

༄༅། བོད་ཀྱི་ནང་བསྟན་དཔེ་ཚོགས་ལྷེ་གནས་།།

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A refutation of attacks on the advice of
H.H. the Dalai Lama
regarding
the propitiation of guardian deities

by
Tenpai Gyaltsan Dhongthog
1996



SAPAᅇ INSTITUTE

FOUNDED IN 1987

The Earth Shaking Thunder of True Word

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Translated from the Tibetan and edited by
T. G. Dhongthog and Lucjan Shila

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Preface to the English Edition

The Earth Shaking Thunder of True Word was composed and published with a very specific intention. Its purpose is to influence those who either ignore, doubt or misunderstand H.H. The Dalai Lama's advice regarding the propitiation of guardian deities. In particular, this work is aimed at rectifying the misguided view that certain practitioners have regarding Dolgyal cult.

Being the holder of the title, Rinpoche, it is incumbent upon me, as a sacred duty, to point out practitioners' mistakes and thus protect them from wrong views that are the cause of breaking their refuge vows. Furthermore, I had the great fortune to study the Buddha Dharma under several greatly accomplished and learned masters. And since their wisdom is the source of my understanding, their enlightened perspectives are therefore reflected in this work. So, it is my hope that this book will provide a clear and comprehensible overview of the subject and thereby be of value to anyone who has an interest in Buddhist practice and history.

The Tibetan edition of this booklet was published by Sapan Institute in 1997 at Seattle, USA. I would like to express my sincere thanks to my spiritual friends, Abby Petty (Kalzang Dolkar) and Thubten Jampa whose valuable assistance enabled me to make the draft of this text in the English version. My heartfelt thanks are also extended especially to Lucjan Shila who worked very diligently on this edition, with the necessary improvements, and made the final press copy possible.

With the generous financial assistance of Dharma friends, my Institute, was finally able to publish this

English edition in November, 2000, in Singapore. I am also grateful to all of the kind and generous sponsors who made contributions to this project.

By the merit of this publication, may H.H. The Dalai Lama, H.H. Sakya Trizin, H.E. Chatral Sangye Dorje Rinpoche and all the teachers of Buddha Dharma live long. And may their holy activities always be successful! May the sponsors of this work and all sentient beings be free from calamities and attain ultimate Enlightenment quickly!

T.G. Dhongthog
November 3, 2000

Above my head as a crown of victory, adorned by the orange robes of a monk, is Kunga Gyaltzen (Sakya Paṇdit), in actuality Manjushri. By merely remembering your name, I gain the confidence to defeat the evil opponents.

While seated in front of the Victor whose race is the kinsman of the sun, Buddha Shakyamuni, the great Bodhisattva Avalokiteshvara generated the aspiration and promised to uphold the remote snowy region of Tibet as the land of his disciples.

By his display of various manifestations, who engage themselves in the spiritual and temporal needs of the Tibetan people, his kindness is inconceivable.

But there are some whose hearts are haunted by the ghosts of envy and partiality. And they criticize in many ways the deeds of the Lord of the Snow Land, His Holiness the Dalai Lama.

Although humble and lacking in erudition regarding both spiritual and mundane matters, because I have love for my own people, our religion and culture, I became impatient and composed this celebration of righteous words to destroy the perverse speech of the opposition.

I have presented the facts herein without superimposing them and without flattery or partiality. There are as well no superficial details or innuendos. My nature and my resolve are adamant!

The Dharmapalas and their retinues, since you have been originally entrusted the land of Tibet into your protective care by the Victor Padmasambhava,

I pray that you dispel the obstacles of Mara and the enemy spirit who violates the sacred Dharma pledge.

What I will discuss herein relates to the admonitions, both religious and political, given with extreme affection by H.H. The Dalai Lama, Tendzin Gyatso, captain of global peace, universal head of Buddhism, religious and secular leader of the Tibetan people. In particular, I will discuss the specific advice concerning the worship of guardian deities that His Holiness has explained in detail and supported by reason on several occasions since 1978. The majority of Tibetans have accepted his advice and are practicing their faith with understanding and righteousness. However, a minority who have been influenced by the evil of certain rigid sectarians oppose His Holiness and undertake counter movements which can only lead to their own downfall and the downfall of others. By seeing this disturbance I became seriously concerned and determined that the issue should not be neglected. Therefore, I submit this brief refutation to the opponents of His Holiness the Dalai Lama, outlining what I consider to be the essential points. Furthermore, I intend to dig up the root of the opponents' heretical view with this refutation rather than merely challenging the present-day disturbances. Because, if all our efforts aim only at quelling the dissention and neglect the actual source of the obstacle, the root of the heresy would remain alive and could therefore sprout future disturbances in ways that would be difficult to predict. As we have already seen, this has been the case in the past. That is why this matter should be considered an insidious danger like a smoldering fire concealed under ashes.

Enumerated here by name are some key individuals who have promoted rebellious campaigns against H.H. the Dalai Lama either directly or indirectly. First is Dzeme Tulku Lobzang Palden (1927-1996) of Gaden Shartze College, Gaden Monastery. In 1970 he authored a book on the history of Dolgyal Shugden entitled, "Thunder of the Stirring Black Cloud or, Oral Transmission of the Intelligent Father" This work was published in 1974 by Tagdrag Udze and Chophel Legden who had published books such as the collected works of Phawong Khapa. Consequently, the lama palace of Trijang Rinpoche ordered five hundred copies of this book. At that time I was the librarian of Tibet House in New Delhi which is how I came to know about this book. Typically, publishers of Tibetan books supplied twenty copies of their publications to the United States Library of Congress in New Delhi. This was done through Tibet House which kept one copy in house and accepted a 5% fee for handling the transaction. I saw this book when it first came to the library and later learned that it had been published by Chophel Legden.

I first perused this book when I was entering the title, subject and author's name into the library catalogue. When I read the awful misrepresentations presented there, so inharmonious to Buddhist society, it made me inconsolably sad. For a few days thereafter I was considering that I might write a refutation against that heretical book as a service to all the various traditions of Buddhism. That same year I did write and publish a refutation entitled, "The Timely Shower, a Genuine Statement", a copy of which was offered to H.H. the Dalai Lama on his birthday with a respectful *Tashi Deleg*. In that book I briefly refuted the viewpoint and activities of Phawong Khapa, Dechen Nyingpo. Addressing those who, due to jealousy, distort the principals of Sakya,

Nyingma and Kagyu with sarcasm and misrepresentations, I also delineated the correct and the incorrect.

The circumstance that led to my studying and writing on these matters was due to my appointment as librarian at Tibet House. In the early days there were not very many Tibetan books available in India. Therefore, Tibet House borrowed the collected works of the Great Fifth Dalai Lama, Yongdzin Yeshe Gyaltzen (tutor of the seventh Dalai Lama) and Thuken Chokyi Nyima from the private residence of H.H. the Dalai Lama. We also borrowed the collected works of Pawong Khapa from the lama palace of Trijang Rinpoche, and the collected works of Zhuchen Tsultrim Rinchen from the lama palace of Ngor Luding. Tibet House purchased the collected works of Kongtrul Lodo Thaye and Longdol Lama. Accordingly, our library became replete with many Tibetan books. In the course of making a modern catalogue of these books I thus had the opportunity to read many of the various books by Gadenpa Lamas. Most of these I had never read before. When I was young I had heard that Phawong Khapa promoted many sectarian discourses and even ordered some disciples to desecrate images of Guru Padma Sambhava, but at that time I could not really believe it. Now, by reading his books myself, I came to know that these reports had been true. Most of the texts that are of this sectarian nature are in Phawong Khapa's collected works, volume Cha. These consist of letters and admonitions addressed to lamas, tulkus, geshe, Chinese and Tibetan patrons, all in promotion of this sectarian bias. Following the brief refutation that I outlined in "The Timely Shower", I wrote still more under the title, "The Timely Flame" .

In reading my previous refutations some may have thought that my ridicule of Phawong Khapa's ideology (and others') was not relevant to the subject since those

works were purported to be refutations of Dzeme. So it must be pointed out that it was Phawong Khapa who founded the doctrine that elevates Dolgyal to king of guardians of the Gaden tradition of Tibetan Buddhism. Furthermore, it was also Phawong Khapa who defined Shugden's specific role as the one who punishes those Gadenpas who develop faith in the Nyingma (ancient) tradition of Tibetan Buddhism. Dzeme was merely following this doctrine. Therefore, refuting Phawong Khapa's ideology was a refutation of the root of the doctrine.

According to the Buddhist epistemological tradition epitomized by the great logicians, Dignaga and Dharmakirti, in order to establish the Buddha Dharma as perfect, it is necessary to first establish its founder as perfect. In the same way, in order to reveal the imperfection of the doctrine of Dolgyal as a transworldy protector, it is necessary to first establish the imperfection of that doctrine's founder. Otherwise, if we were to assert that the doctrine of Dolgyal worship was imperfect but maintain the position that its founder was perfect, it would then follow that there should be four dialectical systems. Namely, 1) perfect teacher whereas doctrine imperfect, 2) imperfect teacher whereas doctrine perfect, 3) both perfect, 4) both imperfect. This would certainly be too much and no one would agree with it.

Just how did Dzeme perpetrate offensive activities against H.H. the Dalai Lama? It should be made clear that Dzeme did not dare to attack the Dalai Lama directly but rather, he did so indirectly. Dzeme subversively circulated hypothetical stories about certain Gaden (Gelugpa) practitioners who had received severe punishments from the protector (Dolgyal) due to their practicing Nyingma teachings. This was obviously intended as a warning to H.H. the Dalai Lama who, during this same period, had

begun practicing Nyingma teachings that he was receiving from well-known masters. In Tibet there is a saying, "Scolding the maid-servant is a hint to the bride". There can be no doubt that Dzeme's intention was to express ill will concerning His Holiness' nonsectarian activities. Moreover, in Dzeme's book he references a declaration by Shugden, cited below, about the serious illness of Pema Wangchen, a high-ranking official in the Tibetan government who had earned the title, "lay scholar" .

He writes, "When Pema Wangchen was in bed with a serious illness, he invited some lamas in and requested that Shugden be summoned to grant him the favor of recovery. There in his home, Shugden was then invoked and Pema Wangchen offered his confession to the deity. But Shugden declared an unfavorable verdict explaining that he would not help in this case. Shugden explained that to assist in the survival of a person such as him, highly educated, holding high positions in the government, but not practicing the pure Gaden tradition, could harm the Gaden doctrine as well as the Gaden Palace, the Tibetan government which is the sponsor of Buddhism. On that same occasion some of Wangchen's servants saw a spirit in monk's robes entering his bedroom and this was considered an omen of ill fate regarding his condition. All of his efforts, performing ritual services, medical treatment and every possible means proved to be of no help. The punishment of Dharmapala Dorje Shugden struck and Wangchen died in the fire-dragon year at the age of twenty-two." (Chatral Rinpoche extracted this from Dzeme's book in his own rejoinder titled, "The Rain of Adamantine Fire", page 149) Is it acceptable to the people of Tibet that this implies only Gadenpas should have the privilege of holding high positions in the Tibetan government?

Phawong Khapa's followers want H.H. the Dalai

Lama to follow the doctrine of Phawong Khapa that implies that the Sakya, Kagyud and Nyingma traditions are unacceptable as paths to ultimate liberation, as in the saying, "You can't get butter by churning water." This doctrine holds that the Gaden tradition is the only path that can lead practitioners to ultimate liberation. They also expect His Holiness to use his political authority to appoint only members of the Gaden community to top official positions in the Tibetan government. However, our beloved leader, H.H. the Dalai Lama, presides over all three provinces and all of the spiritual traditions of Tibet. He would never act with such partiality in his administration.

In any case, after Dzeme's book came out disagreements arose. The Council of Religious Affairs of the Central Tibetan Administration in Dharamsala, India issued a statement which was published in the Tibetan language newspaper, "Tibetan Freedom" (vol. 5 no. 44 August 23, 1974) as cited below:

"Today, our country Tibet is under communist Chinese domination and the people of Tibet are suffering from limitless torture. We Tibetans who have escaped and resettled out of Tibet must, on the one hand, work hard for our livelihood and, on the other hand, engage in the struggle to restore the independence of our country by all possible means. Under the leadership of H.H. the Dalai Lama our government-in-exile is administrating very carefully without discrimination of religion, province, race or gender in order to keep the integration of our people unshakable. If a seed of dispute were not sown the plaint of refutation would not develop. However, at this crucial time, every Tibetan should think seriously about working together to support our government policies. It may be, however, that some are unable to make a beneficial contribution in the way that rain augments the river.

Nevertheless, it would never be appropriate for Tibetans to do something harmful. Perhaps it was due to the lack of consideration for our community's situation. It is unfortunate in any case that Dzeme Tulku wrote an historical book on the Dharma protector, Shugden, about three or four years ago. Then recently, Dhongthog Tulku has written a refutation to the same. Actually, everyone has the right to speak. But as mentioned before, we are facing many difficulties due to which the safety of our country and culture cannot be taken for granted. In such critical times free speech sometimes may cause social unrest and ignorant people may promote disputes that could harm our social integration. Therefore, wise people must consider whether it is in the best interest of everyone for such statements to be publicized or kept private. Otherwise, outstanding works offered by scholars on the various subjects of religion and politics that increase public knowledge in a positive way are welcomed. *Council of Religious Affairs of the Central Tibetan Administration, August 3, 1974.*"

In 1978, H.H. the Dalai Lama expelled Dzeme Tulku from the congregation of his initiation of Guhyasamaja at the Lower Tantric College in Hunsur, South India. On June 13, 1978, in the meeting hall of his residence in Dharamsala, His Holiness gave a special address to a group of dignitaries consisting of tulkus, lamas, abbots and important officials concerning the worship of guardian deities. At that time he commented on Dzeme's book by saying, "Even if such conduct was not knowingly or intentionally an act of spite, it is a hundred percent certain that it was an insidious act of carelessness which even a blind man could see clearly. To be quite frank, I feel extremely sad about it." Then he commented on my rejoinder, "Dhongthog, himself being a Sakyapa, wrote his rejoinder as an admirer of all the religious traditions and

their philosophies.” (Collection of H.H. the Dalai Lama’s Advices on the Propitiation of Religious Protectors, page 29 and page 35, respectively)

This comment about my sincere work is a great honor to me. Even if someone were to praise me by composing beautiful verses in the classical style of the great Indian poet, Dandi, it would not be comparable. His Holiness’ statement was a precious crown of glorious words placed upon my head which, for me, exceeds in excellence even the glory of the gods.

Since then, His Holiness has given a series of advices on this same subject at different places and occasions to gatherings of abbots, lamas, workers and senior monks of the Gaden, Drepung, Sakya and Nyingma monasteries. Notably, addresses were delivered on June 25, 1980 to a meeting of abbots and monks of the two colleges of Sera in Mondgod, South India and on July 18, 1980 to members of the Bylakuppe Regional Working Committee of the Tibetan Youth Congress. Another address was delivered on March 29, 1983 at Drepung monastery in South India to a gathering of abbots and former abbots of the three chief monasteries of Gaden. Even after this wide declaration was heard by all Tibetans living inside and outside of Tibet, Dzeme Tulku wrote and published a supplemental biography of the late Trijang Rinpoche which stated that he (Dzeme) especially performed propitiation and feast offerings to Shugden numerous times during the forty-nine-day period after Trijang Rinpoche passed away. This act was also nothing else but a strong attack against H.H. the Dalai Lama. For the purification of negativities of the deceased, the offering of ritual services to Sarvavidhya Vairocana, Mi Thrugpa, Vajrasattva, the cycle of peaceful and wrathful deities (Zhitro) and Medicine Buddha are all recommended. But the propitiation and worship of worldly deities for this

purpose is not accepted by any of the Buddhist traditions of Sutra and Tantra.

In 1987, in blatant opposition to His Holiness' advice, Dzeme commissioned the construction of Shugden statues made in the manner of the "five Buddha families" for the consecration of the New Samten Choling monastery in Darjeeling, India. The morning the consecration ritual was about to take place, Dzeme Tulku suffered a sudden stroke as a punishment of Rahula, the protector of Buddhist Atiyoga Tantra. Since that time, he remained physically and vocally disabled until his death in 1996.

In 1977 Yonten Gyatso of Drepung monastery, an Amdo native residing in Paris, France, wrote a book entitled, "Lightning Arrow of Scriptures and Reason, a Rejoinder to Dhongthog". In 1979 I wrote a rejoinder entitled, "The Timely Flame, a Genuine Statement". Again in the same year, Yonten Gyatso wrote a book entitled, "Universal Pleasant Thunder, a Rejoinder". In 1982 I wrote another rejoinder composed in one hundred seventy-one verses of poetry entitled, "The Peacock's Joyful Dance, a Reasonable Speech". Again, in 1984 Yonten Gyatso wrote a book entitled, "A Burning Thunderbolt of Scriptures and Reason, a Rejoinder". In 1986 I wrote a rejoinder entitled, "Cleansing Water-drops Removing the Dust of Wicked Speech to Buddhism, based upon Scriptures & Reason". It is obvious that Yonten Gyatso's tireless and energetic efforts in supporting Dzeme Tulku, a person who so seriously disappointed H.H. the Dalai Lama, is nothing less than a betrayal of the head of the Tibetan people and the people of Tibet themselves.

Chatral Rinpoche (Sangye Dorje), a great scholar and saint, intended to write a detailed refutation to Dzeme Tulku's book upon hearing about it. But right after the

Tibetan Freedom newspaper published the declaration by the Council of Religious Affairs, the circulation of Dzeme's book was halted and the copies that had already been distributed were also recalled. So, it was not until 1978 that H.E. Chatral Rinpoche obtained a copy of Dzeme's book and wrote his refutation entitled, "The Rain of Adamantine Fire, a holy discourse based upon scriptures and reason, annihilating the poisonous seed of the wicked speech of Dzeme Tulku Lobzang Palden". This work appeared to be a timely renovation of Buddhism. Then, on September 19, 1980, Yonten Gyatso wrote a rejoinder entitled, "The Fearless Lion's Roar, an advice to Chatral Sangye Dorje" which was published in India by Thrinley Dargye, business manager of the late Phawong Khapa. In the same manner that rain augments a river the entire content of "The Rain of Adamantine Fire" supports the admonitions given by the Dalai Lama concerning reliance on gods and protectors. Conversely, the contents of "The Fearless Lion's Roar", although explicitly called a refutation of Chatral Rinpoche, in fact was implicitly a refutation of His Holiness. This is an unquestionable fact that no one can deny.

On March 29, 1983, H.H. the Dalai Lama ordered the destruction of the Shugden statue that had been made with the sponsorship of Pelzurwa Dorje Norbu and installed in the Gaden Dharmaraja Chapel. Upon hearing this order Dorje Pelzurwa became very angry and could not control his temper. He then began a baseless argument with Khamtul Jamyang Dhondrup, the general secretary of the Council of Religious Affairs, Central Tibetan Administration. Since he did not prevail in that argument he subsequently wrote a book entitled, "The Crystal Mirror in which Truth and Falsity reflect clearly, a Letter to Khamtul Jamyang Dhondrup". This was then circulated among the Tibetans. Guru Dewa, a Mongolian monk,

became involved in the controversy by financing the publication of Pelzurwa's book and this further agitated the Tibetan community. Pelzurwa said in his book that the Dalai Lama would be responsible for the Buddhist doctrine coming to an end because he goes against his tutor's (Trijang Rinpoche) view. He also says that Shugden is better and more reliable than the state oracle, Nechung Dorje Dragden. All of this is wicked and baseless. The following is a verse that Pelzurwa composed.

“If all your activities should be seen as perfect,
Don't act recklessly.
If all your advices should be implemented,
Don't talk recklessly.”

The Central Working Committee of Tibetan Youth Congress strongly opposed those two reactionaries and organized a recall of all the books that had already been distributed. Then, on August 15, 1985, the Committee circulated a declaration of opposition to Pelzurwa. Pelzurwa fled India and went to Lhasa, Tibet where he also was met with opposition. Some Tibetans even attacked him with stones and sticks shouting that he was not welcome in Tibet after opposing H.H. the Dalai Lama. Finally, the Chinese security had to escort him to China for his safety. There are reports that Pelzurwa's "Crystal Mirror" was republished by the Chinese government and may be available in some western libraries. Pelzurwa's comrade, the Mongolian monk, also could not live at ease in India and moved first to Nepal and then finally returned to Mongolia.

In 1991 and also in later years, H.H. the Dalai Lama gave several detailed talks concerning Shugden to large gatherings of Tibetans, mainly those who had recently come from Tibet. In these talks he gave lucid explanations based on his own experiences and history. Especially

during the spring teachings of 1996 and on the occasion of the preparatory initiation for the Secret Practice of Hayagriva, H.H. the Dalai Lama spoke words of such grave and uncharacteristic disappointment and urgency regarding this matter that it would be ominous to repeat them. As soon as those addresses were recognized as a serious warning of possible misfortune, two representatives were dispatched to make an emergency visit to the Tibetan settlements in southern India. These representatives were from the Office of the Private Secretary to His Holiness and the office of the General Secretary of the Council of Religious Affairs. They transmitted the message and advice that had been spoken by His Holiness to all the monks of Sera, Drepung and Gaden monasteries and to the lay people in the settlements. The two officials were met with strong opposition from revolutionary movements both in the monasteries and in the lay community. In Delhi, the opposition party set up a registered organization called the Dorje Shugden Devotees Charitable & Religious Society and held street demonstrations. In England, Geshe Kalzang Gyatso of Sera openly criticized the Dalai Lama and motivated about three hundred English students and followers to march around the Office of Tibet in London as a demonstration of his opposition. This event may be considered the first such incidence in the history of Tibet that a Tibetan national opposed and attacked our leader, our government and people in such a way. It is also well-known that Kalzang Gyatso commanded his students not to display any pictures of H.H. the Dalai Lama on their shrines or even in their rooms.

Tibetans cannot bear this outrageous behavior against the government and people of Tibet. The Tibetan National Democratic Society and other organizations sent letters of rebuke to him. But then, Kalzang Gyatso

circulated two thousand copies of a pamphlet entitled, "A Sword that Cuts the Suffering Plaint of Tibetans-in-exile". He sent copies to high Tibetan officials and various associations. I received one copy of the pamphlet with a letter which bore no sender's name and address. It came by mail and was posted with Indian postage stamps. The letter compelled me to write a refutation. As I have been requested by some to write a point-by-point response, the letter will be quoted and then followed by my rebuttal.

Quote 1: "This statement is to the so-called Central Working Committee of the Tibetan National Democratic Society and the directors of the Regional Committees in Rajpur and Switzerland, which have no democratic rights in reality though they claim such. You who are still not free from blind faith have sent me letters containing many falsehoods. But I am not willing to accept your accusations. For fully twelve years the Dalai Lama has been accumulating very bad karma with his root master who was the embodiment of Buddha Amitabha, the Gadenpa doctrine and its holy community. Moreover, today he has declared definitively that the great holy deity, Dorje Shugden, embodiment of Manjushri, is an evil spirit and Chinese ghost. Such misconception has engaged many Tibetans in accumulating severely negative karma. Alas! You will all fall down into hell."

Rebuttal: Hey! Listen to me. Why did you not mention the personal name of His Holiness' root master who was the embodiment of Buddha Amitabha? His Holiness studied the Buddhist doctrine with several qualified spiritual masters and realized that there is no contradiction among the Tibetan Buddhist traditions. They are all sacred instructions. Everyone can see for himself that he has been practicing, preserving and disseminating all the Tibetan Buddhist traditions impartially as a sign of his inner confidence. When you

refer to his master I presume that you mean Trijang Rinpoche, as previously asserted by Dorje Norbu Pelzurwa. The Dalai Lama's preclusion of Dolgyal practice resulted from a prophetic edict of the state oracle, Nechung Dorje Dragden, the dough-ball test in the presence of the sacred scroll painting of Shri Mahakali Devi that once belonged to the first Dalai Lama, Gedundrub, his own divination and careful research into the history of Shugden starting from the Great Fifth down to the present. The Dalai Lama disclosed these matters to Trijang Rinpoche with full explanation and instructed him on how to propitiate guardian deities. Trijang Rinpoche did not speak a single word against him, but agreed with him by supporting his advice. This is known by all, Tibetans and foreigners alike. The cessation of Dolgyal practice is not an accumulation of bad karma. It is a necessary correction and a kind service to the Gadenpa tradition. The source of the Gadenpa tradition is Kadampa which was introduced into Tibet by Atisha Dipamkara (982-1054). This tradition accepts only four deities, namely, Buddha Shakyamuni, Avalokiteshvara, Tara and Miyowa. Together with the Three Baskets of teachings, Vinaya, Sutra and Abhidharma, these comprise the Sevenfold Deity and Dharma Tradition. Kadampa practitioners concentrated on this simple yet essential tradition and did not elaborate their practice with many tutelary deities of Anutaratantra and their guardians. The Kadampa tradition gradually declined and by the fifteenth century the great Je Tzongkhapa Lobzang Dragpa (1357-1419) had revitalized it. During this same time the "new translation period" of Buddhist tantras was flourishing in Tibet due to the outstanding deeds of Sakyapa masters, Buton Rinchenrub (1290-1369) and others. Je Tzongkhapa also studied, practiced and disseminated Guhyasamaja, Chakrasamvara and Vajra Bhairava. Because of these practices he also propitiated

guardian deities such as Mahakala, Dharmaraja and Veshravana. Accordingly, Je Tsongkhapa's tradition grew out of the Kadampa tradition and so it is also called the New Kadampa. Moreover, the great Jamyang Khyentse Wangpo said, "Today, Kadampa has submerged and remains within all Tibetan Buddhist traditions" .

Many years after the passing of Je Tsongkhapa, H.E. Gedun Gyatso (1476–1542) became the abbot of Drepung and Sera monasteries. Since then, Gadenpa started propitiating Shri Mahakali Devi as well. During the time of the Great Fifth Dalai Lama, Tulku Dragpa Gyaltzen (1619–1655) of the Upper Residence at Drepung received the forty-five Vajramala-Kirya combined initiations from the Great Fifth Dalai Lama and Panchen Lobzang Chogyen and became a close disciple of these two high lamas. However, an unfortunate obstacle occurred between them. He broke his commitment with his Vajra masters and this caused his troublesome death. At the time his life was ending, he prayed in a contrary manner. Because of these negative circumstances his rebirth was in the form of a powerful, fierce spirit and there was a display of several frightful miracles. Because of this, the house of the deceased (the upper residence) was razed, his memorial stupa was disassembled, and his corpse was packed into a box. The box was then thrown into the Yarchab river and carried far away by the current to a southern area of Lhasa called Dol. The spirit settled there in Dol and so came to be known as Dolgyal. The spirit wandered there for a few years creating trouble for the Dalai Lama and his newly established Gaden Phodrang. Later, Dolgyal went to the Tzang area intending to meet Panchen Lobzang Chogyen at Tashi Lhunpo monastery. However, he observed that the monastery was strictly guarded by the eight Veshravana deities and because of this, he was not able to enter.

Dolgyal continued on westward until he reached Sakya monastery. There he met Sakya Dagchen Sonam Rinchen. Dagchen Rinpoche recognized the spirit but pretended not to know who he was and asked him, "Who are you?" Dolgyal replied, "I am the pledge breaker of Gadenpa. Will you please give me shelter and food?" Dagchen Rinpoche decided that it was not the right time to annihilate him because his very bad karma, associated with the wicked prayer he had uttered on his deathbed, was yet unresolved. Therefore, Dagchen Rinpoche bound him spiritually (by the power of his meditation) and compelled him to cease harming people and the Dharma. Dolgyal was thus held in the custody of the Four-face Mahakala, Tsaturmukha, who was one of the three chief guardian deities of the Sakyapa doctrine at Khau Kyelhey hermitage. By this means the life of the Great Fifth Dalai Lama, the Tibetan government and the people of Tibet were protected from the danger of Shugden for some time.

Many years later, the Great Fifth Dalai Lama, Dordrag Rigdzin Tulku and other Nyingmapa vajra masters simultaneously performed a wrathful fire ritual and annihilated Dolgyal. There is another account that states that the deity, Setrab, rescued Dolgyal preventing him from being consumed by the fire. There are also some lamas who say that Dolgyal was in fact annihilated but that the murderous spirit of Tulku Dragpa Gyaltsen reappeared in the form of Dolgyal again later. In any case, practitioners do propitiate Dolgyal as the wrathful manifestation of Tulku Dragpa Gyaltsen and therefore, by the law of interdependence, these practitioners face all sorts of misfortune. Because some of the former Gaden throne-holders had experienced unfortunate circumstances propitiating Dolgyal, the great Gaden throne-holders Ngawang Chogden (1677-1751) and Changkya Rolpai

Dorje (1717–1786) banned Dolgyal practice. In later years, Phawong Khapa Dechen Nyingpo introduced the rite of “Dorje Shugden Life Entrustment”. The basis of this rite derived from an illusory dream that Tagphu Pema Dorje had which he believed was a “pure vision”. Dolgyal Shugden was thus promoted to the level of a transworthy deity and adorned with the titles, “chief protector of the teachings of Manjushri-Tsongkhapa” and “war deity of the Gadenpa doctrine”. Moreover, from his own subjective viewpoint, Phawong Khapa also introduced elaborations of Shugden such as, peaceful and wrathful forms, five-family forms, and sadhanas composed in the categories of outer, inner and secret. Phawong Khapa thus disgraced the Gadenpa tradition in a magnitude as great as Mount Sumeru by establishing this tainted system of propitiation that makes Shugden more important and favored than the traditional Gadenpa guardian deities, six-armed Mahakala, Dharmaraja and Shri Mahakali Devi.

Among the Gadenpa tradition holders Penchen Lobzang Chogyen (1570–1662) was the most outstanding and is described as the second Je Rinpoche. The Great Fifth Dalai Lama was also very kind to the Gadenpa tradition. The promotion of the wrathful incarnation of Tulku Dragpa Gyaltsen, who broke his spiritual commitment with these two kind lamas, to the high level of chief guardian deity of Manjushri-Tsongkhapa’s doctrine is nothing less than perversity. It is amazing that Phawong Khapa said that even putting other Tibetan Buddhist books together with Gadenpa books is prohibited (his collected works, vol. Cha) and yet a spirit, rebirth of a Gadenpa pledge breaker, can be assigned to the rank of a Gadenpa chief guardian deity.

In case one might think that the Sakyapa viewpoint regarding Shugden is compatible with Phawong Khapa’s view, I can say that it is absolutely different. As

mentioned above, Sakyas Dagchen Sonam Rinchen put Dolgyal under his spiritual custody. Following that, the great Sakyapa Kunga Lodo and Morchen composed propitiation texts to Shugden but it should be understood that this was a wise method to secure the obedience of this spirit. However, when it came to propitiating chief guardian deities and protective war-deities, Kunga Lodo, Morchen and their followers propitiated Mahakala, Tsaturmukha and Mahakali rather than Dolgyal Shugden. The basic difference between the Sakyapa view and that of Phawong Khapa is that the Sakyas placate Shugden conditionally, providing him with offerings of food and shelter. We understand that the time is not right to eliminate him because he is still under the karmic repercussions of his wrong conduct. And even the Buddha is unable to undo Karma. Whereas Phawong Khapa (and you followers) propitiate Dolgyal with the idea that he came purposely in this degenerate time to protect the Gadenpa doctrine. Therefore, there is a great difference; like the difference between feeding a criminal who is being held in custody or assigning that criminal to a high rank and worshipping him. Additionally, the Sakyas also preserved the Buddha Dharma and saved the people of Tibet from harm by annihilating or restricting other spirits as well. These include Shangbal, Nyagrong Bulongma and others. So, please remember this kindness.

In Yonten Gyatso's "The Lion's Roar" it is said as a criticism that Chatral Rinpoche's position concerning Shugden is as contrary to mine as carrying a corpse on one's back. But, the Nyingmapa position totally denies Shugden any status within guardian deities while the Sakyas put him under control as described above. So, if you review the history carefully, it is really the difference between your position and Sakyas' that can be said to be as contrary as a corpse on one's back.

If one were to assert that Phawong Khapa's Shugden doctrine should be accepted on the basis that he was a great scholar and accomplished one in the Gadenpa lineage, then we should consider the following historical facts. Phawong Khapa Dechen Nyingpo studied Buddhist classics and literature and received teachings from both old and new traditions, chiefly Gadenpa, from an early age. But in his later years he was influenced by evil forces (Tib. gDon) and propagandized that Sakyapa, Kagyudpa and Nyingmapa traditions were false doctrines and that their practitioners could not achieve liberation. He compared this alleged situation to attempting to make butter by churning water. He also admonished people widely to not pay respects or patronize these traditions. He accused the teachers in the institutes for the Thirteen Great Philosophical Texts in Dege, and others, of teaching in a completely wrong way. In this way he broadly denigrated the Tibetan religion in the guise of holy advice and by writing condemning letters to disciples and patrons. Moreover, with evil intent he tried to forcibly destroy the Sakya, Kagyud and Nyingma traditions by means of Chinese governmental intrusion. He attempted this by exerting his influence over Lui Chuntrang, an illegal Chinese governor in Kham province of Tibet. The rationale for this subversion was Phawong Khapa's assertion that eliminating all the various Tibetan Buddhist traditions, except the Gadenpa tradition, was superior to tolerating them since their doctrines were flawed. For those who wish to know all the details of this, you are referred to Phawong Khapa's collected works, volume Cha.

Such abandonment of basic religious principles became characteristic of Phawong Khapa and he influenced others to engage in a similar abandonment. He routinely propitiated Shugden for the specific purpose of

attempting to undermine and damage the Sakya, Kagyud and Nyingma traditions. He regularly told his disciples, as well as other high lamas, tulkus and abbots, that Shugden propitiation would benefit them by removing obstacles in their spiritual path and ensuring the success of their activities. To householders he promised benefits of good crops and increased wealth would result from Shugden practice. He told traders that they would be more successful in business. Thus, he led many people into a perverted path by pandering to their mundane desires. In summary, Phawong Khapa adopted a course that was singularly harmful to the Dharma and to the people. He thus became guilty of the ten grievous crimes against Buddhism and as a consequence fell dead suddenly while eating at the foot of the mountain pass called Dagpo Podrang La. This was the punishment of Rahula, guardian deity of the Nyingma Atiyoga. Phawong Khapa's reincarnation was also effected as he died at a young age.

In the Shugden history text, "Thunder of Stirring Black Cloud", there is the story of how Phawong Khapa lost faith in the Nyingma, generally known as The Early Translation Lineage. That account states that when he was living at Chuzang hermitage he used to hear disturbing sounds apparently emanating from the foot of Chuzang Hill. These sounds consisted of low voices and the sound of a chain dragging along a stairway. He interpreted this delusive phenomenon as a warning that he should abandon faith in Nyingma or be severely punished by Shugden. Additionally, Shugden's messages, channeled through other monks, also persuaded him to abandon Nyingma. So, because of this he renounced the Nyingma doctrine.

With regard to the type of delusive experiences described in this story, Dezhung Tulku Ajam Rinpoche gave special meditation instructions for counteracting such obstacles:

“It is natural that perfect and sincere practitioners can be hindered by demons. By applying various methods, skillful and wise, into the Dharmadhatu the practitioner should expel, the obstacle of delusive visions.”

It seems that Phawong Khapa did not know the proper counteractive practices to subdue his delusive visions. He was overpowered by those obstacles.

Another story was told by my benevolent root vajra, master, Jamyang Chokyi Lodro (1893–1959) and related to me by one of his close disciples. This version explains that Phawong Khapa was a learned and good lama at the beginning. One day he found a book buried underground when he was working on the restoration of a damaged stupa in the southern district of Lhasa, Tibet. He opened the book and found it to be a refutation against the Nyingma written by Drigung Paldzin. Reading this book caused him to lose faith in Nyingma. It is possible that the book may have been buried under the stupa for the purpose of preventing its proliferation. Incidentally, Drigung Paldzin died by falling into a crack in the ground. Although his followers explained his demise by saying that he “traveled to the Pure Earth Realm without abandoning his body”, Nyingmapas say that he fell down into the realm of the Lord of Death without abandoning his body.

Sometime later, Sogdhogpa Lodro Gyaltzen wrote a rejoinder to Paldzin’s refutation of Nyingma. It was published in Bhutan by the Bhutanese official, Trinley Dargye. My precious vajra master, Dudjom Rinpoche Jigdral Yeshe Dorje (1904–1987) proof-read and wrote the introduction to that work. After that, Palyul Dharthang Tulku Kunga republished it in India with an introduction written by Khamtrul Rinpoche Chokyi Senge (1931–1980), the great scholar of the ten fields of study.

During the time of the thirteenth Dalai Lama, Phawong Khapa corrupted the Guru-offering text by Panchen Lobzang Chogyen by making additions and omissions to the text. He also spread numerous sectarian rumors while giving public teachings. His Holiness was displeased with Phawong Khapa's behavior and banned his public teachings of the Shugden cult. So, for a while he could not continue his activities freely.

Phawong Khapa received the traditional Sakyapa transmission of the Thirteen Golden Teachings from Zimhog Rinpoche Ngagwang Kunga Tendzin (1884-1963). The texts of the Thirteen Golden Teachings, both the unabridged and brief versions written by Sakya Gongma Kunga Lodro, Tsarchen, Zhuchen, Jamyang Khyentse and others, are still available. Nevertheless, Phawong Khapa disregarded these perfect and sacred texts and composed his own biased versions of the Thirteen Golden Teachings.

I have also seen another text that was apparently corrupted by Phawong Khapa. It is a performing text of the wealth, vase (Tib. Yangdrub) for developing prosperity by meditating on the White Mahakala. It has no author's name in the colophon but in a prescript it says that the xylograph is at the Dragri lama palace. As I myself was familiar with the propitiation text of White Mahakala called Yongdu Satol by Zhuchen Tsultrim Rinchen (1697-1769), it was apparent that the Dragri text had been subjectively corrupted by various additions and omissions that badly damaged both the poetic beauty and the meaning. I presumed that this corruption might have been done under Phawong Khapa's influence because I had also seen yet another wealth-vase performing text, called Godoe Kunjung, which specifically stated in its colophon that Dragri Rinpoche had drafted the text under the direction of Phawong Khapa. I pointed out the errors and

pretension of those texts in my book, "The Timely Flame" (page 21). Yonten Gyatso of Gomang at Drepung claimed that the above anonymous text was by the great Gaden throne-holder, Tenpa Rabgye (1759-1816) and that both its poetic style and meaning were correct. I refuted this assertion thoroughly in my books, "The Joyful Peacock's Dance" and "The Cleansing Water Drops". These details have been included here as supplementary to the main subject to which I now return.

According to a supplementary biography of Phawong Khapa by Denma Lozang Dorje (published by the Mongolian monk, Guru Dewa), Dolgyal gave a prophesy to the former Zhide Ta Lama, a high ranking monk named Jampa Jigme Namdrol, just prior to the passing away of the previous Dalai Lama. Dolgyal is reported to have declared in a "loud and happy voice", "There will come the time of ending between the ninth lunar month and the thirtieth day of the tenth lunar month." The former Zhide Ta Lama reported this news to Phawong Khapa and they began to keep notes of important events. In accordance with that prophesy, the thirteenth Dalai Lama, Thubten Gyatso passed away on the thirtieth day of the tenth lunar month in the Water-Bird year of the sixteenth sixty-year cycle.

After the passing of the thirteenth Dalai Lama, Phawong Khapa became free from His Holiness's restriction and gained the chance to continue his bad activities. However, in central Tibet he did not feel sufficiently free. Therefore, he traveled to Chabdho and other parts of Kham province in eastern Tibet where he could spread his Dolgyal propitiation system by his own personal instructions and through his disciples in Chabdho, Dragyab, Shata Lhosum, Lithang, Kardze and so forth. Eventually he also spread his Dolgyal system in Tsang and central Tibet. He also excavated a scroll

painting of Dolgyal which had been buried by the fifth Panchen Lama, Tenpai Wangchug (1854-1883). This scroll painting had been used in the performance of a fierce fire ritual and, having been unburned, was buried ritually for the well being of Tibet.

Since then, numerous Gadenpas have followed Phawong Khapa in the practice and propagation of his Shugden tradition. As a result, we have seen that sectarian lamas and abbots have influenced high-ranking officials, like the Lord of Desire was able to break even the concentration of Mahadev. The former regent, Reting Rinpoche, who was assassinated in 1947 and Gedun Chopel (1903-1951), a great Amdo scholar, whose precious life was ruined by imprisonment, are examples. The culmination of all these negative actions was the invasion of Tibet by the Communist Chinese in 1959 whereby we lost the independence of our country. H.H. the Dalai Lama and many other Tibetans were forced to leave Tibet and settle in foreign lands as refugees.

Though enduring such difficulties, under the kind and sagacious guidance of His Holiness, we are proud to have been able to continue the development of our unique culture, politics and lifestyle during the past over thirty years of exile. Nevertheless, our Tibetan communities continue to experience many unfavorable circumstances every year. That is why His Holiness has advised against the propitiation of Dolgyal again and again.

I would now like to give some additional information starting from the beginning. The Great Fifth Dalai Lama was not able to successfully complete his plans for the well being of Tibet as he had intended. His reincarnation, the sixth Dalai Lama, Tsangyang Gyatso (1683-1707) planned to support and continue his predecessor's policies. However, the hard-line Mongolian king, Lhazang Han

killed the Great Fifth's regent, Desid Sangye Gyatso (1653-1705) who, being a patriot, had remained loyal to the Dalai Lama. Lhazang Han denied that Tsangyang Gyatso was the true reincarnation of the Great Fifth and removed him from office. Finally, he ordered that Tsangyang Gyatso be taken to a remote area of Tibet and the sixth Dalai Lama died while making the journey. A young boy who some said was Lhazang's son was enthroned as a Dalai Lama and given the name, Pekar Dzinpa Ngagwang Yeshe Gyatso (1686-?). Another account says that he was a poor boy from Tsawa Pasho and "The Political History of Tibet" (vol. 1, p. 514) states that he was a monk living at Chagpori "whose sweet smell of moral conduct spread out a great distance". Whatever the case may have been, one who was not the Dalai Lama's reincarnation was enthroned as a Dalai Lama. Lhazang Han's spiritual teacher, Jamyang Zhepa Ngagwang Tsonдру (1648-1722), who was also abbot of Gomang College of Drepung, also supported his student/patron and thus contributed to the darkness of distress that befell the people of Tibet. Here is a brief history of how a priest and patron engaged in foul deeds by using religious sectarianism as a device for political intrigue. Desid Sangye Gyatso was a great scholar in the ten fields of study and had strong faith in the Nyingma tradition due to his close relationship with the Great Fifth. Jamyang Zhepa was one of the key rivals of Desid among the sectarian Gadenpas. Evidence indicates that the rival parties fought and Desid's contingency lost. Desid managed to escape secretly by boat but ultimately had to surrender himself to Lhazang Han's wife, Gyalmo Tsering Tashi, at an upland section of Toelung valley. The sixth Dalai Lama ordered all the abbots of Drepung, Sera and Gaden to go before the queen and plead for Desid's pardon. Although knowing that the situation was critical, rather than taking the shorter direct route, the abbots

took a long route which involved negotiating a bridge over the river at the lower region of Toelung valley. By the time the abbots finally reached Toelung, they were informed that Desid had already been sentenced by Gyalmo Tsering Tashi and beheaded. In fact, Desid's body was still warm. It was in the following year of 1706 that Lhazang Han removed Tsangyang Gyatso as Dalai Lama and the false one was enthroned in 1707. It is clear that all of this was done by the mutual agreement of priest and patron. The recorded evidence is given in Jamyang Zhepa's history of Vajrabherava written in 1714. In listing the lineage of Dalai Lamas, his text says, "The Great Fifth and his reincarnation, Pekar Dzinpa Ngagwang Yeshe Gyatso, the present Dalai Lama". We can definitively say that the reason for this falsehood was sectarian bias and hatred. Specifically, it was because Tsangyang Gyatso had been born into the renowned Nyingmapa family of the famous torten, Pema Lingpa of Nyoe, and because he also practiced according to the Nyingma tradition as a karmic continuance of his previous incarnation.

Lhazang Han ruled Tibet for thirteen years after Desid was killed. Lhazang himself was killed by the Mongolian Jungger army in the year 1717. Under the administration of the Jungger army commander, Tsewang Rabten, many Nyingmapa monasteries such as Dorje Drag, Mindrol Ling and others were demolished. Many high lamas of the Nyingmapa order were killed. Among them were Dordrag Rigdzin Pema Trinley (1641-1718), Minling Dungse Pema Gyurme Gyatso (1686-1718) and Minling Lochen Dharmashri (1654-1718), to name a few.

In the year 1721, the seventh Dalai Lama, who was then fourteen years old, was enthroned. However, the chief minister, Tsangpa Khangchenpa Daching Badur Sonam Gyalpo, held full political power. He prohibited the Great Performance of Jampal Shinje Tsedag ritual and

other Nyingmapa rituals that had been established by the Great Fifth Dalai Lama as regular practices at the Tze Namgyal Dratsang (the Dalai Lama's private monastery). All the monks at Dratsang were forced to relocate to Tzethang Orgyen Ling in the area of southern Lhasa. He recruited monks from the lower and upper Tantric colleges of Dratsang and ordered that the Nyingmapa monasteries destroyed by the Jungger army not be restored. The assistant ministers were unable to tolerate that order and consequently assassinated Daching Badur together with his family members. Shortly before that tragedy, a member of Daching Badur's party, Pho Lhawa Sonam Tobgyal (1689-1747), was informed of the impending danger by Dokhar Zhabdrung Tsering Wangyal (1697-1763) and fled to Tzang province before the event happened. As soon as Pho Lhawa learned of the murder of Daching, he gathered an army of recruits there in Tzang and engaged the central army in battle. This war is called the U-Tzang Disturbance. There were heavy casualties suffered among the civilians and there was also looting. In 1728, at the end of the war, Pholhawa came into power and assumed rulership of Tibet. He put the three rival ministers, Ngapho, Lumba and Jarrawa under house arrest and, for a while, operated under the pretext of supporting the Dalai Lama. After a short time he summoned the Chinese army into Lhasa and had the three ministers murdered, together with their followers. Altogether, twenty-two persons were killed and others suffered brutal punishments by the Chinese. Pho Lhawa then removed political power from the Dalai Lama allowing Chinese influence to enter Tibet from that time on.

The Dalai Lama traveled to several parts of Kham province, including Gathar and Lithang, benefiting the Buddha Dharma and the people extensively. He passed away at the age of fifty in the year 1757.

Later Dalai Lamas also did not have long lives. The eighth Dalai Lama, Jampal Gyatso lived to be forty-seven; the ninth, Lungtog Gyatso, died at the age of eleven; the tenth, Tsultrim Gyatso lived to be twenty-three; the eleventh, Khedrub Gyatso, lived to be eighteen and the twelfth, Trinley Gyatso, reached only twenty years old. Regarding H.H. the Thirteenth Dalai Lama, a dakini had prophesied that his life might reach one hundred years, but that there would be an obstacle that might cut it short. In accord with the prophesy, the previous Dalai Lama was in fact disturbed by the founder of the Dolgyal cult, Phawong Khapa, and his life was shortened by all of the negative activities that Phawong Khapa and his followers perpetrated. As a result, the Thirteenth Dalai Lama only lived to the age of fifty-eight years. In similar ways, the lives and activities of many other Buddhist doctrine holders have been obstructed by this same cause.

There are many reliable stories about misfortunes such as suicides, strokes, accidental deaths and insanity occurring among those in monasteries, colleges and communities where Dolgyal is propitiated in contradiction to Mahakali and the Ku-Nga deities. Therefore, having been proved by reason, no one wise or foolish should contest the fact that the Dolgyal doctrine and its teacher are the destroyers of Tibetan Buddhist doctrine and the Tibetan people.

You who claim that Dolgyal is inseparable from Manjushri, what is the source of your assertion? There is no prophesy or scriptural reference to this in any of Buddha's teachings or in any of the works of Indian Buddhist masters or in the works of Tzongkhapa. If there is one, supply the quote. Even the primitive Tibetan deity, Machen Pomra, Tzongkhapa's own birth deity was not accommodated within the circumambulatory path of Gaden monastery, but rather, his cairn was installed on

the outskirts of the monastery. There is no doubt that Dolgyal, a reborn ghost, propitiated as a chief guardian deity of the Gadenpa doctrine is not in agreement with Je Tsongkhapa's view. By analyzing the accounts and reasoning given herein, wise and impartial persons can easily determine whether it is the majority of Tibetans whose karma is so evil as to condemn them to hell or whether it is you and your followers who are accumulating such.

Although Phawong Khapa's wide spread of propitiating Dolgyal as king of war deity of Gaden has been harmful to Buddhism and the people in general and the old and new Kadampa traditions in particular, the Gaden throne-holders have overlooked it. Therefore, H.H. the Dalai Lama could not ignore this issue and he is making the necessary corrections to the tradition of Tsongkhapa's doctrine. Those people who, instead of being thankful to His Holiness, perpetrate rebellion against him are more foolish than cattle. Are they not?

Quote 2: "The Dorje Shugden Devotees Charitable & Religious Society has sent letters directly to the Dalai Lama and cabinet but there was no reply. This illustrates that there is no good answer to our question of how Shugden might be a Chinese ghost and how being devoted to him causes harm to the welfare of Tibetans and to the life of the Dalai Lama. Furthermore, it clearly shows that the Dalai Lama deceives the Tibetan people with false words. If you are learned, give us a truthful reply. Then, without doubt, the United Nations Organization will make the distinction between true and false."

Rebuttal: Though I have not seen the letters sent by your plotting society of jackals and wolves, I have already outlined in detail the events and suffering that has ensued since ancient times and how all this, including the harm

to the life of the Dalai Lama, stems from the introduction of the Shugden cult. Those details included descriptions of obstacles occurring to numerous Dalai Lamas, their activities and policies, and descriptions of how Buddhism, Tibetans and Tibet itself has been thus harmed. No more need be said. Understand that true and false will be distinguished by knowing the facts.

Quote 3: "Have you not seen the Dalai Lama's statement published in Sheja magazine in which not even the mere word, 'Tibetan Independence', is to be found in the motion presented to the United Nations Organization?"

Rebuttal: In the interest of regaining Tibetan independence, the Dalai Lama deals with each situation, venue and event accordingly and speaks carefully with regard to the present political climate. This indicates that he has deep political insight. For example, in his address at the European Parliament at Strassburg in France, June 15, 1988, he made the following statements. He said that, for the time being, under Chinese rule, we should maintain an autonomous government for the whole three regions of Tibet which has full power to carry out cultural events, religious activities and so on, with the exception of political affairs. He further stated that the ultimate decision should be made by the Tibetan people themselves. Some people whose understanding of politics is poor were not able to comprehend the Dalai Lama's intention and purpose, so they expressed opposing views. However, as suggested by the Dalai Lama, if we had an autonomous government for the whole three regions of Tibet, that would give us much more power than what could be accomplished by any of the movements lead by the one hundred thousand Tibetans living in exile. Nevertheless, the Chinese did not respond at all. Therefore, after 1991, His Holiness recommended that a

new policy be established in order to define the future status of Tibet. To this end, the Dalai Lama, on the one hand advocates a middle-ground approach which would encourage some mutual dialogue with the Chinese and, at the same time, influence the nations of the world to pressure the Chinese in this regard. On the other hand, because there is such a great influx of Chinese settling in Tibet, the Tibetans have lost their rights and have become a minority in their own land. The Chinese coerce birth control among the Tibetans, destroy the environment and violate our people's basic freedoms and human rights. While maintaining a moderate position, the Dalai Lama also effectively exposes these real problems clearly to the political leaders and the people of the world, thus soliciting their support in pressuring the Chinese to resolve these issues quickly. This comprehensive policy is the quintessential approach. We can best regain our Tibetan independence by applying just such a variety of methods. Otherwise, just acting out of our own individual wishes, attempting to persuade without any means, won't succeed in winning Tibetan independence. Since you don't understand the importance of political tact, it would be better for you to put aside your political chatter and chant Om Mani Padme Hung instead.

Quote 4: "Mainly through the kindness of the Indian government and particularly the foreign relief organizations, we Tibetan refugees found a place to settle and received aid. This is due to the gratefulness of the Tibetan people who sacrificed their lives and belongings in order to facilitate the escape of the Dalai Lama to India. And it all happened in accordance with the incontrovertible prophesy of Dorje Shugden. All of the honest and sincere members of the Dalai Lama's entourage know and remember it vividly."

Rebuttal: The Tibetan people found a place to settle

and received aid because H.H. the Dalai Lama appealed to India and other nations to help. No one could agree that the Dalai Lama himself played no part and that it was due solely to the kindness of the Indian government and foreign relief organizations. The Dalai Lama not only worked for the Tibetans' issues but took upon himself the responsibility of world peace as well. It is for this very reason that he won the Nobel Peace Prize in 1989.

Doesn't this clearly illustrate his greatness to the people of the world? His Holiness knows that he was able to escape to India due to the help of his people. And I also know this. But, I absolutely don't agree at all that any prophesy of Shugden contributed. At that time we were in such a critical and dangerous situation, His Holiness had no choice but to try to escape. Therefore, your implication that the Dalai Lama decided to leave Tibet because of a Shugden prophesy is false.

Quote 5: "He (the Dalai Lama) spent his whole life only collecting the wealth of simple Tibetan People. What material help has he provided to the Tibetan people? And regarding the issue of Tibet, what has he done that is really helpful?"

Rebuttal: The source of the revenue that supports the various Tibetan governmental departments come from national contributions and the Department of Finance. It is not enough to cover expenses. In order to cover the budget deficit, donations and contributions that the Dalai Lama receives privately are given to the Tibetan government. Everyone knows this. Additionally, H.H. the Dalai Lama has given many contributions to homes for the elderly, leper institutions, schools and monasteries.

Rather than offending your opponent, did it occur to you that, instead, your assertion actually offends the lama you previously said was inseparable from Amitabha?

There is no need to explain how many contributions and donations that lama collected from the Tibetan people. And what did he give to the Tibetan people, individuals or monasteries?

Quote 6: "Using the teachings of the compassionate Buddha, especially the Kalachakra initiation, (the Dalai Lama) controls the public by using those events for the purpose of taking care of his own constituency and destroying his opponents. It is because of this that the present situation arose."

Rebuttal: His Holiness the Dalai Lama is a fully ordained monk which entails the commitment to individual liberation (Skt. prati mosha bhikshu) and the renunciation of all worldly desires. Internally, his mind is committed to the precious Bodhicitta which cherishes others more than oneself. His compassion extends even to our enemy, the Chinese, as he never gets angry even for an instant. He is fully accomplished in the generation and completion stages of secret Vajrayana. The three aspects of seeing, hearing and thinking appear to him as deity, mantra and wisdom, respectively. He is an individual who has no enemy to destroy or constituency to take care of. If he does have these alleged friends and enemies, point them out and explain exactly how he is taking care of one and destroying the other.

Among all the leaders of the different religions, nations and political parties, as well as the scholars of the world, there is no one who disrespects the Dalai Lama's speech. This is not just because of his wisdom and profundity, but is mainly because of the Bodhicitta that he possesses in his mental continuum. Otherwise, they too are all very erudite, wealthy and obstinate. How else could this happen?

The fact of the matter is that you, the followers of

Phawong Khapa and Dzeme are the ones who always misapply the Dharma and this is why we face the current situation.

Quote 7: "Now, because of one individual, it has turned out that Tibetan freedom and democracy is prevented from rising. How pitiful it is that you still don't see this."

Rebuttal: Under the leadership of H.H. the Dalai Lama, the Constitution of Tibet and the Charter of the Tibetans-in-exile, based on democratic principles, have already been established. Have you not yet heard about this?

We are not living under the control of one individual. The assembly of Tibetan People's Deputies and the cabinet members of the Central Tibetan Secretariat organize the policies for discussion and make the final decisions. This is the indication of our democracy and freedom. The Dalai Lama was chosen to be the leader by the people of Tibet. He did not force himself upon us.

Under the Tibetan democratic government-in-exile, which combines both spiritual and secular purviews, we are pleased with our freedoms and rights. Since you are possessed of such contrary views and conduct, you cannot be free from the scorn of the Tibetan people who are united in their position. How pitiful it is that you still don't see this.

Quote 8: "In your letter to me you say, essentially, that you will strike exhaustively against me. How will you strike against me? Will you kill me? Will you beat me? What else can you do to me? A clear and immediate response is requested. By Kalsang Gyatso from England, dated June."

Rebuttal: Those who are against you will not beat

you or kill you. H.H. the Dalai Lama has always admonished us to abide by non-violence and the Tibetan people obey his advice. However, your position and that of the majority of Tibetans is opposite. Therefore, due to our continuous hailstorms of refutations and accusations you will certainly experience a mental torment that may feel harsher than beating or killing. But your eyesore is caused by your own hand.

Quote 9: "Copies sent to: Central Tibetan Secretariat; Assembly of Tibetan Peoples Deputies; The Private Office, Department of Religion, Culture and Security; Organizations and Office of Tibet in England."

Rebuttal: If you sent copies to the Tibetan offices and organizations expecting their support, you must be dreaming. There is no doubt that doing such would only be the cause of confrontation for the reasons mentioned above.

Thus, at this point, having refuted your baseless accusations against the Tibetan people, their government and leadership, this concludes the main part. Now I would like to give you some advice with sincerity and love. Due to your past good karma you had the opportunity to study Buddhist philosophy at Sera Je College. That institution was established by the omniscient Lodoe Senge who was the heart-son of the great saint, Togden Gonpo, who was the disciple of Drepung Jamyang Choje. There is a saying, "When the Dharma is profound, the devil also becomes profound". Similarly, all of your studies seem to have been directed outward and distracted by debates. "A leather butter-case cannot be tanned by oil." You have become like this saying. Because demons have overpowered your consciousness, you have accused your spiritual masters and Dharma friends. It is piteous that you have transgressed your commitments and become

such a sinner. I pray to the Buddhas and Bodhisattavas that they look upon you with kindness from their realms. However, if you become repentant, there is a good aspect to sin in that it can be purified. That is why if you atone correctly, applying the four-power antidote, it will be possible for you to recover from your transgression just as was done by Ananda and Angulimala. You should not be less kind to yourself than they were. The following verses by Beri Jigme Wangyal is timely advice for a geshe such as you:

“If you go too far analyzing whether a vase and a pillar are samsara or not, you might waste your precious human life in vane with dry words.

If you wander everywhere too much like a dog without self-control, you might become as an empty handed beggar with no essence, impoverished in this and future lives.

If you rely upon all sort of facsimiles of logical debate, you might fall over the cliff of eternalism and nihilism like a confused blind man.

If you hover too much your empty hand and mouth amidst those who are beautified by saffron robes, you might contaminate the elixir of Dharma with your impure pus and blood.

If you are too distracted to practice properly, though you know the Tathagata’s teaching, you might become like a monkey-dancer in a foreign country.

If you are too arrogant with Dharma wealth and distracted by haughtiness in the Dharma, the nerves of your feet might be torn apart at the narrow passage of sickness, old age and death.” (Jang Zhon, p. 49, vol. 8)

Thus, regarding the subject, sound; it is impermanent

because of being composite, like a vase. Consequence is conditioned by occasion. With respect to the subject, Geshe Kalzang Gyatso; he is impermanent because of being composite, like a vase. To change the consequence, one should take the occasion to direct one's mind inward and meditate a little. It will be a benefit for reaching the path to liberation.

Dezhung Chogtul Ajam Rinpoche (1885–1952) said, “Among headstrong logicians who challenge the words of the Buddha, though they may analyze for many years saying, ‘no, you are not and yes, you are’, besides being a meaningless exaggeration of attachment and hatred, it is extremely rare that they find the essence.”

His words are truthful.

Now, I would like to mention some additional words in annotation. Devoting oneself to Shugden is upsetting to Shri Devi. Though this is disputed by Pelzur in “The Crystal Mirror” (page 39), his sources are unreliable. However, Jamyang Khyentze Wangpo (1820–1892), a non-sectarian teacher of all Tibetan schools, composed a text of propitiation to Shri Mahakali Devi according to the second Dalai Lama's intention. The text is called, “Spontaneously achieving the two goals of oneself and others”. In the confession section it has individual confessions associated with Shri Devi's body, speech, mind, qualities and enlightened action. Regarding the qualities, it says the following:

“I confess degenerations to the commitment of the qualities, by seeking other worldly gods for refuge besides you. Principal protector, by merely remembering you, our wishes are fulfilled as needed like a downpour of rain.”

So, if you accept H.H. Gedun Gyatso as an accomplished teacher, there is no way to not accept the fact that devotion to Shugden upsets Shri Mahakali Devi.

Now, perhaps someone might think that we should not make any offerings and propitiation to worldly gods like Shugden and so forth at all. Generally, having taken bodhisattva vows, how could it be possible to exclude any sentient being as an object of our giving? But, ordinary beings are those who are not divorced from the mistaken perception of duality. So, from Buddha down to the beings in hell, all beings are classified into four types of guest. 1) The superior Three Jewels are the guests of respect and service; 2) the spiritual protectors are the guests of qualities; 3) the six classes of sentient beings are the guests of compassion; 4) beings attached to debt are the resentful ghost guests. Without confusing these four, we make offerings with faith or compassion accordingly. This is the general tradition of Buddhist doctrine.

From the sacrificial cake offering to Shri Hevajra:

“The entire collection of gods, the entire collection of nagas, the entire collection of yakshas, the entire collection of rakshas, the entire collection of bhutas, the entire collection of pretas, the entire collection of pishacis, the entire collection of umadas, the entire collection of apasmaras, the entire collection of dakas, the entire collection of ekadas, to all these, etc., the assembly of beings, to all of them, as many as there are, please come here and take heed of me; partake of this offering of sacrificial cakes...”

Even within the entourage of one tutelary deity, one should imagine all worldly spirits as entirely pure and then make the cake offering to assure beneficial activities. In the tradition of the Vajrayana, if you particularly devote yourself to any worldly gods and make offerings to them as

though they were transcendental deities, there is risk of losing your refuge precept. Due to the dependant relationship between external and internal, all sorts of shortcomings may arise. This is the relative truth. How then should one meditate with complete purity? In the case of an ordinary being, complete purity is just mentally imagined since ordinary beings have not exactly realized complete purity. Therefore, it is improper to consider a worldly god to be supreme. For instance, in the Hevajra tantra it is said, "Eat feces and drink urine." But, for a person whose consciousness remains ordinary, it would be improper to literally do so. It is like that. Currently, people whose minds are agitated by sectarianism and jealousy are not able to fathom the profound meaning of the Dalai Lama's advice, so they chatter woefully. Contemplate these essential points that I have mentioned for just a few moments and it will help to pacify your mind.

Here at the end I also see the importance of explaining the possibility of suspicions. There are those who say that the restriction on the practice of the cult of Dolgyal is a device to restrict freedom of religion. But it is not like that. It is the expression of our freedom of religion that we seek to preserve Buddhism by removing the stain of misconduct.

If you say that the Assembly of Tibetan People's Deputies and Central Tibetan Secretariat, etc. have already convinced the people to obey the Dalai Lama's advice, then writing such a refutation would not be necessary except to stir up a mess from the bottom. Such is not the case. Of course, I express my gratitude to the Tibetan government and people's organizations for their urging restrictions on the cult of Shugden. But we still need to make a much more complete and powerful refutation based on scriptures and reasoning. I presented this appeal to the Assembly of Tibetan Deputies and the Central

Tibetan Secretariat on August 23, 1996 of which copies were sent to the private offices of the Dalai Lama, Tibetan Buddhist schools and prominent scholars. But until now, I have not seen any comprehensive and clear refutations based on scriptures and reasoning offered by either the government or by any individuals. Therefore, I wrote this refutation thinking that it was the right time to do so.

As a clear explanation of its reasons, and in full consideration of the founder of the cult of Dolgyal, it should be understood that he was not stupid. He was a learned logician who strayed onto a wrong path. Among his followers who uphold and promote the spread of this cult, there were and are many learned persons who also use scriptures and reasoning. They have also written and distributed several books to prove the orthodoxy of the cult of Shugden. Therefore, we should not underestimate this.

In the past in India, when heretics challenged the teachings of the Buddha, Acharya Dignaga, Dharmakirti and others defeated them with logical reasoning. In this way they protected and further propagated the precious Dharma. There is no historical evidence that Kings and benefactors defeated the heretics. This is because the heretics were also learned logicians. Thus, if we merely rely on government restrictions as an antidote against the cult of Dolgyal, we might be able to suppress it temporarily but it would not be eradicated from the root. It would be like resting on ashes that are concealing a fire, with uncertainty about whether the danger might again arise.

Thinking like this, I finally wrote this book after thoroughly studying the earlier and later advices given by H.H. the Dalai Lama and the documents presented by the opponents. So, I hope it will be meaningful.

Some people may descend on the basis that, though

the facts may be true as presented, there is risk of hurting many people. They may therefore argue that my objection is graver than my purpose. To those I explain as follows. The evil tradition of the cult of Dolgyal as a transcendental deity was restricted by peaceful and forceful means by the lineage of Dalai Lamas, Panchen Lama and the great Gaden throne-holder, Ngagwang Chogden (1677-1751), as well as abbots of Ngor such as Ngagwang Lodoe Zhenphen Nyingpo (1876-1952), Ngagwang Yonten Gyatso (1902-1963) and Dzongsar Jamyang Khyentze Chokyi Lodoe (1893-1959) and so forth. Nevertheless, in our present society, the root and seed of this evil cult remains fresh and is frequently sprouting. As everyone knows, this is why His Holiness gave his urgent advice this year.

It is for this reason there is a saying, "If one speaks frankly, people don't appreciate it. If one swings a stick diagonally, the dogs don't appreciate it." Just like that saying, when I use these frank words it is hard to please the uneducated, or even the educated if they are biased. I have spoken these straightforward words believing that it can please those who are educated, unbiased and patriotic, as well as those faithful to Buddhism.

I request all the readers to understand these facts and, without spreading rumors, to discern what is true or false, and with a broad mind, to forsake self-interest. I also welcome your well-meaning opinions.

My confidence to write this timely refutation on the facts and nature of this issue is due to a letter I received from my master, Dilgo Khyentze Rinpoche Rabsal Dawa (1910-1991), the reincarnation of Pema Osal Do-ngag Lingpa who was again and again praised in the prophecies of the Lotus-born Padma Sambhava. Although mere soil, he saw me as gold. Expressing great love and affection, he

wrote a letter to me which I received as a crown upon my head. I understood the meaning of the letter to be a prediction of this present task and this is the primary cause for my writing this book. As a secondary cause, I was requested by an intelligent person from India to undertake this. So I did this hand-work thinking that it would be meaningful. The words of my master's letter is humbly presented here:

“New moon elixir of elegant speech, dispel the mental torment in this degenerated age. You who are tireless in distributing gifts for the happiness of the people, you, my Dharma friend are Tenpai Gyaltsen, victory banner of the doctrine. These days the earth is filled with works of those who haven't studied. Their unproved, tainted words agitate the Buddhist doctrine. Lacking witness with Dharma eyes, we feel guilty. At that time, use your unbiased speech with pure enunciation, meaningful and related to scripture. I rejoice like a lotus in bloom due to your frequent gifts, your good and compassionate work. Manjushri, the sole father of all the Buddhas came to us as our protector and exceptionally strew flowers of praise upon you with love and compassion. I believe he consoles you by seeing the three times.

Continue to give us the gifts of your speech again and again that will be significant for these times. I pray to the Triple Gem to engage your life with Dharma and to accomplish all your wishes. Such words are written by the shaky fingers of an old and careless man who wastes his life in useless work and hides in the forests of Bhutan.”

The following is copy of the requester's letter:

“Just as it is known to you... I sent you a separate copy of a letter titled, 'A Reply to the Tibetan National

Democratic Party and some other organizations”, dated July 1996, by the distorted Kalzang Gyatso who bears the title of geshe and lives in England. I suspect that this may have been instigated by the Chinese communists as his accusations of H.H. the Dalai Lama are so baseless, convoluted and depraved. His Holiness is the refuge and protector of sentient beings and of the Buddhist doctrine of the snow-land of Tibet. He is the captain of world peace, Vajradhara, possessing the three vows. Kalzang Gyatso praises the spirit, Dolgyal, with such exaggeration, trying to make him the powerful guardian of the Gelugpa doctrine, with such falsification that there is no truth whatsoever. He has caused a schism by claiming that His Holiness restricts and suppresses the Gelugpa doctrine. In his own words he says, “Using the teachings of the compassionate Buddha, especially the Kalachakra initiation, (the Dalai Lama) controls the public by using those events for the purpose of taking care of his own constituency and destroying his opponents.” If one is blind, everything that appears in front is only darkness. In the same way, with distorted understanding he has accumulated the heaviest of all karma called, “uninterrupted”. Besides, it is the responsibility of all knowledgeable lay and ordained individuals of the snow-land of Tibet to strongly refute, with the three methods of reason, scripture and instruction, the one who hurts Buddhism in general and the Gelugpa school in particular with his evil conduct and distorted views. Having distinguished between fragrant flowers and poisonous grass, we should defeat this propounder of perversity. In order to separate black from white and dispelled confusion it is very important to give a response. Please think about these facts and do it. This is my request. Dated August 4, 1996, from a person who truly loves the people and religion of Tibet.

Concluding Verses

Endless clouds of intelligence cover the sky.
The drum of summer thunders truthful expression,
bringing down a shower of meaningful words which
pacify the heat of cruel conduct, far and wide.

The tree of the dual system (spiritual and secular)
sways its top. People, like bees, buzz in the air.
I have invited a hundred thousand beauties of the
golden-era summer, here as guests.

This Word is an explanation of the thoughts of His
Holiness, the Dalai Lama.

This is an elegant speech that will please those who
are unbiased.

This is a refutation that defeats the opponents.

By means of valid reasoning and scriptural references,
I defeated those who expressed perversity in the past.
Just like that, I am now, in this present time; in the
future, as well, I shall be determined to defeat those
who expound distortions.

In all places, occasions and situations, I will serve my
race in matters spiritual and temporal. Having won in
glory over fiends, may I hoist the victory banner of
the Doctrine.

Author's colophon

As the author of this work entitled, "The Earth
Shaking Thunder of True Word", I had the good fortune
to touch the foot dust of my precious master, Dharma
Mati and other lamas who were like real Buddhas on the
crown of my head. My wisdom eye, which discerns right
and wrong, is not fully closed due to the power of having
studied just a little of the treatises from the great upholder
of the Buddhist canon, the venerable Khenpo Thubten

Gyaltsen and others at Dzongsar Shedrub Dargye Ling, the source of the five sciences which was established at Mensho Sand Plain in Kham province of eastern Tibet. It has been written at my residence named Wangchen Drupai Gatsal in Seattle, Washington, USA, on the good day of the fifteenth in the seventh month of the fire-rat year of the seventeenth sixty-year cycle, according to the Kalachakra, and corresponding to September 27, 1996, by Ngagwang Thegchog Tenpai Gyaltsen, a lazy incarnate lama of Dhongthog Rigdrol Phuntsog Ling Monastery of the Tresho Kardze region of eastern Tibet. By this virtue, having pacified all interferences related to the life and work of Tendzin Gyatso, His Holiness the Dalai Lama, emanation of Padma Pani (A valokiteshvara), may he live long as the leader of world peace.

Sarva Mangalam

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Venerable T. G. Dhongthog Rinpoche was recognized as the 5th reincarnation of Jampal Rigpai Raldri by H.H. Sakya Dagchen Ngawang Kunga Rinchen of Drolma Palace. Rinpoche is the head teacher of Dhongthog Rigdrol Phuntsog Ling Monastery, Kardze, Tibet. He studied Tibetan literature and Buddhist philosophy at Dzongsar Institute, Dege, Tibet. He left Tibet in 1957 and lived in India till 1979, where he had been serving the government of Tibet in-exile for thirteen years, and at the same time he learnt English and Hindi.

Dhongthog Rinpoche immigrated to the United States of America in the summer of 1979. He founded Sapan Institute at Seattle, U.S.A. in 1987 for the study, composition, translation and publication of Tibetan Buddhist culture. His literary works include: English-Tibetan Dictionary, The History of Sakyapa School of Tibetan Buddhism, The Timely Shower. The Timely Flame, The Peacock's Joyful Dance, The Cleansing Water-drops and The Earth Shaking Thunder of True Word, (this is also available in English).