

A Great Deception

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The Ruling Lamas' Policies



Western Shugden Society

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Preface

The purpose of this book is to achieve the following four aims:

- to liberate millions of innocent practitioners of the Buddhist Deity Dorje Shugden and their families from suffering;
- to restore peace and harmony between Shugden and non-Shugden practitioners;
- to re-establish the common spiritual activities of Shugden and non-Shugden practitioners; and
- to free Buddhism from political pollution.

Achieving these aims depends solely upon whether the present Dalai Lama will accept the four points set out at the conclusion of Chapter 4 of this book.

The Dalai Lama wishes to ban Shugden worship in general; and in particular to remove Tibetan Shugden worshippers from their communities, and Western Shugden worshippers from the international Buddhist community. Since 1996 the Tibetan exile government has continually applied effort to fulfil these wishes. In February 2008 alone, 900 monks who are Shugden practitioners were expelled from their monasteries in India.

In 1996 the Tibetan exile government publicly decreed to the Tibetan communities of each country, including Tibet, that Shugden practitioners were their national enemies and were against the Dalai Lama's wishes. The decree stated that unless Shugden practitioners promised to stop Shugden worship they would not receive any official position or job, nor any help or support, even medical assistance, either from the Tibetan exile government or from individual members of the Tibetan community. Further, any connection at all with Shugden practitioners should be cut. Children of Shugden practitioners were no longer permitted to attend Tibetan schools, and Shugden practitioners themselves could not join community meetings, social events and so forth.

The Tibetan exile government put the Dalai Lama's wishes into practice directly in India, and in the same way the Dalai Lama's official representative in each country throughout the world has directly and practically followed the orders of the exile government. These representatives have organised vigilante groups in their respective regions and directly prevailed upon such groups to defame, threaten, and sometimes physically harm Shugden practitioners. In this way many Shugden temples have been closed and shrines destroyed, individual Shugden practitioner's houses have been burned down, practitioners have been brutally beaten, and children have been banned from their schools. Tibetan Shugden practitioners are repeatedly accused unjustly of being 'the Tibetan national enemy' and ostracised from their communities.

This inhumane treatment directly violates basic human rights and principles of democratic law, but nevertheless pervades almost every Tibetan community today, whether in the East or West. For example, in Tibet itself where the Chinese now give basic equal rights to everyone, all Shugden practitioners still suffer from a lack of religious freedom caused by other Tibetans who continue to work within Tibet to fulfil the Dalai Lama's wishes there. And in Switzerland, a democratic country which hosts a large Tibetan exile community, Shugden practitioners suffer from a lack of religious freedom caused by the unjust and discriminatory actions of groups organised by the Office of the Dalai Lama's Representative, which acts directly against democratic law in continually working to fulfil the Dalai Lama's wishes. It is the same in all other countries. The Dalai Lama himself, the Tibetan exile government, the present and former abbots of the main monasteries of the Gelug Tradition, and the Dalai Lama's official representatives in each country throughout the world, have all broken international law and are abusing basic human rights. They are criminals wearing spiritual masks.

The source of all these problems is just one single person – the Dalai Lama himself. It is very clear that the Dalai Lama's people are acting against Shugden practitioners simply out of blind faith, and only to fulfil his wishes.

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