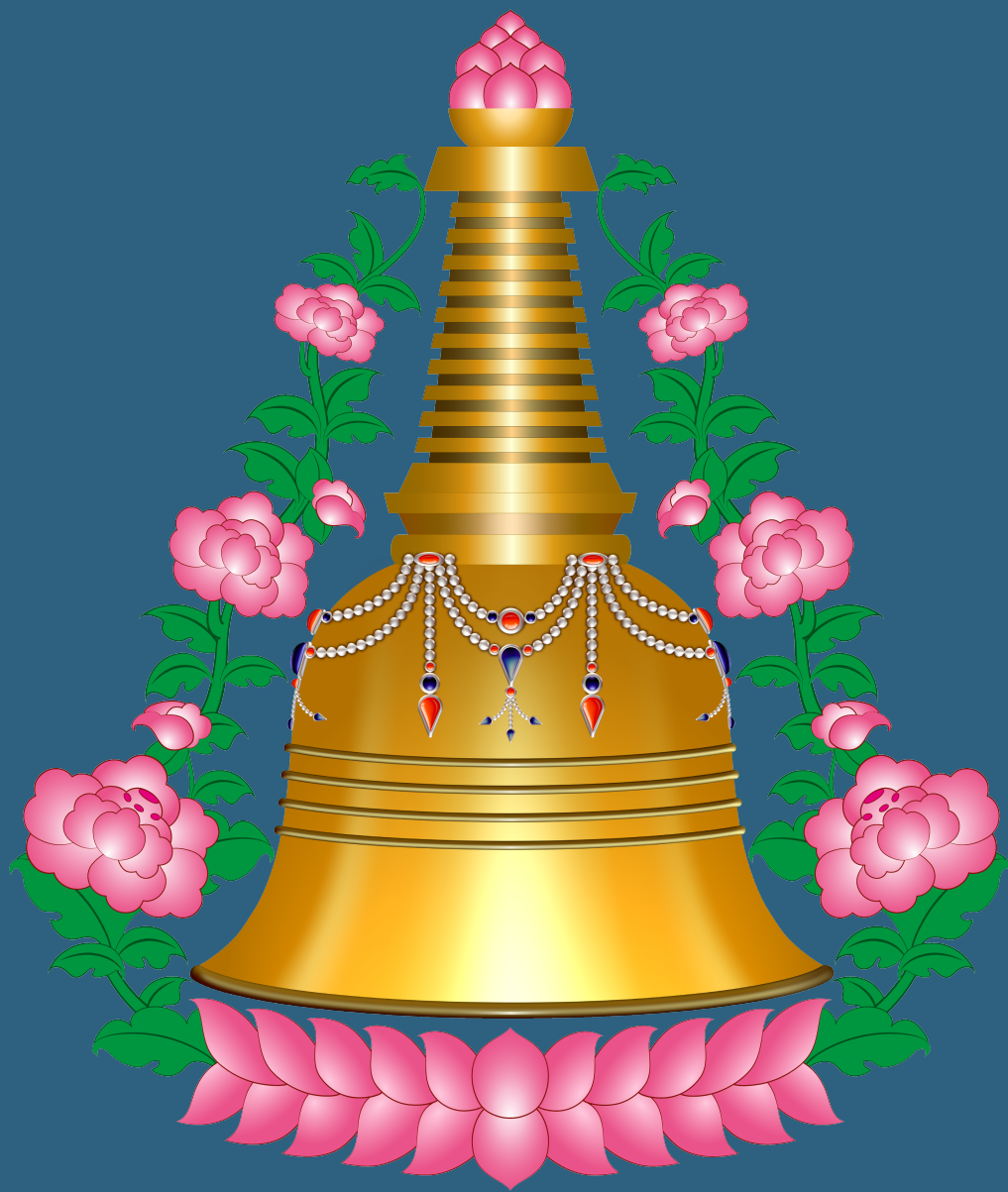


A chronological history of the atisha charitable trust



by the 13 th Kundeling rimpoche

A CHRONOLOGICAL HISTORY OF THE ATISHA CHARITABLE TRUST



1985–86 December: Kundeling Rinpoche offers his first maiden discourse under the **Bodhi tree, in Bodh Gaya, on Lama Thupten Zopa Rinpoche's** urging. Angered by the apathy and disregard towards local sensitivities exhibited by Tibetans regularly visiting the holy town and displeased with the Dalai Lama and the local Tibetan monastics for having held the **Kalachakra** gathering at an archaeological site. Local Indians would hold a demonstration against the Tibetans and their Leader. KR feels obligated to initiate a mediation on behalf of both and succeeds.

1987 December: Kundeling Rinpoche's successful Indian engagement would inspire Kabir Saxena, Director of the **Root Institute of FPMT centres**, to request him to inaugurate the first-ever school in a village in Bodhgaya. KR christens it as **Prajna Vihara**. Asked to continue teaching under the Bodhi tree, it is here that he meets with **Yvonne Kohler**, his first English student. She begins by assisting in making the itinerary and announcements for his teachings. The director later invites KR to Bengaluru to lecture at the **Mahabodhi centre**.

1988: After experiencing the pros and cons of monastic Life and functions for eight years, KR attempts to address his concerns to the authorities of his monastic faculty of **Drepung Gomang**. He pitches the need to eradicate anti-ethical practices against Buddhist principles. In a letter, he addresses the obligation of ecclesiastic heads to address issues of obsessions with raising grand edifices, monetary pursuits, and factionalism amongst monastics. The authorities respond indignantly by grilling him for his views, deeming them heretical.

1991 May: Sumati Arya, alias Maria Toren, a Dutch nun, becomes one of KR's early students. It is to her that he expresses his concern about the Tibetan Buddhist monastic refugees, growing wealth and numbers and their callous attitude towards the Indians on their periphery. She agrees that monastics need more than just study, debate, and pray when they have ample time to fly to prosperous destinations for funds in the far east and west! Together, they initiate the first-ever attempt to reach out to Indian villages near the Mundgod settlement.

1992 June: The concept of refashioning Buddhist ideals by weeding out medieval and corrupt practices while also putting them into action echoed amongst the Dutch friends of KR. Rinpoche's slogan for monastics to interact with all but focus on marginalised Indians in the vicinity found support amongst his other friends. The Dutch friends made a legal organisation to help Tibetan refugees and Indians in need. They christen it as **Atisha India/Tibet funds**, becoming the primary benefactor to the ACT in India.

November 7th-12th: A first historic meeting takes place between the Tibetan head, the 14th Dalai Lama and the local Indians in the village of Mundgod. 50 Indians would come to the street to greet him on his arrival. Initiated by KR, whose concerns dwelt on Indian and Tibetan harmony, Sumati Arya managed the event. On the 12th, the Leader grants an audience to some 50 Indians from urban and rural areas around Mundgod. The gist of the Leader's message is 'that although he and all Tibetans were refugees, he would do, whatever little he could, to contribute to the welfare of the locals.'

November 24th-29th: In recognition of his skills and capacity, the Gomang faculty authorities ask KR to represent the Monastery in an exchange with a team of Roman Catholics deputed by the Vatican. The Catholic monastics are impressed by his sense of dialogue and ask him to moderate all the following sessions between them and Tibetan monastics from all four traditions and the Bon. Their monthly report describes him as 'he guided them like a real professional, in total command of his emotions, with humility, humour, wit and wise discretion.'

1993 March: KR, although a critic of decadence, was, on the other hand, supportive of principled monastic ideals. Having worked in different capacities since 1985, he floated the idea of a world tour to generate income for his faculty. But the authorities prefer to capitalise merely, without any financial investment, placing the onus on others. KR realises that the obsolete, close-minded, and supercilious

orientation of a sizeable number of monks dominating the faculty is hard to change. He takes this as a premonition to step down and depart from the monastic faculty.

March 7: KR's departure from the faculty after residing there for 18 years. Notwithstanding his disappointment with authorities, he wants to remodel a monastery and a practising community of Buddhists the way he had envisioned. Seeking moral support, he appeals for an endorsement for his undertaking from The supreme head of the Gelugpas, **The 99th Ganden Throne-holder, the Venerable Yeshe Dondup** (1911-1996). The latter would unquestioningly issue one, ratifying all endeavours of KR to serve Buddhist activities and his promoting harmony and working for the spiritual and material welfare of the Tibetans and Indians.

March 25: As a prelude to providing an organisational structure for the future setting up of a monastic community and Buddhist centres elsewhere. In the company of Sumati Arya and three monks' assistants, KR establishes their residential domain as the headquarters for **the Atisha Mahayana Buddhist Centres** in Bengaluru City. The Minister for Co-operation of State, Mr Mallikarjun Kharge, the Representative to the Dalai Lama, the Archbishop of the City, Catholic nuns, Buddhist monks, Tibetans and others are all invited to the inauguration.

1994 March: Through consultation with Indian and Tibetan friends, Sumati Arya puts forward the idea to conceive **The Atisha Charitable Trust** as the foundation that will support all the activities and works of KR. Two professional architects, **Gargi Bannerji and Sunil Pillai** and two businessmen, **Mr Jari and Pemba Tshering**, are Indians. **Logoan Tulku and Tenzing Wangchuk** constitute Tibetan monastics. Besides Sumati Arya as the foreign member and KR himself as President, the new board of Trustees. The registration takes place on 3rd March at the Sub-registrar's Office in Gandhinagar, Bengaluru.

April—November: Indians have violently agitated against the Tibetan refugees. One takes place on April 22 in Dharamsala, the other in mid-November in the Mundgod Settlement. KR forewarned it earlier but to no avail. KR travels to Mundgod to diffuse the situation. All Tibetan movements are banned, and KR alone is allowed to move freely. The Tashildar and Deputy Commissioner of Police in Mundgod town have admonished the Tibetan authorities in a meeting and asked them to emulate KR. Regardless of the affair, a few Tibetans woke up to KR's actions and goodwill towards the local Indians as having saved the day!

December: Appreciation for the work of KR amongst the Dutch patrons brings support towards it. To further cement the bond between Tibetans and the locals, he invites his spiritual master **Buddhamuni Dagom Rinpoche** (1953-2007) and his Tibetan patron and sympathiser, Venerable Tenzing Wangchuk, to a public function in the Village of **Sanavanahalli** near Mundgod. School uniforms are distributed to the kindergarten school by the Atisha for the first time. The gesture helps boost the Dalai Lama's image, notably as he is weeks away from a visit to the settlement.

1995 January 5: KR and Sumati Arya motivate the local Indian heads in Mundgod town to jointly give a reception to the Dalai Lama. The Leader arrives on this day to embark on his 20th engagement for granting the mammoth Kalachakra Empowerment in the Dogue Ling Settlement. The Tibetan authorities must accede to the Atisha as the primary receptionist, in contrast to the host of Monastic officers and bigwigs who usually dominate the forefront. The Indian populace of Mundgod has enthusiastically descended on the Lama's motorcade to catch a glimpse of the latter. It was the first time they would ever team up to give a rousing welcome to the Tibetan Leader.

January 10: About one hundred Ambedkarite Indians from the townships of **Sirsi, Karwar, Kalaghatgi** and **Mundgod** have assembled to greet the Tibetan Religious head, who is about to embark on his preliminary discourse in preparation for the main event of the **Kalachakra**. An area allocated to them, where the Leader walks past to receive their garlands and felicitations individually. The Leader or his emissaries indicate no other gesture of reciprocation or intention to communicate with the Indians.

January 18: The mega affair of the Kalachakra comes to an end. The Tibetan head expressed neither a positive sign nor a gesture of appreciation to KR or SA for their efforts. During the Leader's stay

weeks, he and his officials had amply displayed indifference towards the locals. It would have been another story if it had been Indians of high standing or affluent Europeans! KR could not avoid concluding that all the years of his efforts to vindicate the image of the Tibetan head and inspire respect for the Tibetan monastics, in the eyes of the Indians, had come to nothing!

January 24th-30th: The ACT moves from its first residence in the Devasandra to a slightly bigger accommodation in the Hanumanthappa Layout of Sultanpalya of Bengaluru. The Trust's primary goal is to preserve and disseminate the **Ganden Oral Transmission Lineage** practice of the **Mahayana Mantrayana tradition** of Buddhism. The ACT undertakes to hold a seminar cum workshop on the practical application of the ritual and meditative engagements in the tradition. It is the first spiritual endeavour to be sponsored by the Trust. **Mr Jigme Jungney**, Representative to the Dalai Lama, is invited to inaugurate the seminar on the 24th of the month.

Three experts and 20 monastics participated from the **Drepung, Ganden, Sera** Monastic Seats seminar and the **Gyume Tantric college**. Their Venerables, **Geshe Losang Tendar, Geshe Usur Losang Tenzing** and the **Gyume college's Gen.Kyerimpa**, are the presiding teachers. They take turns to provide their guidance and expositions for the weeklong course. The range of subjects covered various Practice manuals of deities (sadhanas), the tunes to the different liturgical chants, Ritual procedures and their requirements and hand gestures (mudras) according to the conventions of the higher (**Gyuto**) and lower (**Gyume**) Tantric colleges and the **Oral Transmission lineage** instructions.



February 4th-28th: To further dialogue with other religions, KR accepts an invitation to speak on the 'Buddhist approach to religious dialogue' at the **Dharmaram Catholic College**, Bengaluru. The Supreme heads of the **Gelugpa**, Their Venerables, the **99th Ganden Tripa** and the **Sharpa Choje Losang Nyima** (1925-1996) pay a visit to the headquarters of the Atisha Charitable Trust on the 28th of the month. They commend the works undertaken by the newly established Trust and offer their benediction for the success of all its projects.

April—June: KR commences on his 4th trip to Europe, visiting the Netherlands, Italy and Germany. In the Netherlands, he is a guest lecturer at the **Universities of Leiden (the Institute of Eastern Studies), Utrecht** (on the Invitation of the Students Union), **Nijmegen (Department of Philosophy)** and the **Theological University of Tilburg**. At the **Maria Church in Hilversum**, he becomes an annual speaker on the Bible from the Buddhist perspective. While in the Buddhist centres in Sicily, Italy, and Germany, he offers Buddhist discourses. These engagements eventually became the trend for the later years of his visits to Europe. As the founding President of the Trust, these activities are relevant to the avowed aims of the ACT.

July: He patronises the ritual ceremonies and related offerings made to the religious community of monastics. Particularly in deference towards the faculty of the Depung Gomang, which he had begun in the year 1988. It was pursuing the Buddhist convention of generosity, 'Dana.' The practice involved breakfast, lunch, and dinner offerings, followed by a monetary token to the gathered assembly of 800 monks and sometimes 150. These are Buddhist practices involving the accumulation of merit, the prototype of which is common to Hindu religious observances. Therefore, also enshrined as one of the sacred objectives of the ACT.

September: The Atisha India/Tibet Funds, Netherlands—the primary benefactor to the ACT—have unanimously decided to support three Nursery Schools and one tailoring training centre. The said school and training centres happen to be in the villages of; **Basavanahalli, Savanahalli, Chavadahalli** and **Mundgod**, respectively. It is a further boost to the ACT, which had been actively lobbying for support for these rural Indian Schools. Besides the heart objective of the Trust, its second stated purpose, as a service to especially the underprivileged, had been to provide secular education. However, the tailoring centre would cease to function by May 2001, and the schools, in turn, closed on the 31st of March 2002.

December: As a significant undertaking to its sacred objective, the ACT now sponsors a set of Initiations involving the Mantrayana practices to, *The five deities of Chakrasamvara* and *The Heruka Body mandala*, according to the *Mahasiddha Ghantapada's* tradition. A rare transmission of a commentary to the Heruka Body mandala practice follows. The *Venerable Mahaguru Geshe Losang Tendar* (1920-1998) has bestowed these in the Ganden Dharmapala shrine. At Thanksgiving, a vast offering for the Long Life of the master follows. A total of 135 monks and laity participated in the event.

1996 February: The ACT's experiment with a monastic community envisioned by KR begins. The latter floats the idea of, **The Atisha Mahayana Buddhist Institute**, as a training centre. There are six monk candidates to start. The programme is rudimentary but also revolutionary. An English teacher provides routine training in secular subjects. Yvonne Kohler is at the helms to help with modern communication skills and etiquette. Being in the City and not in an insular conservative environment, the monks gain maximum exposure to other cultures and religions. Monks are encouraged to participate and learn through observation at the functions and gatherings at which KR is a guest.

March 7th—June: The Dalai Lama declares the spiritual adherence to Dorje Shugden deity as the axis of evil—detrimental to the Tibetan cause and his Life. His governmental departments and watchdog organisations ban the worship of Shugden. The Tibetan youth and women's wings go hysterical, purging thousands of Tibetans from the adherence. A Tibetan inquisition and a witch hunt targeting those unrelenting and opposing the leadership followed. As a result, the Tibetan exiled communities have become a hotbed for loyalty campaigns and unrelenting abuse of Shugden adherents!

July—December: Funds to maintain the Atisha's Monastic Community continued to be financed by Atisha India/Tibet funds, Netherlands. There are no votaries or patrons of the Buddhist faith in the country. A secretary, an Accountant, two teachers and a cook were on the payroll. Besides the daily provisions of necessities such as; food, clothing, lodging, and recreation, the ritual engagements and study tools were the Trust's responsibility. On 20th August, the Principal of **St. Joseph's Evening College** invited KR to inaugurate and address a newly established Student's Union. (*Reported in the college's Journal on the occasion of their Silver Jubilee Annual*) A tax exemption applied for permission to get foreign remittances since September 25, 1995, turns futile!

1997: KR is without a choice but to become a spokesperson and activist for the practice of Dorje Shugden since July 1996. At the same time, the Tibetan followers of the deity formed an organisation in Delhi and desperately pleaded with the Dalai Lama to lift the ban. KR would criticise the Leader for his double standards and for politicising the affair. The Tibetan Trustees fearing repercussions on their persons, would resign from the ACT board. Likewise, monks within the newly established community would sheepishly opt out of the community.

March 1st—22nd: A new team of 10 recruits is sent from Nepal by the Venerable *Serkong Tritul Rinpoche (alias Kadam Trichen)* resident of Taiwan, to bolster the Monastic community of the Atisha. A new Tibetan teacher and scholar from the **Sera Me** faculty in Bylakuppe arrives to impart spiritual lessons. *Guru Vinay Vinekar* from Bengaluru had been a steadfast friend and sympathiser of Dorje Shugden's followers. An activist and promoter of dialogue, he willingly accepts to guide and provide moral support to the ACT by becoming one of its honoured Trustees. Projects begun in September 1995 in the village of Mundgod have continued as before.

1998 January—March: Adherents to Dorje Shugden are virtually declared enemies of the Tibetan cause and leadership. A smear campaign and false propaganda that targets KR and the ACT are afloat. Hence no Tibetan is willing to associate with the Trust. Prof.Dr. Priya Ranjan Trivedi resigned on March 10, citing distance and a new ordinance that debars him from being a Trustee. He would serve as Trustee for barely a year and a half. Losang Gyatso, the monk teacher and a Shugden adherent, takes up a different role as a Trustee on the 22nd of the same month.

May-August: The Trust headquarters, its staff, and Monastic Community has relocated to Mysore City at its new address at 2830 Pampapathy Road, Near Railway Gate, Jayanagar. At its new location, a decision to rechristen the AMBI as the Kundeling Monastery and its Sanskrit equivalent (*Samanta*

Sudvipa Vihara) on 11th July takes place. The daily curriculum of the community is re-instituted here. New schemes for Sponsorship of both Indian and Tibetan children are born.



September: The first attempt to acquire landed property near the **Chamundi** hill area, close to the **Jwalamukhi** temple, goes awry. Ill-informed of local dealings while meeting unscrupulous real estate dealers, a 4-acre land deal is made. Unbeknownst, an airport was scheduled to come within its proximity of a land dispute. Bureaucratic hurdles and obstructive measures imposed by local authorities cause much running from post to pillar! The Trust could only recover a partial amount of money later. A decade passes, and property acquisition appears unattainable, like a distant dream. Not until 2008, when fortune would have it otherwise.

1999 January 5th-9th: Following in **Lama Gangchen Rinpoche's** footsteps, an attempt to promote alternative Healing and provide a platform for holistic medicine is determined. The Trust initiates a four-day workshop within its headquarters. A host of experts in Acupuncture, Aromatherapy, Hypnotherapy and Yogic Healing from within the City have provided their input. The aspiration to provide allopathic and Holistic treatment and medicine was a dream harboured, realised years later. The Thanka master Karma Gonpo—a Tibetan artist—and his wife Dechen Wangmo are welcomed into the Trust to assist in promoting traditional Tibetan art and iconography.

August—October: As a gesture of support, a donation is made to the District Health Dept. for two separate projects under the 'Orissa Relief Fund.' Another project involves help for women in **Saligrama**, Mysore Distt, wishing to undergo sterilisation. The Trust caters to Poor Children who need IPPL doses from October 13th until January 23rd 2000. Among a few of its services, this is the first medical provision begun in the City. In September, KR visited **Odinadi**, an NGO to rehabilitate and support children of sex workers, to offer stationary tools and a free meal. A **Saturday free meal service** for street people and the poor begins in September, terminating in February 2000.

November—December 19th: The religious project of making Mantra scrolls. The Trust initiated a mass production involving a month's hard labour and the first of its kind. The purpose was to provide Buddhists with such material for image fillings free of charge—until its discontinuation in 2011. **The project Paricharya**, a list of ritual engagements performed by expert monks, begins; it becomes an annual winter affair. On 19th December, a formal inauguration of the ACT and Kundeling Monastery takes place, attended by **Srikanta Datta Narasimharaja Wadiyar**, scion of the Mysore royal family, with other dignitaries and monastics present. (Reported in Vol.22 No.299 of the Star of Mysore)

2000 January: Winter discourses to promote Buddhist teachings—primary to the goals of the Trust—are resumed. As students of KR and visiting guests start coming into the newly established location of the ACT and the KM. The standard Buddhist teachings are made open to anybody desiring to attend. In contrast, the uncommon instructions have been made available only for those wishing to practice these. The topics related to these general teachings were Mind transformation and Lamrim. The Mantrayana instructions were commentaries to the **Vajrabhairava**, **Chakrasamvara** and **Vajrayogini** practices.

March-December: As a spokesperson for the Dorje Shugden cause, KR had thus taken part in several press conferences since 1997. As a result, a motley crowd of 200 Tibetans had intimidatingly descended on the City's Evening News office. An aggressive vilification campaign would commence at the behest of the Private Office and Security. Then, the City's administrative and Law and order agencies offices get besieged with correspondence from Tibetans. They allege that KR is disturbing the Harmony amongst Tibetans and Indians and that the ACT was merely a coverup organisation that feigned to engage in charity work but was on the payroll of China. Hence a mortal threat to the Dalai Lama's security!

2001 January 3—5th: India's no. 2 National Magazine, **the Frontline**, interviews KR on his role as an activist for the Dorje Shugden cause on January 5. (Reported on Vol.17 No.26 December 23, 2000-January 5th, 2001, edition of Frontline) He actively gives interviews to many more news dailies that would

report on the persecution. These activities never contradicted the goals of the Trust, as the Tibetan leadership was attacking the spiritual practice adhered to by the Trust itself. A three-day seminar takes place about Alternative Healing once again. This time speakers from diverse fields of naturopathy have taken part. These belong to; Tibetan medicine, Ayurveda, Bio-resonance, Magneto-therapy, and Spiritual and Pranic healing.

December: A ritual engagement involving the consecration of Vases for Prosperity (*Yang.bum*) takes place with the help of adept monks in November. It is said to promote longevity, merit, and wisdom increase for those preserving such blessed vases, bestowing prosperity. KR had ordained its free distribution without any remuneration.

2002 January—March 31: KR's five-day lecture is imparted on Mind Transformation from the 5th to the 10th of January. A two-day seminar cum workshop on Alternative Healing follows for the third time in a row, on the 11th and 12th. Additional features of the year involve the attendance of gem and colour therapy experts. From the 14th until the 28th, KR leads a retreat on Guru yoga, keeping with the Trust's objectives. The three Nursery schools in the Villages around Mundgod, overseen by the ACT, were discontinued on March 31. (See **chronology 1995 September**) Mainly due to problems arising from distance and mismanagement issues, the Trust contemplates other possibilities to work within the proximity of Mysore City.

2003 January—June 1st: The Trust is compelled to vacate its Jayanagar address due to inflation in the rental demand—in the hope of sailing through the surmounting expenses of the day. This time the Trust takes a two-storied premise. Pemba Tsering arrives in mid-March and takes up the administrative job of the ACT. No response has come from the authorities to applications made since 1995 for tax exemptions to funds and permission to receive foreign aid. The Trust's endeavours are limited to maintaining the Kundeling Monastic Community. The given restrictions circumscribed the operation of the ACT.

2004 September—October: *The Hundred thousand Offerings*, or *Bum.tshog*, is a sacred engagement generally performed in large monastic communities with gatherings of 300 or more—requiring three or more days—was initiated for the first time in KM. In combination with the *Gurupuja*, it takes place on 20th September. It would become the prelude for further annual engagements of the Monastery in addition to another such in combination with the deity Dorje Shugden's ritual. On 27th October, KR devised a newly revised Charter for the KM based on traditional foundations.

November—December: The given volatile and aggressive circumstances created through the years by the Tibetan Leader's stooges against the Trust make some within the law-and-order agencies uncooperative and hostile. They created an 'identity crisis' for KR and reported that he was a Chinese agent posing a threat to the VVIP guest of India. But for friends who work behind the scene to present a different picture of the given facts. Hence, in response to earlier requests by the ACT, the Deputy Commissioner's office would issue a Certificate on December 18, commending the work of Atisha and underlining that 22, 41,888 Rupees had been spent for Educational, Religious and Social Services by the ACT.

2005 August: Having undergone bureaucratic hurdles and high-handed treatment, the Trust would lobby vigorously with the authorities in charge for permission to receive foreign funds. The Ministry of Home would finally grant its approval. **The Foreign Contributions Regulation Act, 1976 (FCRA)** is the official designation of this permission. The fundamental decision upon receiving foreign remittances was to facilitate the funds to house the Kundeling Monastery community and the ACT headquarters. It was apparent that both were like a caravan on the move—lodged on rented premises since 1994.

2006 January: A few schemes before the acquisition of the FCRA had gathered dust. On the other hand, President KR has fulfilled the mission of Buddhist dissemination and participation in various European and Southeast Asian countries from 1997 until date. In these countries, the Dalai Lama's administration discouraged people from associating with him. But, regardless of the vendettas and

attempts to intimidate, he had surged ahead. KR's unwavering faith in the Indian spirit made him never attempt to forsake the country for a safer haven—even though occasionally offered to him. It is the story of how the ACT and KMC would thus be installed once and forever in India!

February—October: On 28th February, KR visits Kathmandu at the invitation of the Venerable **Gangchen Rinpoche**. He addresses a newly inaugurated Radio Channel broadcasted throughout the country. Here he discusses the model of what he wants to set up in India with the Lama, a spiritual adviser and Patron to the Trust. On 11th April, he arrived in **Huang Zhou, China**, to attend **the 1st World Buddhist Forum** and meet with various State heads, Buddhist leaders, and the **11th Panchen Lama**. From 25th April until July, he visits Germany, Netherlands, Greece and Italy—as he has embarked since 1991 annually—to impart Buddhist teachings and provide counsel.

2007 January—February: The winter course begins on the 15th of the month, with a commentary on '**Dependent Origination**' for 15 days. KR is again in Kathmandu to visit Lama Gangchen in mid-February. European supporters express scepticism of the ACT making any headway in India as they learn about the ordeals undergone. They believed the scales weighed in favour of the Tibetan God-king, and the ACT functions would face obstructions. But, for the government's endorsement of the FCRA and KR's persisting faith in the constitution of India, Lama Gangchen would willingly concede to allow his organisation to act as a conduit for facilitating funds to build the headquarters of the ACT and the KMC.

April—October: An exploration of possibilities for the property began in March 2006 after KR had returned from Kathmandu. After a careful survey of the choicest real estate owners, the preference had fallen on **Mr Krishna Gowda**, an auditor and Tax Consultant. The gentleman would reveal a host of alternatives. However, the choice had fallen southeast from Mysore City, approximately 28 Kilometres away, in the vicinity of a tiny hamlet called **Arasinakere**. The documentation and agreements between the ACT and Krishna Gowda, with the facilitation of all ownership documents, continued until 2010, when construction for the headquarters finally materialised. (**Detailed history of the land dealings and its acquisition provided elsewhere**)

2010 May: KR's long association with the Venerable **Lama Losang Dechen Choma**, since his visits to teach at **Ganden Tashi Choling Monastery**, inspires a move from herself and her community to support a Dental medical project. A movement began to have a full-fledged dental studio with all its equipment paraphernalia transported to Mysore in 2008. After two years of investigation to transport the studio to its proper location. And the appropriate choice for its right is allotted to the **Suttur Rural clinic** in Suttur, Mysore district. The Principal of the **JSS Dental College & Hospital** acknowledges the receipt of six packages of the said equipment in his correspondence, with the Deputy Commissioner of Mysore issuing a Certificate on the 11th of May, confirming and endorsing the efforts engaged in the ACT.

2012 March—June 9th: The KM community and ACT office had Barely settled when KR decided to make overtures to the **Government Higher Primary School** (GHPS) in the village. In the company of Mr Suresh Shenoy and Pemba, KR meets with the Teachers and Principal of the school. After studying the ideology of the State Government's running of GHPS in rural areas, and the daily function and maintenance of the same in the village, a decision has been made to adopt the school. Due to his active interest in the ACT, Mr Suresh Shenoy became a trustee on March 7. The ACT held a formal function on the compound ground of the GHPS School in Arasinakere to signify its adoption by the Trust, on June 9, with 350 people attending the affair. (**Detailed report of the function at GHPS Arasinakere provided elsewhere**)

July—August: The adoption of the GHPS in Arasinakere is motivated by the ACT's vision to assist or promote secular education in rural areas, a manifestation of its eagerness and will to take on many more such ventures. The local **Anganawadi (Kindergarten)**, too, was marked for Sponsorship under its wing. The funding involved provisions of stationery goods twice a year, uniforms, prizes during inter-school competitions and a weekly requirement of fruits and milk. Distributions take place on June 9, July 25 and August 15. The list of sponsoring ventures other than the above grows as the years go by.

2013 January: Fourteen postulants have joined the Kundeling Monastery. All hail from Nepal, as has been the case with most monks. The number of monks is down to six, as four would depart in July 2012. The monastic vocation depends on individual volition. The remaining group was inspired, each taking up different roles, such as tutoring, discipline, the overall care of the property, Accounting and troubleshooting, within and outside the domain.

February—March: The GHPS Arasinakere has a pending list of requirements regarding its classrooms and office furniture. The same would follow with the Anganawadi school, which had also come up with a similar list. The total sum provided by the ACT, along with all other additional sponsorships to the school and the Anganawadi, from June 2012 until March 2013, would be **2, 81,541 Rupees**.



June—December: Keeping with the dream to provide medical treatment to the locals in rural areas, the 1st ever-Free **Medical Camp** (FMC) begins on 3rd June at the GHPS compound at Arasinakere Village. It collaborates with the **Sri Satya Sai** organisation's Volunteers in Mysore City. Four Doctors and ten volunteers are in attendance. The ACT Staff and monks of KM have taken charge of cleaning and preparing the venue while providing water, tea, and a simple meal (**The regional Newspaper Kannada Prabha reports on 17th June about ACT's Sponsorship of the GHPS Arasinakere**). Three other Medical Camps followed later in the year.

2014 January: Following on the success of the Free Medical Camps initiated in the village of Arasinakere that had patients coming in from the adjacent villages. Four more of such FMCs from the 4th in the series until the 8th would occur in the same town, beginning on; 1st January, 2nd March, 1st June, 3rd August, and 6th December, respectively. Each of the camps mentioned above had witnessed 200 patients, the total cost of medicines coming to 80,625 Rupees.

April—June: The ACT undertakes construction and repair work involving a compound wall, placing tiles on the floor, and cementing the bare ground for the GHPS in Arasinakere village. The painting of the school building, kitchen, storeroom, windows, doors, and compound walls concludes on 7th April. One hundred forty students receive a donation of stationery goods on the 15th of the same month. The Marballi Panchayat, the administrative block—under whose jurisdiction are five villages—Arasinakere being one—receives tables, chairs, and a cupboard for its office on the 4th of June. The year's donation to the towns for the said purpose totals **5,40,923 Rupees**; another **2,13,348 Rupees** for various sponsorship schemes.

October: An initiative dubbed '**Handouts**' is a drive to bring quality shoes, clothes, stationery goods, bags, thermos bottles, home appliances and warm garments. They were purchased in the European markets on substantial discount offers, running on Sales. KR's idea is to provide these to the teachers and school staff, students with outstanding performances and retired servicemen and women within the local villages. **Motivated for those who have never travelled abroad or had the means to procure quality products, derive these as a token of appreciation. Purchases made in Europe by KR were from contributions voluntarily made by friends. He, in turn, had made purchases of the same in the European markets, contributing it as revenue!**

November: The '**Project Paricharya,**' a religious undertaking, is now resurrected within the newly acquired headquarters of the Trust and the KMC. Ten expert monks from the Monastery of **Serpom** were hosted for this purpose by KMC. A consecration and blessing of various receptacles followed by multiple other rituals involving Pacification, removing obstacles, and achieving prosperity take place for 13 days. It further brings opportunities for the Kundeling monks to learn and gain first-hand experience of the process of all these beneficial rituals. The 14 new postulants have shown keen interest in all the happenings and an expressed desire for learning.

December: On 6th December, a **Chinese Medical Camp** (CMC) under the supervision of Taiwanese **Dr Lu Hsiu Mei**. As a testing case to assess the response to the therapy, the Free Medical Camps were held for over a month on Saturdays and Sundays only. It was perhaps the first time in the

State and the Mysore region that a full-fledged Chinese Doctor and her team of experts would conduct pulse diagnosis, Acupuncture, and distribution of Chinese herbal medicine. Patients had arrived from the City of Mysore and the surrounding villages.

2015 February—December: Five successive Free Medical Camps occur at intervals in February, May, July, September, and December, respectively, from the 9th to the 13th. The trend in holding the MCs had always been alternatively after three months. Nevertheless, the new development was attributed to the success and enthusiasm generated in Arasinakere and other bordering villages, thus prompting it to run within two months. The year itself had witnessed a total of 983 attendees.

March: The 2nd Chinese Medical Camp runs on the KM grounds for fifteen days. About 200 patients have attended from the City of Mysore and the villages. Promoting homoeopathy through the Chinese medical system for villagers is challenging, given the preference for quick relief in the allopathic cure and ignorance of Chinese medical science. But it does dawn on many that free treatments and medicines at one's doorstep are rare. Besides, though not exorbitant, the price paid towards such treatment is neither cheap!

April: The Trust initiates sponsorship schemes and repair works for the GHPS in Marballi Hundi village. On 15th June, stationaries to the Arasinakere GHPS, followed by donations for the Pratibha Karanji event (Inter-school contests) on 18th August, are given, followed by Grants to the Annual Magazine of a Rotary West School and The Leprosy Mission Trust in New Delhi. A total of 1,64,961 Rupees for these projects were donated.

December: The Lions Rotary Club (Mysore Branch) has hosted a Free Eye Clinic Camp in the City of Mysore in a stadium. A team of Mysorean and non-resident Indian doctors (NRI) have assembled for the day-long service in the City. The ACT members participate in volunteer services. The Kundeling monks demonstrate their resourcefulness to the venture. Later a thanksgiving meal was offered by the ACT and KM combined to further encourage such initiatives in the future for the people of Mysore.

2016 January: The annual ritual engagement dubbed Project Paricharya, programmed for the end of the previous year, takes place in the first month of the new year. Flexibility to the time and number of added rituals to the already formalised list is inevitable. The 4 Mandala Tara rite, usually a recurrent performance habitually dedicated to the prosperity of monasteries and Buddhist centres, is consigned to the objective of harmony for the world. The same is devoted to the Indian nation and concord with its neighbours. To alleviate deficiency in rainfall and natural disasters, the 4 Burnt Offering rites (Homa) related to Peace, Increase, Domination and Wrathful activities, along with the Accomplishing rite of Dorje Shugden (Dupa, tib, Siddhi,skrt), are newly instituted.

March—December: 5 Free Medical Camps are held from the 14th until the 18th, in serial order, run in March, May, July, October, and December. The number of patients participating was 849. Help for additional infrastructural developments and renovation is given based on the necessity. The Trust began construction work for a proper drainage system for a water duct and tank for water harvesting purposes during July and August. Given the unpredictable pattern of the monsoon and the need to recharge the bore well—the only available source for water to the ACT edifices and the KMC.

March 10—August 26: This year witnessed a series of sponsorship schemes embarked on by the ACT. As an annual practice, the Trust contributes to the yearly festival activity of the TTL College of Business Management. The annual supply of stationery goods follows 169 students of the Arasinakere GHPS on 14th June; a contribution towards the Leprosy Mission Trust, New Delhi, on 4th July; a sponsorship of stationery goods on request, to the GHPS in Kallahalli village, on 26th August. The ACT provided a total of 1,34,743 for individual support.

September 27—December 12: KR proposes the concept of felicitating teachers and school administrative staff with gifts as a token of appreciation from the ACT. It eventually adds to the Trust's series of charity projects already undertaken. Five GHPS in the villages of Arasinakere, its Anganawadi (Kindergarten), Marballi Hundi, T. Katoor, its Primary and Higher Primary and the Grama Panchayat

(Village Municipality) members, to receive tokens. Other recipients are further added based on merit—contribution to the tune of 3,99,940 Rupees towards the Sponsorship and handouts undertaken.

Handouts, the token of appreciation gifted by the ACT, had also been purchased from the local markets in contrast to European purchases (see **October 2014**) as the Trust had decided on providing home appliances to the teachers and staff of the GHPS. The year's token consisted of Tiffin carriers, flasks, and sweaters and adapted as per a suggestion floated by the principals and teachers within the schools.

2017 January—March: The annual Paricharya project undertaken at the beginning of the year is rescheduled (see **November 2014 and January 2016**). This further impacts the two important celebrations of the Gurupuja and Dorje Shugden Ghanachakra Offerings, engaged in by the community of the KM. The months of February and March see the celebration of these, as every year. Purchasing books and Ritual materials are made randomly, depending on the need. As and when the need for texts becomes crucial for the KMC.

February—October: The Sponsorship for this year entails donations made predominantly towards various GHPS and other educational institutions, depending on the diversity of the needs and appeals made for the same. A provision made for individual sponsorships on merit, with the scope for charity further taken on a merit basis, has become the norm every year—concerning the cherished goals of the ACT.

Thus, the Institutions as recipients are as follows: The Aadhar School in Chintamani for the physically challenged; the CESC Mysore; All India Tennis Association, Mysore Central; GHPS Arasinakere for repairs and Sponsorship of stationery goods; Guru Vinay Vinekar Foundation, a contribution; to teachers and staffs of the GHPS's in Arasinakere, Marballi Hundi, The Higher and Primary school in Marballi and school in T Kattor a total of 47 sets of home appliances. The ACT has donated a sum of 1,99,339 Rupees for the said project and 1,56,876 Rupees for Individual sponsorships.

March 3—December 3: 5 series of FMC for this year retakes place in its serial order from the 19th. However, the pattern of holding these camps changes randomly, from having it every 3- or 2- the 23rd. A total of 861 patients have attended these camps. The numbers do not escalate, nor do they seem to diminish months to merely within a month.

2018 January—February: The year has commenced with a discourse held by KR for visiting European guest students who visit KM for this purpose. The lectures become a significant activity of the ACT for fulfilling its objective of disseminating Buddhist teachings to those seeking them. The winter course lasts for ten days. KR takes the lead in promoting the country's culture. He instils interest in paying visits to the sacred and heritage sites and organising temple tours. Students have participated along with the KMC members in The 100,000 Ghanachakra Offerings. The Trust donates a stockpile of the eatables and offerings dedicated in all previous years to the village of Arasinakere.

March—October: The year's FMC takes place quarterly, as in previous years. It takes place on the 4th of March, the 3rd of June, the 5th of August and the 7th of August. It has become the 28th Free Medical Camp so far to have taken place. Patients come from the neighbouring villages to avail themselves of the free services. However, the number of those attending has reduced to 690 this year. It is an indication of improving health in the village. The Taiwanese doctors begin with the CMC on the 17th of November, providing two-week treatment. A total of 122 patients attended it.

June—December: On the 14th of June, a distribution of the Annual Sponsorship of stationary tools to 169 students commences. One hundred eighty students from the 1st to the 7th standard in the GHPS in Arasinakere receive school bags. Like before, an annual contribution has been made to the TTL College of Business Management on the 31st of December.

2019: The FMCs take place as in the years before. The 29th, 30th, 31st, and the 32nd, in serial order, within March, June, August, and November. Five hundred fifty patients in total attend the camp. The Chinese Medical Camps run in March and mid-December. Three hundred patients in total attended it.

January—October: Sponsorship schemes have involved providing: milk, fruits and fruit juices to the GHPS in Arasinakere every month; A donation of Rs 15,000 to the TTL College, Mysore, on 13th February; An offering to the monk-scholar Geshe Losang Kelsang on 6th April; Stationary tools to the GHPS in Arasinakere for 170 students, on 1st July; Funding of gifts for distribution during the villages Inter-school Annual Cultural Programme Contests (Pratibha Karanji) held on the 6th September; Raincoats to 144 five outstanding students in five schools; and complimentary gifts of sweets on festivals to working staff during celebrations. The Trust towards the above gave a total contribution of 4,13,810 Rupees.



July—December: There are works involving **repairs and renovation** as part of the **maintenance** for the edifices and other utility objects within the KMC sporadically. These are carpentry works for UPS battery backup stands and fibre glass containers for icons on 15th July; window beading replacement work for five blocks on 6th December. Plastering and painting for all five blocks of buildings on 31st December (taken after eight years since construction); follows, with the total costs of the venture amounting to 9,51,458 Rupees.

March—December: The **Spiritual engagements** of religious rites and tools along with study materials during this period involved: Stitching of ritual materials; Buddha Purnima Celebrations; purchase of holy books; preparation of the Annual Tormas; the Annual Burnt Offerings rites; purchase of religious materials for ritual engagements; The Million Offerings of the Gurupuja; Tsongkhapa's Mahaparinirvana Anniversary celebration; The annual mega arrangement of **The Paricharya Project**, involving month-long prayers and rituals for the welfare and prosperity of all; and A Million Offerings of the Dharmapala Dorje Shugden.

2020 Jan—March: The year witnesses only two **Free Medical Camps**. 32nd and 33rd FMC took place, with 145 patients attending on the 5th of January and 134 patients on the 1st of March. The CMC chalked out for the end of March cannot occur as the Covid-19 pandemic descends into the country, bringing all functions and movements everywhere to a standstill. The monthly distribution of provisions and sponsorships to schools occurred from the 31st of January until the 30th of March. All activities have ceased then since.

April—May: On the 9th of April, the Trust contributed a cheque of 200,000 Rupees (equivalent to 2,800 US Dollars) to District Minister Somanna for the **Chief Minister's Relief Fund**. Facial masks, sanitisers and groceries were provided to the Grama Panchayat (Village Municipality) in Marballi on the 30th of April. Another similar distribution takes place on the 12th of May in the village of Harohalli. The total sum donated towards this was 1,20,000 Rupees.

June—December: The resultant outcome of the pandemic, descending on the Indian continent, saw occasional impositions of lockdowns, with brief periods of relaxations. Restrictions in movements and social gatherings on the day-to-day activities covered all aspects of functions, including the religious ones. Such has become a global phenomenon in many a country. The ACT staff and the small KMC community were bound to follow regulations restricting many of its activities. The restrictions on activities took their toll on many outgoing projects involving the GHPS, FMC, and CMC.

2021 Jan—Dec: Rituals from December of the previous year related to the Paricharya Project conclude in early January of this year. A team of twelve monks arrive during the relaxation of the lockdowns that continue. The annual norm is to distribute eatables and drinks from the Ghanachakra celebration to the village of Arasinakere, delivered to each family's doorstep, with the local authorities consent. The venerable Geshe Losang Samten arrives in February, followed by Geshe Dhakpa Loden, who appears four months later. Both have stayed to provide classes and other essential instructions

May—October: A contribution of 300,000 Rupees (3 lakhs) towards the Chief Minister's Relief Fund is handed by Kundeling Rinpoche personally to Mr Somashekhar, the District Minister in Charge of Mysore, on Friday, the 21st of May. It becomes the fourth attempt to assist in alleviating the pandemic. Due to the epidemic, infrastructure-related projects become the priority when other functions are

disabled. Solar lamp panels are purchased to enhance the street lights in parts of the property of the ACT.



To be continued.....