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This media pack goes along with our press release and a copy of the International Shugden Community leaflet and main statement.

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EVIDENCE OF SEGREGATION AND PERSECUTION OF SHUGDEN PEOPLE

Throughout the Tibetan Exile Community, both in India and overseas, Tibetans have been required to take public oaths to abandon their Shugden Buddhist faith and to also not associate with Shugden people. Those refusing to take such oaths face ostracism and widespread discrimination.

Thus shops and restaurants routinely refuse service to Shugden people. Public institutions such as hospitals, clinics and libraries also carry signs barring entry not just to Shugden Buddhists, but also to anyone who has any material connection with them. As a result Shugden people are shunned by employers, landlords and their own government in exile, turning them into social pariahs and a sub-class in the Tibetan exile community.

Please see our attached sheet of images of some of these signs, including:

- Shops and restaurants with signs on their windows barring entry to people of Shugden faith
- Loseling Medical Clinic sign requesting Shugden people not to enter. This clinic is funded with charitable donations and is intended for public use within the Tibetan exile community in South India
- The Dalai Lama's own residence, Bylakuppe Palace, has a sign on its gate dated June 1, 2013 "SPECIAL NOTICE Anyone man or woman who worships Dholgyal or has connection with devotees of Dholgyal: Please do not contact the settlement palace of His Holiness" (Dholgyal is a religious slur word for Dorje Shugden)

In 2008 *Al Jazeera* covered this religious persecution in their "People & Power" segment. Their own investigations revealed the shocking extent of this widespread discrimination of Shugden Buddhists in the exile community.

https://www.youtube.com/watch?v=h_ykbVSyxyA

More recently on October 6, 2014 the US Vice Consul to India, Daniel Deming, visited the monasteries in South India to witness for himself the signs of discrimination within the Tibetan community. He was shocked and appalled by the way in which access to medical facilities and so forth was restricted to exclude not just Shugden Buddhist, but also to anyone connected with them.

Such discrimination is also apparent from an August 2014 interview with a Tibetan woman living in Switzerland who explains how her sister, a Shugden practitioner, is currently unable to buy her groceries in the Tibetan exile community in India where she lives.

<https://www.youtube.com/watch?v=9WLOph9sly8>

On July 26, 2014 the former Kalon Tripa of the Central Tibetan Administration, Samdhong Rinpoche, spoke openly to children at the Tibetan School of Suja about the government's policy of segregation indicating that it is following the instructions of the Dalai Lama:

QUESTION: "Would it be okay to carry on with the worship? Could we accept the worshipping of Dholgyal?"

ANSWER: "If this were to be the case, then all the guidance that His Holiness the Dalai Lama has been giving us thus far would come to nothing." adding "The option is only between continuing and discontinuing the worship. If they stop the worship, then the sky would be cleared of clouds and the ground cleared of dust. There would be no more inconveniences."

A BRIEF TIMELINE OF EVENTS

March 30, 1996: A letter is sent from the private office of the Dalai Lama to the Abbots of various monasteries in India. It warns of: '*a danger to the health of His Holiness the Dalai Lama, as well as to the cause of Tibet, due to the worship of Shugden.*' The letter declares that: '*Banning this is also the conclusion reached by His Holiness after years of observation.*' And went on to demand: '*In implementing this policy, if there is anyone who continues to practise [sic] Dolgyal [a derogatory term for Dorje Shugden], make a list of their names, house name, birth place, class in the case of students, and the date of arrival in case of new arrivals from Tibet. Keep the original and send us a copy of the list. Please share this responsibility and submit a clear report on the implementation of this circular.*'

April 5, 1996: The Dalai Lama addresses the Tibetan Youth Congress and the Tibetan Women's Association to encourage them to take up the cause of the ban and enforce it actively. The emotive accusations made against Shugden practitioners – that their prayers somehow were a danger to the life of the Dalai Lama and an obstacle to a free Tibet – lead to widespread intimidation.

April 18, 1996: The Tibetan Exile Government's Department of Health write to all its staff stating that they must either abandon their Shugden faith or resign: 'If there is anyone who worships Dorje Shugden they should repent the past and stop worshipping. They must submit a declaration that they will not worship in the future. In case there is anyone who doesn't abide by the addresses of His Holiness to give up Shugden worship [...] such person should submit their resignation. There is no other alternative for such person.'²

July 1996: Article 63, clause 2 of the constitution of the Tibetan Exile Government was amended to: 'The Presiding Judge of the Judiciary Commission and the two juries, should, in addition to being Tibetans, should not be a worshipper of Dorje Shugden...'³

Some instances of the harassment experienced by Shugden practitioners during the Dalai Lama's campaign against them:

Throughout 1996 death-threats are issued against eminent Dorje Shugden practitioners:

Swiss National TV (part 2): <http://www.youtube.com/watch?v=AboblX-0zAs> 0:05 – 0:40

Swiss National TV (part 2): <http://www.youtube.com/watch?v=AboblX-0zAs> 2:05 – 3:55

During the same period: A huge mob attacked a monastery in South India leaving 30 Dorje Shugden monks requiring medical treatment:

<http://www.youtube.com/watch?v=Nu8B7kPzY40>

November 1996: The Thubten family home is attacked by a mob and fire bombed:

Swiss National TV (part 2): <http://www.youtube.com/watch?v=AboblX-0zAs> 0:25 – 1:27

Over the next ten years, the Dalai Lama continued to regularly use his speaking engagements to stoke the persecution of Shugden practitioners. As a result non-Shugden practitioners became extremely angry with Shugden practitioners. They forcefully expelled Shugden people from Tibetan society, using public humiliation, provocation, intimidation

threats and violence, including dismissing them from their jobs, refusing them basic services, including medical services and travel papers, and publicly spread lies and slander about them.

January 9, 2008: The Dalai Lama insists that all monks who refuse to renounce their Shugden faith be expelled from their monasteries.

February 2008: As a direct result of the Dalai Lama's demands, 900 Buddhist monks are expelled. A signature campaign begins throughout all the Tibetan settlements in India, throughout the world and even inside Tibet, requiring Tibetans to pledge their allegiance to the Dalai Lama by vowing to completely ostracize Shugden Buddhists. The effect of this campaign was to create a segregated society with Shugden practitioners as an underclass. Family members and neighbors become estranged from one another, shops refuse to serve people, hospitals refuse to treat patients. This ostracism and persecution continues to the present day and has often spilled over into violent attacks on Shugden practitioners.

July 2008: A mob of Tibetans attacked a peaceful protest by Shugden practitioners in New York City. They hurled abuse, threw coins, spat, and presented such a threat that the NYPD rushed in heavily-armed riot police to protect and evacuate the Shugden practitioners:
<http://www.youtube.com/watch?v=4Zm44E1V4Ao>

Later in 2008: Dalai Lama supporters bombed the home of a Shugden practitioner in Tibet:
<http://wisdombuddhadorjeshugden.blogspot.hk/2008/10/newsflash-tibetan-terrorists-bomb.html>

2014: Signs continue to remain outside shops restaurants and medical facilities refusing entry to Shugden practitioners.¹

March 17, 2014: The discrimination is further institutionalized by the Tibetan Exile Government (now called the CTA - Central Tibetan Administration) when in a cabinet resolution the CTA criminalizes being of Shugden faith. (Resolution 3,
<http://tibet.net/2014/03/20/tibetan-parliament-passes-resolution-concerning-dolgyal/>)

May 2014: The Tibetan Exile Government (CTA) publishes a list on its website of 34 Tibetans who have taken part in peaceful and lawful demonstrations against the Dalai Lama's ban, together with their photographs and personal information. (<http://tibet.net/2014/05/22/list-of-dolgyal-followers-who-protested-against-his-holiness-the-dalai-lama-in-us-and-europe/>) The CTA's highly public release of this list shows a willful disregard for the safety and welfare of these protesters. When considering the segregation that the CTA's acts have already created within Tibetan society this kind of list draws into question how they wished the Tibetan population to react towards these people.

For a more comprehensive chronology of the effects of this persecution see here:
<http://www.westernshugdensociety.org/chronicle/>

FREQUENTLY ASKED QUESTIONS

WHO WE ARE

The International Shugden Community (ISC) is a collection of individual Dorje Shugden practitioners from around the world. The ISC is registered in the state of California, company number 46-5302294. We represent over 4 million Dorje Shugden people worldwide, in Tibet, Mongolia, India and across the Western world who are suffering as a result of the Dalai Lama's actions of religious persecution of Shugden people.

WHY WE ARE DEMONSTRATING

Due to the Dalai Lama's actions millions of people are suffering, not just Tibetans but also in the West. Due to his religious discrimination and abuse of basic human rights this suffering has been ongoing for many years and will continue unless we do something. The Dalai Lama has refused every single request for dialogue with Shugden people. Because he is such a powerful political leader and famous speaker we have no other method to ask him to stop this suffering other than to demonstrate against him – to publicly raise our voices – requesting him to change his mind and give people freedom. Please support us in expressing our free speech. There is no free press in the Tibetan Exile Community. People there have no voice and it is very dangerous for them to speak up, so we are choosing to exercise our freedom of speech in the United States.

Although we are loud and colorful in our demonstrations, we are also peaceful, safe and law-abiding people. Members of the police departments in New York City and San Francisco have told us directly that we were the best demonstrators that they have worked with. We were also commended as demonstrators by the City of Berkeley. There has never been a case of us causing any problems or not complying respectfully and immediately with any and all directives given to us by the local authorities in areas in which we have demonstrated.

WHAT IS SHUGDEN PRACTICE

Shugden practice is a mainstream Buddhist practice that involves making prayers to Wisdom Buddha Dorje Shugden. In these prayers, practitioners request help to develop and sustain love, compassion and wisdom in their hearts and in the world. These prayers have been made for centuries by many of the highest and most esteemed Buddhist Teachers, including the Dalai Lama's own Teachers. The Dalai Lama himself relied upon Dorje Shugden until he was 50 years old.

WE ARE NOT WORKING FOR CHINA

Instead of responding to our allegations or agreeing to dialogue the Dalai Lama and his government (CTA) simply accuse us of being paid by or working for the Chinese.

The International Shugden Community has no links to the Chinese government at all and has never received any funding from them. Neither the Dalai Lama, nor anyone else, has ever provided a single shred of evidence for this. Their claim is a cheap smokescreen to distract attention from the truth: the Dalai Lama is persecuting people for their faith and is denying them the basic human right to freedom of religion.

The ISC is entirely funded by donations from individual concerned Dorje Shugden practitioners in the USA and around the world.

WHAT WE ARE ASKING THE DALAI LAMA TO DO

As explained in our main public statement (see attached leaflet), to end the suffering innocent people are experiencing as a result of the Dalai Lama's actions all we are asking of the Dalai Lama is to accept the following four points:

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

REFERENCE DOCUMENTS and IMAGES

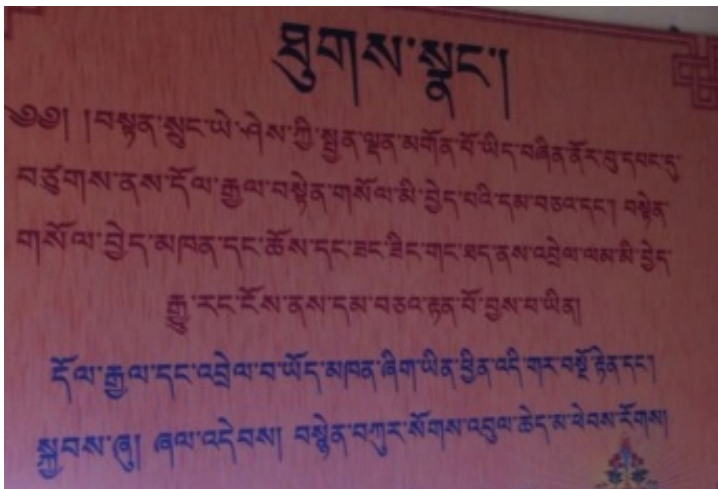
1. Images of Segregation



Sign reads: "Do not enter this restaurant anyone who practices Dorje Shugden." – Bylakuppe, South India



Sign reads: "Do not enter this shop anyone who practices Dorje Shugden." – Sera Monastery, Bylakuppe, South India

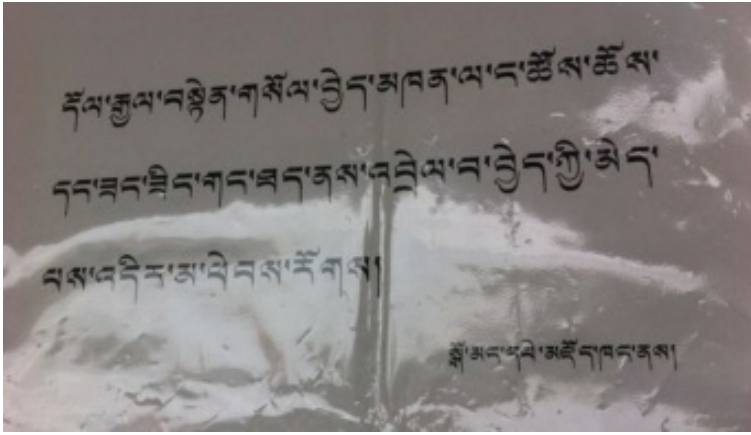


Sign reads: "Notice to everyone we a strong pledge to our precious deity Mahakala that we will disassociate ourselves from any individual or organization practicing Dorje Shugden or any having any association with Shugden worshippers. If anyone has anything to do with Shugden do not enter we are not going to allow your offerings or even a donation."

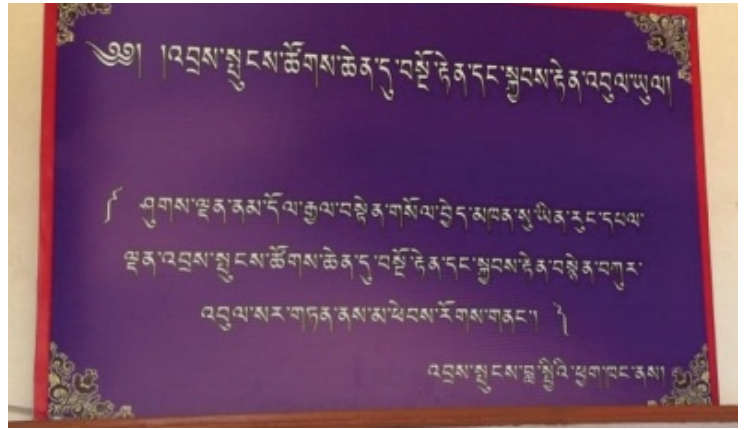
– Goman Monastery, Mundgod, South India



Sign reads: "Anyone who practices Dorje Shugden do not enter this shop." – South India



Sign reads: “We disassociate religiously and materially with anyone who practices Dorje Shugden. Do not enter this library anyone who practices Shugden.”
– Dripung Gomang Library in Mundgod, South India

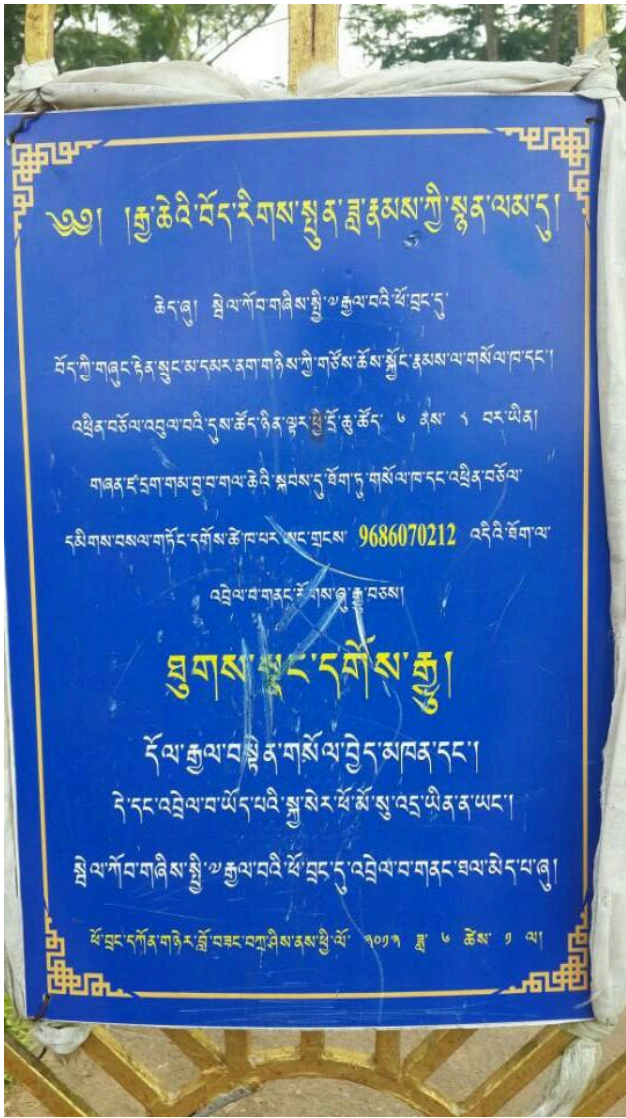


Sign reads: “Anyone who has any association with Shugden never enter this office for any reason. Signed by Drepung Headquarters.”
– Drepung Monastery in Mundgod, South India



Sign reads: “Public Notice: This monastery is under pledge to disassociate itself from any individual or organization practicing Dorjee Shugden or having any association with Shugden worshippers. Therefore, they are requested not to visit this unit of the monastery for any reason. Thank you for your cooperation.”– At a medical clinic at Drepung Monastery in Mundgod, South India

(NOTE: This clinic is funded with charitable donations and is intended for public use within the Tibetan exile community in South India.)



The Dalai Lama's own Bylakuppe Palace gate sign dated June 1, 2013:

"SPECIAL NOTICE – Anyone man or woman who worships Dholgyal or has connection with devotees of Dholgyal: Please do not contact the settlement palace of His Holiness."

(NOTE: Dholgyal is a religious slur word for Dorje Shugden.)

American monk holds a newspaper dated October 6, 2014 next to a public sign barring entry to Shugden people.



2. Letter from the Tibetan Exile Government's Department of Health to all its staff stating that they must either abandon their Shugden faith or resign.

(Translation of the Announcement from the Dept.
of Health, Tib. Exile Govt.)

SPECIAL NOTICE TO DOCTORS & STAFF MEMBERS

As we all know our exile govt. oracles pointed out repeatedly and in naked words that the worship of Dorje Shugden pose danger to the wellbeing of the Dalai Lama, besides posing danger to the cause of Tibet. Above all, in the recent Lamrim and Tamdrin Yangsang addresses, His Holiness has again emphasised on the worship of Dorje Shugden. Herewith we bring out an extract of the addresses. Regarding this, all government employees in Dharamsala have already passed resolutions in favour of it. Since it concerns the cause of the Tibetan people and above all His Holiness wellbeing, we cannot leave it as it is. Therefore if we do not have amongst us who worships Dorje Shugden, we should resolve not to worship Shugden in the future. Whereas if there is anyone who worships Dorje Shugden they should repent the past and stop worshipping. They must submit a declaration that they will not worship in the future. In case there is anyone who does'nt abide by the addresses of His Holiness to give up Shugden worship, then, since there is nothing more important than the wellbeing of the Dalai Lama and the Tibetan cause, such person should submit their resignation. There is no other alternative for such person. We should also take stringent responsibility to urge relatives who worship Shugden to abandon this worship. At the gathering of the relevant staff members, make this announcement. And make sure that care that no one comes up with excuses of not having heard it. We also request you to send us the signed resolution at once from each and everyone.

From the Department of Health

Dated: April 18, 1996

c.c: Welfare Officer

(Seal of the Deptt. of Health)
Sd. by assist. Gen. Secretary.



ཏཱ་ལའ་བོ་ཏུ་བློ་བཟོ་ལྷན་ཁུངས་ལྷན་ཁུངས་

DEPARTMENT OF HEALTH

CENTRAL TIBETAN ADMINISTRATION OF HIS HOLINESS THE DALAI LAMA
GANACHEN KYISHONG, DHARAMSALA-176115 KANGRA (H.P.) INDIA

Ref. No. :

Date :

༄༅། འཕྲོད་བསྟེན་སྐྱོན་པ་དང་འཕྲོད་ལས་འབྲེལ་མཐུན་པ་ལྟན་གྱིས་ལ།

ཆེད་ལྷན། ཚང་མའི་ལས་ཅམ་

འཕྲོད་པ་མངའ་བཞེན་ཕྱགས་ལྟན་བསྟེན་གསོལ་བུས་པ་འདི་ལ་ཕྱི་ནོར་ཡགོང་ས་ཡུལ་བས་མགོན་ཆེན་པོའི་སྐུ་བུ་དང་།
མོད་བསྟེན་སྲིད་མི་རིགས་རང་དབང་དང་བཅས་པར་གོ་སྐོར་གལ་བར་ཆད་ཅི་ཆེ་ཡོང་སྐྱེས་སྐོར་གཞུང་བསྟེན་ཆོས་སྲོད་
ལྷན་ནས་སྐྱེས་བཀའ་ལུང་གསལ་རྒྱུ་ལེན་པའི་ཁུངས་ལ། ལྷག་པར་ཉེ་ཆར་བཞུགས་སྐྱར་དུ་ལས་རིམ་གསུང་ཆོས་
སྐྱབས་དང་། ཉེ་མགོན་གྱི་བཀའ་དབང་བཞེན་ཆེ་སྐབས་ལྷ་སྲུང་བསྟེན་ཕྱོགས་སྐོར་ཡང་སྐྱར་བཀའ་སློབ་ཤིན་ཏུ་ནན་
སྐོར་ལྷི་བཞེན་ཐབས་ཡོད་པ་བཀའ་སློབ་ཤོག་ལྷེ་འདི་ནང་བསྐྱར་སྐྱོད་ཡོད། གནད་དོན་འདི་སྐོར་བཞུགས་སྐྱར་
དུ་ཡོད་པའི་ལས་བྱེད་ཆེ་བུ་ཡོང་སྐྱེས་སྐྱར་བྱེད་པའི་ཁུངས་སོ་སོ་ནས་ཁས་ལེན་དམ་བཅའ་བུལ་ཅིན་པ་དང་།
མོད་བསྟེན་སྲིད་མི་རིགས་སྲིད་དང་། ལྷག་པར་དུ་གྲུལ་བའི་སྐུ་བུར་ལྷག་པའི་གནད་དོན་འདི་དག་རང་དབང་རྩོམ་
འཛུགས་བྱ་ཐབས་གནད་ནས་མ་འགྲུར་སྐབས་འདི་གའི་ཁྱེད་ཁྱོད་ལྷན་སྐྱོན་ཁང་ཁྱེད་ལོད་ལས་བྱེད་པའི་
ཁྱོད་ལོད་ལྷན་པར་ཕྱགས་ལྟན་བསྟེན་གསོལ་བུས་རིགས་མེད་ཆེ་མ་འོངས་པར་ཡང་གྲུལ་བའི་བཀའ་བཞེན་བསྟེན་གསོལ་མི་
བྱེད་པའི་ཁས་ལེན་དམ་བཅའ་དང་། གལ་ཉེ་བསྟེན་གསོལ་བུ་མཁུན་ཡོད་རིགས་ནས་སྐྱར་འགྲོད་བྱིས་འདོམས་གྱིས་
མཚམས་འཛུགས་དང་། ལྷན་ཆད་མི་བསྟེན་པའི་ཁས་ལེན་དམ་བཅའ་དགོས་པ་དང་། ཅི་ལྟར་གྲུལ་བའི་བཀའ་བཞེན་
ཁས་ལེན་དམ་བཅའ་མ་ལྟོས་ཆེ་བོད་བསྟེན་སྲིད་དང་། ལྷན་པོ་ཡགོང་ས་ཆེན་པོའི་སྐུ་བུ་འདི་ལས་གལ་འགངས་ཆེ་བ་
གཞན་མེད་སྐབས་འདི་གའི་ཁྱེད་ཁྱོད་ལས་བྱེད་ཁྱོད་ལས་ནས་རང་བཞིན་ཅ་དགོངས་གནང་གྲུལ་ལས་ལས་གཞན་མེད་སྐབས་
དེ་རྩིས་ཚང་མའི་དགོངས་པ་ཟབ་བཞེས་གནང་གྱུ་དང་། ཕྱོགས་མཚུངས་རང་ཉིད་ནས་གྲུལ་ཆེན་བསྟེན་གསོལ་མ་
བྱེད་པའི་ཐོག་རང་གི་བྱིས་ཚང་དང་། དགའ་ཉེ་སྐྱོན་མཚེད་བཅས་མང་ཚོགས་ནང་བསྟེན་གསོལ་བུ་མཁུན་ཡོད་ཆེ་



མཉམས་སྲུང་གི་བརྟེན་པའི་འབོད་བསྐྱེད་དམ་གཏོར་ཁྲར་འགན་ལེན་པར་ལེན་དགོས་ཐོག་ དེ་གའི་བྱ་བ་ཁོངས་ལས་
ཕྱི་རྒྱལ་སྐྱོང་བྱེད་བྱེད་ལས་ཁུངས་འཛིན་གཞན་འདི་སྐོར་ཚང་མར་མ་གོ་མ་ཐོས་མེད་པ་འབྱེད་བཅོལ་དང་སྐྱབས་ལས་
ཕྱི་དོ་བདག་རེ་རེ་ནས་དམ་བཅའ་སྲུང་བའི་ས་དྲགས་སྤར་མ་འདི་གར་འབྲུལ་དུ་སྐྱེད་དགོས་པ་བཅས་དགོངས་འཇགས་
ལྷ། འབྲོད་བརྟེན་ལས་བྱུངས་ནས། ཅུ་ཚེས་ལ།

ངོ་བཤུས།

ས་གནས་གཞིས་འགོ་བདེ་དོན།

3. Amendment to the Tibetan Exile Government's constitution stating: "The Presiding Judge of the Judiciary Commission and the two juries, should, in addition to being Tibetans, should not be a worshipper of Gyalchen Shugden."

Modifications introduced into the Tibetan Democratic Constitution
by the 12th session of the Assembly of Tibetan People's Deputies (Parliament).

Dharamsala:

DOCUMENT 19

ARTICLE 63, CLAUSE 2

Original Form: 'The Presiding judge of the Judiciary Commission should be a Tibetan, should have..... in a court of law.....do not have to consult.....'

New wording: 'The Presiding judge of the Judiciary Commission, *and the two juries,* should be a Tibetan, should have..... in a court of law.....do not have to consult.....'

Final Modified form: 'The Presiding judge of the Judiciary Commission, *and the two juries,* should, *in addition to being Tibetans,* should not be a worshipper of Gyalchen Shugden, *should be presiding Chief Judge of a high court continuously for five years'*

PEMA JUNGNEY
President of Government



འབྲུག་རྒྱལ་ཁབ་ཀྱི་གཞི་རྒྱུ་ཆེན་མོ།

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Assembly of Tibetan People's Republic
Tibetan Exile Government
Council Tibetan Administration of
T.H. The Dalai Lama
P.O. Box No. 158719
Dharam, Nepal, 247122

D.O. No.

Date:

འབྲུག་རྒྱལ་ཁབ་ཀྱི་གཞི་རྒྱུ་ཆེན་མོ་འཛུགས་སྐོར་གྱི་འཕྲིན་ལུགས་ཀྱི་འཕྲིན་ལུགས་

འཕྲིན་ལུགས་ཀྱི་འཕྲིན་ལུགས་	འཕྲིན་ལུགས་ཀྱི་འཕྲིན་ལུགས་	འཕྲིན་ལུགས་ཀྱི་འཕྲིན་ལུགས་
<p>འབྲུག་རྒྱལ་ཁབ་ཀྱི་གཞི་རྒྱུ་ཆེན་མོ་འཛུགས་སྐོར་གྱི་འཕྲིན་ལུགས་ཀྱི་འཕྲིན་ལུགས་</p> <p>འབྲུག་རྒྱལ་ཁབ་ཀྱི་གཞི་རྒྱུ་ཆེན་མོ་འཛུགས་སྐོར་གྱི་འཕྲིན་ལུགས་ཀྱི་འཕྲིན་ལུགས་</p>	<p>འབྲུག་རྒྱལ་ཁབ་ཀྱི་གཞི་རྒྱུ་ཆེན་མོ་འཛུགས་སྐོར་གྱི་འཕྲིན་ལུགས་ཀྱི་འཕྲིན་ལུགས་</p> <p>འབྲུག་རྒྱལ་ཁབ་ཀྱི་གཞི་རྒྱུ་ཆེན་མོ་འཛུགས་སྐོར་གྱི་འཕྲིན་ལུགས་ཀྱི་འཕྲིན་ལུགས་</p>	<p>འབྲུག་རྒྱལ་ཁབ་ཀྱི་གཞི་རྒྱུ་ཆེན་མོ་འཛུགས་སྐོར་གྱི་འཕྲིན་ལུགས་ཀྱི་འཕྲིན་ལུགས་</p> <p>འབྲུག་རྒྱལ་ཁབ་ཀྱི་གཞི་རྒྱུ་ཆེན་མོ་འཛུགས་སྐོར་གྱི་འཕྲིན་ལུགས་ཀྱི་འཕྲིན་ལུགས་</p>
<p>འབྲུག་རྒྱལ་ཁབ་ཀྱི་གཞི་རྒྱུ་ཆེན་མོ་འཛུགས་སྐོར་གྱི་འཕྲིན་ལུགས་ཀྱི་འཕྲིན་ལུགས་</p>	<p>འབྲུག་རྒྱལ་ཁབ་ཀྱི་གཞི་རྒྱུ་ཆེན་མོ་འཛུགས་སྐོར་གྱི་འཕྲིན་ལུགས་ཀྱི་འཕྲིན་ལུགས་</p>	<p>འབྲུག་རྒྱལ་ཁབ་ཀྱི་གཞི་རྒྱུ་ཆེན་མོ་འཛུགས་སྐོར་གྱི་འཕྲིན་ལུགས་ཀྱི་འཕྲིན་ལུགས་</p>