

Statement of Pomra Kamtsen

February 2008

1. This community of the Sera-Mey College has remained in peace and harmony, without ever having any conflict or schism, since the founding of the Sera monastery by Jamchen Choeche Shakya Yeshe in the year 1419 in Tibet, until now.
2. After coming to India we have shared spiritual and material experiences, with all the other monasteries mutually and in particular within our own college. The community has lived together harmoniously without any problems or discord, sharing good and bad times together.
3. The deity Dorje Shugden has been worshipped in Tibet for the last 350 years. This Pomra department of Sera-Mey monastery has been relying on this deity as its special protector for the last 236 years. This is for us purely a practice of Dharma without any political implications.
4. This Sera-Mey college is a community which is registered under the laws of the government of India. In its by-laws it is stated, that anybody who wishes to enter this college has the equal right to do so, without any discrimination regarding race, country, province, or whatever. However, last year, 28 Tibetans did not receive the right to enter into this monastery on the bases of being devotees of Dorje Shugden.
5. Since the worship of this deity was banned in 1996 up until now the monastery gradually has prevented those people who worship the deity from obtaining higher positions in the monastic administration. However, we remained without complaint, concentrating on the study of the Dharma, and have thus sacrificed all monastic statuses.
6. In this monastery Sera-Mey, the monks of our department have until now, and continually are, fulfilling diligently and wholeheartedly the various branches of activities for the service of the monastery. According to the rules of this monastery for the appointment of functionaries, suitable candidates are selected, and then the final decision is brought in front of the Dharmapala Ta-ok (the protector of the college). There, by throwing dough-balls with name (a kind of lottery) the functionaries are assigned. It is not permitted to refuse an appointment. Whoever does not want to take the responsibility after appointment has to be expelled. This being the rule for appointing monastic functionaries, it is obvious, that what has been mentioned before totally contradicts the principles of this monastery.

7. Now we face the condition, that without any reason of contravening rules or regulations of the monastery, those who rely on the deity Dorje Shugden, are expelled from the monastery, from school, and from offices. Therefore we have made up our mind to oppose this injustice in accordance with the law.
8. The procedures of the compulsory oath the monks had to take "not to share any spiritual or material relation with anybody who is worshipping Dorje Shugden", as well as the signature-campaigns to this effect, are not only in contradiction with the Dharma, but also in contradiction with any law. This problem is not created by us. So who has created it? Such behaviour is not in harmony with Buddhist view and conduct, and it contradicts the rules of the peace-loving world. If there is no internal peace, then how can one speak about universal peace and harmony?
9. From Dec. 20th 2007 until the 6th of this month, due to this emergency situation, there have been six meetings trying to deal with this situation in the monastery. But since the whole problem has not been created by the monastery, and also exists on an inter-college level, it is agreed unanimously that there is nothing we can do about it. There are two committees responsible for these new rules of swearing and voting, so they are fully responsible for the situation. We would therefore like to bring these committees to court and hopefully come to a final decision there.
10. From the so-called Geden-committee a postponement has been given until the 9th of February 2008. Nevertheless, on the 26th of January, the republic day of India, the general kitchen of the monastery was closed, followed by a closing of the school and the medical clinic and all other branches.
11. With regards to this trouble we make our request with great hope to the government of India and the human rights committee, to act as witness, and in accordance to the convenience of time, we want both sides to meet in court to have this issue decided there.
12. Until now, thanks to the government and the people of India and thanks to the democratic constitution of this great country, we received a place to live, all the sustenance for our living, and have all the chance to enjoy all our religious activities. We can never forget this kindness of the government and the people of India. And also in future we have no-one else to go for help. We have clear proof of the points we are appealing for the be facts, so we request the government of this great nation as witness of truth.

Pomra Kamtsen, February 2008