

Western Shugden Society

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[Professor Samdhong Rinpoche Caught Lying by Al Jazeera](#)

By [goldenmala](#)

Categories: [buddhism](#)

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I put together these clips this evening which specifically highlight Samdhong Rinpoche's lies on the Al Jazeera Documentary "Dalai Lama - The Devil Within". From this series of clips it's pretty obvious that he is lying even to people who are uneducated with regard to the Dorje Shugden controversy.

In other news, related to the Dorje Shugden controversy, someone named Jigme left this comment on an article of the *Orangeville Citizen* newspaper in Ontario, Canada. Hopefully, the media will eventually look behind the glossy image of the Dalai Lama and the Tibetan Government in Exile and report in a balanced and accurate fashion with regard to them. Below is Jigme's comment:

Thank you for your column “Unity vs. uniformity”. I would like to make a comment on one sentence towards the end of your article: Some see the Dalai Lama as a better model of humble witness to transcendent truth.

Although I do not doubt that, as a communications person, you remember the demos in 3 continents against the Dalai Lama, last Summer, I would like to request you to please bear in mind their meaning, in order not to publish, if possible, non-qualified, non-commented-upon news on the Tibetan leader...

If you remember the Dalai Lama’s actions, or find out about them then you might agree that his is one severe case of double talk, double behaviour, of ... how to call it? deception of the masses using your own good fame?

Remember, the Dalai Lama instituted the segregation, persecution and religious annihilation of an important group of Buddhists, the followers of his own (the Dalai Lama’s) teachers, tagged as if by a yellow star as “Shugden worshippers”. This is an unprecedented case in Buddhist history, and the Dalai Lama is getting away with it because the Press and the politicians and even the common folk do not like to admit that they were deceived by his charming smile and the sacred words of the Buddha that he repeats while betraying them.

Please go back to your archives, please review what has been said, what has been happening. Try to understand that he produced a painful and unheard of schism in the Tibetan Sangha, i.e., among the Gelukpa monks, his own people. He used his religious and political power to implant hatred and segregation against even the lay people following this very traditional Tibetan Buddhist belief.

If you would like to find about it, you might like to go to some websites. They are not very perfectly written, these people do not have PR specialists advising them, but they are defending the victims of the Dalai Lama and they are saying the truth.

The Dalai Lama preaches compassion to the world but does not practice it at home, in his backyard.

www.shugdensociety.info

www.wisdombuddhadorjeshugden.org

S. Jigme

15 Responses to “Professor Samdhong Rinpoche Caught Lying by Al Jazeera”

[Feed for this Entry](#) [Trackback Address](#)

1.  [1 kelsang](#)
[February 8, 2009 at 6:25 am](#)

It is no longer a question of whether vajradhara is spirit or higher being. This issue is now a political

issue. It is a matter of individual right - pillar of any democratic society. If worshipping dorje shugden degenerates Buddhism, then same can be said about all the other protectors of four. Every individual should be given right to practice what she/he feels right; so long as it does not harm other people. In India there are millions of different diets. Can you imagine prime minister or some Guru saying particular diet is unfit to worship! What would be the repercussion?



2. [2 conflict mediator](#)
[February 8, 2009 at 6:26 am](#)

Professor Samdhong Rinpoche is mediating. Taking god to court? I am on no one's side but it IS best to leave problems for what they are or add fuel to fire?



3. [3 Thomas Canada / Cedar City, Utah](#)
[February 22, 2009 at 9:28 pm](#)

Samdung Pinnocchio lies as easily as a Summer Breeze. In one ear and out the other. Al-Qaeda has nothing on the Spiritual Terrorist. They cajole and threaten like Wild Beast caught in a trap. Behind the meek exterior is the face of a demon that delights in causing trouble and dividing the sentient beings with confusion and fear. Be Gone Evil Spirits. Go back from whence you came.



4. [4 Thomas Canada / Cedar City, Utah](#)
[February 27, 2009 at 11:23 pm](#)

I was recently astonished or startled by the tempo or tone of the Phayul chat line conversations or lack thereof.

I found voices that were as the Ghouls or Zombies of 28 Days Later. Absolutely like animals cornered into a box or cage. If the Dalai Lama's operates his web site in Dharmasala as Rush Limbaugh apparently the moderator is disgustingly misguided and very sad.

It is clear that the battle is over with DL. I am extremely distressed by DL allowing the Tibetans to become so disenfranchised from the outer world is beyond sad. It is deplorable and criminal. He has no conscience or sense of guilt as to how perverted he has forced the once simple people to be as Pit Bulls snarling and growling with hate and spite.

I had the sense that I had entered Marquis De Sade 17th century insane asylum, with people shrieking with insane laughter and mockery from within the Dalai Lama's Black Magic Cult towards all outsiders.

Evil pervades the Tibetan Colonies as the similarities that culminated in the Salem Witch Trials are all too apparent in the daily life of these Tibetans outcast.

Sooner or later the Indian Government will expedite the removal of the Tibetan Colonies from India and these refugees will file homeward towards their own country, for better or worse, to fulfill their dreams from within their own country, China.

Once home these savvy Tibetans should be able to capitalize on the billion of dollars the Chinese have poured into this once slave state operated by the Dalai Lama lineage through terror and fear.

Yes! it is finished and these refugees will go home and be refugees no more.

5.  [5 Thomas Canada / Cedar City,Utah](#)
[March 6, 2009 at 10:58 pm](#)

The Karmapa Controversy

by Lama Shree Narayan Singh

The Karmapa Controversy is actually a non issue!.

The spiritual practices of Buddhism merely refine the discernment and opens the heart of its practitioners to levels of subtlety otherwise inaccessible.

Thus, any person who has even a modicum of meditation practice behind one, is able to ascertain directly for one's ownself during meditation, as to which is the genuine Karmapa incarnation and which is not. It is therefore at no stage that one such could ever err in one's assessment.

Out of boundless compassion, such a person would actually be honest with one's ownself as also the entire world of apparent phenomena.

It would stand to reason therefore, that the creators and perpetrators of this Controversy, whoever they might be, actually lack in spiritual realisation. Moreover their level of compassion and commitment to the welfare of beings, remains highly questionable. They actually lack in compassion as they are actively leading their trusting disciples, devotees and followers astray. This in itself is a terrible act with tremendous karmic consequences. Thus, through their support of the incorrect person, they themselves disqualify themselves as authentic meditators, Lamas and Masters who are in contact with authenticity.

It is understood that at the level of conscience there can be no compromise. Such a situation can come about merely when the participant is confused by a web of concepts. Simply stated, one cannot fool anyone but one's ownself.

The second issue relates to the level of the Two Accumulations of the purported Karmapa incarnations. It is an accepted principle within the Buddha Shasana that as far as the level of the Two Accumulations of the person, to whom prostrations and made offerings are being made is concerned, should he not be the authentic incarnation, his level of Accumulations of Merit and Wisdom will automatically decrease with time. This will necessarily bring about a deterioration in the daily life situation of that person which will be visible to all.

The third is that the Dharma Protectors will ensure that such a person will be unable to continue as the Karmapa, for an extended period of time.

This had happened in Tsurphu, Tibet, the Seat of the Gyalwang Karmapas, in the early part of the twentieth century. The young son of an aristocrat had been erroneously installed as the 16th incarnation of the Gyalwang Karmapas. The reasons behind the XIIIth Dalai Lama acceding recognition to that youngster, are not known. Reports state that the youngster had fallen off the roof of the monastery when merely 14 and got killed. This had then paved the way for the installation of Rangjung Rigpa'e Dorje as the XVIth Gyalwang Karmapa, the Dharma King loved and worshiped by all who encountered him!

Above all, the person who is impersonating as the Karmapa, will himself feel uncomfortable in various ways as he knows that he is in actuality enacting the role of someone he is not! He could fall sick, suffer from various psychosomatic disorders amongst other unfavourable manifestations! The same would naturally happen to those who have actively promoted and supported him in this misconceived venture. His followers moreover, would be deprived of the blessings of the Karma Kagyu Lineage!

The unfortunate part of life is that it is extremely easy for people to create situations which merely further the suffering of themselves and others. Conditions for the perpetration of happiness are few and far between.

It is certain however, that, in spite of any other non spiritual concerns and confabulations, the truth will become self evident.

It is thus that we await the emergence of the authentic Karmapa incarnation to lead his followers along the path of righteousness and rectitude in the full majesty of his high calling!



6. [6](#) Thomas Canada / Cedar City,Utah

[March 8, 2009 at 12:37 am](#)

Push the Tibetans out of India and back home to China to pursue their dreams and hopes. India is a dead branch for these unfortunates exiles.

We have provided an excellent opportunity for the Indian Government to condemn this Dalia lama with our court case against DI. Because he interferes and prohibits others right to believe as they wish to believe. DI has gone totally off the wall with the knowledge that his predecessors, and therefore himself, came to power as a dictator by murdering a Wisdom Buddha, Dragpa Gyaltsen or Shri Dorje Shugden. Thus appointing himself Supreme Ruler, released the Mongolian Cavalry to slaughter his competitors and then crown him with the title of Dalia lama.

Thereafter and until the Liberation by Chinese Troops, he ruled Tibet as a God-King an absolute monarch over the 95% of the slave_serf Tibetans. Mutilation were common punishment for crimes against DI. No wonder so many of the reincarnates were killed before they reached puberty.

This mad man has been a distraction between the business of Nations for long enough. Given that DI is a Chinese Citizen, why not extradite him for crimes against China.

He should be liable for all the crimes against the people for the last 350+ rule as a Dictatorial God_King. He admits, that he is, the same mind continuum as all his harsh 14 or is it 10 predecessors. Why not introduce his superior, the Panchen Lama to speak out and gather support from the world. The Panchen Lama is a spiritual source and his emmanation power will convince any of those who doubt his authenticity.

Demand the US publically denounced it's support for DI and have this tool of the CIA's Cold War exposed for what he truly is, a fraud, a grifter and lying murderer. DI says, "That We Westerners are more of a threat to his ruse, than the PRC. Thereby declaring, Open Hunting Season" on any who oppose him or speak critically of him and his minions.

If a few words and demonstrations can elicit this type of statement from this Charlatan. Then he is finished. I am certain the Obama administration has given him the Political Boot. Bob Thurman still is on an extended leave of absence and write ludicrous books and attempts to resurrect the Hollywood nothings to support and make DI a bona-fide icon. What a joke! Those days are done and people do not care anymore. They are too busy taking care of themselves these days.

Help us to consolidate our efforts and contact us at your earliest opportunity. Getting rid of this

Pretender, who deceives the innocents and ignorant.

American ingenuity can move this little dictator off the charts into oblivion. He's broken the Law and is subject to the law as the rest of us are. New Delhi/ March 19th, 2009. We'll see if the law is upheld by the High Courts in New Delhi.



7. [7](#) Thomas Canada / Cedar City, Utah

[March 8, 2009 at 4:21 am](#)

Feeling The Heat? Let the to be appointed regent lead the Tibetan Refugees back home. Where they belong. It's time to let go of your former slaves and serfs. I think the Dalia lama lineage has caused enough suffering by deluding these poor Refugees for long enough. Let my People Go!

Tibetan govt in exile concerned about Nepal-China treaty

Chief of the Tibetan government-in-exile Samdhong Rinpoche has cautioned the Nepalese government that the proposed treaty with China must not curtail freedom of Tibetan refugees in Nepal.

The Kathmandu Post quoted Rinpoche as saying that Tibetans have been living in Nepal for years without any problems and the treaty between the two sovereign countries must not create problems whatsoever in the future as well.

The reaction comes after the Assistant Chinese Foreign Minister Liu Jieyi during his recent visit to Nepal handed over the draft of treaty.

Tibetan refugees fear the strengthening ties between the tow countries and Nepalese government's commitments not to allow Nepal as place to organise protests against China and subsequent proposal of a treaty would curb Tibetan activities in Nepal.

Though Rinpoche did not complaint about the government decision to avoid any anti-China activities like those of the previous governments, he expressed concern that the new treaty could be used to curb freedom of the Tibetans. nepalnews.com Mar 05 09



8. [8](#) Thomas Canada / Cedar City, Utah

[March 8, 2009 at 8:26 pm](#)

The Legends of the Dalai Lama

March 10 this year will see the 50th anniversary of the uprising of the Tibetan people against China. In the West, the spiritual leader, the Dalai Lama, is worshipped like a pop star. Strange. The normally romanticized theocracy was a corrupt feudal system that enslaved its subjects.

By David Signer

Recently, in the context of his most recent trip to Europe, the Dalai Lama could receive the German Media Award in Baden-Baden, which has previously been granted to celebrities such as Nelson Mandela, Bill Clinton or Bono. On March 10 fifty years ago, the Tibetans rose up against the Chinese hegemony. And it is seventy years since a little farmer's boy became 'His Holiness'.

In winter 1937/38 [the common story of recognition follows].

Everybody loves the now 73-year-old Dalai Lama, and in particular have done so since 1998 when Martin Scorsese brought his autobiography called 'Kundun' into our cinemas. From Richard Gere through to Brad Pitt, from Patti Smith through to Peter Maffay, from Dolly Buster to Robbie Williams: everyone worships the non-stop world jet-setting spiritual leader of the Tibetans. When the Dalai Lama came to Switzerland three years ago, during his eight day visit 30,000 people went onto a pilgrimage to the Zurich stadium to see him. And as is clear with the idolization of the Dalai Lama, whom even people who are not normally fond of personality cults, call 'His Holiness', the same is true for Tibet. There is a common agreement that, before the Chinese marched in, this mountainous region was a paradise of meditating monks and happy farmers living in the midst of splendid mountain scenery — and that it would be again if it were not for the evil occupiers.

The reality is that until fifty years ago Tibet was a clerical-feudal tyranny. The truth is that a lot of the widespread common knowledge about the country is just wishful thinking. There are also dark sides to the biography of the Dalai Lama, and a lot of obscure stuff is mixed in with the esoteric Lamaism Schwärmerei (excessive sentimentality). However, since there is only little journalism on site, it is not easy to find the truth within the jungle of exile Tibetan and Chinese propaganda.

[Now follows some historical background and how the Dalai Lama, once recognized, lived until his escape.]

In the Dalai Lama's autobiography, however, it sounds like paradise when he mentally travels back to the Tibet of his youth: "No one needs to make too much of an effort in order to earn his living. Existence happens on its own and everything works wonderfully." Accordingly, during his reign, he did not make any effort to reform the country, apart from stopping the legal heritage of tax debts. The fact that political decisions are based upon oracles and astrology is no problem for him, who normally pretends to be democratic and progressive. Even though in his 'five point peace plan' he demands 'respect for the democratic freedoms of the Tibetan people', he himself has not tried until today, not even within the exile communities, to be democratically legitimized. Self-evidently he pretends to be the wholistic leader of the Tibetans, even though, strictly speaking, he is not even the spiritual representative of the whole of Tibet. He is merely the head of the Gelugpa order, the so called Yellow Hats, whose claim for leadership he has been trying to pursue for decades. These contradictions are also true for his ecological engagement. On the one hand, he demands to transform Tibet into a kind of natural reserve park and uses every opportunity to demand more ecological thinking in accordance with Mother Nature. On the other hand, from the first days of his exile onwards, at his seat in Dharamsala, the litter keeps being piled up simply on a large waste dump.

[Some stuff on the 1950's in Tibet.]

While the Dalai Lama and his entourage went into exile to Dharamsala in India, the Cultural Revolution raged in Tibet. Between 1966 and 1976, thousands of monasteries and cultural monuments were destroyed. Switzerland was the first European country which, in 1961, accepted Tibetan refugees and offered them accommodation and work in Rikon. In 1967, the monastic Tibet Institute was opened. The information from the Dalai Lama and Tibet supporters is often not credible with regards to the Chinese occupancy. Very often it is not mentioned that in the meantime approximately half of the monasteries have been restored and are running again. Also, since the mid-nineties, you can no longer claim that there is a ban on the monastic system. If the Dalai Lama is asked about these things

he replies that the monasteries have only been rebuilt for the sake of tourists; thus the Chinese are said to have no interest in maintaining the traditional culture but to re-install it as exotic backdrop and in this way it is being doomed even more. One limitation however has been enforced, undoubtedly against the will of the Dalai Lama: no more children can enter the monasteries. Also in his autobiography, 'His Holiness' claims that, due to resettlement programmes, the Chinese proportion of the population overrides the Tibetans. According to the disputed census in 2000, the proportion of Chinese people within the Tibetan Autonomous Region is 6.1%, with the highest proportion, 17%, being in Lhasa. Again and again the claim has been spread that 1.2 million Tibetans had become victims of Chinese terror, in other words a full fifth of the population. Official statements from Dharamsala even sometimes say that all of these have been Tibetan prisoners who were victims of torture or executions, and very often Chinese concentration camps are mentioned. Without doubt, China is far away from regular constitutional affairs; however the charge of systematic, lethal torture of thousands — as indicated by the term 'concentration camp' — is hardly plausible.

Esoteric argy bargy

Towards the end of the 1980s there were again riots in Tibet, and in December 1989 the Dalai Lama received the Nobel Peace Prize. About one year before that he became friends with the Japanese Shoko Asahara, who ran a 'spiritual community' with several thousand followers near Tokyo. According to the researches of the publisher Colin Goldner, Asahara visited with the Dalai Lama several times in 1988. This community with their 'appreciated aims and activities' (said the Dalai Lama) was 'Aum', one of the most dangerous and totalitarian cults ever, which performed the Tokyo subway poison attacks in March 1995. The Japanese authorities had been patient with the megalomaniac Guru, despite all warnings, possibly due to the protecting hands of the Dalai Lama. When the Centres after the Sarin attack were finally searched, there were deposits of chemical and other weapons which could have killed millions of people at once. The Dalai Lama however could not even find one single word of regret. Even as late as Summer 1995, when at the Peace University in Berlin, he stated that he would recognize Asahara as a 'friend, even though not necessarily an unmistakable one'.

Also the so-called 'Shugden affair' gives rise to doubts about the much-praised wisdom of the Dalai Lama. In Summer 1996, upon the advice of his state oracle, he banned the worship of the protector Deity Dorje Shugden for his people. A number of abbots and monks protested against this ban. They accused the Dalai Lama of violating religious freedom, who reacted to this insubordination by systematic searches of houses and monasteries in the exile community. Shugden statues were destroyed and renitent monks bashed and beaten. Supporter committees even claimed that the Shugden movement was hand in glove with China.

[Mentions the triple murder. More information about that can be found here: Defamatory accusations of murder repeated over and over again for ten years]

Monks armed with iron bars

Generally, the riots before the Olympic Games were presented by the Western media in a way that they fitted into the image of 'peace-loving Tibetans' — either any violence was supposedly coming from the side of the Chinese, or, if not, claims were made to the effect that Tibetan protesters had only acted in self-defence. Footage documentation and reports from eye-witnesses however give evidence of how monks armed with iron bars and bats went marauding through the historic quarter of town. Buses and cars were pushed over and set on fire, and Chinese shops and houses were pillaged.

Molotov cocktails were even thrown into kindergartens, schools and hospitals. The Dalai Lama later claimed that the monks had been Chinese soldiers in disguise. This is because, by definition, Tibetans are non-violent. Around the world, demonstrations of solidarity took place.

[The rest is about the Dalai Lama's right-wing tendencies and the stories about the liaisons between Tibetans and the Nazis and how the Tibetan regent wrote a letter to 'King Hitler'. The final paragraph is on the question why it is that the Dalai Lama is so popular in the West in spite of all the facts mentioned; and the main conclusion is that it is because Westerners are so naive.]



9. [9](#) Thomas Canada / Cedar City,Utah

[March 8, 2009 at 8:51 pm](#)

“What I have seen and heard in Tibet completely differed from the distorted propaganda by the Dalai Lama,” a renowned Spanish Tibetologist has said.

The March 14 riot in Lhasa in 2008, involving violent crimes against people and property, was premeditated and masterminded by followers of the Dalai Lama, Inaki Preciado Idoeta told Xinhua in a recent interview.

“But the Dalai Lama neither made an apology for the riot nor condemned those who perpetrated the violence,” said Preciado Idoeta, one of the first Spanish diplomats to China and also a famous sinologist in Spain.

He has visited Tibet several times since the 1990s and also temporarily lived there for his research.

“I can speak Chinese and the Tibetan language and communicate well with the local people, so I can get first-hand materials about the region,” he said.

Commenting on Dalai Lama's accusation that the Chinese government has destroyed the Tibetan culture and language and the Tibetan people have no freedom of religion, he said that was an excuse used by the Dalai Lama to split the country.

“Under the current education system in the autonomous region, all the Tibetan students are required to learn the Tibetan language during the nine-year period of compulsory education,” he said.

“Many books and magazines in Tibet are also compiled in the Tibetan language. All these show that the Tibetan culture has been well protected and inherited,” the scholar said.

Talking about the plan of the so called “Tibet government-in-exile” to hold “a series of commemorative events” from this March to the next, Preciado Idoeta said the Dalai clique needed to do something after receiving large amounts of money from western anti-China forces.

They will not stop making trouble because the clique has an entire network of international anti-China forces and the support from some western media, he added.

Some western media have been playing a shameful role in the past years by distorting truth on Tibet, deceiving readers and spreading those malicious rumors last year, the Spanish expert said.

An article will be published without hesitation if it criticizes the Chinese government and supports the

Dalai Lama, however, the objective reports written by people who know the truth about Tibet are hard to appear in those media, he said.

Inaki Preciado Idoeta, one of the first Spanish diplomats to China and a famous Sinologist and Tibetologist in Spain,

The western people are blindfolded owing to those biased reports and China should try to get them shake off those wrong ideas. China should take measures to boost its overseas reports and introductions on Tibet, as to make people know the current situation in Tibet in a better and comprehensive way, Preciado Idoeta said.



10. [10 Thomas Canada / Cedar City, Utah](#)
[March 8, 2009 at 11:11 pm](#)

With the Global Economic Meltdown, China is closing the horns on Dalai Lama by the using the Carrot and Stick Approach. I see India, Nepal and other close proximity Nations to China practically pushing the Refugees back home, where they can actually start to make a real life again. There is no need for this false Pharaoh to entomb his slaves with him as he commits Political Suicide. Let the Chosen People return to their Promised Homeland in China. Finally 95 % of these once serfs and slaves have a real chance to change their lives for the better and rise to the level of their own possibilities, eventually. So it takes another 2-300 years. Big Deal! at least they are getting out of the rut of Medievalism.

Hindustani Times/March 2009

China's foreign minister, speaking ahead of two sensitive anniversaries next week, warned other countries on Saturday not to let the Dalai Lama use their territory to try to sever Tibet from Chinese control.

Beijing abruptly cancelled a China-EU summit last year, angry over French President Nicolas Sarkozy's meeting with the exiled Tibetan spiritual leader whom Beijing condemns as a separatist.

"In developing relations with China, other countries should not allow the Dalai Lama to visit their countries and should not allow their territories to be used for the Dalai Lama to engage in separatist activities for Tibet's independence," Foreign Minister Yang Jiechi said.

"I think this is an integral part of the norms governing international relations," he told a news conference on the sidelines of the annual meeting of parliament.

The 50th anniversary of the Nobel Peace Prize-winning monk's flight into exile falls on Tuesday. Also, on March 14 last year, Lhasa erupted into riots that killed 19 mostly Han Chinese or Hui Muslim shopkeepers.

"The Dalai Lama's side still insists on establishing a so-called Greater Tibet on a quarter of Chinese territory. They want to drive away Chinese armed forces on Chinese territory and ask all non-Tibetans to relocate themselves, people who have long spent their lives on that part of Chinese territory. You call this person a religious figure?" Yang said.

"Would Germany, France or other countries accept that a quarter of their territory be separated?"

Please keep in mind that China was always a supporter of German reunification.”



11. [11](#) Thomas Canada / Cedar City,Utah
[March 10, 2009 at 7:09 pm](#)

Dalai Lama's utter distortion of Tibet history and is the cause of Tibetans experiencing "Hell On Earth". Now, we see there were only 1.2 Tibetans alive in 1959 instead of the 6.2 reported by TGIE. How is it that a memorial plaque at the Tibetan Cultural Center is dedicated to the 1.2 million Tibetan that lost their lives after the failed insurrection in 1959?

Now we see there are now 2.1 million Tibetan alive and well in China.

Dalia Lama is a liar and cheat!



12. [12](#) Thomas Canada / Cedar City,Utah
[March 15, 2009 at 6:27 pm](#)

Gonpo Tashi meticulously dusts off furniture and ritual utensils every morning in a dark, 12-square meters chamber with a richly-embroidered cushion on bed that has been elegantly prepared for its supposed master.

Just outside the chamber hangs a giant photo of the Fourteenth Dalai Lama Tenzin Gyatso as well as enshrines six Buddha statues and a yellow monk robe that Tenzin Gyatso used to wear.

Gonpo said, "I'm ready every day for the Dalai Lama's back home."

His aspiration reminded people of the late Chinese leader Mao Zedong's call for the return of the fled Dalai Lama. But the hope seems narrower as the Dalai Lama was denounced by the Chinese government as a "politician in monk's robes" who is trying to split the country.

He and his supporters were blamed for masterminding the deadly Lhasa riots on March 14 last year, which killed 18 innocent people.

Gonpo, the 63-year-old stocky Tibetan, a nephew of the Dalai Lama, has patronized the birthplace of the Tibetan spiritual leader for at least three decades.

The clean but thrifty residential court, consisting of a two-story wooden house and a bright yellow prayer hall, faces 4,000 meter-high snowy Tsongkha Gyiri, a widely-deemed sacred mountain which brought about good fengshui, or fortunate geomancy, to the family of the boy who was later believed the incarnate Dalai Lama.

"Did you notice the continuous red hills within which our long and narrow valley is seated? — They are lotus petals and the house stands on one petal," said the grizzled man, who splits time between his full-time vigil and serving the county-level people's political consultative conference, or a political advisory body to the local government.

Pointing at a small white pagoda about 200 meters away down from the residence's front gate, Gonpo said, "You know what — that was an exact place where the Thirteenth Dalai Lama rested himself on his route from Kumbum Monastery to Labrang Monastery."

“A prophetic assertion of the Thirteenth Dalai Lama foretold reincarnation of his soul in this particular rural village,” said the former primary school teacher.

THE MYTHS

One reason why the Thirteenth Dalai Lama chose to stop over, Gonpo said, was the sound relationship between the Dalai Lama and Taktser Rinpoche, a senior lama in the Tibetan Lamaist hierarchy who happened to be the eldest brother of the reincarnated Dalai Lama, who was born on July 6, 1935, with a secular name of Lhamo Thondup.

Lhamo’s poor farming family was exceptionally rich in high lamas. Altogether three out of seven siblings became top lamas, with the Dalai Lama atop the pyramid of Tibetan lamas.

The boy ascended as a spiritual leader who mesmerized the faithful as well as gained mundane political celebrity in exile. He was granted the Nobel Peace Prize in 1989. He called himself “a simple Buddhist monk” but was accused by his homeland government of being the chief rebel and an ill-intentioned politician who promoted separatist movements in monk’s robes. In many Westerners’ eyes, he was no less than fodder for sound bites, photo-ops and newspaper front-page slots.

Myths have fueled the mysticism and celebrity of the Dalai Lama. One myth is that Lhamo Thondup was the only candidate for the incarnation — the rationale of which was he inerrably identified belongings of the Thirteenth Dalai Lama. Though with such gifted endowments, a handful of candidates should have been selected, in line with the Tibetan Buddhist tradition, for the final pick, or even after a ritual of casting lots from the Gold Bottle in the fiercest contesting cases.

After his delegation signed with the central government of the People’s Republic of China (PRC) the 17-Point Agreement on a peaceful settlement of Tibet in May 1951, the Dalai Lama telegraphed Chairman Mao Zedong to actively support the peace agreement in October, almost one year after he was enthroned. He now says the rapprochement was reached “under duress.”

In September 1954, the Dalai Lama, together with another Tibetan Buddhist leader Panchen Lama, went to Beijing for voting China’s top legislature and was himself elected a vice speaker. He now asserts that this was a “visit (to) China for peace talks.” What the Dalai Lama did in “China” was documented much more than he now officially acknowledges as “meeting with Mao Zedong and other Chinese leaders.” He in fact wrote a poem likening the paramount Chinese communist leader as “the Brahma,” the Hindu god of creation, and “the all-mighty sun,” wishing Mao “a life to eternity.”

On the most intractable controversy on his falling out with the PRC central government, the Dalai Lama said, one day after the Lhasa riot on March 10, 1959, and a later publicized hand-written letter, “Reactionary, evil elements are carrying out activities endangering me on the pretext of ensuring my safety. I am taking steps to calm things down.” In his official Web site, however, he states that “Tibetan People’s Uprising begins in Lhasa.”

The crisis led to his fleeing from Norbulingka Palace in Lhasa on March 17, 1959.

THE TALE OF A VILLAGE

As the religious leader, the Dalai Lama spent only one third of his life in the motherland and four years in the remote mud-and-stone village, formerly known as Taktser, on the eastern edge of the

Qinghai-Tibet Plateau.

Hongaizi Village, symbolic of the rough and sterile landscape of the plateau, shows little traces of the Shangri-La that filtered into Western minds since James Hilton created the surreal image of such a holy land.

A total of 256 villagers are now living in the same place that the highest Tibetan spiritual leader was born. More than 70 percent of the 54 families own televisions and 61 percent have telephone landlines. The village also sees 10 cell phones, 16 motorbikes, one car but not a single Internet-linked computer. Gonpo purchased the village's only private car, an economical 2003 Daihatsu Charde.

Tsering Kyi, mother of a nine-year-old school girl whose family is living 150 meters from the Dalai Lama's old house, displays a picture of the Fourteenth Dalai Lama in her spacious living room.

She said, "It's not unusual that we're living here and our family's fortune largely bets on what jobs that my husband is able to find out of the village."

Unlike Tsering, many villagers believe the surrounding red hills crouch themselves like a giant lion, one of the auspicious tokens in Ping'an, an overwhelmingly farming county which saw in 2007 gross domestic product per capita at 1,500 U.S. dollars against the country's average of 2,600 U.S. dollars.

Gonpo's income comes from the public office he has served since 1998 and donations from the Dalai Lama followers. Gonpo spent at least 500,000 yuan (73,200 U.S. dollars) in house maintenance in recent years.

A "POLITICIAN MONK"

As one leading figure of the Gelug school of Tibetan Buddhism, the Dalai Lama, believed an incarnation of Chenrezig, stands as deity of compassion and a visible embodiment of Tibetan Buddhists' faith.

Only three of the 14 reincarnations meaningfully ruled Tibetans, and the throne of the Dalai Lama was historically bolstered by China's central governments of various dynasties. The reincarnation conducted by Rinpoches and the accreditation from the imperial authority are inseparable parts of the whole system ensuring legitimacy of the Dalai Lama and his ruling in Tibet. An angry Emperor Qianlong of the Qing Dynasty (1644-1911) once decreed to stop reincarnation of a rebellious Tibetan Buddhist lama, which left his sect dying out.

Gradually rising as a regional spiritual and political leader, the Dalai Lama sweated for his long journey to the world stage, with his first trip outside China and India to two Buddhist countries of Japan and Thailand in 1967, the first European trip in 1973 and the first U.S. one in 1979, the year in which the United States and the People's Republic of China established diplomatic relations.

Going into exile subsequently made him a star. In all the 104 awards or honorary doctorates he has collected from around the world, 103 were granted after he fled China. Rubbing elbows with him somewhat became a fad or a manifestation of moral dignity.

The "simple Buddhist monk," who was said to wake up usually at 3:30 a.m. and spend his first four hours every day in meditation, frequently indulged his secular enjoyment in being interviewed by

world top media outlets.

An online U.S. Department of Justice document recorded the Dalai Lama's visit to the United States from April 10 to 24 in 2008. During the two-week trip, the monk, often with his brand bigsmile and deep laugh, talked politics and China's "crackdown" on the March 14 Lhasa riot in NBC, CBS and NPR, to just name a few. He also met with U.S. Under Secretary of State for Democracy and Global Affairs Paula J. Dobriansky, who contributed to an op-ed piece to the Washington Post the day after their rendezvous.

The spiritual leader's "sideline" activities supplemented his full-time job, prayer offerings and religious teachings which were mainly arranged by the New York-based Office of Tibet and beefed up by lobbying of pro-independence groups.

Such efforts paid off. The Dalai Lama said in his latest statement on March 10, "The fact that the Tibet issue is alive and the international community is taking growing interest in it is indeed an achievement."

Influenced by his highly politicized inner circle and interest groups, the Dalai Lama, willingly or not, interwove both religious and political faces. Before his fleeing half century ago, he consulted the Nechung Oracle for the Buddha's advice. Before teachings in recent years, the self-claimed tolerant spiritual leader usually asked Dorje Shugden worshippers not to attend his ceremonies. Those who propitiated the particular Tibetan deity protested against the Dalai Lama's discrimination, which was similar to political partisanship and runs against his announced commitment to "promoting religious harmony."

TIBETAN HERITAGE IN THE BIRTHPLACE

Gonpo, who enjoyed two visits with the Dalai Lama — each lasting for one hour — in the 1990s in Dharamsala, India, decorated the prayer hall wall with delicate thangkas, or cloth painting scrolls bearing images of the successive Dalai Lamas and Tsong Kha Pa, the Gelug school founder back in the fifteenth century.

"These beautiful thangkas cost me roughly 10,000 yuan," Gonpo said.

What he spent was ridiculously reasonable for the top paintings created by an artistic tribe that usually served top Tibetan clerics and noble families in the feudal era.

The artists to whom Gonpo attributed were monk painters who cultivated artful skills while practicing Buddhism at Senggeshong Mago Monastery in Huangnan.

Artist Konchok Tashi basked in an afternoon sunshine outside his lamasery, which harbors 160 monks.

The 44-year-old Esoteric Buddhist splits every year into one half of esoteric studying and the other half of aesthetic painting.

Learning from his late father, Konchok now trains five apprentices to hand down the Tibetan craftwork now designated by the government as one national intangible cultural heritage.

“I’m the best of the best,” said the dark-skinned monk who enthusiastically displayed one of his artworks in his sunny living room. “I would ask for 30,000 yuan for the piece that I worked for two years.”

Using a Samsung cell phone sometimes in chatting with his colleagues, Konchok often drove his 2006 Kia Cerato to buy daily necessities in a nearby town.

“I still feel scared when driving to big cities like Xining because I cannot figure out Chinese characters on highway signs,” the monk said.

Illiteracy of the written Chinese, nevertheless, did not hinder his outreach. He won three awards from national and provincial arts exhibitions and developed wealthy clients in Beijing and Guangzhou, for thangkas’ cultural and original uniqueness.

He paid his own way to India in December 2004 to attend one of the Dalai Lama pray offerings and to visit his younger brother. The younger brother sneaked into the Indian borders ten years ago and is now studying Buddhist dialectics in a lamasery near Dharamsala.

Amid thousands of followers at the humid event in Dharamsala, Konchok for the first time approached to the aura of the Dalai Lama. Months later, he was sick and obeyed his fellow monks’ advice on resorting to the mythical Medicine Springs, just ten kilometers downhill from the Dalai Lama birthplace.

He siphoned raw water for consecutive seven days, with the largest one-time dose of seven kilograms, which left him lax.

“The Medicine Springs are called the panacea but full recovery requires frequent visits in three years,” Konchok said, adding that his sickness offered him no mood in paying homage to the Dalai Lama house, though it was only ten kilometers away.

REBIRTH AND EMPTINESS

What Konchok really good at is painting Buddhas and the Sacred Lake, which are always themes of Tibetan cultural works. The Sacred Lake is Lhamo Lhatso in southern Tibet.

After the Thirteenth Dalai Lama died, the regent, himself a high lama, looked into the waters of Lhamo Lhatso. Together with other auspicious signs, the regent allegedly saw a three-story monastery with a turquoise and gold roof and a path running from it to a hill. The direction the dead Dalai Lama faced indicated his reincarnate would be from northeast of Lhasa, the seat of the Dalai Lama.

Lhamo Lhatso was believed vital to the most mythical reincarnation system in which high lamas claimed to be reborn and continue their important work. The reincarnated, also known as tulku, were usually searched within the Tibetan areas by senior lamas surrounding the deceased tulku.

The gold-roofed monastery appeared in the Sacred Lake was Serdong Chenmo Hall at Kumbum, whose importance was decided by the status of the holy site where Tsong Kha Pa was born. Top clerics from Lhasa believed the soul boy would live within a one-day horseride from Kumbum.

In explaining the sophisticated reincarnation system, Kumbum’s Dzongkhang Rinpoche said, “Tulku

is reborn again and again in the life circle till the eternity of being Buddha.”

“It’s inappropriate to call tulkus living Buddhas because Buddhas need not to be reborn,” said Dzongkhang Rinpoche, echoing similar remarks made by the Fourteenth Dalai Lama.

“History tells that the search of the reincarnated soul boy was usually centered on Tibet and went no farther than Mongolia,” Dzongkhang Rinpoche said.

The 67-year-old Rinpoche, however, ruled out possibility of soul reincarnation before the previous lama died.

“There is but one soul that can find rebirth,” Dzongkhang Rinpoche said.

“Every Tibetan aspires that continuous rebirth of great souls would lead to creation of Buddhas,” he said, adding that every Buddhist was terrified of going to Hell.

A 35-year-old Rongwo monk said he was frequently haunted by the fear of Hell. “Go to Heaven, or go to Hell, no doubt on our choice. We have to do something for toeing lamas’ lines to avoid bad karma,” the man said.

Li Bade, a 76-year-old Tibetan abbot who for 25 years has overseen Chorten Ki Monastery which was famed for the visit of the Third Dalai Lama, said he was satisfied with almost everything today, generous financial support from the faithful, enough food, good health service in community and effective communication.

“The world is now more like what Buddha describes in sutras that all beings and events are relational and interconnected to a state of eternity, or emptiness,” he said.

“The only discontent for me,” the abbot said, “is the hustling highway down the hill.”

His hill-perched hut oversaw the trunk highway extended to the holy city of Lhasa.



13. [13](#) Thomas Canada / Cedar City,Utah
[March 15, 2009 at 7:47 pm](#)

So Long Dalia, ‘It been real Dalia, It’s so nice to have you back where you belong’The French Foreign Ministry reiterated on Friday that France does not support Tibet independence.
 March 14th,2009

Foreign Ministry spokesman Eric Chevallier made the remark after Chinese Premier Wen Jiabao urged France to clarify its position on Tibet-related issues.

“We have absolutely not changed our position. That is, we support the territorial integrity of China and refused to accept separatism and Tibet independence,” Chevallier said.

Earlier on Friday, when answering a question raised by a reporter from the French newspaper Le Figaro at a press conference after the closing of the Second Session of the 11th National People’s Congress in Beijing, Premier Wen urged the French side to clarify its position on Tibet-related issues to facilitate the restoration of Sino-French relations.

“This serves not only the interests of both China and France, but also the interests of China and the European Union,” Wen said.

Sino-French relations were strained after French President Nicolas Sarkozy insisted on meeting with the Dalai Lama last December when his country held the rotating presidency of the European Union.



14. [14](#) Thomas Canada / Cedar City,Utah
[March 15, 2009 at 8:30 pm](#)

The 11th Panchen Lama Gyaincain Norbu on Sunday visited an exhibition displaying economic and social progress that Tibet Autonomous Region has achieved in the past five decades.

The Panchen Lama, one of the religious leaders of Tibetan Buddhism, went to the Cultural Palace of Nationalities to see the exhibition titled “50th Anniversary of Democratic Reforms in Tibet” that has been in running in Beijing since Feb. 24.

The Panchen Lama said documentary pictures, files and relics vividly reproduced the tragedy of slaves in old Tibet and the progress in human rights since the abolition of the serfdom.

Tibetan people could only achieve progress and have a bright future under the leadership of Communist Party of China, the Panchen Lama said.

“People living in Tibet should cherish the prosperity and happy lives today,” he said, adding that he would continue to guide Tibetan Buddhists to be adapted to the country’s socialist society.

The 19-year-old Panchen Lama promised that he would inherit his predecessor’s tradition to be a patriot and try to maintain the nation’s unity, stability and harmony.

Remember when VOA announced the exact location of the newly reincarnated Panchen Lama in Lhasa and the Chinese picked him up within hours? The TGIE could have easily smuggled the Young Boy into India instead of turning him in for Dalia amusement.

I do!



15. [15](#) Thomas Canada / Cedar City,Utah
[March 20, 2009 at 10:54 pm](#)

Lama Greed Is Insatiable!

In 1959, the Dalai Lama personally owned 160,000 liang (a Chinese weighing unit equal to 50 grams) of gold, 95 million liang of silver, more than 20,000 pieces of jewelry and jade ware, and more than 10,000 pieces of silk and satin fabric and rare fur clothing, including more than 100 robes inlaid with pearls and gems, each worth tens of thousands of yuan.

Before sweeping democratic reform was launched by the central government in 1959, Tibetan people had suffered under a system of feudal serfdom at the hands of religious-political rulers.

The serf-owner class, consisting of three major estate-holders - local administrative officials, aristocrats and upper-class monastery lamas - exerted extremely brutal political suppression and economic exploitation on the serfs and slaves.

About 90 percent of old Tibet's population was made up of serfs, called *tralpa* in Tibetan (namely, people who tilled plots of land assigned to them and had to provide corvee labor for their serf owners) and *duiqoin* (small households with chimneys emitting smoke). They had no means of production or personal freedom, and only lived on tilling plots for estate-holders for survival.

In addition, *nangzan*, about 5 percent of the old Tibet's population, were hereditary slaves regarded as "speaking tools."

Statistics released in the early years of the Qing Dynasty (1644-1911) in the 17th century indicate that Tibet then had more than 3 million mu of farmland, of which 30.9 percent was owned by the local feudal government, 29.6 percent by aristocrats, and 39.5 percent by monastery and upper-ranking lamas.

The monopoly of means of production by the three major estate-holders remained unchanged until the adoption of democratic reforms in 1959.

According to statistics, the family of the 14th Dalai Lama possessed 27 manors, 30 pastures and more than 6,000 serfs. About 33,000 ke (one ke equals 14 kilograms) of *qingke* (highland barley), 2,500 ke of butter, two million liang of Tibetan silver, 300 head of cattle, and 175 rolls of *pulu* (woolen fabric made in Tibet) were squeezed out of its serfs every year.

It is known that each Dalai Lama had two money-lending agencies. Some money from "tribute" to the Dalai Lama was lent at an exorbitant rate of interest.

According to incomplete records in the account books of the two agencies, they lent 3,038,581 liang of silver as principal in 1950, and collected 303,858 liang in interest the same year. Governments of various levels in the old Tibet also had many such agencies, and lending money and interest collection became a duty of local officials.

A survey made in 1959 showed that the three major monasteries, namely Drepung, Sera and Ganden, in Lhasa, lent a total of 22,725,822 kilograms of grain and collected 399,364 kilograms in interest.

Also, a total of 57,105,895 liang of silver was lent for 1,402,380-liang interest.

Relevant statistics show revenue gained from usurious loans made up 25 to 30 percent of the total incomes of the three monasteries.

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