13) and Kyabje Song Rinpoche (11). An extract reads:

'Anyone who goes against the policy of the government must be singled out, opposed and given the death penalty . . . As for the reincarnations of Trijang and Song Rinpoche, if they do not stop practicing Dholgyal [Shugden] and continue to contradict the words of His Holiness the Dalai Lama, not only will we not be able to respect them, but their life and activities will suffer destruction. This is our first warning.'

Nov 7-8, 1996: The house of retired schoolteacher Mr. Losang Thubten is attacked and set on fire with his daughter and a relative purposely locked in. Fortunately they survive. In a tape published by the Dorje Shugden Society Mr. Thubten had given a number of historical accounts, showing the blatant injustice in the Exile Government's actions.

1998

January 1998: Tashi Wangdu, president of the Tibetan Regional Council, states on Swiss TV:

'There are governmental and non-governmental gods. To worship gods that are not recognized by our government is against the law.'

August 31, 1998: Resolutions passed by the United Cholsum Organization (UCO) convention include:

Agenda 3: In view of the fact that till date in our society, followers of Communist Chinese and Taiwanese money and means, who under the pretext of [the Shugden] religious conflict, have been engaged in

systematic implementation of the enemy's designs and thereby undermine the cause of Tibet. How best these bad elements can be exposed to all. What should be done to stop this?

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

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."

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

1999

January 13, 1999: The Dalai Lama pays a visit to Trijang Labrang, the residence of His Holiness Trijang Rinpoche (1900–1981), his tutor. At a gathering of the Labrang's monks, the Dalai Lama says:

“ . . . during my visit to Switzerland, Lobsang asked that the current Choktul Rinpoche be allowed to worship Dorje Shugden like his predecessor, without a decision through the dough ball divination. He also told me that the ban on Shugden worship is causing widespread suffering to everyone, and that it may be revoked. This is ridiculous talk. My reason for banning the Protector is in the interest of Tibetan’s politics and religion, as well as for the Gelug tradition. In our face-to-face meeting, I also told Rinpoche to understand that we may be meeting each other for the last time.”

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

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

2000

September 12, 2000: Around 3,000 Tibetans come to Dhokhang Khangtsen at Shartse Monastery, and attack the monastery and its monks with stones and bricks.

December 14, 2000: The Delhi High Court directs the Delhi Police to look into the complaints of torture of Dorje Shugden practitioners by the Dalai Lama. In a writ filed before the court, Geshe Konchog Gyaltzen said that he received telegrams signed by ‘S Killer’ in which he has been threatened to be killed in the same way as Geshe Lobsang Gyatso was murdered. A division bench of Justice Usha Mehra and Justice K. Ramamoorthy, after hearing the criminal writ filed by the Dorje Shugden Devotees’ Charitable & Religious Society, directs the Deputy of Commissioner of Police (North) to look into the complaint and take decision in accordance to law within six weeks.

2005

January 5–20, 2005: The names and photographs of seven people are sent to the police station and media. Their photographs are posted and they are reported to be a serious threat to the Dalai Lama's life. Three are Geshe who have lived in the monastery for 20 years. As worshippers of Shugden, they are accused that they might try to attempt to assassinate the Dalai Lama during his Kalachakra ritual. In this way, many innocent Buddhist lamas have been tortured by such false accusations.

2006

February 14, 2006: Lhasa, Tibet: A statue of Dorje Shugden is forcefully removed and destroyed along with a statue of Setrab by a few monks in the Nyakri-department of Ganden Monastery. Unrest occurs inside Tibet due to strong denouncements by the Dalai Lama at Kalachakra initiations, and because of sending people to Tibet with the particular mission to spread allegations such as "the deity Dorje Shugden is harming the Tibetan freedom and is a danger for the life of His Holiness."

February 14, 2006: The houses of practitioners of Dorje Shugden and their relatives have been attacked with explosives. In some cases, when those responsible are caught by the Chinese authorities and brought to justice, the exile administration publicizes these people as 'national heroes fighting for Tibetan freedom'.

July 19, 2006: Lhasa, Tibet: The house of a family of well-known Dorje Shugden practitioners is attacked by four Tibetans wearing masks and claiming to be the Dalai Lama's messengers. The only person in the house at that time is their 20-year-old son, who is tortured by having his fingers cut off. He is threatened that next time they will cut his hands off and then they will cut his head off if his family doesn't listen to the Dalai Lama.

2007

January 12, 2007: At a public speech at Sera-Mey monastery, the Dalai Lama accuses the Dorje Shugden Society and Shugden devotees as 'murderers and beaters', and say 'they receive money from China'.

February 2, 2007: In the morning puja of Ganden Jangtse Monastery, the abbot Lobsang Choepal declares that the monks who have no identity card must make a decision within two weeks. To get an ID, every monk must give a signature that he will give up the worship of Shugden. As monks of Serkong house worship the deity, they do not get the ID from the monastery.

March 10, 2007: The Kashag, the Dalai Lama's Ministers, releases propaganda trying to demonize both China and Shugden practitioners. The Kashag's Statement on the 48th Tibetan National Uprising Day:

“Within the Tibetan community in and outside Tibet, quite a number of people were Shugden propitiators without having proper understanding and knowledge. However, as a result of His Holiness the Dalai Lama's spiritual advice, the number has significantly come down to a negligible one. Nevertheless, for the past several years, some personnel of the People's Republic of China, out of their own political motives, forced Tibetans to propitiate Shugden deity. These Shugden propitiators are bought with cash and kind, and are being employed to carry out various activities, which they still pursue to hamper the long-term interest of the Tibetan people. There seems to be a plan for increasing the use of Shugden propitiators in campaigns to oppose and vilify His Holiness the Dalai Lama in different places in Tibet and China in the near future. Hence, this issue has been transformed from a case of mere blind faith into a malicious political exercise. We Tibetans must not be careless about this and be always alert to challenge the situation when needed.”

June 7, 2007: The Dorje Shugden Society wrote to the Chief of Mission, United Nations High Commission for Refugees, saying: “In February 2007, nine Tibetans that had escaped from Tibet were asked to sign a form declaring that they abide by this policy and directive of banning the practice of Dorje Shugden. The Tibetan Reception Centre declines to give them documents allowing them to join a monastery in India. We request you kindly convey this matter of grave concern to UNHCR in Kathmandu.”

September 10, 2007: Petition is sent by Dorje Shugden Society to the Chairperson of National Human Rights Commission: “Tibetans who went into exile in India were held in Nepal and Dharamsala for more than three months. They fled Tibet at the cost of their life to join and study Buddhism in a Tibetan monastery. At the Refugee Reception Centre, these refugees were asked to sign a declaration that they will never worship Dorje Shugden.”

September 22, 2007: The Tibetan Refugee Centre and the local police forced the 16 refugees, who were Shugden devotees, to give signatures to two declarations that: (1) we are leaving Dharamsala, and (2) we will go back to Tibet. When one of the 16, Lobsang Tsultrim, refuses to sign the police struck him with a stick. The 16 have stayed at the Tibetan Refugee Centre to get letters to join monasteries in South India, and are resolved to leave Dharmasala only when they get the letters of referral.

September 27, 2007: Tribune News Service reported that “the Kangra SP (Superintendent of Police) issues notice to 16 Tibetan children, who entered the country via Nepal by obtaining a special entry permit, to leave Himachal Pradesh within one week. The SP issued notices to these children to leave the state reacting to a complaint filed by the Tibetan administration. . . . The Tribune correspondent tried to meet the children but the Tibetan authorities did not allow him to meet them.”

October 9, 2007: At 2 a.m. the signboard of the Dorje Shugden Society is smashed by stones. This is the first attack on the society’s building since the Tibetan refugees have taken refuge there. (That night a group of Tibetans from other states attack the Chinese embassy in New Delhi.)

October 31, 2007: The Dalai Lama gave a speech to the Tibetan public in Toronto, Canada: “I was told that the Shugden organization was established in Beijing. Its main aim is to protest against me during the Olympic Games.” This allegation is totally untrue and baseless.

November 23, 2007: Voice of Tibet (Norway) Radio broadcasted that:

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

November 25, 2007: The Dorje Shugden Society in Bylakuppe wrote a letter to Deputy Superintendent of Police, Hunsur, Karnataka State:

“We have been investigated by our local police several times on the baseless complaint given by Geshe Lobsang Chodhar, the disciplinarian, and his accomplice Mr. Thupten Choepel. They initiated the movement against Shugden practitioners and then they complain to the local police without proof that their lives could be threatened by Shugden practitioners”.

2008

January 6, 2008: The Dalai Lama presides over the opening ceremony in the Shartse Monastery debating courtyard. He says that he will not give teachings at Ganden Shartse because there are many Shugden devotees there.

January 7, 2008: The Dalai Lama convenes a meeting in Drepung Monastery, in Mundgod, Karnataka State which is attended by Kalon Samdhong Lama, Tsering Phuntsok, the Tibetan minister of

Culture and Religion, and abbots and ex-abbots. The Dalai Lama urges them to take action to clean up Shugden devotees.

He reprimands the abbots of Jangtse and Shartse monasteries for not taking a rigid stand against Shugden devotees. The Dalai Lama rebukes the Shartse abbot, saying: “Shugden devotees are growing in your monastery. If you are this inept, you had better resign.” The Dalai Lama also reprimands the Jangtse abbot, saying: “You said that the monastery is clean, but there are still some Shugden devotees. You must do better.”

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

January 8, 2008:

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

In Phukang Khangtsen, signed statements are collected from each monk, declaring that the signatory never practices Dorje Shugden. Monks who do not want to sign the statement and take the oath to forego the practice of Dorje Shugden are pressured to do so. The signature and oath campaign is conducted in ten monastic sections. Photographs and video footage are taken during the signature campaign.

The Khangtsen 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 this time forth he will renounce faith in Dorje Shugden and promise never to practice Dorje Shugden again.

January 9, 2008:

When the Dalai Lama gave a Yamantaka Empowerment at 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 practice Dholgyal [Dorje Shugden]? This is the first question. Those who want to practice should sign saying that they wish to practice Dholgyal; those who do not want to should sign saying, “We do not want to.”

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

The Dalai Lama continues, “Those who practice Dholgyal are taken care of by the Chinese government. It will be best if they returned to where they are cared for. There is no reason for them to live here. Do you understand?”

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

Translation of Dalai Lama’s talk:

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

Extract 2: So take this voting on majority choice. No one will put any pressure; I am not putting any pressure. If the ‘Yes Sayers’ have a majority of 60 or 70, then from this day onwards I will not speak even one

word on Dholgyal. And you will be responsible for whatever the consequences. If 60 or 70 or more majority vote that they 'do not worship Dholgyal', that they 'have no wish to share religious and material amenities of life [live together] with Dholgyal worshippers', then one has to think accordingly.

Extract 3: This issue has now become a matter of interest to the Chinese Government also. During the meeting between them and my sixth delegation, one of their criticisms is that the ban on Shugden worship by the Dalai Lama constitutes an attack on Freedom of Religion; that the atheist Chinese government, on account of the actions of the Dalai Lama, has come to take some responsibility towards the Freedom of Religion. They have actually made this formal criticism from the government. I am not sure if the Chinese government knows anything about Dholgyal, but seeing a political purpose in the issue they have leveled this criticism against me. It is of no importance that I am criticized. But in Tibet they give special care of Dholgyal worshippers; financial incentives are given for construction work; monasteries are told they should worship Dholgyal, that the Dalai Lama is undermining Freedom of Religion. A sad development is that an image of Padmasambhava recently built at Samye monastery [in Tibet] was destroyed, most likely at the instigation of Dholgyal worshippers. There have been similar cases of destruction of Padmasambhava's image. This seems to be so . . . There is a large image of Padmasambhava built by the public in upper Tibet. Chinese soldiers barricaded this image, restricted entry for anyone, shooed away photographers, and then dynamited the image. So, this matter is becoming urgent. Under such conditions, if we still keep mistaking falsehood for truth, many people will face difficulty.

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

According to a report sent from South India, dated January 16th, 2008: Monks of Ganden Jangtse Monastery have to go to their chapel and swear to Pelden Lhamo that they have no association with Dorje Shugden. If they refuse to swear, then they are expelled. This is at the urging of

the Dalai Lama to clear out any remnants of Dorje Shugden practice. If they do not, not only are they expelled but they are branded a traitor to the Tibetan cause and accused of taking money from the Chinese government. Essentially they are ostracized from the Tibetan communities.

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

January 21, 2008: At 3:30 p.m., Sharpa Choje, Jangpa Choje, representatives of the Tibetan Department of Culture and Religion, a local Tibetan deputy, the local head of the Tibetan settlement, administrators of Gomang and Loseling monasteries, and administrators of Shartse and Jangtse monasteries pass a resolution which outlines procedures for a referendum, the purpose of which is to impose a ban on the practice of Dorjee Shugden. The deadline of the referendum is set for January 26th, 2008 and February 8th, 2008.

January 23, 2008: Sera-May Monastery issues a form:

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

February 9, 2008: At 6.30 a.m., the referendum is conducted in Shartse Monastery, Mundgod, Karnataka State. Representatives of Bangalore and Mundgod, the representative of Ganden Tripa Rinpoche and so on preside over the process. Each monk takes a stick and enters the assembly hall. The monks are called up one by one. They are required in front of the microphone and read:

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

At the same time, the referendum is conducted in Sera-Mey Monastery, Bylakuppe, Karnataka State.

February 18, 2008: Except from Voice of Tibet radio, broadcasted from Norway:

“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 Ganden Shartse Monastery have already separated from the monastery, like self-expulsion.”

February 20, 2008: Bod-Kyi-Dus-Bab (a Tibetan Language Newspaper) covers the full announcement of the Department of Culture and Religion regarding the vote against Shugden worship. The Minister Tsering Dhondup says:

“I think the monastery must give allotment, examining the number of worshippers there are in the respective monasteries. Since they have already taken the oath that they will never share religious and material resources with [Shugden practitioners], there is no way for them to be integrated; they must be separated. I think the local enclave and Dholgyal devotees must consider what to do.” The newspaper only presents one side of the story; the Dorje Shugden practitioners are not interviewed.

March 4, 2008: The 14th Tibetan Parliament-in-Exile (TPIE) began its fifth session at Dharamsala. The Speaker Karma Choepel lauded the bold initiative of the Tibetan monastic communities in their resolve to end Dolgyal (Shugden) worship, following the long life offering to the Dalai Lama held at Drepung monastery in south India in February. He added: ‘This session will present motions to strengthen the present resolution adopted by the TPIE against the propitiation of Shugden’...

March 10, 2008: A section from the Statement of the Kashag (Tibetan government in exile) on the Forty-Ninth Anniversary of the Tibetan National Uprising Day reads:

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

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

institutions, including the three Great Monastic Seats, have disassociated themselves completely from the Dholgyal propitiators.

While expressing our appreciation for this, the Kashag would like to urge the monastic world that they should not be negligent in this matter in the future as well. There are still a tiny number of monks who have not stopped the propitiation of Dholgyal. Since they cannot live within the compounds of the Great Monastic Seats, they should move out of the monasteries and live elsewhere. Towards this end, the Central Tibetan Administration will provide the necessary assistance that we provide to all other Tibetans.”

March 15, 2008: A resolution is made by the Tibetan-in-exile parliament, which reads:

1. On June 6th 1996, there are eight points in the resolution number 12/1/96 (4), which was passed during the first session of the 12th Tibetan Parliament. On September 17th 1997 there are 12 points in the resolution number 12/4/97/37, which was passed during the fourth session of the 12th Tibetan Parliament. We will support them with addition. We will again urge to comply with the gist of the resolutions in the interest of people.
2. The instruction that the practice of Dhogyal [Dorje Shugden] is not appropriate is an excellent spiritual instruction, in order not to stain Buddhism. There is no way to deprive anybody from religious freedom directly, indirectly and thoroughly. No one should be trapped by the lies about violation of religious freedom. We insistently request you to understand the pros and cons with your wisdom.
3. The Dhogyal followers have been launching campaigns of terrorism, and committed the crimes of arson, beating and murder. Therefore, Tibetans and the host country are requested to carry on legal challenges, identifying them without belittling.
4. A few uneducated leaders of People’s Republic of China who wear the mask of communism, which regards religion as poison are using the Dhogyal leaders to criticize Holiness the Dalai Lama and to create division within the Tibetan people. The Tibetan people inside and outside Tibet and all the people of the world who love truth are requested to identify them and should not be mistaken about the pros and cons.
5. In order to get the sincere implementation of the earlier and later resolutions passed by the International Gelug Council and abbots and staffs of Gelug monasteries, the monks started a movement. During the

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

March 18, 2008: An anonymous letter is posted at Boudha Stupa in Kathmandu, Nepal, which reads: “The Shugden Organization, Adruk family and Shamarpa group are all Chinese spies and must be attacked.” As a result, the Adruk family’s guesthouse is attacked with rocks. On the list, 17 Tibetan families are claimed to be Chinese spies.

April 5, 2008: In the morning, Sera Lachi monastery, Bylakupee, Mysore District, Karnataka State, re-opens for sojong ceremony. The Tibetan public is called and gathers in the courtyard of Sera Lachi. Many are old men and women. The mob turns violent and is ready to attack Shugden practitioners. The ultimate intention of the mob organizers in pursuing such a violent strategy is to create public riot or public clashes, on which basis they can file false cases against Shugden practitioners for the purpose of harassing them. Most of the mob has no idea of the real intention of the organizers.

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

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

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

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

April 8, 2008: Posters of five monks with their photographs are posted, declaring that they are excommunicated from the institution of Sera Monastery and

appealing to the Tibetan public and monks not to share religious or material resources with them.

April 12–15, 2008: A couple in the Tibetan settlement of Mundgod got married on April 12th. Normally the date for a marriage is fixed months before by consulting the Tibetan calendar. The newly wedded couple are abused and reprimanded by Tibetan people in the Camp, saying they are disregarding the news of the court hearing against the Dalai Lama. Eventually they, and the driver who escorted the bride, have to apologize.

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

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

April 13, 2008: In the SOS school in Bylakuppe, Tibetan students are asked to sign their names saying that they will never practice Shugden, and also to pledge that they will never share religious and material amenities with Shugden people. 20 students refuse to sign and pledge, and are threatened with expulsion. Signature and oath campaigns are carried out in the three different camps at Bylakuppe, presided over by the abbots of Sera Monastery and the Dalai Lama's representative.

April 13, 2008: In the city of Ooty, Nilgiri District, Tamil Nadu state in South India, there are 74 families in the Tibetan Market near the Botanical Garden that sell sweaters. Among these are four families who are Dorje Shugden practitioners. Their lives have become increasingly difficult since the recent signature campaign and the signing of oaths against the practice of Dorje Shugden. The remaining families no longer have any kind of contact with them; they have lost long-term friendships and become outcasts.

The situation becomes even tenser since the legal petition against the Dalai Lama and Samdhong Rinpoche has been filed in Delhi High Court. The other Tibetan vendors in the market say that Shugden people have brought their living Buddha to court, and that they must have been

funded and helped by the Chinese. Notices are posted reprimanding Shugden practitioners, and groups of younger Tibetans are reported saying that Shugden practitioners should be beaten.

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

April 14, 2008: News from Ganden Shartse Dhokhang Khangtsen is posted announcing the official separation of 450 monks of Dhokhang Khangtsen from Ganden Shartse Monastery. They will form their own monastery called Shar Dhokhang Dratsang.

April 15, 2008: SOS school decided not to expel the 20 students for fear of an international outcry. Instead, the school director asks the other students not to talk to or have any contact with the 20 students who refuse to recant their religious belief. So they face a suffering more painful than expulsion.

April 17, 2008: Sera-Mey school opens, but Shugden students are denied attendance to the school.

May 8, 2008: Thubten Lungrik, Minister of Education in the Tibetan exile government convenes a public meeting in Sera Lachi Monastery in Bylakuppe, South India, and says:

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

During his speech, he also says, “We anger the Chinese by burning their flags and so on. There is no point in angering the Chinese.”

May 22, 2008: Two journalists came to Ooty to interview the families of Shugden practitioners, and to hear their stories of discrimination and abuse. While interviewing the Tibetan officials and the local Tibetans, the journalists are threatened with physical abuse, as a result, the journalists seek refuge at the local police station.

July 7, 2008: “Appeal” posted by Save Tibet Group:

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

culprit of all Tibetans. And the Dalai Lama is our sole object and a leader with whom we share our plight . . .’

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

October 20, 2014

Press Release
DALAI LAMA AND HIS FOLLOWERS
BEEF UP ATTACK ON DORJE SHUGDEN

By attacking physically and trying to eliminate the followers of Dorje Shugden. By bribing and convincing people to not follow Dorje Shugden.

Trying to divide Shugden followers and get them to infiltrate and divide by spreading rumors.

For one example, in Tibet Autonomous Region, Tengsheng District Sertsa-shang village Shugden follower Kunchok Thargyal, 22, on September 28, 2014 afternoon was on a mountain gathering dung for his firewood. When he was returning from his work the three men met him in a remote area and attacked him. He was stabbed multiple times. They stoned and stabbed him many times. They assumed he was dead. Fortunately he survived and is now in critical condition in a Lhasa hospital fighting for his life.

The team leader and perpetrator is directly linked and connected to the Dalai Lama and his organization in India. His monk name is Nawang Tenlay. His lay name was Dawa Tendruk. He was trained in Drepung Loseyling, Lohpa Khangtsen in South India the monastery where Dalai Lama gave the first statement ostracizing and banning all religious and material pertaining to Dorje Shugden. Also he promoted religious persecution and segregation.

Two other young Tibetans, Oyo Tsering and Wopa contributed to the attack, following the direction of Nawang Tenlay.

Local authorities seemed not too concerned with the attacking and murdering of Shugden followers. They even ordered the victim's family to not mention it was about religious conflict and also not talking to higher authorities. They were perhaps trying to protect the Dalai Lama's image.

After a few days the perpetrators were arrested and held by local police with minimum security. Even they could go outside and party and celebrate with local friends and visit with other Dalai Lama followers.



(This is the picture of the Kunchok Thargyal in Lhasa hospital fighting for his life)

One of the Dorje Shugden followers Thamchoe Nyema, who lives in Boston, Massachusetts, was previously one of the Dorje Shugden community members. All of a sudden he was infiltrating the community and he called an old friend and said the Dalai Lama would give him support to buy a house in Nepal or help with a monastery in Mongolia. He offered house and money and assistance with all these things if he abandoned support of the Dorje Shugden group. He starts conversations with old friends and creates gossip and rumor among Shugden followers and secretly records the conversations. He then posts this material on YouTube as Boston Real Tibetan Talk. It was very well met and funded.

Westerners and Tibetan donors give money to the Dalai Lama and his organization give money for this good cause. The Dalai Lama uses the money to eliminate and suppress and harass other Tibetans.

Please support and join the protest against these actions at Vancouver, Canada Birmingham, Alabama, New Jersey, Boston, Massachusetts, and New York City. This is organized by the International Shugden Community.

Sonam Rinchen Lama
Lobsang Dorje

DEMANDS

To liberate millions of innocent people from the endless suffering we request everyone throughout the world, including world leaders, to ask the Dalai Lama to accept the following four points:

- To allow anyone who wishes to practice Dorje Shugden the freedom to do so;
- To stop completely the discrimination against the Shugden practitioners;
- To allow all Shugden monks and nuns who have been expelled to return to their monasteries and nunneries, and to receive the same materials and spiritual rights as non-Shugden practitioners;
- To write to Tibetan communities throughout the world telling them that they should apply practically the above three points.

October 29, 2014

**PRESS RELEASE
FROM VANCOUVER B.C.**

The tides have started turning towards the success of the Dorje Shugden efforts to have religious freedom and relief from persecution. The media has witnessed the efforts of the demonstrators and now hears both sides of the discussion.

In Vancouver, British Columbia, even the security team for the Dalai Lama has begun to acknowledge that the Dorje Shugden practitioners should be able to offer their devotions as they wish. They asked us, "Did you try to send a letter to the Dalai Lama?" We answered, "We tried but so far the Dalai Lama has always ignored our pleas". One man said, "There has to be peaceful respect towards your religion. I understand your suffering and distress". He added, "I am from Bon religion and was suppressed like you so that is why we have common understanding". Then he said "Good Luck, I would like to see peace among all Tibetans".

The Dorje Shugden practitioners were determined to stand up for their rights and withstood wind and rain and would not back down under difficult circumstances against the Dalai Lama's continued persecution. They were clearly exposing the Dalai Lama's hypocrisy and lying. Slowly but surely we will prevail with the truth.

There was a woman from Kham that was so embarrassed that there were so many people from both sides and arguing and fighting with each other. It made her sad to see Khampa people doing this difficult fight.

From the audience, many issued thumbs-up to show support of the demonstrators. Two professors came out to see what the shouting was about and we showed them the brochure with the Segregation sign in it. He carefully read all the signs and he said, "Just this morning I have come from a meeting with the Dalai Lama and he said to us that all different religions are good and all must respect one another".



UBC SECURITY FACING THE DALAI LAMA SUPPORTERS
AND PROTECTING DORJE SHUGDEN PEOPLE

Then the professor pointed at our brochure and said, “And then he does this?” He then thanked me for doing the effort of educating the public.

Another two ladies came up and looked at the brochure and then thanked us for being there and gave us cookies and nuts to show their appreciation. Yet another lady said this is similar to what happened to the Jewish people during World War II. She angrily said, “He REALLY is a liar!” This young lady said, “I paid two hundred dollars to hear him and now I am going to get my money back!”

There were many other incidents where people expressed their agreement and support for the demonstrators.

Of course, many other radical people were protective of the Dalai Lama. They then try to attack us. When I was saying, “False Dalai Lama give religious freedom.” One radical man ran across the street and tried to attack me. The security man and police stopped him.

In British English, False Dalai Lama does not mean that he is not the Dalai Lama. It means that Dalai Lama is a hypocrite. All security police faced toward the Dalai Lama’s supporters and their backs were to us. Everybody could see who were the dangerous ones.



DORJE SHUGDEN PEOPLE IN THE RAIN

Even though the Dalai Lama and his organization tell the world that the Dorje Shugden is a dangerous cult, it was obvious that it was the Dalai Lama who was and is dangerous.



Full Image (32K)

UNIVERSITY OF BRITISH COLUMBIA SECURITY
PROTECTING DORJE SHUGDEN PEOPLE

January 21, 2015

President Barack Obama
The White House
1600 Pennsylvania Ave., NW
Washington, DC 20500

Dear President Obama,

The Dalai Lama has systematically violated the religious freedom of thousands of Tibetans and I have enclosed evidence of his conduct with this letter. More proof is available. The Dalai Lama since 2008 has led a sect of his followers to abuse the human and religious rights of other Buddhists. Since the United States government provides millions of dollars for the support of the Dalai Lama and his organization, the Central Tibetan Administration, I feel it necessary to write this letter. At the same time, we must not allow the Dalai Lama to violate human rights and religious freedom as us Americans hold so dear. But, since 2008 when the Dalai Lama banned Shugden deity these problems have grown unchecked. The Dalai Lama is acting like a dictator and has the apparent financial support of the United States in his role. I have also written to you previously asking to give your attention to this matter. Yet, things have gotten worse!

Recently, the spiritual teacher, Yongyal Rinpoche who is also a United States citizen has been deported from India, despite his holding a valid visa of 10 years. He is known worldwide as a very highly respected elderly monk and Buddhist teacher and has thousands of followers. I am concerned that his deportation has something to do with the practice of this deity banned by His Holiness the Dalai Lama. The Tibetan Administration in India under the leadership of His Holiness has been falsely accusing the practitioners of Dorje Shugden, of having threatening relations with the Dalai Lama. The result is damaged lives of peaceful Tibetans of different religious persuasion.

These actions by the Dalai Lama are demonstrative of a religious dictator rather than the peace and freedom leader he claims to be. Our request is of you and all world leaders to advise the Dalai Lama that he must lift the religious ban and to stop using his powers to foster suffering and segregation for a simple minority. He and his followers believe they can act without any interference from the world community. Please help us stop them. Telling the truth can do this.

I am providing documentation of Images of Discrimination and Segregation which includes the four points asked of the Dalai Lama from the International Shugden Community. More help/information is available. Please help expose these hateful and shameful actions by the The Dalai Lama that has been allowed to continue since 2008.

Sincerely,

Sonam Lama * P.O. Box 555 * South Deerfield, MA 01373
Representative of Dorje Shugden Devotee's Charitable and Religious Society

Enclosure: Images of Discrimination and Segregation.
January 21, 2015

State Secretary John Kerry
US Department of State
2201 C Street NW
Washington, DC 20520

Dear Secretary Kerry,

Since the United States government provides millions of dollars for the support of the Dalai Lama and his organization, the Central Tibetan Administration, I feel it necessary to write this letter. At the same time, we must not allow the Dalai Lama to violate human rights and religious freedom as us Americans hold so dear. But, since 2008 when the Dalai Lama banned Shugden deity, who faced a serious religious persecution and segregation for the people who practice Dorje Shugden.. I have also written to you previously asking to give your attention to this matter.

Recently, my spiritual teacher, Yongyal Rinpoche who is also a United States citizen has been deported from India regardless of his issued visa of 10 years. He is known worldwide as a very highly respected elderly monk and Buddhist teacher and has thousands of followers. I am concerned if his deportation has something to do with the practice of this deity banned by His Holiness the Dalai Lama. The Tibetan government in India under the leadership of His Holiness has been falsely accusing the practitioners of Dorje Shugden, of having threatening relations with the Dalai Lama without any basis.

Only dictator people will accuse their different believers as enemy of the people. This action by the Dalai Lama is demonstrative of a religious dictator rather than the peace and freedom leader he claims to be. Our request is of you and all world leaders to advise the Dalai Lama that he must lift the ban if he wants continued support from the United States or perhaps we can use the monies for education for free community college.

I am providing documentation of Images of Discrimination and Segregation which includes the four points asked of the Dalai Lama from the International Shugden Community.

Sincerely,

Sonam Lama
P.O. Box 555
South Deerfield, MA 01373

Representative of Dorge Shugden Devotee's Charitable and Religious Society

Enclosure: Images of Discrimination and Segregation.

January 15, 2015

His Excellency Mr. Naraendra Modi
Honorable Prime Minister of India

Your Excellency,

With utmost respect, I am writing this letter. India is the largest democratic country in the world, leading the world for religious freedom, where so many faiths live side by side in peace and harmony. As a Tibetan, I am forever grateful to you and your country for generous hospitality extended to the Tibetan refugees and giving them an opportunity to learn and speak their own language and practice democracy. However, since 2008 the Tibetans who practice the Shugden deity faced a serious religious persecution due to the ban of the deity by His Holiness the Dalai Lama.

Recently, my spiritual teacher Yongyal Rinpoche was deported from India regardless of a 10 year visa issued. He is very highly respected elderly monk known worldwide as Buddhist teacher and has thousands of followers. I am wondering if his deportation has something to do with the practice of this deity banned by His Holiness the Dalai Lama. The Tibetan Administration in India under the leadership of His Holiness has been falsely accusing the practitioners of Dorje Shugden, of having relations with the Chinese government and threatening the life of His Holiness the Dalai Lama without any basis. India cannot allow this to happen and interfere with India's democracy of religious freedom. My worry is that the office of the Dalai Lama and the officials of the Tibetan Administration may have part in corrupting officials in cancelling Yongyal Rinpoche's visa. Could you please give this your attention and investigate who took part in cancelling his visa and why? I've provided a link below with more information and also included more documentation of Images of Discrimination and Segregation from the International Shugden Community.

With Respect,

Sonam Lama
P.O. Box 555
South Deerfield, MA 01373 USA
Representative of Dorje Shugden Devotee's Charitable and Religious Society

<http://www.dorjeshugden.com/all-articles/news/cta-manipulated-yongyal-rinpoche-to-be-detained/>

Enclosure: Documentation of Images of Discrimination and Segregation

cc: United States President Obama
State Secretary John Kerry
US Senator Elizabeth Warren